

Serials
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5 Lexington Road

THE W. K. B. S. VOICE

"I am a voice"—John the Baptist

VOL. 4

Murray, Kentucky, November, 1936

NO. 45

A FRANK DISCUSSION

Is The Torment of Hell Endless?
Article III

History and Results of Endless
Torment

In his June article Editor Hurlbutt names a few (compared to those that have held the Scriptural view of endless torment) "reputable scholars" who have espoused some denial of endless torment. We do not have space to discuss every man mentioned. Let this general observation suffice, along with this view they held other sad departures from Christian doctrine. If the Editor doubts this, we shall be glad to devote an article to it.

Yet we must consider his effort to drag into his camp Justin Martyr and Irenaeus. Hear Justin Martyr, "The wicked shall be sent to the judgment and to condemnation to fire to be punished unceasingly" (Trypho, xlv). Irenaeus (Against Heresies, Book iv. Chap. xxviii. sec. ii) affirms, "Thus also the punishment of those who do not believe the word of God is not merely temporal, but is rendered also eternal."

He tells much on his friends in these words, "Many have secretly abandoned belief in endless torment. Two professors in an Orthodox Southern theological seminary told me that they were against it; and I know prominent pastors who are privately opposed to this doctrine." He emphasized the word "secretly." Why secretly? In his August issue he quotes "A Subscribing Pastor" as follows, "Whether it is worthy in us or not, we fellows who have pulpits in old 'orthodox' atmospheres have to go easy on innovations of any kind." They do not speak openly because they know they would not last in that place as long as the June frost. But is it worthy? Is it honest? This is the bane of this teaching; it makes so many of its devotees dishonest. We do

(Continued on Last Page)

Baptists of Kentucky With
Baptists in Paducah

The Kentucky Baptist Ministers' Meeting opens at seven Monday evening at the First Baptist Church in Paducah. M. P. Hunt will speak on "Building the Heart Life of the Preacher and His Flock." At the Tuesday morning session W. E. Hunter will speak to "The Sufficiency of Divine Leadership in Establishing New Pastoral Relations" and E. C. Stevens will use "The N.T. Basis of a Spiritual Revival." Every preacher ought to hear these.

The Association proper opens at two o'clock Tuesday afternoon. Here are some highlights. Tuesday evening the annual sermon. Wednesday afternoon at 2:45 the "Special Committee on Georgetown College" reports. Wednesday evening home and foreign missions. Thursday at twelve, "Temperance and Morals."

W.K.B.S.

The West Kentucky Bible School, operated in Murray for fifteen years, moved to Paducah at the beginning of this session. It has found its new home desirable and is going forward in its work. The brethren have been friendly and cooperative. We envision a great day for the school here.

The school is sorely needed to train young preachers. Its most ambitious aspiration is to lead preachers and others into a deeper knowledge of the Blessed Book and of the Baptist message for a lost world. The school is Biblical and Baptist, evangelistic and premillennial.

Night classes are being held. "The Bible Book by Book" is taught each Tuesday evening. "All About the Bible" is the theme for Tuesday evening. Chapel meditations center around "Bible Preachers and Preaching." Day classes are devoted to a four-year course in the Bible, Greek, Music, English and various other subjects.

GOING HALF THE WAY AND
ALL THE WAY

After a young Baptist preacher had been ordained for about two years, someone reminded him that his baptism came before his conversion. He did the Scriptural and Baptist thing, he joined a Baptist church as a candidate for baptism. Later he was ordained to the full work of the gospel ministry. His ordination before valid baptism and church membership was no more Scriptural than his baptism before conversion. He did the thing right throughout.

At the close of a revival meeting in these parts conducted by a Louisville Baptist pastor, the visiting preacher was asked to perform the ordinance of baptism. He said in effect, "For years I have thought I should get Scriptural baptism since I was baptized before I was saved." He presented himself to the church, was received, and immediately baptized by a former pastor of the church. In turn the newly baptized man administered the ordinance to about six. His confession of the invalidity of his baptism, however, had destroyed the validity of his ordination. He should yet go all the way.

There are many members of our churches that need to follow the example of these two preachers. If there are such preachers, manifestly clear is their duty.

THE W.K.B.S. VOICE

This little paper is not antagonistic to our Baptist work. We urge that every Kentucky Baptist read the Western Recorder, but The Voice has a supplemental message that you ought to read. If you are not a subscriber, subscribe now. Just thirty-five cents a year. Interesting days are just ahead. We plan in the near future a series on "Sore Spots" under the following headings: "Sore Spots of the World," "Sore Spots of Christendom," "Sore Spots of the Baptists," and "Sore Spots of Your City." Read and get your friends to read.

The W. K. B. S. Voice

Published Monthly in the Interest of
 THE WEST KENTUCKY BIBLE SCHOOL
 MURRAY —:— KENTUCKY

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 2530 Ohio St., Paducah, Ky.

Subscription Price50c a Year

Entered as second-class matter January 9, 1935, at the post office at
 Murray, Kentucky under Act of March 3, 1879.

Most people are living too fast. Their train outruns the time table. There is a "hot box" and danger ahead. They over-work, over-drive, over-eat and over-stimulate. Many young people are in such a hurry they do not finish high school. Only a few have time for college training. They fear the "plums" will all be gone before they can pluck a few. Pastors are in great hurry to prepare their sermons; congregations are in too great a hurry to listen more than a few minutes; rush, rush, RUSH—everybody is in a rush! No time to read the Bible; no time to pray; no time to meditate; some day there will be a snap, a break, a crash and all will end. Then the funeral, the flowers, the lawsuit over what little has been accumulated, much of which ought to have been put into the treasury of the Lord.—Ex.

A New Arithmetic

"I am not much of a mathematician," said the cigarette, "but I can ADD to a man's nervous trouble, I can SUBTRACT from his physical energy, I can MULTIPLY his aches and pains, I can DIVIDE his mental powers, I take INTEREST from his work, and DISCOUNT his chances for success." Sel.

The Vicarious and Victorious Sacrifice

Christ's sacrifice was a vicarious Atonement for sin, and in this He stands alone. His atonement by the shedding of His Blood was what He gave to God on our behalf, and what no one else could give. Atonement is often mixed with reconciliation, and is said to be "at-one-ment." Reconciliation is the outcome of the Atonement, and depends upon man accepting the Atoner; but Atonement is complete, perfect, and alone, whether man accepts the Christ Who made it or

not. But that Atonement brings all spiritual blessings, reconciliation among them, and that is what we have to proclaim. True self-sacrifice is based upon love to Him Who sacrificed for us, and is a result of being saved, and not the ground of salvation. The sooner preachers stop preaching the milk and water gospel of self-sacrifice, and dispense the real cream of salvation by Christ alone, the better for themselves and certainly for lost humanity for the Gospel of self-sacrifice is delusion, a wreckers' light, and a lie.—W.W.

"The bright spots of my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three presidential nominations."—Wm. Jennings Bryan.

O healthful sickness! O comfortable sorrows! O gainful losses! O enriching poverty! O blessed day that ever I was afflicted!—Baxter.

Is the power of our spiritual current evident in commonplace tasks? Is the King's superscription on the penny as well as on the pound?—Jowett.

The man who will not honor the Lord with his substance cannot honor him with his praying or shouting. Covetousness is idolatry and the Lord is not likely to take any delight in either the prayer or the praise of an idolater.—Advance.

Lots of people join the church for the same motive that a man blows up a safe—for what he can get out of it.—Billy Sunday.

ONE OF THE WORLD'S GREATEST WORKERS

John Wesley averaged three sermons a day for fifty-four

years, preaching all told more than 44,000 times. In doing this he traveled by horseback and carriage more than 290,000 miles, or about 5,000 miles a year. His published works include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on church history, histories of England and Rome, grammars on the Hebrew, Latin, Greek, French, and English languages, three works on medicine, six volumes of church music, seven volumes of sermons and controversial papers. He also edited a library of fifty volumes known as "The Christian Library." He was a pastor greatly devoted to pastoral work. Later he had the care of "all the churches" upon him. He arose at 4 a. m. and worked solidly thru to 10 p. m., allowing only brief periods for his meals. In the midst of all this work he declared, "I have more hours of private retirement than any man in England." We publish this paragraph as an object lesson. Watchman Examiner.

WEST END ON THE AIR

West End Baptist Church will begin November 15 a Sunday afternoon radio program. We plan to have singing of gospel hymns and a short gospel message by the pastor. Contributions to aid our church in sponsoring the program will be thankfully acknowledged.

We begin this work with a conviction that Baptists are neglecting the opportunities of the radio for world evangelization. How much Baptists could do to get the gospel to the world if we would use the modern printing press, speedy means of transportation, and the radio to waft the gospel around this sin-cursed earth!

Do not forget to tell your friends about this program. Remember the hour: two to two-thirty each Sunday afternoon. Pray for this work.

Beiderwolf Booklets

We now have in stock W. E. Beiderwolf's booklets against Mormonism, Christian Science and Russellism. .20 each. Read and give to any one tinctured with these heresies.

If you have book needs, we are ready to serve you.

Songs on Prohibition

If songs are more powerful than sermons, as it is often estimated, we ought to be singing prohibition into our youth. Give them vigorous and lively songs that inspire to abstinence and show the evils of drink. Have one in every home at the piano. Let the children learn them. Sing them at prohibition campaigns. The need for creation of sentiment in our local option drives makes urgent the preparation and publication of a small and cheap book of prohibition songs.

The West Kentucky Baptist Pastor's Conference appointed Brethren Clapp and Riley and the Editor to investigate the feasibility of such a book at this time. Robert H. Coleman of song book fame writes, "I am sure you and your committee are on a hot trail. We do need such a book as you suggest." We hope to have something sure to report next issue. If you have any suggestion on this matter, let us have it.

HIMSELF

This is perhaps the best and best-known and loved of the many hymns of which A. B. Simpson was the author. It was copyrighted by him in 1891.

Once it was the blessing,
Now it is the Lord;
Once it was the feeling,
Now it is His Word;
Once His gifts I wanted,
Now, the Giver own;
Once I sought for healing,
Now Himself alone.

Chorus

All in all forever,
Jesus will I sing;
Ev'rything in Jesus,
And Jesus in ev'rything.
Once 'twas painful trying,
Now 'tis perfect trust;
Once a half salvation,
Now the uttermost;
Once 'twas ceaseless holding,
Now 'twas constant drifting,
Now my anchor's cast.

(Chorus)

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

(Chorus)

Once it was my working,
His it hence shall be;
Once I tried to use Him,

Now He uses me;
Once the power I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

(Chorus)

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

—Sunday School Times.

My Prohibition Pledge

Since I believe that the evils of intoxicating liquors are great and that liquor destroys homes, causes personal griefs, and dishonors God, I do hereby pledge before God and man:

First: Never to drink anything intoxicating.

Second: Never to help make or sell or transport liquor.

Third: To treat those who drink, sell, make, or transport liquor to abstain therefrom.

Fourth: Always to vote against liquor.

(Signature)

(5c a dozen; printed on an attractive and durable card. Order now while supply lasts.)

The Second Birth

Some one says: "Explain to me about the second birth." "It cannot be done," I answer. "Explain all about the first birth, if you please." You cannot do it. The whole subject of life and its creation is a mystery. Various psychologists have recently written books upon the psychology of conversion. They are attempting the impossible. Jesus said you cannot explain spiritual birth. You might as well put a lark upon the dissecting table and tear its little throat to pieces to find its song. You might as well take a great painting, from the brush of a talented artist, and analyze in the chemist's laboratory the pigments of oil and color to try to find the secret of the painter's talent. Regeneration is something that cannot be explained.

Jesus said that while you could not observe the process of the regeneration of a soul, yet you can discern the results. "The wind bloweth where it listeth, and thou hearest the sound thereof." Here is a young man that was formerly careless and

thoughtless, with low ambitions and ideals. Now his life is transformed. What is that? It is the result of regeneration. Like the sound of the wind, it is the birth of the Spirit. Here is a lady that before was frivolous and superficial, caring only for social follies and amusements; but now her life has been enriched and broadened and heightened and deepened. She has a love for the word of God, for prayer, for Christian work. Every one notes the change.—P. W. P.

VIGNETTES FOR PREACHERS

No. 5

Dr. Henry G. Weston, while President of Crozer Theological Seminary, a Northern Baptist school, wrote the following to a young pastor, J. W. Weddell, in Philadelphia. It will make good reading for preachers today.

"The blessing of the New Year be on you and yours. I cannot refrain from taking a moment to say how delighted I am at your adoption of the custom of devoting the first half-hour of the day to the reading of the Scripture. If I have attained anything in my long life, I think it is largely owing to my adoption of that habit at the commencement of my life as a pastor.

"That first half-hour determines very largely what a minister will be. Study the Bible: not commentaries, expositions, not even the lexicon and concordance; but just the Bible, saying, 'Speak, Lord, for Thy servant heareth'. Commentators are well enough in their way; but give that half-hour to the Bible, without note or comment, and the Lord will greatly bless you. Christ's words at the beginning of His ministry ought to be our motto: 'Man shall not live by bread alone (made by the best bread-maker possible), but by every word that proceedeth out of the mouth of God'.

"Yours in Love of God's Word,
"Henry G. Weston."

"We need your prayers. We are in the heart of a mission field and in many respects a hard field (85 per cent of population is Catholic) and all kind of foreigners. The southern people coming here are interested only in making money, it seems, not in church work," Z. E. Clark, Detroit.

A FRANK DISCUSSION
(Continued From Page 1)

not insinuate such of Editor Hurlbutt; he has spoken his mind against truth as preached by Jesus. But, I am ashamed of a doctrine that I am ashamed to preach.

He charges that the doctrine of endless torment "became common from the medieval (Roman Catholic) church." We do not deny that the view of Romanism may have influenced the Reformers, but what of the period before there were Catholics? Neander (vol. ii. p. 676) declares eternal punishment "to be dominant in the creed of the church." Hagenbach (History of Doctrines, vol. i. p. 379) says, "The Catholic Church, however, simply retained the doctrine of the eternity of the punishments of hell."

In his July article (pt. 13) he admits that "as we learn from Josephus, the Pharisees generally, but probably not universally believed in endless punishment, probably endless suffering." He adds, "In the next century after Jesus, a change in rabbinic opinion regarding retribution had come; and it is reasonable to credit this change to penetration of rabbinic thought by the teaching of Jesus." But why, if Jesus' teaching influenced rabbinic opinion, did it not influence Christians? Townsend (Lost Forever, p. 424) says, "The apostolic and patristic periods present a comparatively clean record. Nothing is clearer than the attitude of the early Christian church upon this subject. Beginning with Clemens Romanus, who was a fellow-laborer with the apostle Paul, and following down to the middle of the third century, there is not a syllable respecting immediate universal salvation, but much respecting endless misery."

His point 14 (July) concerns the almost universal belief of Christendom that the torment of hell will be eternal. This universality of belief does not make an opinion necessarily true, but it is the strongest presumptive argument. The little handful of opposers should not be heard until they present unmistakable arguments.

But he thinks he has given enough to convince the "honest" student. He, too, becomes personal; does he not? I have no scruples against letting it out that the practice of Baptists and others for centuries has been to exclude from the ministry any

man who denied eternal torment. Let him teach it, but not within the bounds of evangelical churches.

"Baptist Modernism" (?)

Mr. Hurlbutt charges that the belief of endless torment among Baptists is "modernistic." He cites the solitary example of certain Anabaptists of the sixteenth century who were censured in the Augsburg (Lutheran) Confession of Faith. Note several facts that will reveal that Editor Hurlbutt has not read Baptist History or does not care how he twists facts to confirm his contention.

First, this represents only a small portion of Baptists. What of those before and after? Why quote a few against the millions in seeking to find the doctrines of a certain people? By this unfair treatment of history one can charge Baptists with having held every error in the category of unscriptural opinions.

Second, this statement of their belief is from an enemy, not a friend. Hence due consideration must be given it. Storch and Munzer, proponents of these strange views, were once close friends of Luther. Everyone knows that broken friendship accentuate misrepresentations and denunciations. The Lutherans challenged them for a debate. The Augsburg Confession of 1530 came from the very bitter discussions of that section.

Third, the term "Anabaptist" is used in the Augsburg Confession in a loose sense. It was "applied indiscriminately to all who would be neither Protestants nor Catholics... The scholarly and soundly scriptural Hubmaier, the mystical Denck, and the chiliastic fanatics of Munster were all alike 'Anabaptists'." (p.62, History of Anti-Pedobaptism, Newman). One is cruelly unfair to Hubmaier and the true Baptists of that day to charge them with denying endless torment. Anyway, the fanatical view was that of final conversion of all impenitent men, demons, and even the devil. Editor Hurlbutt says he does not believe that; why quote this, then, except to delude the unwary?

Fourth, Newman and Schaff-Herzog Encyclopedia distinguish between "fanatical" and "Biblical," "radical" and "conservative" Anabaptists. One wonders if Mr. Hurlbutt read such pages as 84 and 86 of Newman. In all fairness to facts, he owes an apology for so misrepresent-

ing the Baptists of the sixteenth century in Germany. Newman (p. 86) remarks with the soberness of a historian, "The identification of these fanatics with the Anabaptists cause in the minds of the leaders of the dominant parties of the time, was most damaging to the biblical Anti-pedobaptists, and caused them to be looked upon as capable of all the atrocities of the fanatics."

These fanatics believed in social revolution and claimed "divine illumination" above the written word. Does Editor Hurlbutt claim to be in line with them? Or, does he claim it is Baptist Modernism to be anti-communicistic and accept the Bible as all sufficient?

(Be sure to get the subsequent issues of The Voice in which we shall expose Mr. Hurlbutt on the inspiration of the Bible, the results of preaching endless torment, etc., etc.).

SIN

Excuse it as we may, apologize for our own sinfulness as we will, let us remember that the black, dire fact is here—an opiate in the will, a frenzy in the imagination, a madness in the brain, a poison in the heart. Culture cannot extract it; art cannot conceal it; indifference cannot forego it; foolish cults cannot clear it away.—Frederick F. Shannon.

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