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# THE W.K.B.S. VOICE

"I am a voice"—John the Baptist

VOL. 4

Murray, Kentucky, October, 1936

NO. 44

## A FRANK DISCUSSION

Is the Torment of Hell Endless?  
Article II

In this article we review Editor Hurlbutt's "Answer to Counter Arguments" in his July issue. Our review of his rebuttal will come later.

1—He asserts without proof that the "primary meaning" of the words for eternal does not imply endlessness.

Ans.—The word comes from "aei" (ever) and "on" (being, existing), so that the primary meaning is ever-existing, everlasting. This comes through the Latin into English as eternal, and the burden of proof is on him to prove that usage alters this. The fact is that endlessness is the primary significance of the Greek word. Why does he not discuss the original of the word?

He labors to capitalize the admission of Strong and Hodge, advocates of eternal punishment, that the word eternal is sometimes used in a "limited or rhetorical sense." This is the rhetorical, not the primary and precise sense of the word. Worcester's Dictionary calls this poetic use of the word permissible. It is indeed refreshing to hear Hodge (Systematic Theology, Vol. III, p. 876), "When used in reference to perishable things, as when the Bible speaks of 'the everlasting hills,' they simply indicate indefinite existence; that is, existence to which there is no known or assignable limit." In this poetic use "no idea of limitation is at the time in the thoughts of the speaker. But he means even then a course of duration which runs out beyond his vision and loses itself in an indefinite distance which at least adumbrates the conception of eternity; and that is essentially different from using them to express a definite, measurable period of time" (Reimensynder, *Doom Eternal*, p. 145f).

He throws out the intensive form, "for ever and ever" (Rev.

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## SCHOOL MOVES TO PADUCAH

Because of the illness of Sister Taylor, the school was forced to seek a new home for its sixteenth year. West End Baptist Church, the Editor's pastorate, offered the primary department for our use. School opened only one week late, beginning the first of October. The enrollment of preachers has exceeded that of last year by one, and there are prospects for the near future. We teach in the day and hold two nights. The Editor's wife is teaching the former work of Sister Taylor, whose absence from the work we consider an incalculable loss. Brother Dickerson assists as he did at Murray.

The prospects for the school in Paducah are good. We feel that it will soon be able to do the largest ministry that it has done for some years. We need your prayers as never before. The new venture was a great undertaking, and God has been our help.

## WEST UNION ASSOCIATION

West Union Association met with the Bandana Baptist Church October 14-15. Three new churches came into the association. The mission gifts had increased over last year about \$3,000. The spirit of the meeting was missionary and fraternal throughout. Brother Heaton of Paducah preached the introductory sermon on "The Mission of the Church" and the Editor gave the doctrinal sermon on "Planks in Paul's Platform." The regular two years for the tenure of moderator being filled, Brother Joe T. Odle of the East Church of Paducah was succeeded by the Editor. Other officers were continued.

## GENERAL ASSOCIATION IN PADUCAH

November 9-12 the General Association of Kentucky Baptists will convene in Paducah. Every Baptist church in this section should have present a messenger to vote right on vital issues that will face us.

## PAYING TITHES TO CHRIST

By Roy Beaman

"And here men that die receive tithes; but there he receiveth them of who it is witnessed that he liveth" (Heb. 7:8).

This verse announces the strongest appeal in all the Bible on tithing; it makes it a matter of loyalty to Christ. That strikes a responsive note in the heart of lovers of Jesus Christ.

Let us paraphrase the text. "And here in the Levitical priesthood of the Old Testament men subject to death collect tithes; but there in the priestly order or Melchizedec, type of Christ, he receiveth tithes, of who it is witnessed that he liveth."

The expression, "that he liveth," transcends the limits of the typical Melchizedec and passes on to the great Antitypical Christ, our everliving High Priest Who intercedes for us at the Father's right hand.

The burden of Hebrews 7 is the superiority of Christ as High Priest in making atonement on the cross for our sins and stepping up to glory to intercede for us. The secondary message of this chapter is our obligation and privilege to honor Christ with tithes even as Abraham did Melchizedec. This lifts the question of tithing above the law and posits it at the foot of the Cross for its firm basis and at the believer's access to God through Christ for its daily practice. Here is victorious ground for the Christian and for tithing, too.

May I add a personal word? My heart is moved to tithe because God commands it, but more because Jesus' love for me demands it. I fear not to tithe lest God collect His own with painful interest, but more I tremble at the thought of wounding My Saviour with the ingratitude of not tithing. I tithe and make offerings because the interests of my church, Christ's body, need both, but more because I share so graciously in the saving benefits of His cross and so freely in the upholding influences of His intercession for me. As long as I love

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# The W. K. B. S. Voice

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THE WEST KENTUCKY BIBLE SCHOOL  
MURRAY —:— KENTUCKY

Edited By

ROY O. BEAMAN, President  
2530 Ohio St., Paducah, Ky.

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## These Fifteen Years

October 23, 1921, the Editor preached his first time. He has preached in these years 2216 times, averaging 141 times a year with one thrown in for good measure. Since he began at the age of seventeen, times have changed much. World and national affairs have become more distressing. Morality has been thrown to the winds and spirituality has departed from many without a thought of its return. The tasks and demands of the ministry of Jesus have increased, but there have been compensating joys. Counter-attractions have multiplied, but the gospel has lost none of its magnetic power.

The Editor opines that the next fifteen years will be years of momentous import for all. The signs of the times are alarming, to say the least of it. He pities the young man just now starting into the ministry, yet he knows that trials make the man. He has had to learn that by painful experiences. Friends have multiplied on both shores. There are enemies no doubt, but he has been too busy to notice them. The riches of Christ are sweeter each day, and he longs to preach them more winsomely and indefatigably than ever.

The Christian Evangelist, discussing the question of the movies says: "We are urged on by a sense of justice to say that we believe the business as at present conducted is the greatest known menace to the moral foundations of the United States. It plants impure and destructive ideas in the minds of all classes who attend it and especially in the minds of the young. It has a lawless spirit which demands the perpetual presence of a 'censor.' It is always just as bad as the police will allow it to be."—Florida Baptist Witness.

Stroudsburg, Pa.

Dear Pastor and Brother:

You have not heard from me for some time. I notice in *The Voice* that you welcome letters and even publish them. You may publish this one if you care to.

As to my health, I am very well; also my dear wife and son. This spring we pushed our missionary work over the mountain from Stroudsburg and we now reside in the beautiful Cherry Valley section of the Poconos. We have a nice farm and work a part of it.

This valley is populated by about 2,000 people and only a few know Christ. The people are Pennsylvania Dutch, staunch and ungodly Lutherans, and hard to reach. But I have visited many homes here and plan to start special meetings when the crops are put away.

We carry on our regular mission work at Long Pond, Wooddale, Hauserville and the Stroudsburgs. The Lord is abundantly blessing our efforts. We have been baptizing quite frequently this summer. This service was conducted on September 13. Of the seven candidates, six were Methodists and one Presbyterian. Thus you can see how we are making out.

Our prayers are for the school. May God bless the entire place. We enjoy the school's periodical and give it to others to read.

Yours in His service,  
CARL E. BJORK.

## Do All You Can

Do all the good you can,  
By all the means you can  
In all the ways you can,  
In all the places you can,  
At all the time you can,  
To all the people you can,  
As long as ever you can.

—The Southern Farmer.

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## A FRANK DISCUSSION

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14:11, etc.), because he thinks of the Revelation as a "vision, not a scientific delineation." A symbolic book may contain many literal expressions. There is no scientific ground for limiting "for ever and ever." It is the hobby of errorists to declare as figurative what they dislike. But do not figures represent truth instead of untruth?

He refers to figurative use of the Hebrew "olam" (everlasting). Its strict and scientific meaning delineates, as vividly as verbal sign can, boundless duration. This usage has never been impeached. It is specious pleading that tries to down the technical, scientific, and preponderating usage of a word in favor of a figurative usage, which is not itself clearly apprehended. Such interpretative legerdemain could foist upon Scripture any erroneous notion conceived in mortal brain!

2—He claims that the absence of modifiers with death in such passages as Rom. 6:23 proves death for sinners is "an event, not an endless experience."

Ans.—The obvious reason for the absence of eternal in the expression, "the wages of sin is death," is this: that would limit the solemn statement. Paul is saying that all kinds of death, physical, spiritual, and eternal, are the outcome of sin. Other passages declare this alienation and degradation to be eternal punishment.

3—He asserts that the expression of Jesus concerning "eternal punishment" in Matt. 25:46 means "endless total privation, loss."

Ans.—But he fails to tell us how it could be eternal punishment when the sinner ceases to be punished. Punishment implies pain. Eternal punishment declares eternal pain or torment.

He wants to know why Jesus closed the discussion "with a simple term instead of with a graphic warning of the ceaseless horror." We ask: Are not simple terms from Jesus' lips as true as graphic warnings? We seek the truth of the "simple term."

He further dodges this unanswerable parallel by calling it a "rhetorical device pleasing to the Oriental mind." Did Jesus come to speak the truth or to please the Oriental mind? And, if He used a pleasing literary device, did it not convey truth? Why does he void Jesus' words of meaning? Because their simple

meaning kills his speculative and soul destroying opinions.

4—He purports to invalidate "the worm that dieth not" by claiming the worm is no part of the sufferer.

But he fails to tell us why the usual interpretation of worm as the gnawing of conscience is untrue. What does it represent? Further, he would have us think that the worm so completely devours the sufferer that the worm dies. Jesus says it does not. We have already mentioned "every sacrifice shall be salted with fire." J. J. Taylor (in loco) says, "As salt is a preservative, the idea of salting in quenches fire gives emphasis to the eternity of the punishment which awaits those who reject the mercy offered in the gospel."

5—He casts aside the narrative of the Rich Man and Lazarus (Luke 16:19-31), as do Russellites, Adventists, etc., as a figure.

Ans.—Does not a figure represent reality? We do not claim that this mentions the duration; other passages declare it to be eternal. It does show the present state of the impenitent dead as one of conscious torment. That our Editor denies, except that here he acknowledges it as suffering and torment. Will he tell us why the man cried, "I am tormented," if it did not mean positive infliction?

One of his Liberal brothers recently called him to task about his claim that "Jesus expected the Kingdom to come in triumphant power in that generation." He answered that Jesus as a man could be mistaken. His statement represents Jesus as a sinner and, therefore, not God. We say, "Give it to him, Friend; he needs exposing and needs to be smoked out of Baptists ranks."

6—He holds that John 3:36 says nothing of duration of the wrath of God on sinners.

Ans.—Yet it is an absolute expression requiring the meaning of perpetual exclusion from eternal life. Again, he uses life as no more than existence. Some length of time inheres in the word "abides"; other passages declare unmistakably its unendingness (Mt. 25:46). He tries to tone down the meaning of "abides" to mean "rests." A casual reading of the Greek of John shows that duration inheres in the word "meno" (abides, remains).

7—This argument turns wholly upon whether the disintegration of spiritual death means total privation or an alienated state.

We answered that in the previous article.

8—He tries to limit the guilt of the unpardonable sin to the "present, limited age."

Ans.—This is merely begging the question in the face of Jesus' declaration that it has "never forgiveness, neither in this world nor in the world to come." No age will obliterate it.

He says, "The idea of endless accumulation of guilt implies infinite capability in the wicked, and constantly increasing punishment." Sinners are capable of infinite torment as to duration, but not as to degree. The punishment increases or continues in duration, not in degree.

He contends that Rev. 22:11 is confined by v. 12 to the temporal age. But v. 10 says, "The time is at hand." The time of judgment is evidently meant. The context presents the last earth scenes and declares (v. 11) the fixity of character and practice. V. 12 introduces a new thought and in no wise nullifies v. 11 or sets a limit to it.

9—"Destruction of personality would be worse than endless torment."

We do not urge this, nor do we know who does. Hodge says, "This (alienation and ruin) is a destruction a thousandfold more fearful than annihilation" (Systematic Theology, Vol. III, p. 874).

Editor Hurlbutt shrinks from the horror of eternal torment. So do we. Any man who can preach endless torment without feeling the horror of sin and a longing to rescue men from it is a monster; but any man who stands in horror at the truth of the doctrine has taken monstrous liberties with revealed truth.

10—We note only his implication that endless torment is inconsistent with God's benevolence.

Ans.—Who are thou, O man, to measure God's infinite benevolence and justice in the thimble of thy ratiocinations!

11 and 12—We pass over the major part of these points because we are studying the Bible, not reason. But note his statement, "Infinite punishment precludes degrees in punishment." Our Editor cannot see that a thing may be infinite in duration though not in degree because of his prejudice against endless torment and because he tries to make supporters of this truth teach torment of an infinite degree.

13 and 14.—These will be dealt with in the next issue, on the history and effects of the two views.

#### VIGNETTES FOR PREACHERS No. 4

Preachers can get their pictures in the paper. But at what a price! Note this comment under the picture, "The Rev. Dr. Frederic S. Fleming, rector of wealthy Trinity parish in New York, urged a two-year moratorium on preaching, saying 'sermons are a poor edition of typical homiletics, a brand of religious pep talks.'" Was he describing his own sermons? I pity the fellow who does not have the glorious gospel to preach. Think of substituting "pep talks" for Christ and Him crucified. A man on fire for God has more than a "pep talk"; he has a revelation from God and the sweetest news ever spoken.... But what would result if there were no preaching for two years? Go where that situation prevails and you will see the results. Widespread moral decay would come from no preaching for two years. What a loose attitude toward the Divine Commission to preach? God's man knows he must be urgent in season and out of season. No moratorium on preaching the gospel can be allowed until the devil declares a final moratorium on his efforts.

We believe that the most obvious meaning of both English translations and the Greek teaches endless punishment. A stout opponent of endless punishment candidly admitted, "To the English reader of the Bible, the plainest and most obvious doctrine concerning Future Punishment of the wicked is, that it shall be endless" (Doom Eternal, Reimensnyder, 1887, p. 70). "Columbus Green once asked Theodore Parker, perhaps the best Unitarian Greek Scholar who has ever lived, this question: 'As a Greek scholar and not as a Theologian, will you tell me what the Scriptures teach regarding the final condition of the finally impenitent?' Mr. Parker replied, 'There is no doubt that Jesus Christ taught the endless suffering of the wicked, but I do not accept the doctrine on His authority.'" (The Bible: Its Christ and Modernism, by McCrossan, p. 134.) Every consistent Liberal will eventually reach such a conclusion. I rejoice to take whatever Jesus said because He said it.

## HERE AND THERE

From Michigan, "In these days of so much Modernism, it is indeed refreshing to read books like, "WHY BE A BAPTIST" . . . While we have many real Baptist churches here in the North, our convention seems to have departed from the 'faith once delivered unto the saints'."

From Missouri, "I have enjoyed reading every line of The Voice."

From a good layman, "I want to be on time to help open W. K. B. S. next month, so find check enclosed . . . May you have a most successful school year."

From C. L. Harmon, Middleburg, Ky., "I have just closed a good meeting with Bro. C. W. Dickerson."

From East Kentucky, "I think of you and the school often and shall always feel grateful for the benefits received while I was there. I trust that God shall continue to supply all the needs of the school and those connected with it."

From Cayce, Ky. Three for baptism as result of meeting. This place is in very destitute condition, and this is a glorious move in the right direction.

From Roy Mason, Tampa Fla., "You trimmed Hurlbutt down in good shape. He is in the pathetic position of one trying to hold on to Christianity, while surrendering in part to the Modernists—a hopeless attempt."

## LOCAL OPTION

While many counties in Kentucky are seeking to join the 16 or more that have already voted dry, the wets are trying to do all they can against local option. Recall their talk last year: Repeal the state law and institute local option. Their hypocrisy is that they did not want local option at all. They will fight it to the last. But if some of them were honest, they would vote for local option.

H. C. Sanders, M. D., Selmer, Tenn., writes about our July article on Repentance. Almost 10,000 of his tract on repentance have been distributed. He says of The Voice, "I always read it."

Sinking Spring, the Editor's home church, recently called her pastor, J. J. Gough, for full time work, to begin the first of 1937. Congratulations to the pastor and blessing on the church. More ought to follow the example.

## MISSION RALLY

The Amazon Valley Mission Rally is to be held with the South Fork Baptist Church, Owen County, Ky., November 16-18, 1936.

November 16—7:00, Devotional; 7:20, "My Church," George Ragland.

November 17—9:45, Devotional, H. F. Nunley; 10:00, Annual Sermon, D. W. Billington, John R. Flynn, alternate; 10:50, Enrollment, election of officers and appointment of committees; 11:10, "The Needs of the Field," Roy O. Beaman.

Noon.

1:00, Devotional; 1:15, "A Daring Faith," C. H. Wilson; 1:50, Business; 2:05, "Ordination of Preachers and Deacons," J. D. Coleman.

Tuesday evening—7:00, Devotional; 7:15, "Evangelism," Carroll Hubbard; 7:55, "The Mission of the Church," Clarence Walker.

November 18—9:45, Devotional, E. B. Holland; 10:00, "My Call to the Amazon Valley," Hicks Shelton; 10:40, Business; 10:55, "Baptist Baptism," John R. Flynn.

Noon.

1:00, Devotional; 1:15, "The Missionary Passion," Roy O. Beaman; 1:45, "The Church at Antioch," Carroll Hubbard; 2:15, Close. Board meeting follows.

Evening—7:00, "Refuge," W. W. Dickerson.

All are cordially invited to attend these services.

Birchett Kemper, pastor; W. W. Dickerson, H. F. Nunley, J. R. Flynn, committee.

Frederick O'Brien, botanist, explorer and author, and at present editor of the Manila Times, in writing of his adventures among the Polynesian cannibals of the Marquesas Islands, gives the following testimony to missions: "Non-Christians may grin at the efforts of missionaries among heathen. But the missionaries are the only influence for good in the islands, the only white men seeking to mitigate the misery and ruin brought by the white man's system of trade."

## Communist Propaganda

According to O. O. McIntyre, in "New York Day by Day," "Twenty-seven books propagandizing for Communism and sneering at American institutions have been published in America in the past twelve months." The Reds will overthrow our government if we are not more alert.

## PAYING TITHES TO CHRIST (Continued From Page 1)

my Saviour, it is unthinkable that I would refuse Him my tithe. If this appeal does not touch a sensitive cord in my soul, I should investigate my relation to Jesus Christ, either as to union or communion.

Once more, let me place this type so you cannot forget it. 1. Melchizedec is the type of Christ, our great High Priest. 2. Abraham is the father and type of believer in Christ. 3. Abraham's tithe of gratitude is a type of the gratitude of a Christian for his Saviour.

Since I believe that you would tithe if you got the message of this verse, read it in modern renditions. "Again it is mortal men who receive tithes in the one case; while in the other it is he of whom it is attester, 'He lives'" (Montgomery). "In the one case, mortal men collect tithes; but in the other, one who, it is intimated, lives on" (Goodspeed).

He receives tithes from me; does He receive them from you? If not, I want you to know the joy and blessing of the tither as well as to honor our great high priest.

(This appeared recently in "The Immanuel Clarion," Paducah.)

## FINANCIAL REPORT

### Receipts

West End Church	\$17.15
Dexter Church	2.22
E. R. P., Pennsylvania	125.00
Memorial Church	22.70
New Bethel Church	10.00
W. H. M., Big Clifty, Ky.	10.00
Scott's Grove Church	5.06
Hopewell Church	7.14
H. R., Lyon County	1.00
Mrs. E. H. P., Bellwood, Ill.	10.00
Mt. Zion Church	1.00
Carmack Church	.95
Barret's Creek Church,	
Carter County	2.50

Total received . . . . . \$214.72

### Disbursements

Roy O. B., bal. on last yr.	\$29.28
J. H. Neal, labor on library	1.50
Ten tons coal	40.00
R. O. B. for October	50.00
Mrs. R. O. B. for October	25.00
W. W. Dickerson for Oct.	25.00
Kindling	1.00
Truck library to Paducah	5.00
Student help, Charlie	
Turner	5.00
Janitor, J. H. Neal	7.50

Total disbursed . . . . . \$189.28  
Balance on hand . . . . . \$25.44