

The King's Highway

An Advocate of Scriptural Holiness.
THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA
Published Semi-Monthly at Moncton, N. B.,
by a Committee of the Alliance

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SUBSCRIPTION PRICE:

Per year, in advance	\$1.50
Ministers, per year	1.00
Four months' trial subscription40
Sample Copy	Free
United States Subscribers	1.75
Ministers, U. S. A.	1.25

SPECIAL NOTICE

All correspondence for *The Highway* should reach us before the 12th and 25th of each month.
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MONCTON, N. B., OCTOBER 31ST, 1931

EDITORIAL

IS HOLINESS A NECESSITY

There are many who treat this matter very lightly and others with utter contempt, but to the seeker after truth there is deep concern.

There are things in the natural realm that are necessary or essential to life, and the absence of these would mean death. For example, Oxygen in the air is a necessity, water an essential, without these man dies. God has made wonderful provision for all the essential or necessary elements for the benefit and well being of mankind in this vast universe, but they are governed by certain laws enjoined by the great Creator of all things. There are essentials that have to do with our spiritual life and future happiness, God has declared it so. He has spoken by angels, his prophets and his Son.

And God said, Let us make man in our image, after our likeness. He breathed into him the breath of lives, and man became a living soul. He certainly was a holy being if he was made in the image and likeness of God. In order however to retain that likeness, he had to be obedient to the command of his Creator.

We are all familiar with the account of the fall and how man was driven from the garden and God placed at the east of Eden Cherubius, and a flaming sword which turned every way, to keep the way to the tree of life. Sin and holiness never did mix and never will.

The Lord appeared to Abram when he was ninety-nine years old and commanded him to walk before him and be perfect, and in consequence of his obedience gave him the promise that in his seed should all the nations of the earth be blessed.

The Law given to Moses demanded holiness of the children of Israel. For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy. Lev. 11:44. God's people were to be a separate people and worship only him.

Zacharias was filled with the Holy Ghost, after his tongue was loosed, and prophesied concerning Jesus Christ, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear. In holiness and righteousness before him, all the days of our life." Luke 1:74-75. Jesus in the sermon on the Mount spoke directly in regard to the necessity of holiness, for he said, "Blessed are the pure in heart for they shall see God".

Matt. 5:8. Paul writing to the Thessalonians, Epistle one, chapter four, verse seven, "For God hath not called us unto uncleanness, but unto holiness." Chapter five, verses 23 and 24: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it."

To Titus, chapter two, verse 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

In Hebrews, chapter 12 verse 14- "Follow peace with all men, and holiness, without which no man shall see the Lord."

In the first epistle of John, chapter 4, verse 17. "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this world."

Revelation, chapter 22, verse 11. "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still."

The scripture is our final court of appeal, our chart and guide, revealing the plan of God, wrought out in Jesus Christ, that fallen humanity can partake of the tree of life and come into fellowship with God here, so as to enjoy his holy presence in eternity.

Holiness is a necessity; how it should concern every soul to measure up in every way to God's standard, in experience, life and devotion. "But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy." 1 Pet. 1:15-16.

ONE OF THE OUTSTANDING DECEPTIONS OF THE AGE

The following article by Brother Frank C. Hotle, in the Pilgrim Holiness Advocate, is worthy of a wide reading:

"Judge Rutherford appeared again on a recent Sunday over the great national radio hook-up, broadcasting and seeding the nation down with that gigantic and unscriptural delusion of 'No Hell' and 'No eternal punishment for the wicked.'"

"One of the greatest and most profound delusions that are being taught through the land in these latter days, which all truly orthodox Christians vehemently repudiate, is that Hell in the Bible simply means the tomb, or grave, and nothing else, and that the wicked will have another opportunity after death, after repudiating ten thousand such opportunities of making their peace with God in this life. This doctrine stands condemned by its own inconsistency, and by the utter absence of any scriptural grounds upon which to stand.

"The words Sheol, Hades, Tartarus and Gehenna are original Greek and Hebrew words which are translated in our Bible as Hell. To say that these terms simply mean the grave and nothing else, in the light of all the Bible says about Hell sounds too unreasonable and meaningless to command the consideration of any serious thinking person. There are smooth-tongued and pious-appearing people going about over the country giving free lectures under the auspices of the International Bible Students' Association of New York and others, teaching that Hell in the Bible simply means the grave, and that there is no such thing as eternal punishment

for the wicked, and that the wicked will have another chance after death, etc.

"Such men have undoubtedly appeared on the stage at this latter age as the incarnate tools of the great archdeceiver, Satan, who have become wilful perverters of the truth, and who intentionally ignore a large portion of God's sacred Word and wilfully pervert its meaning to suit their own self-manufactured ideas.

"To say the following passages mean the grave and nothing else, certainly proves that people who will put such superficial and perverted interpretations upon God's plain and repeated and definite statements about Hell, are blind and self-deceived, and are wilful and dangerous perverters of the truth of God.

"The Bible says, 'The wicked shall be turned into hell and all the nations that forget God'—Ps. 9:17. How would it sound to say, the wicked shall be turned into the grave, and all the nations that forget God? All intelligent people know that all classes of people go to the grave, but all classes do not go to Hell! If the word 'Hell' in this passage means the grave, the above plain and unambiguous statement from the Almighty would possess neither sense nor meaning. Since this passage refers to a definite and special class who are to be turned into Hell, it could not possibly have reference to the grave, as all classes go to the grave.

"In Luke 16:23 we read: 'In hell he lifted up his eyes, being in torment.' In the grave he lifted up his eyes, being in torment, would be the way we would have to read this passage under the new and modern way of interpreting the Scriptures. The grave, as all well know, is silent. There is nothing there but the decayed body, or temple of the Spirit. The real man has gone to meet his God. The suffering and punishment referred to in this passage is beyond the grave, and is in the place which God describes as Hell.

"How can ye escape the damnation of hell?"—Matt. 23:33. How can ye escape the damnation of the grave—according to this silly sophistry would be the way this passage would read. There is nothing about the grave that indicates or denotes damnation, and this passage would be most inconsistent if it referred alone to the grave. 'Set on fire of hell.'—James 3:6. The new way of reading this would be, Set on fire of the grave.

"These are but a few of the many passages in the Bible that speak of Hell as a place of suffering. That these all refer to a place of eternal punishment beyond the grave, there is not a reasonable doubt. To say that these passages all refer to the grave, is to outrage good sense, and to ignore the plain, simple meaning of the English language."

A man's attention was attracted by the remarks of a little girl in front of a fruit store: "I wish I had an orange for mother!"

The man saw that the children though poorly dressed, were neat and clean, and, calling them into the store, he loaded them with fruits and candies.

"What's your name?" asked one of the girls.

"Why do you want to know?" said the man.

"I want to pray for you," was the reply.

The man turned to leave, scarcely daring to speak, when the little one added: "Well, it doesn't matter, I suppose. God will know you, anyhow."—Selected.