

The King's Highway

An Advocate of Scriptural Holiness

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EDITORIAL

DEATH, NOT ANNIHILATION: BUT SEPARATION

And you hath he quickened who were dead in trespasses and sins. Eph. 2:1.

If we begin with a wrong premise we will be sure to arrive at a wrong conclusion. Hence if we say that death as used in the Scripture referring to men's souls or spiritual natures means extinction, or annihilation; then we would naturally deny the doctrine of eternal punishment for the wicked.

If we study carefully the Scriptures where the term death or dead is used I am quite sure that we will see that death does not mean annihilation but separation.

Take the one at the beginning of this article first, where the apostle tells the Ephesians they were dead in trespasses and sins: but God had quickened them or made them alive, we can see at a glance that he means that they were separated from God, had no fellowship with him because of their sins.

Isiah the prophet told ancient Israel "God's hand is not shortened that it cannot save neither is his ear heavy that he cannot hear; but your iniquities have separated between you and your God." So sin separates a soul from God both in this life and in the life to come. There are three kinds of death spoken of in the Bible and all mean separation. First, death as it is commonly used when we speak of one dying or passing away, means separation of soul and body.

In Gen. 35:18, we read concerning Rachel, "And it came to pass as her soul was departing, for she died". This means temporal death.

Second, spiritual death, means the separation of the soul and body from God's favour in this life, which is the state of all unregenerated or unrenewed persons who have not been born again. The scriptures make many references to this class of people besides the one already mentioned at the head of this article.

In Paul's epistle to Timothy he wrote, "She that liveth in pleasure is dead while she liveth." Again Jesus said, "except ye eat the flesh of the Son of Man and drink his blood ye have no life in you." Also when the apostle spoke of being separated from sin or saved from it, he spoke of being dead to it. He wrote to the Romans, "How shall we that are dead to sin live any longer therein?" and again, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Third the scriptures speak of the second death, which means the separation of the souls and bodies of the wicked from God eternally. In Matthew 25:24, Jesus is speaking of the

judgment, where the great and final separation of the righteous and the wicked will take place, referring to the wicked he said. "And these shall go away into everlasting punishment." Note he did not say they would be annihilated. I see that the word everlasting comes from the same word in the Greek that the word eternal comes from which is used in the same verse referring to the righteous who will go into life eternal. So the logical conclusion must be, that if the righteous have an eternal existence, so do the wicked. John also speaks of the wicked with the devil being cast into the lake of fire to be tormented day and night for ever and ever. Rev. 20:10.

THE SIGN OF THE TIMES

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cannibalism, are centers of religious devotion.

They hanged Quakers in Boston for their faith, and burned shrivelled old women as witches in Salem, Mass.

I have swiftly and hurriedly as the thoughts have come outlined some of our moral and spiritual assets that abide even in this dark day. I believe that there is still faith enough to carry on for Jesus a few more years, yes, many more years yet under the suasive influence of the Holy Ghost. When I hear a preacher talking aloud about the near coming of our Lord—in a few years at most—and then building a great church that will last more than a hundred years, and going from that church to buy another just as durable, and at great sacrifice for the people. When I know of a preacher who gave a great sermon one night on the immediate coming of Jesus, and next day he had a mason tear away his wooden steps at the front of his house and prepare to replace them with stone. Some one observed, "Why do you put in the stone steps?" "Oh," he replied, "the wooden ones only last about twenty years and the stone will last for more than a hundred." "But," was the reply, "you said last night, and had us all worked up, that Jesus was coming in a very few years. Here you are preparing for a hundred years." But O this is a popular theme and people like to have their credulity taxed. And the worst thing about it that most of these who are saying that Jesus is right at the door, repudiate the possibility of having all sin removed from the heart. They sneer even at the testimony. But he that hath this hope in him purifieth himself even as he is pure. Consistency, thou art a Jewel.

Personally I claim that I have such joy and satisfaction in the coming of Jesus to my poor heart and abiding there in the power of the Holy Ghost that I just feel like working and praising and testifying right along. His coming to reign would be an easy way out for some of us. I wish I could believe it true. But I feel in the light of some of the things that I have suggested there is enough faith still in the earth for the church to carry on a while longer. If we have Jesus abiding we are on the winning side whatever comes. Amen and amen.

He who in questions of right, virtue or duty sets himself above all ridicule is truly great.—Lavater.

Trouble is a thing that will come without our call; but true joy will not spring up without ourselves.—Bishop Patrick.

IS BEER SAFE TO DRINK?

To those who think so we commend an article in a liquor trade paper of the barroom era, Barrels and Bottles, Indianapolis, Indiana, issue of July 15, 1902.

This frank publication warned bartenders not to drink beer. It was their business to sell beer, said the writer of the article, but if they knew as much as they ought to know, they would never drink it.

Backing up the frank advice, the article quotes a famous speech of the late Senator Gallinger, of New Hampshire, in his argument against the army canteen. In this discourse the Senator quoted several physicians who had practiced for years in a beer-drinking city. Among their statements were these:

"Beer kills quicker than any other liquor."

"Among the dreadful results of beer drinking are lockjaw and erysipelas."

"Every man who drinks beer in any quantity soon begins to load himself with soft, unhealthful fat."

"Beer-drinkers are absolutely the most dangerous class of subject a surgeon can operate on."

"Beer-drinkers are peculiarly liable to die of pneumonia."

These statements are true today, just as they were when published in the unique setting of a liquor dealers' trade paper in the height of the saloon era.—Pentecostal Herald.

SOLD TO THE DEVIL

Some of our national magazines and most of the great dailies clamored for the return of booze and for the repeal of the Eighteenth Amendment. Almost without exception they professed that all their efforts were for the good of the people and for the promotion of temperance.

Now these periodicals are receiving millions of dollars for their services to the traffic. In a recent issue of Time there were approximately ten pages of liquor ads. Also the Literary Digest, the Chicago Tribune, the Hearst papers and a thousand more are reaping the reward of this iniquity. It is true that these corporations have no souls, but the stockholders and managers have. No man can corrupt his fellows for gold or for any other cause and avoid the awful and deserved judgment.—Free Methodist.

"HALF FOR HIM"

A woman in South China had a serious illness and was taken to a mission hospital. In the hospital she heard about Christ for the first time. She opened her heart to the Savior. He changed her life. Immediately she thought of her pagan village where not one knew about Christ. The next time the physician came she asked how long she would be likely to live if she were to remain in the hospital. He was not certain, but he estimated about six months. Then she desired to know how long she would live if she returned home at once. He could not tell, but perhaps three months. After the physician went away, she quietly announced her decision to return home. She had counted the cost. Those about her were greatly astonished, saying:

"Why, you will lose your life." Tears filled her eyes, her face lighted up with a smile, and she said:

"Jesus gave His whole life for me; don't you think I'm glad to give half of mine for Him?"—Sel.