

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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Associate Editor - Rev. W. E. Smith
Other members of Committee: Revs. H. S. Dow,
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— SUBSCRIPTION PRICE —
Per year, in advance.....\$1.50
Ministers, per year..... 1.00
Four months' trial subscription......40
Sample Copy.....Free
United States Subscribers..... 1.50
Ministers, U. S. A..... 1.00

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.

The King's Highway, Box 277, Moncton, N. B.
Printed by Moncton Publishers Ltd.,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., MAY 31ST, 1948

EDITORIAL

A VISIT TO BETHANY

I have just returned from Yarmouth, Nova Scotia, and the Commencement Exercises of Bethany Bible College, and would like to communicate to the members of our Highway family some of the impressions received there.

When the proposal to purchase the present site as a location for our School was offered, some of our ministers said of the building: "It looks like a school." And so it does. Well and strongly made, the building is a three-storey structure with a four-storey observation tower which affords a wonderful view of Yarmouth town and harbour. A broad, well kept green, bordered by beautiful trees and shrubs, provides a picturesque frontage, and a deciduous hedge fringes the lot to the right of the building. A colonnade entrance invites inspection of the interior which is quite as imposing as the outward appearance. Spacious halls, broad stairways, and commodious rooms, provide a splendid architectural atmosphere for an educational and administrative programme. After inspecting the building one is made to realize that it is a valuable possession. Colleges and universities which have become strong educational centres had a more modest beginning than this property affords us. Besides this main building there is a chapel, a small dwelling house, and a boy's dormitory now in the process of construction. Our holdings include more than two acres of land space, sufficient area for growth and expansion which challenges the faith of all who dare "attempt great things for God and expect great things from God."

The baccalaureate service of Sunday afternoon and the graduation exercises of Monday morning were very impressive. It was estimated that about one hundred and seventy-five people attended the Sunday service with about two-thirds that number at the graduation service. Considering the fact that the school has been at Yarmouth only a year, and we have no church in the town, we consider the attendance splendid indeed. Both services were well arranged and conducted. From the beginning of the processional which formally opened the baccalaureate service, to the recessional of the graduation exercises, the evidence of prayerful and careful planning on the part of the faculty was unmistakable. The members of the graduating class, as well as other students, are young men and women of

the finest type. A speaker could not but be inspired as he looked into their earnest faces and observed the ready response to his appeal for consecrated workers in the Lord's vineyard. The salutatory and valedictory messages, and special singing, provided by the students, would lead one to the happy conclusion—"Here are young people who are possessed of gifts and talents which shall greatly enrich the church they represent."

A pleasing aspect of our visit to Bethany was the discovery of the sense of favour and respect which the school enjoys in the town of Yarmouth. Business and professional men look upon the institution as a great asset to the community and they express great faith in its future. Some of them prophesy success and expansion for this new project with enthusiasm equal to that of our most hopeful friends.

The value of such a kindly attitude among men of position and influence is beyond accurate computation. It seems that the Lord has given us friends in Yarmouth who are both able and willing to assist in making Bethany an aggressive educational centre.

Here is a project worthy of our best support. Problems and crises are inevitable and we need to pray much for the members of the faculty and school board. The financial demands of current expenses and the necessary programme of expansion are very heavy so we need to give generously. Let us invest heavily in this promising enterprise.

PALESTINE PERISCOPE

By The Editor

Ishmael and Isaac are the racial heads of the Arab and Jewish nations, and the modern Arabs and Jews are the progeny of these sons of the patriarch Abraham.

Arabic historians divide their people into two races: (1) Pure Arabs, descendants of Joktan, great, great grandson of Shem, and (2) Mixed Arabs, descendants of Ishmael. The Jewish historian Josephus refers to Ishmael as "the founder of the Arabian nation."

Half Hebrew, and half Egyptian, Ishmael "is the first man born whose name was given him of God before birth." His name signifies "God shall hear", a reminder to both mother and son that the Lord heard their cry of distress in the wilderness. But the disposition of Ishmael is described in Genesis 16:12: "He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren." The free, roving, warlike spirit of the Arab, ancient and modern, is clearly portrayed in this scripture. Driven to the wilderness at the request of Sarah, and by the providential direction of God, Ishmael and his descendants chose the lonely and desolate wastes for their habitation and were given a name which is descriptive of their carefree manner of living. "The desert is called in the Arabic, Bedu, and the genuine Arab calls himself Bedawee, (desert-man) and Bedawin, (desert-men) from which we derive the modern title, Bedouin. 4,000 years have not changed their disposition, manners, habits, occupation, government, or dress." (Smith's Bible Dictionary). Ishmael married an Egyptian woman who became mother of twelve sons and one daughter. The last glimpse we have of Ishmael in biblical history is at the burial of his father Abraham, and the last word we have concerning him is the record of his death at the age of one hundred and thirty-seven years.

Isaac, the son of promise, and chosen head

of the Jewish nation, came to maturity in the house of his father. Anxious that a suitable companion might be found for his son, Abraham sends his trusted servant to seek a bride, saying: "Thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go . . . to my kindred, and take a wife unto my son Isaac." A suitable companion for Isaac is found in the household of Nahor, Abraham's brother, and soon Isaac and Rebekah are wed. The concern for racial purity manifested by Abraham, has been strong and steadfast with the Jewish people throughout their long history of dispersion, and as a result, racial identity has been marvelously maintained. Twenty years after the marriage of Isaac and Rebekah, twin sons were born to them. A strange and significant prenatal struggle developed between the unborn children, and when Rebekah inquired concerning the cause, "the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger." Here, as in the case of Ishmael and Isaac, we have the prophecy concerning "two nations", and again the divine declaration as to which people should rule. Exercising a divine prerogative, God takes the right of inheritance and authority from the elder and transfers it to the younger. Also in Jacob and Esau, as in Isaac and Ishmael, we discover the dispositional traits which have ever distinguished the Jews from the Arabs and vice versa. Like Ishmael, Esau was "a cunning hunter, a man of the field", independent, warlike, restless. Jacob, a pattern Jew, was prudent, aggressive, prosperous. Whether at home or in distant Padam-Aram, he was ever on the watch for gain and invariably successful in obtaining it.

Domestic discord develops in the household of Isaac and Rebekah when Jacob succeeds in a well-laid scheme to rob Esau of the inheritance rights which were due him as the first-born son, and Jacob flees from his brother to Padam-Aram and the home of his grandfather, Bethuel. Isaac sends his younger son away under a warning charge, "Thou shalt not take a wife of the daughters of Canaan" but "of the daughters of Laban, thy mother's brother." He also pronounces upon him "the blessing of Abraham, to thee, and to thy seed . . . that thou mayest inherit the land . . . which God gave unto Abraham." Jacob took wives of the daughters of Laban, Leah and Rachel, and prospered greatly, insomuch that his father-in-law was loath to have him leave, saying, "I have learned by experience that the Lord hath blessed me for thy sake."

Meanwhile, Esau, who had already married two Canaanite women, "which were a grief of mind to Rebekah", took to wife Mahalath, daughter of Ishmael.

When Jacob returned from Padam-Aram with his household and vast possessions, he and his brother Esau were reconciled and entered into a peaceable agreement. After this, God appeared to Jacob and "officially" changed his name from Jacob, to Israel, and renewed the promise of blessing and inheritance given previously to his father Isaac, and his grandfather, Abraham. As with Isaac and Ishmael, the last recorded meeting of Jacob and Esau was at the death of their father, Isaac.

After the death and burial of Isaac, Esau "went from the face of his brother", to dwell in Mount Seir, "the Red Land". The name Edom, "Red", applied both to Esau and the