

THE King's Highway

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

REFORMED BAPTISTS OF CANADA.

Published Semi-Monthly at Fredericton, N. B.
by a Committee of the Alliance.

Editor and Business Manager, Rev. S. A. Baker.

Committee—Rev. S. A. Baker, Rev. W. B. Wiggins,

H. C. Archer, P. J. Trafton and Mr. B. N. Goodspeed

SUBSCRIPTION PRICE.

Per year, in Advance	\$1.00
Ministers, per year50
Four months trial subscription25
Sample Copy	Free
United States Subscribers	1.25
Ministers U. S. A.75

SPECIAL NOTICE.

All correspondence for the Highway should reach us before the 12th and 25th of each month. Address to Rev. S. A. Baker, Fredericton, N. B.

FREDERICTON, N. B. MAY 30, 1916.

Editorial.

THE FIRST CHRISTIAN CAMP MEETING.

In those days came John the "Baptist" preaching in the wilderness.

The Methodist people saw multitudes of souls saved in their old-time camp meetings, but the first Christian camp meeting was instituted by John the Baptist.

People who never attended a camp meeting have all kinds of wild and strange notions about them.

The writer overheard a young lady who came to the camp meeting for her first time one Sunday evening and was standing looking into a door of the Tabernacle as it was getting along toward the close of the service. Her friends were urging her to start for home with them, but she with an earnest, honest look in her face, said: "Don't go yet; I came on purpose to see them have the 'holy roll,' and I have not seen anything very different from any revival meeting yet."

Wherein does a camp meeting differ from any other evangelistic meeting?

1st. The place. It is generally held in a grove or tent, or a large building erected for the purpose, "in the wilderness," away from home cares and duties, away from other attractions and distractions.

2nd. Generally there are special preachers—evangelists—new men to the people, new voices, new methods of working, the grand old gospel put in a new way, cheerful and joyful singing by a multitude of people, led by a good strong voice and instrumental music, sometimes an orchestra.

3rd. The sermons are direct—definite—with the purpose and expectation of immediate results, as in apostolic times: believe now—repent now—receive now—obey now, and such results invariably take place.

4th. There is a large gathering—"Jerusalem and all Judea, and all the regions round about Jordan."

This is one of the places of practical Christian unity, when the tide of Christian love and fellowship rises high enough to cover denominational distinctions and prejudice, and when a multitude of Christians unite in one, spiritual results are bound to follow, (for the best and

most spiritual of all the churches go to camp meeting—the cold, luke-warm, formal and fashionable, have no desire nor relish for such an assembly).

5th. The Conviction—confession and pardon, follow in quick succession where there is true repentance; and it is a frequent occurrence that a number are baptized, not in the Jordan, but in the St. John River,—“confessing their sins.” Matt. 3-6.

6th. We notice in the camp meeting held by John the Baptist in the wilderness of Judea there were special messages for special classes of sinners.

But when he saw many of the Pharisees and Sadducees came to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Matt. 3-7.

Notwithstanding John swept away their ancestral hopes, by saying, “And think not to say within yourselves we have Abraham to our father.” They evidently did not get angry, for he told them to bring forth “fruits answerable to an amendment of life.”

So with camp meeting preaching; it deals directly with the sin question and its cure.

7th. The camp meeting follows closely along the line of this first camp meeting held by John the Baptist, in teaching a definite second epoch in the Christian life which may follow very closely after pardon and regeneration. “The second work of grace, properly so called,” as taught in the 11th verse: *I indeed baptize you with water unto repentances but he that cometh after me is mightier than I, he shall baptize you with the Holy Ghost, and with fire.*

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matt. 3-11-12.

8th. A perfect cleansing—taking away chaffy lightness, removing the desire for light and frivolous things, as light sensational reading, chaffy entertainments, gay and frivolous gatherings and such like. The relish for these things is taken away; the wheat remains.

The work and teachings of a genuine scriptural camp meetings which are conducted free from side issues, are run on the lines so grandly set forth in the 3rd chapter of Matt. and is honored by the presence of our Lord in his regenerating and sanctifying power.

“FOR EVEN CHRIST PLEASED NOT HIMSELF”

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbor for his good to edification.

For even Christ pleased not himself; but as it is written, the reproaches of them that reproached thee fell on me. Rom. 15-1 to 3.

What a school is this? Disciples of Christ, learners, at the feet of the divine teacher, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls.”

“Ye are my friends, if ye do whatsoever I command you.”

These are the great fundamental requirements of this great teacher, of his students:

1st. A full and voluntary submission to Him. *Take my yoke upon you.*

2nd. Accept Him as the only teacher who alone can impart to us of his own spirit and life to enable us to do whatsoever He commands us.

3rd. Christ Himself the demonstration, as well as the demonstrator of the life he seeks

to impart to his disciples. *Learn of me; for I am meek and lowly in heart.*

“O to be like thee, full of compassion,
Loving, forgiving, tender and kind;
Helping the helpless, cheering the fainting,
Seeking the wandering sinner to find.

O to be like thee, lowly in spirit,
Holy and harmless, patient and brave,
Meekly enduring cruel reproaches,
Willing to suffer, others to save.”

How the true disciple falls on his knees and cries for more grace, when he looks into a lesson like the heading of this article—“For even Christ pleased not himself.”

Oh how the churches need to study this lesson on their knees, to mellow down the spirit, when tempted to say and do things which grieve and wound others, and especially in dealing with their pastors. And how pastors should also tarry at the feet of their divine teacher until the last spark of touchiness has been extinguished from their spirit, and they can and will say to their Lord and Master:

“I’ll go where you want me to go, dear Lord—Over mountain or plain or sea;
I’ll say what you want me to say, dear Lord,
And I’ll be what you want me to be.”
And stand by it whatever betide.

Beloved, it is frequently and truly said, “It requires the same degree of consecration and faith to retain and live the life of entire sanctification as it does to obtain it.” But the practical part follows. Obtaining and retaining the great double cure for sin is greater than earthly achievements. This includes purity, honesty, faithfulness, charity, love, joy, peace, gentleness and much more. Then comes new situations, in church, in business, in the social life, in the home life, perplexities and trials in endless variety, things in which we must act in a moment, where interests clash, coming in contact with a great variety of dispositions in the various situations of life. How happy the Christian who is quick enough in thought to always say and do the right thing at the right time and in the right way, and to know when to be silent.

But we must note that the apostle was writing to the spiritually strong members of the church at Rome, in reference to some members who were weak. No doubt his attention had been called to them, and he discovers that those things that were unpleasant and at times caused reproaches to be hurled at the church, were the result of infirmities in these people, and not known, nor intentional sins. Mental infirmities—resulting in misconceptions regarding the truth and its manifestations in those who are saved through it. Eccentricity—resulting in a great variety of notions, doings and sayings, including the brother who will jump like a kangaroo and screech like a hyena, which some times shocks people’s sense of propriety and greatly startles those of a nervous temperament. Yet these things are not of a sinful nature. We enjoy real holy demonstration, but that is not what the apostle was speaking about, but those things which are hard to bear but yet not subjects for discipline. A large catalogue could be easily gathered among the churches, and some of these things might come very near the pulpit, and evidently they have brought reproach upon Christ and his church, but our Saviour bore them, and the apostle says we ought to bear them.

An effort to eliminate these things from the class meeting and the prayer meeting has doubtless been a large factor in causing these