

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA

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SPECIAL NOTICE

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

May 24th of this year was celebrated by Methodists throughout the world as "Wesley Day." They are celebrating the bi-centenary of the Rev. John Wesley's conversion. Many erst-while Methodists who have joined the big union in Canada also held services last Sunday in honor of that great event. It would not be out of order for the Reformed Baptists also to recognize the experience and work of John Wesley, seeing we are indirectly the fruit of his teaching. It was because we embraced the scriptural teaching of Mr. Wesley on entire sanctification that our fathers were disfellowshipped and forbidden to preach, or teach, or hold office in any of the churches in the old Free Baptist denomination to which they belonged and we became a separate body. But we would also remember that deeper work of grace, viz., entire sanctification, which Mr. Wesley enjoyed and taught. See his book, Plain Account of Christian Perfection. Of course all Methodist bodies throughout the world who are emphasizing the teaching of scriptural holiness will recognize that Mr. Wesley's great success and his work of founding the Methodist church was due partially at least, to the fact that he did strongly urge believers to go on unto perfection. Read the following:

There is such a thing as perfection, for it is again and again mentioned in Scripture.

It is not so early as justification, for justified persons are to "go on unto perfection."

It is not so late as death, for St. Paul speaks of living men that were perfect.

It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

It does not make a man infallible; none is infallible while he remains in the body.

It is improvable. One perfected in love may grow in grace far swifter than he did before.

It is amissable, capable of being lost, of which we have numerous instances.

Therefore our preachers should make a point of preaching perfection of believers constantly, strongly and explicitly; and all believers should mind this one thing, and continually agonize for it—Plain Account of Christian Perfection, by John Wesley, in Wesleyan Methodist.

Methinks that our success as Reformed Baptists depends largely upon getting our people into the experience of holiness. Where this truth is not emphasized in our preaching and testimony among us, the people gradually lose their spiritual fervor, and become lukewarm. It would be a mighty fine thing if, not

only Methodists throughout the world, but also all other church-members and Christians would not only celebrate Mr. Wesley's heart-warming experience received at Aldersgate in 1738, but it would be a great boon to the work of God in general if they would, as someone has said recapture the spirit of Mr. Wesley's warmed heart. Merely holding a service as many are doing on a Sunday in honor of Mr. Wesley won't recapture that experience. It will require the same baptism with the Holy Spirit that Mr. Wesley received in his sanctifying grace to set our hearts on fire.

A TALE OF TWO CHURCHES

"I found," says Mr. Wesley, the plain reason why the work of God had gained no ground in this (Launceston) circuit in all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all, or they spoke it only in terms general, without urging the believers to go on into perfection, and to expect it every moment. And wherever this is not done, the work of God does not prosper."—Vol. IV., p. 459.

"I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed this I always observe, wherever a work of sanctification breaks out the whole work of God prospers. Some are convinced of sin, others are justified, and all are stirred up to greater earnestness for salvation."—Vol. IV., p. 437.

"AIONIOS"

Does the Bible teach eternal retribution? This is the question that the Russelites have tried to answer, and they have failed. They have tried to explain it in their own way. They have not explained it as it is taught in the Word of God. Russelism says, "God is too good to damn a soul, or ever send a member of the human race to hell." That is true. He is doing everything possible to keep men out of hell, and if they go, they go because they have refused to accept the way of escape. They send themselves there by rejecting Christ.

The enemies of God's Word have sought to tamper with the Greek adjectives "aionios" but their efforts have been futile. In Matt. 25:46 the Greek adjective "aionios" is used to define both the eternal life of God and the everlasting damnation of the lost. If the suffering of the lost is not eternal, neither is the life of God, for the same word is used to define both to be endless in duration. It is absolutely impossible to escape the doctrine of eternal retribution without lowering the standard of inspiration. The Greek adjective "aionios" is translated as follows: Everlasting God, Rom. 16:26; Eternal life, I. John 5:20; Eternal Spirit, Heb. 9:14; Everlasting gospel, Rev. 14:6; Eternal covenant, Heb. 13:20; Eternal salvation, Heb. 5:9; Eternal redemption, Heb. 9:12; Eternal habitations, Luke 16:9; Eternal kingdom, 2 Pet. 1:11; Eternal fire, Matt. 25:41; Eternal judgment, Heb. 6:2; Eternal damnation, Mark 3:29; Eternal destruction, 2 Thess. 1:9.

Some object to the doctrine because some are more sinful than others. But they are ignorant of the fact that there are degrees in human guilt, and so there are degrees in punishment, and yet those degrees are infinite in duration. The fact that the wicked are to be resurrected unto damnation, and that they are to be judged according to their works, indi-

cates that there are degrees, both in human guilt and punishment. (Rev. 20:11-15; Luke 12:47-48). The fact that the wicked are resurrected unto damnation excludes all hope of repentance and reconciliation beyond this life (Matt. 25:10; Mark 3:29, 9:43, 48; Luke 3:17, 16:26; John 3:36; Matt. 12:31, 32; Rev. 20:11-15). The unquenched fire indicates that it will continue to burn. Eternal sin demands eternal punishment.—The Wesleyan Methodist.

BEULAH CAMP MEETING

(Continued from Page One)

grounds, reserve being made for present Alliance expenses.

The above named committee brought in the following report at the annual meeting of the Alliance, held at North Head, Grand Manan, July 1st, 1893:

Your committee to secure a central place for our annual meeting, after considering several places, have concluded to recommend Brown's Flats as the most central and convenient, and recommend that a committee be appointed to secure it and carry forward the arrangements and as far as possible, make such a plan for lots on which to erect a tabernacle, cottages, tents, &c., as may be necessary.

The Alliance and Camp Meeting of 1894 was held at Brown's Flat in a tent secured for that purpose, the following year a tabernacle was erected in which the annual business sessions and the Camp Meeting were held, and so to the present time.

What wondrous seasons of blessing have been enjoyed at this place by hundreds of folk who we trust are now in the glory world, a few remain who saw the first foundations laid, but many have fallen asleep in Jesus. We honor the men and women of those early days, who had the vision, who laboured that their followers might have a place of possession to worship God in the beauty of holiness.

The Alliance and Camp Meeting this year should be the best ever held. Improvements are being made for the convenience of those attending. Let us labour and pray that the meetings this year will be of great power and blessing. Plan to come and stay all through. Come prayed up, come to help. Come filled with the Spirit.

It is of special interest to all that this is the 50th anniversary of our organization as a denomination. This event should bring our people together in a grand rally at Beulah, with a strong determination to extend the work and press the battle on full salvation lines. We remember the great evangelists we have had in the past, and we believe that this year will be no exception. Do not fail to attend. You will miss a great spiritual feast if you do.

P. J. TRAFTON

GOD'S CONQUERING DAYS

"It is true that the mightiest successes which come to God's cause are created and carried on by Prayer. God's day of power, the angelic days of activity and power, are when God's church comes into its mightiest inheritance of mightiest faith and mightiest prayer. God's conquering days are when the saints have given themselves to mightiest prayer. When God's house on earth is a house of prayer, then God's house in heaven is busy and all potent in its plans and movements; then His earthly armies are clothed with the triumphs and spoils of victory, and His enemies defeated on every hand."—Selected.