

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

Editor and Business Manager Rev. B. C. Cochrane
Associate Editor - - - Rev. H. S. Dow
Other members of Committee: Revs. L. T. Sabine,
H. C. Mullen, P. J. Trafton, H. M. Kimball

— 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.	1.25

SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.
Rev. B. C. Cochrane, 45 Archibald St., Moncton, N. B.

Printed by The Times Printing Company,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., JULY 31, 1944

EDITORIAL

AN HISTORIC CAMP MEETING

"The greatest camp meeting that I have ever attended," so spoke Rev. P. J. Trafton, dean of our preachers, concerning Beulah Camp of 1944.

We met this year to commemorate the fiftieth anniversary of the founding of this beautiful camp meeting site, and, while a special service in reference to this event was held during the camp, the entire ten-day period was a time of jubilee.

Before the date set for the opening of the Camp had arrived, all rooms in the hotel and three dormitories were reserved. There was a record attendance throughout, people coming from the north, south, east and west, to enjoy this spiritual feast. Every province in the Dominion was represented, and at least four states of the U. S. A. It was not a pleasure-seeking company, but a group that had "turned aside" with desire for spiritual strength and fellowship.

The weather was all but perfect. There was only one rainy day during the Camp. Bright sunshine, tempered by refreshing breezes from the distant Bay of Fundy, provided a perfect setting for the Tabernacle services.

The ministry of our evangelist, Rev. David E. Wilson, was of the highest order. He fed us with the strong meat of the Word, and his messages were instructive and edifying. There were no "high pressure" methods employed in seeking to bring people to the altar. The truth was faithfully and forcefully presented, the personal need of the hearers was emphasized, and the Gospel invitation was sanely extended. How God honoured the truth and the dependence of the speaker on the Holy Spirit! In the opening service there was gracious victory when about fifteen seekers knelt at the altar. Each night there was a good response to the evangelist's appeal, until, in the closing service of the Camp, there were forty-five souls bowed in earnest prayer. In all there were nearly two hundred seekers for pardon or purity, and again and again there was a shout in the camp as sinners found forgiveness and believers were cleansed from all sin. Thus were the labours of Dr. Wilson owned of God. We look forward to enjoying the ministry of this herald of a full salvation message at some time in the near future.

It was truly a memorable camp meeting.

Only the records of heaven will do justice to its gracious influence. A wonderful spirit prevailed in all meetings, business and evangelistic. May we be true to our high calling and unite our prayers and labours to the spreading of scriptural holiness until Jesus comes!

BEULAH ECHOES

The following resolution was passed by the Alliance:

"We recommend to the various districts of our denomination that business sessions of Quarterly Meetings be held on Friday afternoon instead of Saturday, and that arrangements be made by the pastor and church entertaining the Quarterly for one guest speaker to remain over Sunday, the other pastors of the district being free to return to their churches for Sunday appointments if they deem it necessary."

Revs. F. A. Dunlop and H. S. Dow were appointed as delegates to the first convention of the Canadian Holiness Federation to be held in Toronto over Labor Day, Sept. 4th.

In the afternoon service of the last Sunday, over \$3,000 was pledged toward the building of a new dormitory.

The hotel and dormitories were filled to overflowing this year and many were turned away. The action of our Alliance Executive in planning for a new dormitory is therefore timely and worthy of the generous response given it.

A committee was appointed to consider closer affiliation with other holiness groups, and report at the 1945 Alliance sessions. Committee: Revs. H. S. Dow, L. T. Sabine, F. A. Watson, F. A. Dunlop and B. C. Cochrane.

A committee appointed at the special session of the Alliance held at Marysville, April 11th, to study possibilities of a Summer Bible School at Beulah, presented a recommendation that such school be held following the regular camp meeting of next year. Recommendation was approved and details of the plan will be published in due time.

HOW TO SAVE A SOUL

(Continued from Page 1)

surrender, for acceptance of Christ and for salvation. Following this short prayer, have a few moments of quiet, giving the Holy Spirit opportunity to speak to the heart of the person with whom you are dealing. After the quiet period, say to the seeker, "Now, I am going to lead you in a short prayer in which I want you to repeat the words after me." The prayer under the guidance of the Holy Spirit, subject, of course, to variation, may be as follows: "Lord, I am thankful that I have been invited as a sinner to come to thee. I thank thee for the invitation: 'Him that cometh unto me, I will in no wise cast out.' Lord, I come, have mercy upon me, a sinner. Lord, I thank thee for the great salvation which thou hast promised through thy well beloved Son to all who accept him. Help me now to accept thee, and help me to believe thou dost save, even me. O Lord, I do believe, and I thank thee for thy great salvation. Praise the Lord! Amen." Let this prayer be followed by a personal testimony on the part of the seeker, if he is satisfied and has the victory in his heart.—Pentecostal Herald.

THE PASTOR'S MESSAGE

THE OPEN PALM

Lic. Miriam Sanders*

Does God ask more of some than He does of others? Why do some of God's children enjoy a deeper and established religious experience, while many others seem so dissatisfied and unstable?

The answer to the first question is to be found in Christ's statement in Luke 14, verses 26 and 33, viz., that God has one standard for all Adam's race—God requires the same of each of us, that is our **all**. Neither less nor more, but each must yield **their all**. Do all professed children of God live thus yielded? No! Emphatically not! And in this sad truth lies the answer to the above second question.

When the soul honestly yields its **all** to God, there is founded within a state which warrants peace and joy and rest and blessing immeasurable. Often, for awhile, this soul thrives and revels in the enjoyment of these things: yet sooner or later they seem somehow to lapse into a joyless, wavering experience. Why is this? Too often this lapsing is the result of a compromise in their consecration. I would illustrate: We bring our little All to God in consecration; it includes our money, talents, loved ones, etc., everything and everyone dear to us. While God does accept our offering, when it is complete, and does sanctify, yet often, yea usually, He elects to entrust much of "our All" to us, at least for awhile. Our money, talents, life and dear ones remain with us. Here is where the danger lies. Presently we begin to "close our palms" over our All. Our consecration ceases to be complete: we begin to compromise. Some thing or some one is allowed to move in between our soul and our Saviour. This transpires so subtly that we are taken unawares. We are deceived by the thought that this one, or this thing, is not a sin; it is "a good thing" therefore alright to have or keep. The fact is, it is not wrong because of **what** it is we are grasping in our "closed palm," but because we have taken it off the altar. It requires a very humble and sincere self-searching, sometimes, to disclose to our embarrassed gaze that we are extending to God our All "in a **closed** palm." No wonder communion and fellowship were broken, and peace and joy withheld!

What do I mean by the "open palm" attitude? I mean just this—such a consecration made, and **maintained** most conscientiously, as is represented by these words, "Lord, here in my **open** palms I surrender to Thee my All: life, health, loved ones—everything, eternally. If Thou be pleased to leave them with me for a longer or shorter time, I purpose never to close my palm in grasping compromise, over them. Enable me to serve Thee faithfully in all these things as a "good steward of the Lord Jesus Christ."

And, Saviour, if Thou shouldst, at any moment, to remove them from me—in part or in whole—I purpose to love and trust Thee unwaveringly: I will **not** turn back from after Thee. Help me, Lord, to keep my palms open!"

Friend, if you have lost the rest or joy from your experience—or never had it—may I ask you whether you ever made a complete consecration of your All. If so, how do you **hold** it **today**, particularly your loved ones. Is it in the Open Palm?

This is not a standard for a few, but Christ's requirement of **all**, whoever will be His disciple.

* Halifax, N. S.