

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 subscription49
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 The Times Printing Company,
Printers and Publishers, Moncton, N. B.

MONCTON, N. B., MAY 31ST, 1946

EDITORIAL

AN ACUTE PROBLEM

Again this year we are faced with a "housing shortage" at Beulah. The brethren in charge of the hotel and dormitories have all had applications for rooms which they had to refuse. Quite a large number of people are facing the disappointment of being unable to attend our Alliance and Camp Meetings because of the lack of accommodations.

This is a most regrettable circumstance. Every person who can possibly attend this spiritual feast should be able to do so. The Christian of today is living under severe strain and is subject to fiery trials. The privilege of "turning aside" for ten days of soul refreshing such as can be found in the services and associations of Beulah Camp should be denied no one who can come, especially on the ground that we have no room.

Applications from people of our own denomination and from some outside our membership have been received and regretfully turned down. Many of these disappointed friends have sought accommodation in every dormitory at Beulah but all in vain. Their eagerness to attend the Camp has caused some of them to continue their fruitless endeavour over a period of months.

The present situation is no surprise to any of us who are fairly acquainted with the demand of the last few years. We knew last summer that the unfortunate and embarrassing conditions which now exist would in all probability materialize.

Real effort has been made to provide room for all. A new building was purchased last year at a cost of \$10,000, some of the cottages hitherto occupied by one family are to be ready this year to supplement our dormitory rooms, and other steps have been taken to ease the situation. But with all due respect to the efforts made and the progress realized, we are short of a reasonable solution to the problem.

Surely something can be done this year to remove the necessity of anyone being forced to miss Camp Meetings of the future because of inadequate accommodations.

DUTY

We must do the things we must
Before the things we may;
We are unfit for any trust
Till we can and do obey.

—George Macdonald

A GREAT CAMP MEETING

By the Associate Editor

"Therefore they that were scattered abroad went everywhere preaching the Word. Then Philip went down to Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spoke, hearing and seeing the miracles which he did. And there was great joy in that city." Acts 8:4-8.

As the time draws near for our annual camp meetings, one at Brown's Flats, N. B., and the other at Robinson's, Maine, we naturally look forward to these meetings with great desire, and some anxiety, hoping that they may prove to be GREAT camp-meetings.

May God save us from being satisfied with just holding another meeting without seeing a mighty manifestation of His power among us, resulting in the salvation of souls.

We may learn some things from the account of the meeting in the foregoing scripture which we have quoted, a meeting held by Philip at Samaria, which would help us to make our camp-meetings times of great spiritual refreshing from the presence of God. We note first that there is at least one point of similarity between Philip's meeting and ours, that is, they employed an evangelist, and Philip was the man.

There seemed to be this difference however in that phase of the meeting, viz., we call our evangelists to our meetings, and Philip went, evidently being sent by the Holy Spirit.

I am sure I don't know how much we pray about the matter of evangelists before we call them, but I do know that we always try to get the best men available as workers, the men whom we think will do us the most good. But with all our care, we are sometimes disappointed in the man whom we call. Perhaps the fault is largely in ourselves instead of in the evangelist. Perhaps we expect too much of him, and we fail to do our part to make the meeting successful. Perhaps we don't pray enough, or carry enough burden of soul, or co-operate as we should with our workers, or exercise faith for a great meeting. But let that be as it may, we sometimes ask evangelists whom we have had in our camps to recommend other preachers, which of course they are glad to do, and sometimes the one recommended is some friend of his whom he would like to help, one who does not get many calls where he is known, hence, has many open dates and wants work, so we call him on the strength of the recommendation of his friend, and he does not prove to be the man that we expected he would be and we are disappointed. Consequently the meeting suffers a spiritual loss because the preacher who gave the recommendation, is more concerned about the welfare of his preacher friend than he is about the cause of holiness.

However, let us note briefly some things which contributed to the success of the revival which Philip had at Samaria. First, Philip went because he was sent, and he preached Christ unto them: Christ as the one and only Saviour from all sin, both acts of sin, and sins of omission, and doubtless Christ as the sanctifier from inherited sin, or the principle of sin.

There are a great variety of preachers who differ greatly in their manners and methods of preaching. Some seem to try to interest their congregation by entertaining them with jokes and funny stories which cause much mirth and laughter, because they know that

many shallow minds like to be amused. Others seem to think that a display of learning, and eloquence or oratory will win the admiration of their hearers, and so, if they do not possess much of these, they resort to pedantry which of course pleases many.

But these could hardly be called Christ-preachers. Paul wrote to the young preacher, Timothy: "Preach the Word," and we think that when the faithful preaching of the Word under the inspiration of the Holy Ghost fails to save people, there is no alternative. Because Philip preached Christ, the people gave heed to the preacher and the result was, many accepted the word, were saved, and there was great joy in that city. And when the apostles who were at Jerusalem heard that Samaria had received the word of God, and whereas they knew that people needed to be sanctified wholly as well as converted, they sent Peter and John unto them to complete this great revival which was begun under Philip and was still in progress, and when they came down they prayed for them that they might receive the Holy Ghost. So let us follow as near as possible the methods of those who have been successful in promoting revivals which are recorded in the Word of God, as well as those of more modern times, and pray much and trust God to give us great camp-meetings again this year.

H. S. DOW

THE PALESTINE CONTROVERSY

The land of Israel, the inheritance so coveted by Jacob, has been for centuries under Moslem domination. That these people called Arabs today are the descendants of Esau there is no doubt. It is clear from the record in the prophetic word. There it is predicted that Esau would claim the land of Palestine as his birthright to be spiritual head of the family to carry out the promise made by Jehovah that he would make of Abraham's posterity a nation wholly the Lord's within the borders of the land given to it for an inheritance. Becoming strong, he was able to break the yoke of Jacob from his neck, and, seizing the opportunity given by the disobedience and dispersion of Israel, took possession of the land which was only for the children of promise, that is, for those to whom the covenant descended. Since the land was promised to Abraham and his posterity, and also to Isaac and his children after him, they believe they are entitled to it, being as much the children of Abraham and Isaac as their cousins now called Jews. So Esau seized the inheritance which he had sold to Jacob with the birthright. Although at present his control is lost to Britain, yet he withstands the return of Israel and the establishment of a Jewish national home. Thus does the "controversy of Zion" rage ever more fiercely.

The "controversy of Zion" (Isa. 34:8) will not be settled until Jesus comes again. That fact is made plain in the chapter referred to above where the Lord comes down and turns his great sword against Idumea, another name for the land of Esau. This will be after the tribulation during which Jacob will suffer more than at any previous time, and the entire earth with its inhabitants will suffer intensely under the wrath of God (see Vss. 1, 2, 3). It is then that Christ returns and settles the controversy.—*Editor, Midnight Cry.*

The only sure way to get rid of a past is by getting a future out of it.—Phillips Brooks.