

# THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —  
REFORMED BAPTISTS OF CANADA

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### SPECIAL NOTICE

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## EDITORIAL

### WHAT HATH GOD WROUGHT!

Beulah Camp has taken its rightful place among the great spiritual events of the North American calendar year.

For more than half a century this annual spiritual convocation has attracted an ever-increasing number. On this hallowed hilltop people of many Provinces of Canada and States of the U. S. A., and some from lands across the sea, have met to enjoy spiritual converse and partake of the bread of life.

Beulah Camp is the product of God-inspired vision and sacrificial service. Our fathers saw our day and were glad, when, purchasing what seemed no more than a heavily wooded parcel of ground in a remote section of New Brunswick, they set to work to clean the newly-acquired property for spiritual service.

When sufficient space was cleared of trees, stones, etc., a large tent was purchased and pitched, a few cottages and a hotel were built, and people of New Brunswick, Nova Scotia and Maine were invited to Camp Meeting. From the very beginning the hand of God was upon this project and with each passing year increased accommodation has been demanded to care for those who wish to attend this spiritual feast. There are now four large dormitories, a hotel and more than twenty-five cottages at Beulah Camp and all these buildings are already taxed to capacity for this year's meeting.

The purchase of the "Rockdale Hotel" and the erection of a number of cottages during the last few years, have assisted in housing more people than we could formerly, but still the demand far exceeds our facilities. We could easily fill another large dormitory with those who have been seeking accommodations this year without success.

Beulah Camp is splendidly located. The natural beauty of the area is in itself invigorating to both body and soul. From the bathing beach at the southern section of the grounds, one can enjoy an unobstructed five-mile view of the most scenic part of the beautiful St. John river. The stately maples which surround the Tabernacle, the beautiful grove of silver birches near the hotel, and the stalwart evergreens which stand like silent sentinels everywhere, seem to embody the sacred spirit of stately grandeur that has long pervaded this holy place. And the men and women who were the Beulah pioneers evidently sensed the harmony

which exists when all nature is in tune with God, for they sought by planning, planting and building, to make full use of the scenic advantages of this place set aside for the worship of God. Beautiful walks were marked out through the groves and graced with names appropriate to the surroundings; blooming shrubs and perennials were planted in well-chosen places to add color and fragrance to the scene; a rustic bridge, an artificial lake, and a "Jacob's Well" were constructed. All these were and are in accord with the general atmosphere of the Camp. The natural beauty of Beulah, and that which has been added by lovers of nature, have always impressed friends who come to sojourn with us.

But with due attention to the maintenance and improvement of the conveniences and beauties which are a necessary part of Beulah Camp, the mission and ministry of the project is preeminently spiritual. Beulah is not a summer resort, nor a vacationland. The grounds and buildings were purchased and dedicated for spiritual service. The underlying purpose of our annual assembly at this chosen place is that we might unitedly wait upon the Lord, receive His Word, rejoice in His goodness, and pool our resources for intensified labour in the service of the kingdom. The success of the Camp is judged by the number of spiritual victories wrought.

Here thousands of souls have found pardon, peace and spiritual strength during the passing years. 'Tis truly a work of God!

### TEMPERED TRUTHS

F. A. Dunlop

"The blood of sprinkling, that speaketh better things than that of Abel."

—Hebrews 22, 24.

The Book of Hebrews is a book of comparisons. It compares our present with all preceding Dispensations. It points out the superior blessings of the present: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us." It argues that a greater responsibility rests upon us, because of the added benefits: "We ought to give the more earnest heed of the things which we have heard, lest at anytime we should let them slip." It speaks of a better priesthood; a better sacrifice, a better covenant. "Better", is the key word of the Epistle, and better, of course, is Comparative.

The text also, makes a comparison. A comparison between the sacrifice of Abel and the sacrifice of Christ. A comparison between the death of Abel and the death of Christ. As to the two persons, each carried the seal of Divine approval; as to the sacrifices, both were accepted. There is also a striking comparison in the manner of their deaths. Both were associated with sacrifice; each was perpetrated by jealous rage and carnal hate.

Paul attaches significance to the fact, that in each case, the blood shed, is a "speaking blood". The blood of Abel, spoke a message of condemnation. Someone was responsible! Someone was guilty! The evidence showed no just cause for such an act. A man, engaged in naught but righteous living, had been slain; and his blood is crying out to all the earth. But, the blood of Jesus, also, speaks a message of condemnation. This Man was tried before two Courts, and both alike pronounced Him guiltless. Heaven had tried Him, and the

verdict was: "This is My Beloved Son, in whom I am well pleased." Earth had tried Him, and the verdict was, "I find no fault in Him." Yet His blood was shed, and someone is responsible. His blood too, is speaking; and herein, rests the difference.

Firstly, Abel's blood cried for justice. The punishment must have been most severe. Cain was "cursed from the earth." He was separated from God, and became a "fugitive and a vagabond in the earth." Cain cried, "My punishment is greater than I can bear". But Christ's blood pleads mercy and pardon for the guilty. Man, alone responsible for that blood-drenched Cross, may hear its cry: "Father, forgive them!" Our sins which nailed Him to the accursed tree, can be washed away by the blood, "that speaketh better things".

Secondly, Abel's blood cried for retribution. "Everyone that findeth me shall slay me", was the cry of Cain. But the blood of Christ, "that speaketh better things than that of Abel", drew up into that sinless Soul all the wrath, all the strokes, all the combined judgments of an insulted and outraged universe, and cried for an escape and annulment of the same from man, so foul, so wicked. The prophet said, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

Thirdly, Abel's blood cried for banishment. "And Cain went out from the presence of the Lord." But the blood of Christ gives access into the very presence of God. "Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh; and having an High priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Christ's blood invites, entreats, the whole redeemed race to come, and loving God, be loved of God.

And in conclusion, one more thought demands attention: The blood of Abel sent Cain away, the victim of the sin that had caused him to hate, to kill. But the blood of Christ is able to deliver, to cleanse. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The book of Hebrews speaks of purging, of making perfect, sanctifying, of saving to the uttermost, of following holiness, of the spirits of just men made perfect, etc., etc. No wonder Peter referred to it as, "Precious Blood."

"My dying Saviour and My God,  
Fountain for guilt and sin;  
Sprinkle me ever with Thy Blood,  
And cleanse and keep me clean.

Th' atonement of Thy Blood apply,  
Till faith to sight improve;  
Till hope in full fruition die,  
And all my soul be love."

### PERSONALS

Mrs. Roxanna Sabine, who is in her 94th year, is visiting her son, Rev. L. T. Sabine, at Woods Harbour, N. S.