

THE KING'S HIGHWAY

An Advocate of Scriptural Holiness

— THE ORGAN OF THE —

REFORMED BAPTIST ALLIANCE

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EDITORIAL

BEULAH CAMP MEETING

B. C. Cochrane

Contributing Editor

Beulah Camp Meeting of 1954, was held according to schedule, July 2nd. — 11th. It was a fine Camp from beginning to end. Attendance reached a record high, the spirit of fellowship was wonderful, and the Spirit of God moved graciously. It was not a spectacular Camp, but it was good all the way. A fine spirit prevailed in the very first service, and there seemed no loss or lack of blessing throughout the ten day period. The spiritual level of the Camp was always high.

"The largest crowd ever", was the comment of many respecting the last Sunday. Crowds were splendid during the whole Camp. The Tabernacle was pretty well filled for the morning services of the week, with visitors in the evening meetings to take up nearly all chairs and seats. On the last Sunday the commodious Tabernacle was crowded and there were hundreds of people outside who could not find even standing space inside. Traffic on the road running through the Camp area from the main highway was almost hopelessly snarled as hundreds of cars sought parking space. An officer of the R.C.M.P. came to the rescue and got traffic moving smoothly after a couple of hours. Attendants of the Camp were from many Provinces of Canada and many states of the U. S.

We were favoured this year in having two evangelists, Rev. and Mrs. Gordon Wishart, of Kitchener, Ontario. Brother Wishart preached twice daily and spoke on the Sunday broadcasts, while Mrs. Wishart spoke each day to the young people and preached both Sunday afternoons. The preaching of both was very fine and very helpful. Brother Wishart's messages were biblical and practical. He was considered to be one of the finest teacher-evangelist combinations we have had at Beulah in many years.

Mrs. Wishart's sermons were splendid and much appreciated. The Wisharts are a fine evangelistic team and it was a privilege to have them, and their daughters, Evangeline and Carol, at the Camp. We look forward to their return in the future.

Rev. H. S. Wilson, Alliance president, was

in charge of the Camp services and conducted the meetings very efficiently. Rev. Ralph Hobson did fine work as song leader and choir director. A volunteer choir and talented singers rendered good special singing, and a fine group of young men attended to the ushering.

At the Tabernacle altars many found victory as they sought the Lord for saving and sanctifying grace. Scores of people found grace and blessing at the place of prayer.

We shall look forward on Beulah Camp of '54 as a time of blessing. It was good to be there. From the sunrise prayer meeting, (which this year was attended by a large and faithful band, the number reaching to more than one hundred in one service), through all the services of each day, the presence of the Lord was very real. Ministers and lay people left the encampment with renewed purpose to be faithful to the Lord and diligent in His service.

The Basis of Holiness

C. W. Butler

The song writer of Israel in his vision of the God of the Hebrews cried out in the beauty of his inspired poetry "As for God His way is perfect." This statement stirs our thinking to observe first, God is perfect in all of His activities. Secondly, His perfection in action, in all of His ways is based upon the fact that He is absolutely perfect in all that He is.

In Him character determines action. Because He is the self-existent, uncreated, transcendent sovereign of eternity, therefore He expresses His perfection in all of His works. This is true in His work as Creator. The unanswerable argument for the divine origin of our material universe is that perfection of design, evidenced everywhere in creation, can be accounted for in no other way but by faith in an absolutely perfect designer. The perfect knowledge of God, also His perfect wisdom is using knowledge, plus His perfect power in executing the work of creation, stand out as indisputable evidence of the perfection of His attributes named in theology as omniscience, wisdom and omnipotence. These are among the natural attributes which are further revealed together with the perfection of His moral attributes, in His revelation of Himself in our Holy Bible.

It is unthinkable that one possessing infinite perfection in all that He is should fail to express those perfections in any and all of His works. God is perfect in His ways in the work of creation. The proposition as stated includes His work in the origin of the new order of moral beings—man. Man came from the hand of God, his creator, a perfect being. He was exactly what an infinite God willed a man should be. I call this original state of man—human perfection. John Wesley designated it "Adamic perfection." This original perfection included all that is involved in human personality, body, soul and spirit. Man was holy in the state and condition of his nature, which involved in his relationship to God, the power to live holy and to stay so. Because he was a moral being he had the power not to stay so. Moral beings have a degree of freedom which makes them responsible to God for the choices they make and the deeds they perform.

—American Holiness Journal.

CALLING MEN BACK . . .

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except when dragged down to Egypt against his prophetic protest! "Set . . . over the nations and over the kingdoms, to root out" the rank growth of evil, "to pull down, and to destroy, and to throw down," every high and vicious thing that exalted itself against the knowledge of God: "to build and to plant."

"Thou therefore gird up thy loins, . . . and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." It is a fearful thing to shrink in fear from the face of man and fall before the frown of God, but that was the alternative set before this young prophet. Speak boldly and feel the strength of the everlasting arms girding you about. Slink away from the face of man and be confounded by the Almighty!

It was not a joyous rose-strewn path the prophets trod. It was perilous, lonely, blood-stained, ambushed by malignant foes, by entrenched monopolies of vested interests, confronted by established custom and the unquestioned practice of kings and princes, priests and people. He was to set himself in opposition to the nation and the nations. Oh, the loneliness of it! The danger! The thankless task! "For, behold, I have made thee this day a defenced city, and an iron pillar and brasen walls . . . against the kings of Judah, against the princes thereof, and against the people of the land. And they shall fight against thee."

What a spectacle—a lone man, against the world! "And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."

Ah, I see! He is not alone. They that be with him are more than all that are against him. "If God be for us, who can be against us?" "The angel of the Lord encampeth round about them that fear Him, and delivereth them." "Hallelujah! The prophets were lone, diffident men, but they had access to God; the key to secret resources of exhaustless power and wisdom and grace was given them.

They were equipped with God—God the Holy Ghost. He moved them and they spoke, and their message reverberates through all time, judges all men and nations, and illuminates all history.

Many students of prophecy think the prophets have put into our hands a God-given telescope, through which we can peer into the future and foresee the course of all coming history to the utmost bounds of time, and they prepare elaborate charts and write no end of books and make learned mathematical calculations, and often fix dates for the end of all things, but I have never been helped, but rather confused, in trying so to interpret the great prophets.

Their value to me ever since God called me has appeared to consist not in the light they throw upon generations yet unborn, but the light they throw upon my own generation. I want help to interpret my own times. It is because their messages came from God and are timeless that they are so timely. Their prophecies are meant to enable me to understand the present, to recognize my own duty, to interpret the will and ways of God to the men of my own generation, and to guide the steps of the youth of the next generation to fitness for their solemn, unknown tasks.

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