

The King's Highway.

And an Highway shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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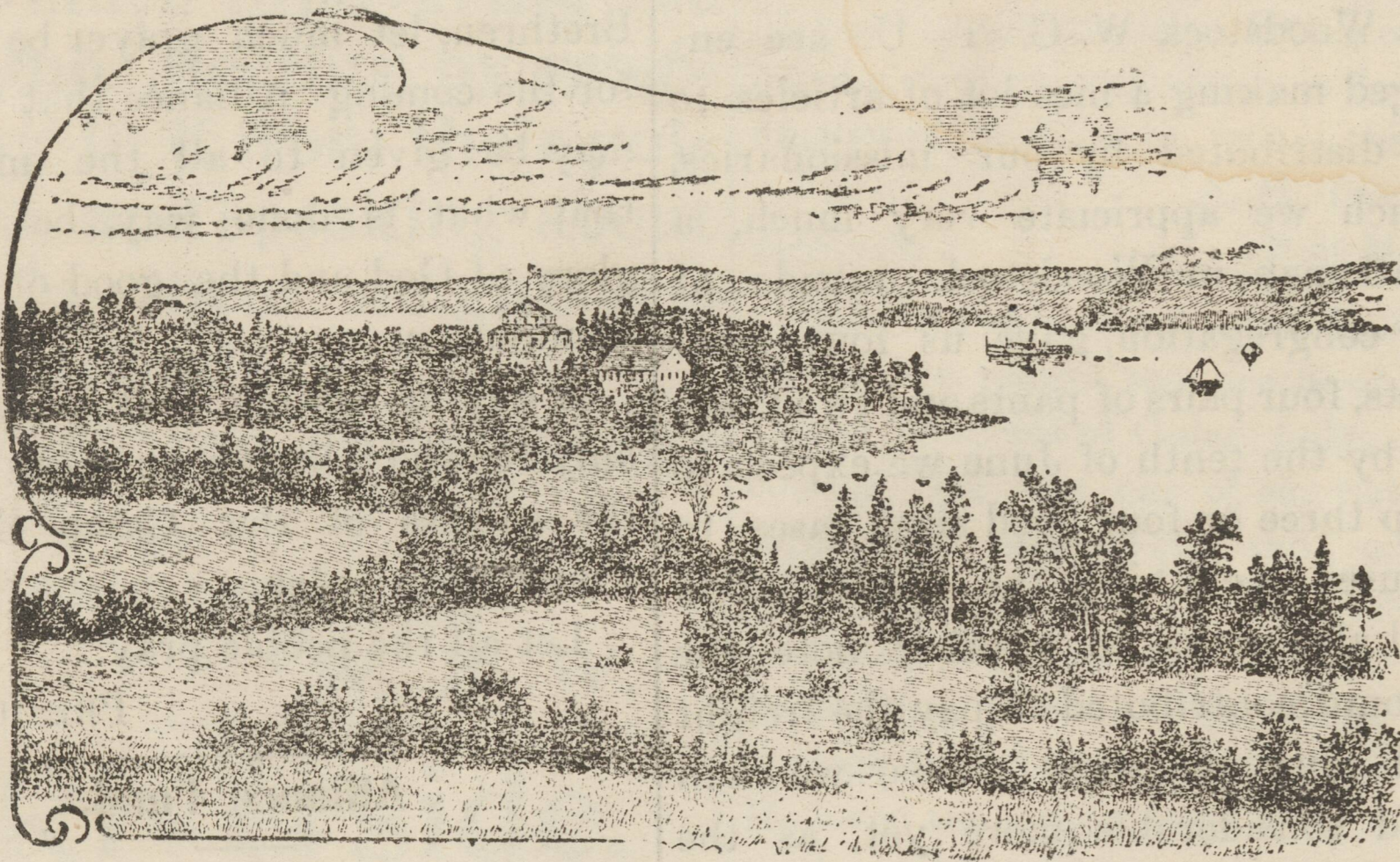
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NO 58.

BEULAH CAMP MEETING

July 2nd to 12th, 1909.



The regular annual Camp Meeting at BEULAH CAMP GROUND on St. John River, will begin on Friday evening, July 2nd and continue until the 12th, embracing two Sundays. All the Ministers of the Reformed Baptist denomination are expected to be present; as also other workers.



REV. C W RUTH,
of Indiana,

evangelist, teacher and preacher, is expected to be present during the ten days, and preach twice each day. DONT FAIL TO COME and BRING YOUR FRIENDS. The railways and steamboats will give reduced fare as in former years. (See another column.)

BOARD same as last year, viz.—60 per day or \$3.00 per week. ROOMS, 25c., 40c., and 50c., per day, according to location. A large attendance is expected. Let all pray that the blessing of God may attend all the services and much good be done. The song book "Best of All," complete, will be used.

W B W.

Northfield's Summer Program.

MANY SPEAKERS FROM MANY DENOMINATIONS AND MANY LANDS.

The program for the Summer Conferences at Northfield clearly indicates that D. L. Moody's desire that Northfield stand for inter denominational gatherings is still being carried out. Speakers from nearly every evangelical denomination will be heard. And although sectarianism is seldom mentioned. Prominent among this year's list of speakers are; Rev. Henry S. Coffin, Dr. John Douglas Adam, Rev. John S. Carson, Dr. Arthur T. Pierson, Rev. G. A. Johnston-Ross, Rev. G. G. Atkins, Rev. Frank W. Gunsaulus, Rev. J. H. Jewett, Canon Cody, Rev. John A. Hutton, Rev. J. Stuart Holden, and Dr. Len G. Broughton. Numerous other speakers will be announced later.

The program also indicates the international feature of Northfield. It attracts people from every section of this land and its influence has spread far beyond the borders of America. Speakers come to Northfield from nearly every country. Mission fields will be represented by prominent missionaries, among them being Dr. W. T. Grenfell, medical missionary of the Labrador, and Dr. S. M. Zwemer, who was one of the pioneers in Arabia. England, as in the past, furnishes some of the strongest speakers. In fact, Northfield has been the means of introducing to America some of the foremost English divines, notably Dr. F. B. Meyer, Rev. G. Campbell Morgan, and Rev. J. Stuart Holden. Rev. J. H. Jewett, of Birmingham, who will make his first visit to America in connection with the General Conference in August, is

however, well known here through his writings, which have won for him already a host of admirers on this side of the Atlantic. He is one of the dominant figures in the Non Conformist church to-day. Rev. J. Stuart Holden, of London, will be welcomed again, and Rev. G. A. Johnston-Ross, of Cambridge, will return to Northfield after a two years' absence. Other Englishmen announced for the platform are Rev. John Kelman, of Edinburgh, Rev. Charles E. Brown, of the National Council of Evangelical Free Churches, and Mr. and Mrs. Charles S. Studd, members of the well known missionary family. Scotland will be represented by Rev. John A. Hutton, of Glasgow, and Canon Cody, of Toronto, who will be among the Canadian speakers. Many of these pastors will aid in conducting the Ministers' Sub Conference, which will be led by Rev. G. A. Johnston-Ross, and will take place during the August Conference. It is hoped that this will be as helpful as was the discussion of Laymen's Work which was held last year.

The dates of the seven different gatherings follow: Young Men's—Student Conference, July 2 to 11; Young Women's Conference, July 13 to 20; Women's Home Missionary Conference, July 14 to 20; Summer School for Women's Foreign Missionary Societies, July 22 to 29; Summer School for Sunday School Workers, July 22 to 29; General Conference of Christian Workers, July 31 to August 15; Post Conference, August 17 to about October 1.

Remember the mission of him who gave us the day. No matter what sorrow or trouble has come into your life, follow his example and live it down—for this one day at least.

A Better Experience.

REV. B. CARRADINE, D. D.

A good experience is taught in Rom. v, 1:

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

A better experience is spoken of in Philippians iv, 7; where the apostle says: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

The contrasted experiences are "peace with God," and "peace of God." The prepositions are different; their meaning is not the same; and the latter expression is so much profounder than the other.

Peace with God is the result of a changed relation. Being justified or pardoned through faith, we are turned from enemies into the friends of God, and have peace with Him. It is a very blessed change, and the peace is very sweet. But we do not possess it long before we discover how easily it is affected by circumstance—by change of weather, departure of health, and loss of friends and property.

Sometimes, without any explainable cause, it is gone, and the heart is left restless and the soul burdened. In vain we seek the reason; clouds are round about the throne, and darkness is in us. Truly there should be a sweeter, steadier, and more abiding experience than this; and, thank God, there is such a grace and blessing.

The peace of God is not the result of a changed relation, but it is a bestowment. It is God's own peace given to us. Let the reader think a moment of this peace of God! Let him brood a moment on the calm that dwells in the Divine breast. Nothing can disturb it. It is there in spite of all that is thought, said, and done against Him. In spite of wrath of enemy and betrayal of friend, the holy calm, which is the peace of God, abides.

This peace God is willing to bestow upon believers who will comply with certain conditions. The instant that it is received by the regenerated soul the man stands amazed at its blessedness.

Paul gives three features of this better experience:

It "passeth all understanding." No brain can compass it, no intellect understand it, no tongue explain it. It is there, a heavenly gift or deposit in the soul—a profound mystery, but also a profounder reality, filling one with wonder, love, and praise. How often the writer has heard people in the enjoyment of this higher grace say, "I can not understand it!" The constant sweetness, freshness, and restfulness it brings to the soul causes the possessor to be filled with gratitude and adoring wonder. It abides in and through all conditions. Friends leave, love grows cold, losses befall; the peace of God which passeth all understanding, still remains.

It "keeps the heart."

The heart is the seat of the desires and affections. A perfect world of sensibility and sensitiveness is the heart. The regenerated man finds great difficulty in restraining and controlling it. Many tears have been shed over these failures, and many sighs heard at the recognition of its perverse inclinations and manifold wanderings.

But there is a blessing that keeps

the heart. The peace of God can and does so. As Christians receive this grace they are made to marvel at the trust, the quiet, the self-control, and self-containedness within. We are in the same world, with its allurements, bewilderments, and sapping influence and power; but something has been given to the soul that keeps it unmoved and sweetly triumphant through all.

It "keeps the mind."

Here is seen the antidote for the fret and worry of life. The disappointments of business life, the annoyances of home life, and all the manifold and nameless trials that are found as we progress through the world, are delightfully met and overcome through this blessing. Many Christians go down under this wear and tear. The face becomes wrinkled the eyes have a tired look, the voice gets a fretted, worried tone, and premature sets in. But this sweet peace of God smooths out the wrinkles, takes out the fret, gives a soothed feeling to the breast, and makes the voice itself a tranquilizing power in this poor, tired, heart-broken world.

It keeps the mind!

Here, also, is seen the deliverance from error, wrong doctrine, erroneous teaching, that Satan loves to sow in Christian people and in Churches.

Until this steady blessing is received, it is wonderful how easily the child of God can be indoctrinated with false teaching. His very tenderness of heart, hunger for truth, and willingness to be taught, increases his danger. So numbers become a prey to the teachers of various "isms" and the spreader of foxfire and wildfire.

The peace of God delivers us here. It is the grace that grounds and settles, so that we are no more "tossed about with every wind of doctrine."

It keeps! This is the glad and blessed experience of the sanctified man. He awakens with the smile of God upon him; all through the day is realized the undergirding. He notices with a delighted wonder that cares, assaults, trying conditions, fall away before him, as the waves split, and fall to the right and left, under the irresistible prow of the rushing steamer. The afternoon is in no whit behind the morning, but works the same calm, undisturbed state. The night, with its return home—no matter what that home may be—finds the soul still kept, with a sense of sweetness, and stillness that is even more amazing to the possessor than to the beholder.

The writer enjoyed "peace with God" for fourteen years. He has had the "peace of God" six years. The latter is greater than the former. As it passeth all understanding, of course it passeth all power to describe. He can only look up to heaven with a great thankfulness of spirit, and say, "It keeps." This may not mean much to the world; but it means everything to the one who pens these lines.—From The Better Way.

Money is being hoarded for future imaginary benevolence, which ungodly relatives will get hold of, and God's cause be defrauded, because the owner has not wisdom to use it. It is amazing how few professors of holiness there are that use money for God, and when dead, the world, the flesh or the devil, carry off the spoils. This is rank fanaticism for present stinginess to be dreaming of future benevolence. The same waste applies to one's mind, or influence, or gifts, refusing to use the present opportunity, planning for a shadow.—Living Words.

Gratefully Rejoicing.

Robert Moffat, the great missionary to Africa, told this story.

"Not long ago a woman came to me having travelled fifteen miles, and said that she wished for a New Testament. I said to her, 'My good woman, there is not a copy of it to be had.'

"What! Must I return empty?"
"I fear that you must."

"Oh said she, 'I borrowed a copy once, but the owner came and took it away, and now I sit with my family sorrowful, because we have no Book to talk to us! Now we are far from anyone else. We are living at cattle outpost, and we have no one to teach us but the Book. Oh, go and try to find a book. Oh, my elder brother, do go and try to find a book for me! Surely there is one to be found; do not let me go back empty!'

"I feel deeply for her, for she spoke so earnestly, and I said, 'Wait a little, and I will see what I can do.'

"I searched here and there, and at last found a copy and brought it to the good woman.

"Oh if only you could have seen how her eyes brightened, how she clasped my hands and kissed them over and over again!

"Away she went with the Book rejoicing, with a heart overflowing with gratitude,"—Reformed Church Record.

"Pleasant to live With."

She had been a woman remarkable neither for beauty, culture, nor education, but when her life was ended and her friends had looked for the last time at the silent face, there was one beautiful thing said over and over, "She was pleasant to live with."

Edmund Burke said of his wife, "Every care vanished the moment I entered under my own roof."

The larger work of the world is greatly helped by people who are "pleasant to live with."

For every great ocean steamship there are thousands of insignificant craft that carry more of the world's commerce than do the ocean greyhounds. For every gilt-braided general, there are thousands of common soldiers whose bullets count for more than his golden lace. For every famous worker there are thousands of humble lives whose faithfulness is the background of his work.—Sel.

A Wife's Devotion.

Among the stations in the Canadian lighthouse service is one upon Island Damien, where the force consisted of four people—the keeper, his wife, and two assistants.

One day the three men went on the ice. They never returned. Before the woman's eyes they were swept down by the breaking ice floes. Months after, when the supply-ship reached the Island with its supplies for four, it was met by the woman.

"How did you get through the winter?" the skipper asked.

They are used to heroism in the service, but the thought of those terrible months caught at the brave woman's heart as she replied:

"I don't know. I only know that I have kept the light burning—Western.

"Did you receive a statement of your indebtedness to the HIGHWAY? If so, have you remitted?"