

SILVER LAKE CAMP MEETING, WILMINGTON, MASS.

Thirteenth Session of Silver Lake Camp Meeting, Wilmington, Mass., July 27th to August 5th, 18 miles north Boston, 4 miles south Lowell. Evangelical denomination, undenominational in spirit. Everybody welcome. We stand for Wesleyan doctrine and experience of entire Sanctification, a second work of grace. Workers: Rev. H. Smith Dow, **Rev. P. J. Trafton of the Reformed Baptist Church of Canada**, and Rev. W. E. Betticord, of **Columbia, Ohio**. Beautiful grove, large Tabernacle, commodious Dining Hall and Dormitory. For information, write Rev. L. W. Malcolm, 22 Sheridan Ave., Medford, Mass.

CORRESPONDENCE

Nakamun, Alta.

My Dear Mr. Trafton:

I am enclosing postal notes to pay subscription to the Highway. Sorry this has been delayed so long.

With best wishes for the progress and success of your work, I am,

Your very truly

W. B. WEBB

Centreville, N. B.,

June 7, 1928

Dear Highway Friends:

A year or more has expired since I sent in my testimony to our paper.

The past few months have been months of great blessing to my own soul. I have been helping Brother Dow since last September and we believe that the special efforts put forth during the cold winter months have not been in vain. How our hearts were made glad, seeing those from all stages in life find God. What a wonderful Saviour we have! He has pardon for the man who has spent a lifetime in sin, as well as for the boy or girl who knows so little of the depths of sin.

May the 29th brought the special work on the **Hartland Circuit to a close**. I have enjoyed labouring with Brother Dow. His good council and kind advice along many lines, have meant much to one so young in the Gospel ministry.

May the 30th, I joined Brother H. S. Mullen at Island Falls. I was not very well, so was not able to contribute much to the meeting. Since returning from Island Falls I have been real sick, but have been glad to be able to help some in the special meetings here at Royalton.

We will soon be gathering at Beulah and somehow we feel that this is going to be a banner year. God help us to make it so.

After the Camp Meeting I expect to go home to Nova Scotia for a much needed rest. How I would love to have strength and vitality sufficient to keep in the front of the battle continually. Join with me in prayer, that God may undertake for me. He has promised, "As thy day, so shalt thy strength be." Praise His Name. He saves me just now, and the Holy Ghost is reigning supreme in my heart.

Yours in His service,

HAZEL MULLEN

ALLIANCE FUND.

Will the deacons of the churches please see that "The Alliance Fund," 25c. from each member, is collected and sent in by delegate to the treasurer of Alliance. Will the pastors kindly speak of this.

H. C. ARCHER, Sec'y of Alliance.

**"A DELAY OF TRIUMPH,
NOT THE DEFEAT OF VICTORY"**

(Benjamin Pomeroy)

In all the apparent defeats of truth and righteousness, we find it is more a delay of triumph than a defeat of victory. Daniel is committed to lions because he prays. Shall I say there is progress in this, when the best man in the nation is thrown to lions, and prayer is prescribed by royal edict? Yes! We shall read victory tomorrow in the decree of King Darius published through all Media and Persia in favor of God. The great work goes on and Daniel still lives to "pray as aforetime".

Look at that six-cubit Goliath in his coat of mail, brandishing his beam-spear, defying the armies of God! Behold this man-monster moving with elephant tread for forty days before the palpitating ranks of Israel! Why was this long-continued insult permitted? Was not Jesse's David to be had on the first challenge? Were not the five stones in the brook? Was it not that the Philistines might rise to the height of their arrogance and power before their fall? In short, was it not for the purpose of so augmenting the emergency, that God might be seen by both nations in the defeat as well as in the victory?

Jesus dies, and the disciples flee. The world grows dark and cold. Devils hold jubilee over the dead Nazarene and the universe is in suspense. But the resurrection follows and God's purposes are making headway against earth and hell. The Holy Ghost is given; the day of Pentecost follows; three thousand are converted, and the great work goes on.

Stephen is stoned and the saints look sad. But Saul, holding the garments of the murderers, is receiving light and truth, and the haughty persecutor of today will soon be seen, blind and penitent, at Damascus, humbly kneeling at the feet of Ananias, a worshipper of the Nazarene. And ere the grass grows green on Stephen's grave, his convert in death is preaching to the Gentiles.

A great victory is gained, they say, at Philippi. That mighty Paul and his companion Silas are subjugated to the stocks of the inner prison; the satellites of darkness are holding jubilee. But the mystery is, that Paul and Silas sing also. Who, then, has the victory? On which side does the jubilee belong? An earthquake will settle the controversy before morning, and your jailor and his family will be converted, hushing the shout in the kingdom of darkness, and adding new trophies to the great work.

Wesley dies. Coke is buried in the mighty deep. The Methodist family is mourning on both sides of the great waters. But the revival goes on.

Judson and Carey have failed, they say, their voice is hushed in death, and the redemption of India is adjourned. No! No! There is more that lives of those holy men today than ever died; and triumph comes from their mission work. Their converts are preaching the gospel today, while their names are odor on the lips of praise.

That holy man, Melville B. Cox, the first missionary to Liberia, falls at his post in that lone land of strangers; and all along the plains where Carthage stood, and up the Mesurado's Heights, is wild with notes of sorrow, wrung from the hearts of heathen converts because their missionary is no more. Does this forebode a failure? Nay, verily! A thousand voices answer, Nay! and Africa shall be redeemed; for even now is Ethiopia stretching out her hands to God.

The Christian dies and is buried. Dark is the tomb and pale the corpse. He, who exultingly looked forward to the day of his dissolution, and often, in prayer, triumphed over death, is con-

quered at last. His hosannas have ceased. The hush is on his lips and he has entered the dominions of corruption. And can this be called a triumph? It is certain and immediate triumph for the soul, and prospective for the body; for those who sleep in Jesus will God bring with Him. He has gone down to dust, it is true; but he sleeps in oriental climes hard by resurrection morn. We bury him in corruption, but God shall unbury him all incorrupt. Shall we say the Christian is dead, because the tabernacle is rent? No! The inhabitant of that clay-house home has only moved out of his temporary shanty into his "house not made with hands, eternal in the heavens," and he already knows more of life and immortality than can be known here; and if we could open our ears to soul-talk, we should hear the old exultant shout: "Thanks be unto God who giveth us the VICTORY!" "TO DIE IS GAIN!"

REV. O. V. FAIRBAIRN

NOTICE.

The Annual Meeting of the General Missionary Society of the Reformed Baptist Church of Canada will be held in the Tabernacle at Beulah Camp Ground, Thursday, June 28, at 4 o'clock p. m. All persons belonging to any of the Societies who have paid one dollar a year are eligible to attend this meeting.

P. J. TRAFTON,
Secretary.



REV. GILBERT LAITE,
Evangelist, Pasadena, Calif.

"Just as a servant knows that he must first obey his master in all things, so the surrender of an implicit and unquestioning obedience must become the essential characteristic of our lives. Christ holds Himself responsible to work this out in me every moment if I only trust Him for it."—Rev. Andrew Murray.

"HEARKEN"

Thus speaketh "Joe" Justice.

Blessed is the man who maketh a short speech, for verily he shall be called on to speak again.

It is more blessed to give the rag to thy neighbor than to chew it thyself.

Plenty of wind is a blessing to a windmill, but a calamity to a Gospel meeting.

Some people's silence is the best sermon they could preach.

The supply of dry and long-winded speakers is always greater than the demand.