

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

Reformed Baptists of Canada.

Published Semi-Monthly at Woodstock, N. B., by a Committee of the Alliance.

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Subscription Price:

PER YEAR, in advance, \$1.00
Ministers, one year, .50
FOUR MONTHS, one trial subscription, .25
ONE SAMPLE COPY, .03

For Distribution:

12 copies, to one address, .30
25 " " " .50
100 " " " 1.50

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We expect our ministers, agents, and friends to push ahead the circulation of THE HIGHWAY.

DISPATCH PRINT, WOODSTOCK, N. B.

SPECIAL NOTICE.

All correspondence for THE HIGHWAY should be sent before the 12th and 25th of each month, addressed to the Rev. S. A. Baker, Hartland, N. B.

WOODSTOCK, N. B., MAR. 15, 1905.

"Perfect love casteth out fear: because fear hath torment."

How much needless torment people are enduring, rather than to be made perfect in love.

The best answer to those who persist in denying a second blessing, is; that others continue to get the experience.

Esau sold his birthright for a mess of pottage. But thousands of Christians are selling their birthright, of full salvation, for a plug of tobacco.

There are many who trust God when everything goes well. But when sickness, or trouble comes, they cease to trust, they practically say; I can trust God with anything except my health, or my business, or money, or my home, or any other important matters of life.

AN INVITATION.

The missionary committee of the Association of Pentecostal Churches of America, by unanimous vote, requests the Reformed Baptists to send a representative to meet with them at their annual meeting, which convenes at Malden, Mass., April 11-16.

The executive will please note this request.—EDITOR.

SHARP BARGAINS.

A prominent gentleman recently said to a young man: How is it your father professes to be a sanctified man and yet I notice he can drive as sharp a bargain as any man I know? Well, sir, said the young man, if you had known him before he was sanctified, you would come to the conclusion there had been a great work done for him!

There is a two sided question suggested in the gentleman's remark.

NOTICE.

The Quarterly Meeting of the Reformed Baptist church of District No. 2 will convene with the church at Moncton, N. B., on March 15th and running over the following Sunday. All churches in the district are requested to be present. All are cordially invited.

W. B. MADDISON, Secretary.

BY THE SKIN OF HIS TEETH.

We were called on a recent afternoon to the bedside of a dying man who was unsaved. He greeted us with the words: "They say I have got to die tonight, oh my poor children, my poor wife, it is awful, I wish they could have give me more time." We replied: "Yes it is sad, but you must leave them with the Lord and give yourself up to him immediately." He said: "Yes I will, but it seems mean to do it now after I have put it off so long and I am a great sinner." We replied: "Jesus is a great Saviour and he will manifest his exceeding great mercy in saving you at the last moment." We repeated the words of our Saviour, "Him that cometh unto me, I will in no wise cast out," calling his attention to the fact that Jesus put no time limit as to when a man should come, and no limit as to the degree of sin a man was guilty of and said: "Will you here and now accept the conditions and by faith come to him?" After a moments reflection he said: "I will." We said a little more definite: "Can you say I do come?" After another moments reflection he said: "I do," and asked God to forgive all the guilty past. Now we said one thing more, give your wife and little ones into the care of your Saviour. He replied: "It is hard, but I do it." At that moment a wonderful change came over his face, the hard look was gone, a peaceful, restful look took its place as he looked at us and said: "That is wonderful, I did not think God could save a man so quick."

The change was so great that we thought he would live for some hours, if not days, but an hour later the message came to us that he had passed into the great eternity.

In all our twenty years in the ministry this is the closest shave which left a ray of hope behind, that we ever witnessed. They who take such chances run an awful risk.

GOOD AUTHORITY.

Benjamin Franklin said "I never saw a well man, in the exercise of common sense, who would say that tobacco did him any good."

Thomas Jefferson said in regard to the culture of tobacco, "It is a culture productive of infinite wretchedness."

Daniel Webster said "If those men must smoke, let them take the horse-shed."

Rev. T. Dewitt Talmage said, "One reason why the habit goes on from destruction to destruction, is that so many ministers of the gospel take it. They smoke themselves into bronchitis, and then the dear people have to send them to Europe to get them restored from exhausting religious services! They smoke until the nervous system is shattered. They smoke themselves to death. I could mention the names of five distinguished clergymen who died of cancer in the mouth, and the doctor said, in every case, it was the result of tobacco. The tombstone of many a minister of religion has been covered all over with handsome eulogy, when if the true epitaph had been written it would have said: "Here lies a man killed by too much cavendish." "They smoke until the world is blue, and their theology is blue, and everything is blue. How can a man stand in the pulpit and preach on the subject of temperance when he is indulging such a habit as that? I have seen a cuspidor in a pulpit into which the holy (?) man dropped his cud before he got up to read about "Blessed are the pure in heart," and to read about the rolling of sin as a sweet morsel under the tongue, and to read about the unclean animals in Leviticus that chewed the cud."—From Live Coals.

OBITUARY.

At the home of her daughter Mrs. Partlow Watson, Chapel St., Woodstock, N. B., Feb. 14th, 1905, after a lingering illness, Mrs. Margaret Bacon, relict of the late Daniel Bacon, in the 94th year of her age. Sister Bacon was born in Upham, Kings Co., N. B., Feb. 27th, 1811; her maiden name being Margaret Fowler. Out of a family of eight only two survive; Joseph Fowler of St. John, and Mrs. Fenwick of Cambridge, Mass. Margaret, the subject of our sketch, married May 3rd, 1842, Mr. Daniel Bacon of Central Norton, Kings Co., by whom she had eight children, only three of whom are living viz., John and George of Worcester, Mass., and Mrs. Partlow Watson of Woodstock, N. B. The family lived for a number of years at Central Norton, then moved to Sussex, Kings County, and some thirty-four years ago came to Grafton and Woodstock, Carleton Co. Here Mr. Bacon died about fourteen years ago, and Mrs. Bacon made her home with her daughter Mrs. Watson, where she died. Our sister had a strong, vigorous and healthy constitution which sustained her during the many years of toil and care through which she passed. But for the last few years she had been gradually failing in health and was confined to her bed for the last four years. Yet her hearing was excellent and mind very clear within three weeks of her death when she was stricken with a partial paralysis, which was but the premonition of the end. She died of old age, her powers of body gradually weakening to the end. She quietly fell asleep in Jesus. Sister Bacon professed religion when a young girl and endeavoured to live in accordance with her profession. She readily assented to the blessed experience of a full salvation, and was always glad to have God's servants and people visit and pray with her. The desire to depart and be with Christ seemed to increase, until it became her prayer that God would take her home to himself. She did not fear to face death but longed for the hour of release from her house of clay. She suffered much pain at times, but God heard prayer and she passed away very quietly and peacefully to her heavenly home to join the loved ones gone before.

Her funeral took place on Feb. 16th, and was largely attended by relatives and friends. The services were conducted by the writer assisted by Rev. Joseph Noble, Free Baptist, who had known her for a good number of years. Her body was laid to rest beside that of her husband in the quiet graveyard at Grafton.

The writer has known Sister Bacon from his childhood and remembers of frequently visiting her home, which was only half a mile from his own, where he was gladly welcomed, and where he played with the children. Mrs. Bacon was a very excellent neighbour, always willing to lend or help any in need, and a loving wife and mother. Her memory, like the memory of the Just is blessed. She will be greatly missed, especially by the loving daughter and family with whom she lived and who tenderly cared for her to the end. As a token of love and respect a niece, Mrs. Geo. Phillips offered a beautiful wreath of flowers and in the hand of our sister were a few stalks of wheat, with their golden grains. The following verses seem appropriate. W. B. WIGGINS.

"IN MEMORIAM."

"Ripe Wheat."

We bent to-day o'er a coffined form,
And our tears fell softly down,
We looked our last on the aged face
With its look of peace, its patient grace,
And hair like a silver crown.

We touched our own to the clay cold hands
From Life's long labor at rest;
And among the blossoms, white and sweet,

We noted a bunch of golden wheat,
Clasped close to the silent breast.

The blossoms whispered of fadeless bloom,
Of a land where fall no tears,
The ripe wheat told of toil and care,
The patient waiting, the trusting prayer,
The garnered good of the Years.

We knew not what work her hands had found,
What rugged places her feet,

What cross was hers, what blackness of night;

We saw but the peace, the blossoms bright,

And the bunch of ripened wheat.

As each goes up from the fields of earth,
Bearing the treasures of life,
God looks for some gathered grain of good,

For the ripe harvest that shining stood,
But waiting the reaper's knife.

Then labor well, that in death you go,
Not only with blossoms sweet—

Not bent with doubt and burdened with fears,
And dead, dry husks of the wasted years—
But laden with golden wheat.

DIED.

At Hartland, on March 8th, of a complication of diseases, Frank W. Dickinson, aged 84 years. He leaves a wife and two small children, mother, five brothers and two sisters and a large circle of relatives and friends to mourn their loss. The funeral services were held in the Methodist church, and were conducted by the pastor, Rev. B. O. Hartman. The sermon was preached by the writer, prayer by Rev. C. T. Phillips.

DIED.

At Millville after nearly six months of terrible suffering, Mrs. Mahala McGuigan in the 77th year of her age. Sister McGuigan was left a widow in October 1874. The country was comparatively new at that time, and the beautiful farms and homes of today; were small clearings in the wild woods at that date.

Although left alone with her two surviving children she was not dismayed. She knew God and trusted in him, and by dint of hard labor, and strict economy not only in household duties, but at the loom and care of farm stock worked away paying off the debt on the farm, finishing the house, which was merely begun when her husband died. She carried on the work and business successfully till her son Charles was old enough to relieve her of her work and care.

Sister McGuigan was a charter member of the Reformed Baptist church when organized here. Entering into the experience of entire sanctification as a definite second work of grace, when the doctrine of holiness was first preached here by Brother's A. A. Trafton, W. B. Wiggins, Joseph Noble, about twenty years ago. She was a consistent christian, always at her post. Her home always open to God's servants and people. Her hope always bright, and her testimony always clean in regard to her salvation from sin. And regularly attended the public worship of God, till prevented by ill health.

The last few years of her life was spent with her daughter Martha (Mrs. Thos. Kennedy). Sister Kennedy had the constant care of her mother for the last six months of her life. All was done that could be to alleviate her suffering's which seemed to increase as the days wore on till a few hours before her death, when she grew comparatively easy and passed away at 7 o'clock Sunday morning, Feb. 18th.

The funeral service was attended by the writer assisted by Rev. J. J. Barns, Free Baptist.

S. GREENLAW.

WHAT IS THE GREATEST.

My greatest loss. To loss my soul.
My greatest gain. Christ my Saviour.
My greatest object. To glorify God.
My greatest prize. A crown of glory.
My greatest work. To win souls for Christ.

My greatest joy. The joy of God's salvation.

My greatest inheritance. Heaven and its glories.

My greatest neglect. To neglect so great a salvation.

My greatest crime. To reject Christ, the only Saviour.

My greatest privilege. Power to become a son of God.

My greatest bargain. The loss of all things to win Christ.

My greatest profit. Godliness in this life and that to come.

My greatest peace. The peace that passeth understanding.

My greatest knowledge. To know God and Jesus Christ whom He hath sent.—Sel.

OUR TESTIMONY.

We are living a retired happy couple. I was born in 1831. My wife was born in 1838. We were married in 1855. We were converted in 1857. We were both sanctified in 1885. We received the definite second blessing and have lived in the fulness of the blessing ever since, to God be all the glory.

A. Thornton and wife.

Hartland N. B.
March 10th, 1905.

Mission Fund.

FOREIGN MISSION FUND.

Mrs. Fred L. Houghton, \$1.00

Ministers and Churches.

There will be a public missionary meeting held in the Woodstock church on the evening of the 16th instant. A good program is being arranged.

Rev. Z. B. Grass reports victory at Moncton.

A private note from Rev. M. S. Trafton says the interest is good in the church at St. John.

Rev. W. B. Wiggins, B. A., has received an unanimous call to remain pastor of the Woodstock church for another year.

Rev. G. B. Macdonald preached at Blaine and Mars Hill, Maine, on the 5th instant.

Rev. W. B. Wiggins and wife went to Marysville on the 6th to remain until after the quarterly meeting.

Sunday the 5th instant was a grand day at Hartland. The male quartette from the Woodstock church added much to the interest. Sister Ida Morgan preached in the afternoon, Rev. B. Colpitts at night. Ten persons were at the altar. The church was packed at all the services. The meetings have been held continuously for ten weeks and still the house is filled every evening with deeply convicted people, but to give up all for Jesus involves great struggle for many.

Rev. G. B. MacDonald has returned from Grand Manan, where he has been assisting Pastor H. C. Archer in special meetings. Several were converted and some were reclaimed, and the churches much strengthened.

Rev. J. H. Coy is engaged in Union Meetings with the pastors of the Baptist church of Calais and of the Congregational church of Milltown, Calais; he reports some victory. Bro. Coy holds cottage meetings in St. Stephen and hopes to arrange for a convention in the near future.

Rev. H. C. Archer says the churches were much helped by the recent special meetings held on his circuit.

The meetings continue at Hartland with unabating interest, the house is well filled every evening, and packed to the doors on Sunday, many standing for nearly three hours. Four persons were received into the membership of the church Sunday evening last.

Rev. G. B. MacDonald has declined to accept a call from the Blaine and Mars Hill F. B. churches, and is spending a few days with the pastor at Hartland, his permanent address is Meductic, N. B.

An exchange states that Rev. E. A. Allaby has become pastor of the Baptist church at Salisbury, W. Co.

Sister Ida Morgan left for her home at Millville, on the 9th inst. Sister Morgan has proved herself to be a missionary indeed, and found a place in the hearts of many people in and about Hartland, during the special meetings.

Evangelist P. J. Trafton and W. J. Hamilton began special meetings at Lower Southampton this week. Let all pray for victory for them.

Highway Acknowledgements

Rev. Z. M. Miller, Dec 1905; George P. Bower, Dec. 1905; Edgar Landers, June 1905; Rev. C. E. Brewster, March 1906; Ellery E. Stewart, March 1906; Springer Cosman, Dec. 1904; Mrs. D. F. Day, Jan. 1904; J. C. Maxon, Dec. 1904; Mrs. George Dawe, July 1904; George M. Shaw, April 1906; Mrs. J. S. Young, July 1905; Emery Jordan, Dec. 1905.

Children are just. One of the earliest things you will hear a child say in its play with others is "It ain't fair." They have a keen sense of right. They resent injustice. In all of our dealings with them, in the family or in the school, we must remember that early development of desire for justice. How keen they are to see that they are justly treated.

We cannot keep any more religion than we use.