

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

(THE ORGAN OF THE)

Reformed Baptists of Canada.

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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, Woodstock, N. B.

WOODSTOCK, N. B., NOV. 30, 1906.

REVIVAL SERVICES.

Rev. Herbert L. Gale and Rev. John W. Hatch, the well known evangelists, are understood to be coming to Fort Fairfield to open meetings in Memorial Hall, Sunday, February 3, the meetings to continue over three Sundays. They will be brought here by the Congregational, Methodist and Free Baptist churches of this place, united for the purpose.—Fort Fairfield Review.

There is certainly a wonderful change religiously in the above town. A few years ago it was the head quarters for infidelity in Aroostook County, but now it is the centre of evangelistic work, so that even the Unitarian church has recently had an evangelist. This special evangelistic effort began about five or six years ago at Robie, Maine, by a series of meetings held by the holiness people under the labours of Rev. G. B. and M. S. Trafton and was followed by a year's pastoral labour by the writer, in which time regular holiness meetings were established in Fort Fairfield village, and we thank God that we believe it will continue unto the end of time. This was followed by three grand holiness conventions held by Rev. B. Carradine, D. D., of ten days each, then Rev. P. J. Trafton assisted by his brother, Rev. M. S. Trafton, enjoyed a grand revival which resulted in the organization of the Reformed Baptist church, and this was followed by another convention under the labours of Rev. W. Harney, and during the coming month of December Mr. Harney is to hold another holiness convention, to be followed by Evangelist Gale in February. We sincerely hope it may develop into a spiritual tornado and sweep over the whole country, providing it goes deep enough to dislodge "the old man." A live holiness church sets things moving. Come on brethren, come on!

"ALL THINGS WORK TOGETHER FOR GOOD."

The trials, disappointments, insults, and wants of the followers of Christ became in the hand of the all-wise God subservient to their best interest; hence, nothing can happen to them without their deriving profit from it,

unless it be their own fault.—Dr. Adam Clarke.

This seems difficult for us to realize during the moments, or days of our trials, but we find it blessedly true if we abide in the love of God.

Ministers and Churches.

The Hartland Praying Band held a meeting at Peel on the 18th. A large number were at the altar for prayer.

The Woodstock Praying Band went to Bedell Settlement Sunday evening, 25th instant. A good interest is developing.

Rev. H. H. Cosman enjoys the work on his circuit very much. He is now nicely settled in the new parsonage.

Rev. H. C. Archer spent a few hours in town on the 27th. Brother Archer is doing good work and is worthily esteemed by his people.

Brother A. F. Tanner has been labouring with the Christians at River John, N. S., for two weeks past and may remain a few weeks longer. The Lord is blessing his labour.

Rev. G. N. Ballentine in a letter dated the 16th instant says that Sister Ballentine is very sick, but was slightly better when he wrote. Their home at present is Modesto, Cal.

G. W. Parks has the contract for furnishing the pews for the new Reformed Baptist church, Fort Fairfield. They will cost about \$600, and are to be in place in less than ninety days.—Fort Fairfield Review.

The special meetings at St. Stephen, N. B., conducted by Rev. Henry Smith and Rev. W. B. Wiggins and wife were closed on Sunday the 25th instant. They are now at Calais, Me., and expect to close there Sunday next. They have met with considerable success. An account of the meetings will be given in our next issue. Brother and Sister Wiggins will go to Peniac next week. Their address until after the New Year will be Peniac, York County, N. B.

Rev. M. S. Trafton returned home on the 21st instant. The Fort Fairfield Review says of the meetings:—"The Reformed Baptist revival meetings have been largely attended. Much interest has been manifest, and some twenty-five converts were made. Preaching has been done by Rev. P. J. Trafton, pastor of the Fort Fairfield church, and his brother Rev. Miles S. Trafton, of St. John. The latter has returned home, but the special meetings will be continued this week, in care of the pastor."

Rev. J. H. Coy preached at Green Bush on the 25th at 10.30 a. m., and Rev. G. B. MacDonald preached in the evening at Meductic. Brother MacDonald went to St. John on the 26th.

The Hartland and Woodstock Praying Bands will assist Rev. H. C. Archer in an all day meeting at Lower Brighton on Sunday, December 2nd.

The invitations are out for the marriage of Miss Beatrice Marsten, of Meductic, and the Rev. G. B. MacDonald on December 12th.

The offerings paid in at the 18th anniversary of the Woodstock church amounted to over one hundred dollars, besides the usual weekly offering and a missionary collection in the Sunday school of \$18.00. Making a total of about \$135.00.

MISSIONARY MEETING.

The Mission Band in connection with the Missionary Society of the Reformed Baptist church at Hartland, N. B., held a public meeting on the evening of Nov. 16th.

The following program was well carried out:—Singing by the Band, Work for the Master; reading of Scripture by President; prayer by Pastor; address of welcome by Althea Craig; singing, Little Lights, by three girls; recitation, What they do in

China, Myrtle Dickinson; exercise, seven boys; recitation, Abbie Hovey; Duet, Cross and Crown, Ethel Thornton and Winnie Nevers; dialogue, The Boys Society, Miss Espy Craig and a number of boys; motion song, Flying Birds, by a number of small girls; exercise, by five girls; recitation, by Kathleen Gray; singing, by eight girls; recitation, Pearl McFarlane; singing, Rock a by Baby, by a number of small girls; dialogue, two boys; recitation, Elsie Sipperell; Solo, Herbie Rogers; exercise, by seven girls; solo, Ira Perkins; recitation, Lela Nevers; exercise, three boys; singing, Bearing Fruit for Jesus, by six girls; recitation, Sarah McMullin; exercise, Missionary Work, by six girls; recitation, by Alice Thistle; Duet, Beautiful Moonlight, Mrs. A. L. Baird and Mrs. H. Gardner; dialogue, Work for Missions, by eight girls; closing song, Always Cheerful, by the Band; Benediction by Pastor. A good offering was taken for the missionary work.

The way in which the above program was carried out showed that a great deal of labor and care had been taken with it, for which credit is due Sister A. L. Baird who was assisted by Sisters Nixon and Boyd.

PUBLIC MISSIONARY MEETING.

A public missionary meeting was held Thursday evening, Nov. 8th in the Ref Baptist church at Seal Cove. A large congregation was present. Mrs. Bubar and Mrs. C. B. Harvey had charge of the meeting. The program committee had a good selection. The choir did itself credit in the singing. Mrs. George Dagggett presided at the organ.

The following program was carried out. Singing by the choir, Forward; scripture reading and prayer by the pastor; singing by choir, Waiting but Working; minutes, read by the secretary Miss Bertha Wilcox; singing by choir, To the Rescue; recitation, Hal's Investment, Earle Green; solo, Mrs. Bubar; chorus by the choir, There's a hand held out; exercise, Foreign Missions, by fifteen girls; singing by the children, Gather them in; reading, Miss Bertha Wilcox, What will it matter; baritone solo, The wild wastes, A. L. Bubar; chorus by choir; recitation, Mildred Benson, A real Japanese; duet, Rena Brown and Marjorie Benson, Is it nothing to you; singing by two little girls, Alma and Eunice Joy, I will go; exercise, What one little member of the Society did; singing, by the children, Little Sunbeams; reading, Mrs. C. B. Harvey, A letter from Africa; singing by the pastor and wife, My precious Bible; recitation, Alice Wilson and Flossie Brown, The pink money boxes. These little girls then went through the audience and took up the offering, while two other little girls sang, Hear the pennies dropping. The offering was a good one. Duet was then sung, Not my own; The congregation then gave a vote of thanks to the children for their grand help, after which the choir sang the closing piece, The harvest field. The meeting was a good one and the congregation was well pleased. Another one will be held about Christmas.

P. S.—We are glad to see the church so much interested in our Missionary work. We trust that the future months may be attended with great spiritual prosperity. We have some grand workers at Seal Cove; they are united and faithful to the cause of holiness and they exert a strong general influence for good in the community. Their hearts and homes and churches are open to every one.

A. L. B.

MISSIONARY MEETING.

The Missionary Society of the Reformed Baptist church at Lower Brighton held their monthly meeting on the evening of Nov. 27th. Meeting opened with reading of scripture and prayers, after which a short program was well carried out. Among the many interesting things was a letter from Sister I. F. Kierstead to the Society which was read by Sister D. H. Nixon. A good offering was taken. One feature of the work in this department here, is the many young people who take hold so willingly and assist the older ones in the work.

H. C. A.

Rev. Wm. DeWare, Free Baptist minister, died at Waterville, Carleton County, and was buried on the 29th. He has been in poor health for a number of years. He was born on Grand Manan where he has a number of relatives.

HE PRAYED WITH YOUNG MEN.

"I remember an old man who was a nursing father to all the young men in the parish where he lived," said Mr. Spurgeon in one of his sermons. "This one thing he used to do. There was scarcely a lad whom he would not know and speak to, and there was a time with most of the lads when he specially sought to see them decided. Suppose one of them was going away to London. He would be sure to ask him to have a cup of tea with him. 'You are going away, John,' he would say. 'I should not like you to go without spending an evening with me. If it was fine, sunshiny evening, he would say, 'You know I have often talked to you about the things of God, and I am afraid that as yet there has been no impression produced. You are going to London, and will meet with temptations, and I fear you may fall into them, but I should like to pray with you once before you go. Let us walk down the field together.' There was a tree, an old oak tree, in a solitary place, where he would say, 'To help you to recollect my words better, we will pray under this tree.' The young and old knelt together, and the old man poured out his soul before God; and when he had wrestled with God, and talked with his young friend, he would say, 'Now when I am dead and gone, you will perhaps come back to the place where you lived when a youth: let that tree be a witness between God and your soul that here I wrestled with you; and if you forget God, and do not give your heart to Christ, let that tree stand to accuse your conscience till it yields to the entreaties of divine love.'"

THE METHODIST PREACHER AND HOLINESS

We refer to Methodist preachers in this article especially because the Methodist church was established for the one purpose of "spreading Scriptural holiness over the world." "Holiness unto the Lord" has been our motto from the beginning. A Methodist preacher who does not love holiness, who does not pray for it and preach it, has no business in the Methodist church. If there are found among us those who do not believe and preach it, it would be a good day for the grand old church if they would step down and out of it.

It was the glory of the old Methodist ministers that they lived and preached holiness. They were so full of it that they left it as their dying charge to their fellow ministers that they preach holiness.

Rev. George Pickering, in his semi-centennial sermon, said to his brethren: "Preach to the people the doctrine of holiness. This is the only thing that will hold the Methodist church together." On his dying bed he was visited by the ministers of Boston, and grasping the hand of one of them he said: "Tell, O tell, the brethren to preach Christ and Him crucified; our all-able, all willing, all-ready Saviour, saving now. Preach, 'Now is the accepted time, now is the day of salvation.' O, tell them to preach holiness. Holiness is the principle thing. Preach holiness, holiness, holiness, holiness. God help you to preach holiness."

Rev. Henry Smith writes: "My brother, is your soul fired with perfect love? Preach perfection: it is the marrow of the gospel—food for a soul athirst for God. I am happy to tell you that I have seen preachers upon their knees bathed in tears, for hours crying aloud for help from God against their inbred sins, and until through faith they got the victory."

Rev. Wm. Bramwell writes to a minister: "Preach a present salvation, and pray for a present salvation. The

Lord always prefers this plan. 'Preach sanctification as a blessing now to be received by faith.'"

Bishop Peck says: "We fear attention has not been called so distinctly and forcibly to the doctrine of holiness as it should have been. Sermons have generally stopped short of it. The great duty and privilege of 'present salvation from all sin' is omitted in so large a number of sermons as to leave many in doubt whether there be any such gospel. Brother, how do you stand on this all-important matter? Eternity is at hand."—Sei.

THE PHYSICAL ANGLE OF VISION.

Dr. T. D. Crothers, superintendent of the Walnut Lodge Hospital, Hartford, Conn., and editor of the Quarterly Journal of Inebriety, in an address at Toronto, Aug. 21, before the British Medical Association made a powerful appeal to the medical men to join in a great movement to teach the public the scientific facts regarding alcohol. In his address he said:

"Exact studies show that fully 100,000 persons die annually from alcohol and drugs, and up to this time the principal remedies offered are the prayer, the pledge, the fine and imprisonment, the latter which actually increases and intensifies the condition.

"The insanity of inebriety is a medical subject. There is now the army of the insane, developed by our civilization, and this is now the field of practice for medical men in every community of the country.

"It is our duty to lift it out of the realm of credulity and quackery and bring it into the field of exact science."

Inebriety a disease—"A scientific study of inebriety indicates a definite disease, with distinct causes, progress and termination, the same as other diseases.

"Two marked symptoms of insanity are prominent. One is the periodic drinker, who drinks to excess for a short period, then abstains. This drink period is practically an acute mania, an insane impulse, which resists all efforts of control.

"It is often preceded by insomnia, headache and great irritability. Such persons drink both secretly and openly, and act like insane persons. It resembles epilepsy in its sudden convulsive onset, and inability to break up or control, except by the harshest measures.

"Often the drink paroxysm brings out a different personality; the patient, while drinking, is an entirely different character in reasoning and conduct.

"Another form of insanity is seen in the constant drinker, who daily drinks in so called moderation and because he is not incapacitated or seems not to be changed in feeling or degree of comfort, believes that he is benefited.

"Persons who drink regularly, even in so-called small quantities, are the most degenerate and defective of all inebriates, and the most positively insane in a general sense."

"THE HIGHWAY"

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