

THE KING'S HIGHWAY,

An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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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., FEB. 28, 1907.

Some people are planing already for Beulah and Riverside Camp Meeting.

The Methodist committee on camp meeting have asked the Alliance executive for terms for the use of "Beulah Camp Ground," for a ten days meeting this coming season.

All of our churches and missionary societies, should do their best in raising missionary funds now, as there remains less than four months, when the Alliance will meet again. The busy spring time is near.

TEMPER.

We clip the following article on "What to do with a bad temper," from a leading religious paper. We are not surprised that the author did not sign his name to it, for in the light of divine truth, it is a ridiculous proposition on a subject so important to people universally, and that causes so much sorrow to millions of honest Christians, daily tripping them and discouraging them. A bad temper is certainly an impurity of the spirit, and evidently there is a provision made for its cleansing. Paul, in his second letter to the Corinthians says, "Having therefore these promises dearly beloved, let us (Christians) cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Paul tells the Ephesians to put it away. Let all bitterness, and wrath, and anger etc., be put away from you, Eph 4:31 and to the Colossians put it off, Col. 3:8. Bad temper is one of the characteristics of the old man, you cannot "starve it," there is only one way to get rid of it, and that is by the precious blood of Christ. But we cannot single out this one bad quality that the old man manifests, but we must put off the old man with all his deeds. There is a body of sin to be destroyed, Rom 6-6.

This is one of the phases of the works of the devil that Jesus was made manifest to destroy. Men seem bent on proposing any and every way to get rid of sin, except by the blood of Jesus Christ, the only remedy provided. Bad temper is as explosive as dynamite and powder, they are all right until struck or touched with fire. How unwise to try and starve an explosive.

WHAT TO DO WITH A BAD TEMPER.

Starve it. Give it nothing to feed on. When something tempts you to grow angry, do not yield to the temptation. It may for a minute or two be difficult to control yourself; but try it. Force your-

self to do nothing, and the rising temper will be obliged to go down because it has nothing to hold it up. The person who can and does control tongue, hand, heart, in the face of great provocation, is a hero. The world may not hold him or her as such, but God does. The bible says that he that ruleth his spirit is better than he that taketh a city.

What is gained by yielding to temper? For a moment there is a feeling of relief; but soon comes a sense of sorrow and shame, with a wish that the temper had been controlled. Friends are separated by a bad temper, trouble is caused by it, and the pain is given to others as well as self. That pain too often lasts for days, even years—sometimes for life. An outburst of temper is like the bursting of a steam boiler; it is impossible to tell before-hand what will be the result. Starve your temper. It is not worth keeping alive. Let it die.—Unknown.

Ministers and Churches.

Rev. D. Rand Pierce and wife (Pentecostal) are now located at Fall River, Mass. Address box 764.

Licentiate F. H. Grass has been holding special meetings at Upper Springfield, Kings County, and assisted by Rev. Z. B. Grass and others has banded together a church of eleven charter members.

Rev. S. Greenlaw has been much hindered in the work of his circuit by storms and sickness among the people. This is quite generally true of pastors having long drives between their churches. Snowbanks are among the cold obstacles we must meet in this climate.

Rev. Henry Smith has been assisting Rev. G. B. Trafton for two weeks in special services at Marysville. A good interest was manifested from the beginning. The work at Calais is progressing encouragingly. Sister Smith cares for the work in the absence of her husband.

Rev. M. S. Trafton received five new members into the St. John church as the result of the special meetings closed last week. A large number were greatly helped during the services. Brother Trafton is now in Nova Scotia assisting his father, Rev. A. H. Trafton in special work.

Rev. H. C. Archer is still enjoying grand victories at Hartland. The meetings will be continued indefinitely. Some improvements are being made in the interior of the church.

We are glad to note special refreshings in several of our churches, including St. John, Woodstock, Hartland, Marysville, Beal's, Maine, and Seal Cove, Grand Manan, besides outposts. Faithful effort will produce results. God always honors faith and fervent prayer from right hearts.

The special meetings at Woodstock have been helpful to many. Rev. G. B. MacDonald assisted the pastor a few days last week and over Sunday. Brothers L. G. Kimball and J. W. Carr, of Fort Fairfield, are expected to help over Sunday, March 3rd. Brother MacDonald may also be present and take part.

It is a joyful time when backsliders are reclaimed, but it is sad that such a thing is needful, and so much of the church's time need be devoted to doing its work over, in some cases many times. It may be that much of this can be avoided by greater care being taken with the young converts. Beloved let us try it.

The Adult Bible Class of the Woodstock church has an enrollment of forty-three members, an average attendance of about 40. A class of this kind should be organized in all of our Sunday schools and made so interesting that all will enjoy attending. We use "The New Movement Adult Bible Class Monthly."

If Christian parents endeavored to train their children from birth to be missionaries, they might be saved numberless heartaches in later years over wandering boys and girls.

EVANGELISTS GALE AND HATCH.

The evangelistic meetings held by Evangelists Gale and Hatch at Fort Fairfield were largely attended, and received the approbation of everybody so says "The Fort Fairfield Review." We clip the following extracts:—

"The criticisms of the Gale & Hatch meetings are all one way—in the kindest spirit, and containing much praise for the speakers and the way the meetings are conducted in general.

Mr. Gale is too well known in northern Maine as an eloquent and successful evangelist to need any comment in these columns. He does not claim to be a "preacher," but simply a "talker," but that he is both a good talker and a good preacher is everywhere known. Disdaining the emotional and inflammatory methods of many travelling evangelists, he speaks straight out, calmly and plainly, strongly and convincingly, in a way that carries the minds of his hearers, not their feelings only, along with him. Even to one who can not wholly agree with Mr. Gale it is a privilege and pleasure to listen to his instructive and earnest discourse."

There is a cry from the starving millions of China to the Christian nations and churches for help.

The Christian Herald of New York is responsible for the statement that "from 40,000 to 60,000 square miles of territory in China is affected by a famine. The population which is more or less affected by the total or partial failure of crops is estimated at something like 10,000,000. At the same time it is not presumed that anything like this number will be actually starving or will require outside relief; nevertheless it is certain a very large number will require regular relief continued for months if they are to be kept alive."

THOSE WHO DRINK ARE DEAD.

Senator Chauncey M. Depew said in a talk to a railroad man. "Twenty years ago I knew every man, woman and child in Peekskill, and it was a study with me to take the good started in every grade of the community to see what has become of them. I was up last fall and began to count them over, and it was an instructive exhibit.

Some of them became clerks, merchants, manufacturers, lawyers and doctors. It is remarkable that everyone of those who drank are dead, not one living of my age. Barring a few who were taken off by sickness, everyone has proved a wreck and wrecked his family from rum and no other cause.

"Of those who are church-going people who are steady, industrious and are hard working men, who were frugal and thrifty, every single one of them without exception, owns the house in which he lives and has something laid up, the interest on which, with his home, would carry him through many a rainy day. When a man becomes debased with gambling or drink he doesn't care—all his finer feelings are crowded out."—Maryland Searchlight.

MOODY'S BREASTWORKS.

I once had a conversation with a physician, a very bright man, who had gone to hear Moody out of pure curiosity, and with no thought of becoming a Christian. He was an outspoken critic of the church and had many outbreking sins. But he was converted, and when I asked him the reason for this sudden change, his reply in substance was this: "I went to hear Moody just to pick flaws in him. From what I have read in the papers I thought he was an uneducated, plain sort of a man, and I expected to have plenty of points to joke about afterwards. But when I got there I found that I could

not get at Moody at all. He stood there on the platform and held the Bible, and just pounded me with the text, and after awhile they were coming to my heart straight as bullets from a rifle. I tell you, Moody's power is in the way he has his Bible at the tip of his tongue." Every Christian should be to his utmost ability mighty in the Scriptures.—Anon.

PRESENTATION.

I have neglected to acknowledge the kindness of the church and congregation who gathered at our home on the evening of January 17th and after spending a very pleasant evening in conversation and song presented me with a purse of fifty-two dollars and Mrs. Traits with a music cabinet. REV. M. S. TRAFTON.

RELIGIOUS IRREGULARITIES.

Dead things are exceedingly regular. A piece of dead wood can be sawed, planed, polished, and varnished; and remain for generations unchanged, and unaltered, without growth or improvement. But so long as there is life, there is a constant change, and all change bears the semblance of irregularity.

Whenever worship and religion has sunk into the regularity of a dead formalism, God has sent some irregular agencies to clear the ground, as a thunder-storm clears the air. Thus the prophets of God were irregular in their labors and testimonies. Thus apostles, reformers, evangelists, and efficient ministers of every age, have been noted for their irregularities. No man can fight the devil effectively unless he does it in ways which seem to be more or less irregular. He must make plans, which take the enemy by surprise, and he must keep his own counsel.

It is therefore our business as Christians, to obey the call of God, and do what He requires, no matter how irregular our endeavors may seem to be, in the eyes of the world, the cold, the careless and ungodly. We are not to be irregular for our own sakes, but if the Holy Spirit is within us, if we have the witness to the working which He has in us mightily; if the Holy Spirit maketh intercession in us with groanings that cannot be uttered; if we know what it is to be led by the Spirit of God, and are quickened by divine energies, and made partakers of the power of the world to come, we may be sure that our lives will be irregular, according to the standard of the sinful and worldly, and formal, though they may be in regular and strict accordance with the mind and will and purpose of the gracious God and heavenly Father.—H. L. Hastings.

Mr. Spurgeon has a fine thought of prayer. He says, "It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such like ordinary things, but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities, but there are great prayers which, like the old Spanish galleons, cross the main ocean and are out of sight, to come home deep laden with a golden freight.—Sel.

The Pentecostal church at Springhill, N.S., was dedicated on the 10th instant, Rev'ds. A. Hart and I. G. Cheney officiating. Brother J. F. Bullock, his mother of St. John, N. B., were present at the services. Brother Joseph Bullock presented the new church with an organ, Sister Bullock with a generous cash gift.

MARRIED.

At Millville, January 29th, by Rev. S. Greenlaw, Mr. Edward S. Sharp, of Nortondale, and Miss Mabel B. Mitchell, of Granite Hill, York Co., N. B.

At the residence of the bride's father, St. John, on the evening of January 30th, Miss Annie Fowler was united in marriage to Mr. Herbert Saunders by Rev. M. S. Trafton.

At the residence of the bride's parents, Victoria, Carleton County, N. B., on February 20th, 1907, by Rev. H. C. Archer, Mr. Walter DeLong and Miss May Cox, second daughter of Nathan Cox.

DIED.

At Head Millstream on February 9th, Mary A. Hayes, beloved wife of Thomas P. Hayes, aged 23 years, 4 months, passed triumphantly to her home in glory, after a few weeks of severe suffering from consumption.

On November 6th Sister Hayes was able to be with us when we organized the R. B. church at that place and her testimony was, "Oh, for a faith that will not shrink." From that time she sank rapidly until the end came which was a happy release from all her suffering. Although her suffering was very severe, yet through it all her patience, tenderness, thoughtfulness for others and sweet resignation to the will of God was blessed to behold. These characteristics of His Divine nature which she manifested in her life, dated from December 1905 when she knelt at the altar in the Holiness church and God sanctified her. Sister Hayes was a member of the F. B. church but on account of her experience was a firm believer in Holiness and attended that church, and about two months before her death she requested the writer to preach her funeral sermon from Rom. 8:28. Her last words on earth were a request to her nurse—"Kiss me for I see Jesus."

I hear a voice you cannot hear,
Which says I must not stay;
I see a hand you cannot see,
Which beckons me away.

Rev. Mr. Spargrove assisted in the funeral service.

F. H. GRASS.

At the home of her daughter, Mrs. D. J. Longstaff, Seattle, Wash., Mrs. J. Shelton Hartley, aged 78 years, widow of the late John Moore Hartley, of Southampton, York County, N. B. Deceased was a daughter of David Booth Shelton, M. D. and Bethiah, daughter of Jedediah Mason one of the early settlers of Fredericton, N. B. For many years she was a resident of Southampton, where she endeared herself to a very wide neighborhood, by her ministrations among the sick and her generous hospitality. She was the mother of twelve children, seven of whom survive her; as follows:—Mrs. Anna L. Parent, of Temperance Vale, N. B.; Mrs. Louisa H. McLean, Mrs. Ada H. Longstaff, Mrs. Ella H. Boynton of Seattle, Wash.; T. J. Hartley, Fairbanks, Alaska; R. J. Hartley, Braniard, Minn.; Miss Louise M. Hartley, Seattle, Wash. Her last days were made pleasant by the loving care of her four daughters who were with her to the end. During her residence in New Brunswick she was a member of the F. C. Baptist church. While residing in Seattle, there being none of that denomination with which to affiliate, she united with the Madison St. M. E. church under the auspices of which the funeral was conducted. The interment was in the family plot in Lake View cemetery, Seattle.

At Maple Ridge, February 17th, after a short illness, Charles Blaney, aged 36 years. He was the eldest son of Mrs. Barbary Blaney. The funeral service and burial took place at Millville.

November 14th, 1906, at Moose Jaw, West, George Budd, aged 23 years, leaving a wife and one child, father and mother, three brothers and two sisters, beside a large circle of friends to mourn their loss. The remains were brought home to the family cemetery in Moncton for burial. He had scarcely been in the west two months when he was suddenly seized with an attack of heart trouble and passed out into the spirit world. The widow and family have our heart felt sympathy. Z. B. GRASS.