

**THE KING'S HIGHWAY,**  
An Advocate of Scriptural Holiness.

THE ORGAN OF THE

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

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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., SEPT. 30, 1909.

**EDITORIAL.**

**Something Wrong.**

Speaking charitably, it is a sad thing to see men who have professed to be called of God to the Gospel ministry, and have laboured for years with acceptance and seeming success, then to leave the ministry and enter secular pursuits, there are only two conclusions for the people to come to, either they were mistaken about being called, or they have yielded to temptation and back-slidden, even though these men are loyal to their church and denomination, their act in leaving the ministry has an injurious influence. Several denominations contribute to this "Rev. Business Man Contingent." One becomes a general insurance agent, another a real estate agent, another a partner and treasurer in a manufacturing company, another a speculator, another working as a commercial traveler, another engages in farming, and now it is stated that a prominent minister is to enter the lumber business.

All these callings can be run legitimately, and honestly, and these brethren have concluded that they have good reasons for the change, and if spoken to on the subject would probably say; "it is our own business." Yet there are those who deplore the steps taken. It plainly says to the world that business pursuits are preferable to the work of the Lord Jesus Christ, as a gospel minister.

Surely these brethren have lost sight of the high calling of God to be an instrument in saving souls. They forget the admonition of Paul who said: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

While the gospel ministry has its humiliations, very many points on which they are called to die, and many financial straits and difficult situations, yet the men who become obedient unto the death of the "old man," and lives in communion and fellowship with the Holy Trinity, can well afford to "endure hardness as good soldiers of Jesus Christ."

Brethren we may deserve much of the cold shoulder and scourgings we get, and perhaps our services are not worth the salaries of a common labourer, when these things press us let us flee to the sympathies of our Lord and Master and hear Him repeat "It is enough for the disciple that he be as his master, and the servant as his Lord."

**PERSONAL.**

Brother A. Thornton is recovering from his recent sickness.

Sister S. Hayden Shaw, of Hartland, is attending the Provincial W. C. T. U. Convention at Sackville, N. B.

Rev. Hasting Kearney and family left last week for Danville, Quebec where he has had a thirteenth call to the Adventist church there.—Press.

Newcastle, Sept. 23.—Miss Anna MacLeod, daughter of Mr. and Mrs. Simon MacLeod, left yesterday for Toronto, where for one year she will train as a missionary for Eastern Asia.—Daily Telegraph.

Services at the Free Baptist church Sunday were conducted by Licentiate L. G. Kimball, who spoke in a highly acceptable manner. At the evening service three determined to lead a better life. Mr. Kimball will have charge of the services next Sunday, in fact, until the new pastor, Rev. H. H. Fergusson, arrives in town—Fort Fairfield Review.

**MARRIED.**

BLAISDELL-CHARLTON:—Sept. 27th, at the residence of Mr. E. B. Gallupe, grandfather of the bride, Florenceville, N. B. by Rev. S. A. Baker, Mr. E. Roy Blaisdell, of Fort Fairfield, Me., and Miss Helen, eldest daughter of Brother and Sister S. B. Charlton, of Florenceville, N. B.

BEAL-SCOFIELD:—At the residence of the brides parents, Sept. 18th by Rev. J. H. Coy, Mr. Charles Edward Beal and Miss Elizabeth Scofield, both of Grand Manan, N. B.

MARSTEN-LAWSON:—Sept. 16th, at the residence of J. Y. Smith, Woodstock, N. B., by Rev. S. A. Baker, Mr. Herbert M. Marsten and Miss Isabel Lawson, both of Northampton, N. B.

**DIED.**

Woodstock, N. B., Sept. 28.—The death took place yesterday after a short illness of paralysis of John Hamilton, an old and respected citizen of Woodstock. Mr. Hamilton was twice married and is survived by his second wife. By his first marriage he had two sons, Herbert and Abner, of Woodstock, and four daughters—Edith, at home; Mrs. Herring and Mrs. McCourtney, of Augusta (Me.), and Mrs. Weir, of Boston. The children by his second wife are Ida and Nellie.

Oh, I wonder, wonder when I see so many good ministers at home, crowding each other, I wonder that they will not part with their home privileges, and go out to the heathen world, and reap a joy like this,—the joy of the Lord.—John G. Paton.

Take time to get quiet before God. He has messages for thy soul, but how canst thou hear them if thy mind is preoccupied with many other things which trouble thee. Let the Lord Jesus speak peace to thy troubled Galilee. It was not in the storm of wind, nor in the earthquake, nor in the fire, that Elijah heard God's voice, but in the stillness that followed.—Sel.

"A poor woman went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—Selected.

**Ministers and Churches.**

Dr. H. C. Sanders and family returned to Hartland from their visit to Aroostook Co., last week.

The quarterly meeting held at Lower Haynesville was well attended, and a good time was enjoyed and definite results realized. The meetings are being continued. Brother Richardson is being assisted by Dr. Sanders.

Brother M. S. Blaisdell and wife are spending a few days at Fort Fairfield.

Brother F. T. Wright will preach at Perth and Four Falls at the Sunday services until these churches secure a pastor.

Rev. G. B. Trafton and wife, and Bro. D. F. Knight drove up to Lower Haynesville and attended the quarterly meeting.

Rev. S. A. Baker baptised three persons at Lower Brighton and received four into the membership of the church of that place on the 26th for Licentiate H. S. Dow the pastor.

Brother S. H. Clark is assisting Brother J. F. Bullock in overseeing the work being done at Beulah which is being pushed day and night. Brother Bullock expects to complete all the improvements except the hotel by November 1st.

Rev. M. S. Trafton is on his way home and expects to be able to enter into the work with his old time vigour as his throat is much improved.

We learned through Rev. P. J. Trafton that Evangelist W. H. Breach, of Danville, Ill., is assisting Rev. A. H. Trafton at Sandford, N. S. with good success. Mr. Breach is a singer as well as a preacher. He will assist several of our Pastors in special services on their Pastorates.

Rev. W. B. Wiggins, A. B., visited Beulah on the 29th.

The St. John church is undergoing repairs and are putting in electric lights in place of gas.

While on a trip to St. John on the 28th, the writer had the pleasure of meeting Rev. G. B. MacDonald at McAdam Junction, and Rev. W. B. Wiggins, H. Smith and P. J. Trafton at St. John. Brother Wiggins was engaged in sending out the Minutes of the Alliance to the churches. Brother Trafton was called to St. John on account of the sickness of his brother-in-law, Mr. F. D. Foley, who is seriously ill of Typhoid fever.

Rev. P. J. Trafton preached for Pastor H. Smith at St. John Sunday evening, the 26th.

**Moral Heroism.**

"Our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. 3:17-18.

John Fletcher was in his pulpit one Sabbath night. The opening service was begun, when his sermon and his text swept out of his mind, like a slip of paper through the window. He tried to recall the sermon; he tried to recall the text, but in vain. Song after song, prayer after prayer followed, pushing him to the moment when he would have to preach, text or no text. The darkness grew denser—until he had to rise. Just then the scene of Nebuchadnezzar's furnace rose up before him, and the whole horizon was lit up with the blaze of thought. He began to preach, and the Spirit gave him liberty. The crowded assembly was baptized from on high. He knew nothing of it, but in that church was a little woman who took her life in her hand that night to serve God. Her husband hated Fletcher and swore he would bake her in his bread-oven if she ever went to his church again. God had given the little woman a chance to answer her own prayer—but it is to be answered in a burning oven, and she is willing to pay the price. She has braved all this and has come to church to-night. That was what that lost sermon meant. But she had the One she needed. When she reached home the oven was red and her husband stood in the door brandishing his breadknife. Nothing daunted, she walked up the steps, and he fell on his knees crying, "O wife, pray for me! pray for me!" We men drop on our knees before that kind of religion. The other sort never troubles us. Sanctified heroism saved her husband—the least cowardice would have doomed him.—Sel.

**Quarterly Meeting.**

The Quarterly Meeting of District No 1 met at Lower Hainesville Thursday evening Sept 23rd lasting over the Sabbath.

First meeting was a social service led by Bro. J S Richardson. Read from 2 Chron. 30. Had a good service with quite a number present. Friday morning meeting also a social service led by Bro H T Dow. Read from Heb 3:8 10, prompted to faith. A meeting when the Spirit began to take hold.

Afternoon at 2 o'clock, Lic M S Blaisdell preached from 1 Peter 4:17, Judgment: a time when people are brought face to face with their true condition. A possibility of the judgment before the judgment day. Beginning first at the ministry then at the church itself, a sermon with many good points in it.

Evening at 7.30, Lic H S Dow preached from Romans 6:22 A sermon backed by the Holy Spirit that carried conviction.

The writer not being present at any more of the meetings cannot report further than that there were two very noticeable features in the meetings; namely, the absence of the older ordained ministers as there were only two present, Rev G B Trafton and Rev H C Sanders returned missionary and the presence of a number of Licenciates, J S Richardson, H S Dow, Fred Wright and M Blaisdell, real good material, too.

In way of apology might say, up to the time of going to press, Bro Baker had not received any report from the secretary for the HIGHWAY, so took it upon myself to pen the above, these four meetings were all that the writer was present at but understand they had a real good meeting all through. The next paper will no doubt give a fuller and better report.

B M C

God hath a thousand keys to open a thousand doors for the deliverance of his own when it comes to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God's part on himself and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence and beginneth to say, "How wilt thou do this or that?" we lose ground. We have nothing to do there; it is our part to let the almighty exercise His own office and steer His own helm.—Rutherford.

A decrease of five million dollars in whiskey tax and a decrease of two and a half millions more on other intoxicating liquors makes the brewer and distiller anxious about the future of their business.

"A soldier had his supper on his tin plate all ready to eat when along came a bomb-shell and blew it all to pieces. He did not make any fuss about it, but smiled and said to his comrades: 'That will be nice to tell when we get home. These trials we are having in this life will be nice to tell of when we get home.'"

The next day the minister called upon the woman, and took occasion to ask her what she thought of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. "But one thing," said she "I remembered; to burn my bushel."

Rev. B. Colpitts assisted by the town officers, seized five barrels of liquor at Woodstock on the 28th. The beer and whiskey dealers are not having so easy a time as they did before Bro. Colpitts' appointment.

Brethren! let us pray in the Spirit of faith, and joy, and love. "Continue in one accord." "God, our own God will bless us and all the ends of the earth shall fear Him."—Andrew Murray.

**Intemperance and Tobacco.**

By the insatiable thirst which tobacco creates, thousands are led to drunkenness. It is one of the most powerful accessories of the temptations to drinking which surround the youth of our land. A physician examined thirty boys, between the age of nine and fifteen, who were smokers. In twenty-two of these cases he found various disorders of a serious nature and more or less a marked taste for strong drink—a taste which he found had been generated by tobacco. In one prison there were 600 prisoners confined for crimes committed when they were under the influence of strong drink. Five hundred of them testified that they began their intemperance by the use of tobacco. The statistics of a whole country of Good Templars showed that the smokers were fully seven times more liable to break their obligation than the non-smokers.

A well known temperance advocate writes: "So far I have observed more members of our temperance societies fall from being caught in this snare than in any other."

"I have no hesitation in averring," says one of the oldest, most able and experienced temperance advocates (Mr Joseph Bormond), "that gigantic as are the evils arising from the use of strong drink, those of smoking exceed them."

The late Rev. G. Trask asks the following pertinent questions: "Tell us how it is that drunkards and tobacco users, nine to ten—probably ninety-nine to a hundred? Horace Greely would say, "Show me a drunkard that don't use tobacco, and we will show you a white black bird."

Tell us how it is that drunkenness on distilled liquors and this habit were about contemporaneous—began the world together—and like the Simese twins, in close bonds and loving style, have come down to us from past generations? Tell us how it is that the dram-shops and tobacco-shops are generally identical, or one and the same? Tell us how it is a dram-shop has a dialect of its own? How is it that poor, driving wretches, amidst smoke, saliva and toddy, say, as is proverbial, "I love to smoke because it makes me love to drink, and love to drink because it makes me love to smoke, and so on in endless slang? Tell us how it is that our men of science, our reliable physicians, Muzzey, Alcott, Woodward, Agnew, Twitchell, Warren and Brodie, and a host in Europe hold it to be a physiological doctrine that one artificial appetite generates another, and that tobacco by wasting saliva, parching the throat and inflaming the chest, creates thirst for drink and paves the way for downright drunkenness? Tell me how it is that a drunkard who merely drops his cups but holds on to his tobacco—often taking the more—his cravings for liquor well-nigh irrepressible; whilst, on the other hand, if he stops his tobacco, such cravings are wont to die away? Talk with any poor fellow you see, who has actually passed this ordeal, and he will verify this statement. Tell us how it is that the votaries of tobacco have periodical seasons of depression and goneness, and that multitudes, by confessions, resort to the bottle as an antidote?"—A. Sims.

**Acknowledgements.**

Mrs. Melvin Hovey, Sept. 1910; A. E. Whelpley, July 1909; E. Roy Blaisdell, July 1910; Miss A. J. Simonds, Dec. 1909; Emery Jordan, Sept. 1909.

The Minutes of the Alliance have been sent to the pastors of the churches, and all those who contributed to the Alliance Fund are entitled to a copy. Ask your pastor for it.