

March 31, 1913.

## THE KING'S HIGHWAY.

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States, where for three months he attended meetings for the promotion of holiness, as also holiness camp meetings at Rock and Douglas, Mass., Round Lake, New York, and Pitman Grove, New Jersey, having the privilege of hearing some of the strongest and ablest advocates of the doctrine as Revs. John Inskip, Bishop Wm. Taylor, John Wood, W. B. Gorham, Dr. Wm. Jones, Dr. Geo. Watson, Wm. McDonald, etc. On returning to New Brunswick in the autumn, he felt called of God to the work of the ministry, and assisted Brother Aaron Hartt in special services at Lakeville, Carleton county. In November he and Brother Joseph N. Noble felt called of God to hold special services at Knoxford, Carleton county, where a gracious revival took place and over a score were converted and several sanctified wholly. In the spring of 1883, on the invitation of Rev. G. B. Trafton, he in company with Bro. S. A. Baker went to Meductic, York County, to assist in special services. Here God's blessing followed and over a score of persons were converted and several sanctified, the pastor, Brother Trafton, being the first to receive the blessing. Bro. Trafton desiring a change, Bro. Wiggins took charge of the church for a few months. During the winter of 1884, on the invitation of Rev. A. H. Trafton, he and Brother Joseph N. Noble went to Millville, York county, to assist in services. Here they met with great opposition and after a few weeks' services Bro. Noble felt called to another field of labor, leaving Bro. Wiggins alone, only as Bro. Trafton would return for Sunday services. But in spite of all opposition God honored his word, and about forty young men and women gave their hearts to God and were baptized by Bro. Trafton. Millville will ever be remembered as the hardest fought battlefield and the scene of the greatest victory of his life. During the summer he attended Douglas camp meeting and assisted in services at Hartland, Carleton county, also visiting Meductic and Millville. In the winter of 1885 he held some services at Canterbury Station, and in the spring took charge of Meductic and Middle Southampton F. C. Baptist churches till November. Now receiving a call from the F. C. Baptist church, Moncton, he accepted it and labored with success till the autumn of 1888, when the disfellowshipping of the ministers took place. Bro. Wiggins had received church, district and conference licenses, and had been up for ordination, but did not receive it as it required a four-fifths vote to obtain it, and there was quite a strong opposition, especially among the ministers of the F. C. Baptist Conference, to the teaching of the doctrine of sanctification. Leaving Moncton, he went to Woodstock to assist in the organization of the Reformed Baptist denomination, which took place Nov. 3rd, 1888. Bro. Wiggins, Bro. S. A. Baker and Bro. Aaron Hartt were ordained at this time as ministers of the new denomination. Soon after this Bro. G. W. MacDonald and Bro. Wiggins organized a Reformed Baptist Church at Penniac, York Co., the church home of Miss Alice N. Goodspeed, who subsequently became the wife of Brother Wiggins.

Brother Wiggins now went to North Head, Grand Manan Island, and held a series of meetings in a hall and where a Reformed Baptist church of about forty members was organized. A number in the F. C. Baptist church in Moncton, his former pastorate, who had accepted the doctrine of holiness, felt that they could

not remain in the church under the altered condition of things, and sent for Bro. Wiggins to come and organize a Reformed Baptist Church which, with the aid of Bros. G. W. MacDonald and A. Hartt, was done on Feb. 12, 1889, and Bro. Wiggins became their pastor; and succeeded in building a church edifice for their worship free from debt. In September, 1893, receiving an urgent call from the Port Maitland and Cedar Lake churches in Nova Scotia, he accepted and remained two years.

During the summer of 1895 he accepted the office of Home Missionary and held services at Presque Isle, Maine, and Royalton, Meductic, Middle Southampton, Millville and St. John, N. B. In the spring of 1896 Brother Wiggins was called to Woodstock to assist in a holiness convention, and in July accepted the pastorate of the church at that place and remained for ten years. He then became Alliance evangelist for a year, assisting the pastors at Calais and Beal's Island, Maine, and Seal Cove, North Head, Grand Manan and Moncton, also visiting Amherst, Westchester and Oxford, Nova Scotia. In July, 1907, he accepted the urgent call of his old pastorate in the city of Moncton, where he is at the present time.

Brother Wiggins has at different times filled almost every office in the gift of the denomination, and is recording secretary of the Alliance at the present time. He has preached in most all of the churches of the denomination and has been successful in winning souls for Christ.

There has not been a year since the Lord sanctified him in 1882 that some souls have not been added to the church under his labors. For this he gives all the glory to God. "Not I, but the grace of God which was with me."

## MRS. (REV.) W. B. WIGGINS.

Mrs. W. B. Wiggins, eldest daughter of Mr. and Mrs. B. N. Goodspeed, was born at Nashwaak, York County, N. B. Carefully trained in a Christian home, where from earliest recollection God was honored, and twice daily the voice of prayer heard at the family altar; and added to these influences, the godly examples of father and mother, Sister Wiggins in early girlhood sought and found Jesus as a personal Saviour, and was baptized at the age of fourteen by Rev. Joseph McLeod, D. D., and united with what was then known as the Nashwaak F. C. Baptist church.

About a year later she became a student at the Marysville Superior School and subsequently attended the Provincial Normal School at Fredericton, of which she became a graduate when about seventeen years of age. Instead of continuing in the profession of teaching, she acceded to the earnest wishes and tender entreaties of her parents, feeling that to them she owed whatever of comfort or assistance she might be able to render them, and thus remained at home. But during this period she had the opportunity of receiving a thorough musical training under the instruction of Prof. E. Cadwallader, and held the position of organist in her home church for over fifteen years, or until September 20th, 1900, when she became the wife of Rev. W. B. Wiggins, B. A.

When the doctrine of full salvation was presented, Sister Wiggins hesitated for some time, unwilling to pay the price and thus to be called peculiar for Jesus's sake. And while nominally assenting to the doctrine as agreeing with the Word of God, and becoming a charter mem-

ber of the Reformed Baptist Church at Penniac when organized in 1888, yet it was not until a year later, in the autumn of 1889, while attending a holiness convention in St. John, that she came into the blessed experience of full salvation.

Of her Christian life and experience Sister Wiggins says: "In retrospecting the past, I feel that I have abundant reason for praise and thanksgiving to the Giver of every good and every perfect gift, for His manifold blessings, vouchsafed to one so unworthy. I praise Him not only because I heard the glad message of a complete deliverance from the power and thralldom of sin, and also that in my home life I was associated with those who enjoyed this rich and heavenly grace, but because of the added joy which has been mine since I have proved by blessed personal experience the power of the cleansing Blood. The peace of God which passeth understanding is keeping my heart and mind, and Jesus is becoming increasingly precious. His service is delightful, and I can truly say 'His yoke is easy, and His burden light.'

"In my present position as a pastor's wife I find many little errands to do for the Master, and precious opportunities of telling to others the old old story of Jesus and His love; visiting the sick and the sad ones, and endeavoring, in the name of Jesus, to bring to them the ministry of comfort and encouragement. Thus my own life is enriched and filled with contentment, because He permits me to be used as a humble instrument in His service; looking forward with glad anticipation to the day—

When our work shall be complete,  
Then we'll lay our offerings down;  
We will lay them at His feet,  
He will lift them to His Crown."

For lack of space in this number of the Highway, Mr. and Mrs. Baker's sketches of their Christian experience may appear later.

## CAUGHT IN HIS OWN TRAP.

Twenty years ago a young theological student was pastor of a small village congregation on Cape Cod, in a neighborhood saturated with infidelity and intensely anti-missionary.

Several retired skippers of the sailing ships that had made voyages "around the Horn" and had come back laden with whale-oils and spoils of the Orient were the oracles of the community.

The young student soon found that time spent in argument with them was worse than wasted. It was best to listen—and then change the subject.

One day an old "sea-dog" was telling how, with his own eyes, he had seen the failure of Missions in the South Sea Islands.

The young pastor ventured to remark: "How did you happen to visit those islands, where the people were all savage cannibals, so that no white man could safely set foot on their shores?"

A sheepish look came into those foxy old eyes of the skipper, as he stammered, "They—they were cannibals until the missionaries went there and civilized them up a bit."

## GOOD WORDS FOR THE HIGHWAY.

Enclosed please find renewal for the Highway, which I cannot afford to be without. May the work prosper!

Yours saved and sanctified,

T. H. Manzer.