

February 15, 1913.

THE KING'S HIGHWAY.

THE LATE REV. G. W. MACDONALD.

Brother MacDonald was born of Scotch parentage, at Southern Head, Grand Manan Island, July 25th, 1835, and in his early days, like some of the Apostles, was a fisherman. He was converted during a revival under Rev. J. N. Barnes, and was baptized August 9th, 1862, and united with the Seal Cove Free Baptist Church. A few years later he heard the call of the Master to become a fisher of men. He at once obeyed, and at the General Conference, held at Coverdale, Albert County, on July 3, 1865, he received conference license to preach the Gospel, and was ordained as a Free Baptist Minister at Oromocto, Sunbury County, July 22, 1866.

His first circuit was Gagetown, Rusia-gonish and Oromocto. From thence he removed to Tracy Mills, Carleton County, in the latter part of 1867, preaching at Williamstown, Knoxford, Bridgewater, Tracey Mills and surrounding districts, where he had much success.

In 1873 he became pastor of the Free Baptist church at Woodstock, N. B., and during the winter of that year he conducted revival services, which resulted in one of the most powerful revivals with which Woodstock was ever visited. As a result 74 were added to the church, and the Lord continued to bless his labours, and every year there were additions to the church under his ministry.

In January, 1882, Rev. Aaron Hartt came to Woodstock, to assist Brother MacDonald in special meetings, and preached the doctrines of instantaneous, entire sanctification as a second definite word of grace, subsequent to conversion, as the privilege and need of every believer. Brother MacDonald did not oppose this teaching, but began by prayer and searching the Scriptures, and the denominational standard, (Butler's Theology), to see whether these things were so. As a result he became a seeker for the ever blessed experience of a pure heart, filled with the Holy Spirit, and on March 19, 1882, was sanctified wholly, a day which was never forgotten by him. At once he became a strong advocate of this great grace, which resulted in the sanctification of many believers, and a strong opposition of unbelievers, both within and without the church.

Brother MacDonald leaving Woodstock received a unanimous call to the Sussex Free Baptist circuit, where he spent four happy years in labour among a kind hospitable people, preaching at Apohaqui, Penobsquis and Sussex, and enjoyed success in his work. During all this period the agitation in regard to Sanctification increased in the denomination and became stronger, and culminated in the withdrawal of fellowship from the fine brethren whose pictures are shown on the first page of this paper. Less than a month later the Reformed Baptist Alliance was organized, and Brother MacDonald became pastor of the first church of the new denomination at Woodstock, where he laboured for about two years, after which he became pastor of the Reformed Baptist church at St. John, being pastor there for three years. Desiring a change of work, he became the denominational evangelist. After two years' work among the churches, he became pastor of the Reformed Baptist churches in Yarmouth County, N. S., where he remained about three years, going from there to Calais, Me., for one year.

In July, 1900, he became pastor of the Hartland, Victoria, Waterville and Lower Brighton churches, where he remained until compelled by ill health to resign. Brother MacDonald was generally recognized as one of the ablest preachers in New Brunswick.

He was chosen moderator of the Free Baptist Conference, for the year 1874-75 and held the position of corresponding secretary of the same conference for 10 years. In the Reformed Baptist denomination he also held an influential and important position. He was elected president of the Alliance several times. He was editor of the Highway six years and a half.

Brother MacDonald was a self-made man of more than ordinary ability, a great reader, and kept abreast of the times, an excellent preacher, a strong debater, and a man of strong-decided opinions, an oppressor of evil, and an advocate of all good, and a true and sympathetic friend.

His death took place at St. John, N. B., December, 31, 1902, while spending the holidays with his children.

Extract from obituary, written by Rev. W. B. Wiggins, B. A., January 15, 1903.

REV. G. BENNET TRAFTON'S EXPERIENCE.

I was converted or "born again" under the labours of Rev. T. Connor, who was an old time gospel preacher of the F. C. B. denomination, and the Lord was with him. There was a great change in my life. I knew about it and others knew about it, II. Cor. 5:17. I soon became conscious that the Lord had a work for me to do, and wanted me to preach the gospel. I tried to put the responsibility on some one else, but I found darkness coming in upon me, and I either had to say yes to the Lord or give up my salvation, I. Cor. 9:16.

I declared my call to the ministry at Central Southampton, and attempted to preach my first sermon at Campbell Settlement, York County. I received a church license and in 1879 received a district meeting license at Central Hainesville, and in 1880 at Central Southampton I was ordained by the F. C. B. Conference. Rev. J. E. Rend preached the ordination sermon from I. Cor. 2:2.

My standard of faith was the Bible and Butler's theology, which was put in my hands by the brethren, as a guide for my faith and doctrine. I believe I was loyal to God and the denomination I loved. I believe I can humbly say the Lord gave me souls as seals to my ministry. In 1881 I met Rev. A. Hartt, who was preaching Bible holiness as a "second work of grace," subsequent to regeneration. I could not understand it but the Lord put the hunger on my heart for the "blessing," and for nearly two years I prayed and struggled with this conviction and hunger on my soul, until it became a question of holiness or hell with me.

In 1883 I was preaching at Eel River and the Lord was giving us a gracious revival, and Brothers W. B. Wiggins and S. A. Baker came to help me in the work, and they sang, and preached, and prayed, and lived the experience. In fact I was driven in a corner, and I thank God for brethren who had the blessing and kept the red-hot shot upon me without compromise. One day I decided to settle the question, die or live, sink or swim, and I went down before the Lord in a little

upper room at Eel River, and after going through the death throes of the "old nature" the fire fell upon me. There was no mistake about it brethren, and ever since I have been able to date my "crossing over into Canaan," the ninth day of May, between two and six o'clock p. m., 1883. "Praise the Lord."

The preaching and teaching of this doctrine and experience soon became a matter of discipline in the F. C. B. Conference, and we had our choice to give up the doctrine, and that meant to us our experience or go out, and at Blissville, Sunbury County, October 15, 1883, I was disfellowshipped with four others, Rev's. Kinghorn, MacDonald, Hartley and Colpitts. It was a testing time with us, "notwithstanding, the Lord stood with us and strengthened us," Tim. 4:17.

I praise the Lord for all the way He has led me, and I expect to go through by "His grace on this line without compromise."

I believe the two works of grace or the "double cure" is the only remedy that will bring the answer to the prayer of Jesus, when He prayed that they all may be one: as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me," John 17:21.

Dear brethren, my prayer is that the Lord will help us to keep pressing the battle against sin and the devil till Jesus comes.

FIGHT.

General Booth at a farewell meeting in London, before coming to this country, said:

"We are too polite. Go right into the battle and fight. Strive for the salvation of men's souls, even against their will. Go straight on. I will guarantee you against all consequences that may happen. Fight, fight with more faith, more determination. Fight for God and fight for souls. Fight for poor perishing souls, not only to get them out of the public houses and the brothels, but fight for them in the barracks, fight for them on your knees, fight for them at the penitent-form. If I were dying here to-night, if I were on my bed here on this platform, this would be my final command.—Fight!

"With my last strength from the fluttering life in my bosom, I would give you this last word, fight!

"Fight the enemies of God and man, officers, soldiers, Christian friends, to you all I say fight, fight, fight for God and humanity, and when the battle is over I will meet you in the skies."

It needs to be rung out all along the lines of Christian soldiery, "Fight! Fight! Fight! That is what we are left here for by the captain of our Salvation—to fight sin and hell. Behave valorously all ye Christian soldiers. The Commander's eye is on you.—Sel.

MISSIONS.

Woodstock..	\$130.00
Millville Society	15.00
Nortondale..	11.17
Lower Hainesville..	11.08
M. J. Young..	1.00
Lower Brighton	12.00
Leslie Estabrooks	1.00
Mrs. David Duplissy..	1.00
Mrs. Carle Nye50

H. C. Archer, Treas.