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**King's Highway**

An Advocate of Scriptural Holiness

THE ORGAN OF THE

**Reformed Baptists of Canada.**

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We expect our ministers, subscribers and friends to help in the circulation of the Highway.

**SPECIAL NOTICE.**

All correspondence for The Highway should reach us before the 12th and 25th of each month. Address to Rev. S. A. Baker, Fredericton, N. B.

FREDERICTON, N. B., FEBRUARY 15, 1913.

**Editorial.**

**FOR PRAYERFUL CONSIDERATION.**

*Beloved, let us (you and I) love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love.—1 John 4-7-8.*

*Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.—1 Cor. 13-12.*

Love is of greater value than eloquence and knowledge. Carefully note the contrast.

**SHARP POINTS.**

*Because I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof:*

*I also will laugh at your calamity; I will mock when your fear cometh;*

*When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you,*

*Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me.*

*For they hated knowledge and did not choose the fear of the Lord:*

*They would none of my counsel and despised all my reproof.—Pro. 1: 24-29.*

We may think lightly of God's calls and reproofs, still they may result very seriously if not heeded.

**WHY WAS THE REFORMED BAPTIST  
 DENOMINATION ORGANIZED.**

This question has been, and is still being asked by many people who were too young twenty-five years ago to take much interest in the matters concerning the Church. If such persons will read the sketches in this issue of the Highway they can find an answer to the above question.

The doctrine of "Instantaneous Entire Sanctification," so far as we can learn was first preached in New Brunswick upwards of fifty years ago by the saintly woman, Mrs. Phoebe Palmer; later by Rev. Mr. Earl, who chose to term it the "Rest of Faith," and still later by Rev. Aaron Hart, who came to Woodstock, N. B. to assist the late Rev. G. W. MacDonald in January, 1882, and as a result of the services held, Brother MacDonald and a large number of others obtained the experience.

The work soon spread through holiness conventions, and the energetic labours of ministers, and laymen, who became partakers of like precious faith throughout New Brunswick and in parts of Nova Scotia, and along the border of the State of Maine. The opposition to the preaching of the doctrine, and testimony to having received the experience became very strong in the Baptist and Free Christian Baptist denominations. Being a Wesleyan doctrine, the Methodist people did not come out in open opposition, but contented themselves by saying they did not accept it just in the way those who professed and preached and testified to it. And as the years went by the breach became wider and resolutions were passed in the district meetings and confirmed by the General Conference, by which the privileges of those professing entire sanctification, such as holding office in the churches, becoming delegates to conferences, being trustees of church property, and being licensed to preach or to be ordained to the Gospel Ministry, were denied them prior to Oct. 16th, 1888, at a meeting of the Free Christian Baptist Conference which met at Blissville, Sunbury County, by a vote of 55 to 6, withdrew fellowship from five ministers, viz: Rev. William Kinghorn, George W. MacDonald, B. Colpitts, George T. Hartley and G. Bennett Trafton. It is needless to say that there were tears shed by both parties. It meant the breaking of many ties which were sacred and dear. There was no door open to us. The only place our people could worship with freedom was in the Salvation Army. Hence our only alternative was to assume the labour and responsibility of organization. It was not done hastily but after much earnest prayer, and after 25 years of labour amidst many conflicts and testings. When we consider the many hundreds of people converted, and sanctified wholly, and the beautiful lives which are to-day blessing the world, for some of them are preaching this glorious Gospel in foreign fields, and all over the continent, and Godly homes are to be found East, West, North and South, as a result of the work conserved and carried on through the instrumentality of this organization. We do not regret the step taken. But personally, the writer is sorry that it is needful

to maintain a separate denomination in order to have the freedom to propagate this great fundamental, and central Scriptural truth, which is absolutely essential to Salvation.

"For without holiness no man shall see the Lord."

**PRESENTATION TO PASTOR AND  
 WIFE.**

To Rev. Mr. and Mrs. W. B. Wiggins,

Dear Brother and Sister,—Once, more, through the providence of Almighty God, we are permitted to see the closing of another year, and as we glance backward to the time when we last met here on a similar occasion, we can hardly realize that twelve months have gone their rounds; but it seems as if it were but yesterday, reminding us of the swiftness of time. In looking back over the past year we can recall times of sorrow and sadness, times of difficulties and trouble, and times of rejoicing and rich blessings, and it is in times such as these that your words of comfort and counsel have come to us with encouragement and cheer, bidding us look to Him who has promised to wipe all tears away; and for this purpose we are gathered here this evening to show you in a tangible way our appreciation of your services of love among us.

Please accept as a small token of our esteem and love for you both, this purse of \$51.20 each.

The earnest prayer and wish of this Church for you is that God may bless and keep you both and that He may lead you on to greater blessings through the coming year than you have ever yet known.

Signed on behalf of the Reformed Baptist Church and Sunday School.

MOSES L. SOMERS.

EDGAR M. TINGLEY.

Moncton, N. B., Dec. 27th, 1912.

The pastor and wife, though taken by surprise, made a suitable reply, thanking all, both members of the church and Sunday school, as also those not connected with the Church, who had so kindly remembered them.

**CIGARETTES STOP COLLEGE  
 CAREERS.**

Educators are so generally agreed as to the baleful effects of the cigarette habit upon students, mentally and physically, that "coffin nails" are being barred from schools. Two students at West Virginia Wesleyan College have been expelled for smoking cigarettes and the same punishment is said to be awaiting others reported as having violated the college order. When the present term opened President Carl G. Doney announced that cigarette smoking would not be tolerated. It is said the two students dismissed had attended a social function recently, and, believing they would not be found out, helped burn a few packages of their favorite brand. The next morning they were called before the president, who told them the exact number of cigarettes they had smoked. They pleaded for another chance, but were told their presence at the college was no longer desired. President Doney heads a movement advocating the enactment by the next Legislature of a law making the sale of cigarettes a misdemeanor in the State of West Virginia. Such laws should be passed in every State, at least so far as minors are concerned.—*Christian Work and Evangelist.*