

The King's Highway.

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

VOL. XXIV.

Fredericton, N. B., Feb. 28, 1913.

No. 4.

Editorial.

FOR PRAYERFUL CONSIDERATION.

*Lord, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?*

*He that walketh uprightly, and worketh
righteousness, and speaketh the truth in his
heart.*

*He that backbiteth not with his tongue, nor
doeth evil to his neighbor, nor taketh up a re-
proach against his neighbor. In whose eyes a
vile person is contemned; but he honoreth them
that fear the Lord. He that sweareth to his
own hurt, and changeth not.*

*He that putteth not out his money to usury,
nor taketh reward against the innocent. Let
that doeth these things shall never be moved.—
Psa. 15.*

He who meets the conditions of the second verse will find no difficulty in observing the remainder of this Psalm. This is not spasmodic religion, but uprightness, righteousness and truth in all things, all the time.

SHARP POINTS.

*The fool hath said in his heart, There is no
God. They (this kind of fools) are corrupt,
they (this kind of fools) have done abominable
works, there is none (of this sort) that doeth
good.—Psa. 14, 1.*

*The wicked (although he believes there is
a God), through the pride of his countenance,
will not seek after God, God is not in all his
thoughts, his ways are always grievous; thy
judgments are far above out of his sight. His
mouth is full of cursing and deceit and fraud.
Under his tongue is mischief and vanity.—Psa.
10, 4, 5-7.*

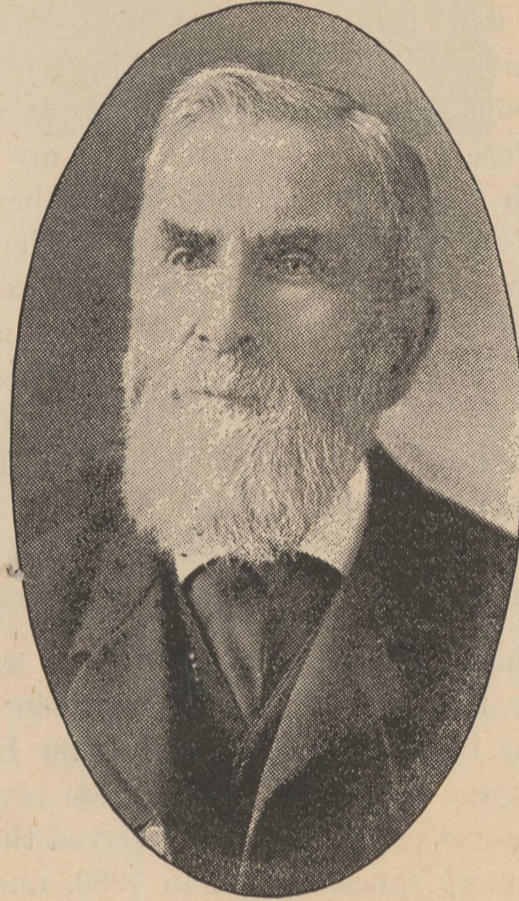
Two photographs, Infidelity and Pride. Study them until you see how repulsive they must be in the presence of God.

PROHIBITION FOR NEW BRUNSWICK.

We are glad that a movement has been launched to bring about the enactment of a Prohibitory Law for New Brunswick, and we see no reason why it cannot be successful within the next few years.

The people who favor prohibition are doubtless in the majority at the present day, but they need to be stimulated into greater activity, and unity of action. The principle of temperance is already laid; the facts of the destructive effect of alcohol are already known. We believe that the employment of a competent organizer is the right move, and best of all, God favors such a movement.

"Tongues of Fire" (London, Eng.) says the power of the pulpit depends upon who is in it and Who is in him.



THE LATE DEACON JOHN KIMBALL.



THE LATE MRS. JOHN KIMBALL.

THE FOUNDERS OF THE REFORMED BAPTIST DENOMINATION AND CHURCHES.

Brother Kimball was one of the leading men in the holiness movement in New Brunswick, and took a deep interest in every department of the work. He built one of the first cottages at Beulah Camp ground, and gave practical assistance in every way in establishing and in the first improvements made there. We all loved him, and called him Uncle John. Some of the brethren called him "Saint John Kimball." In spirit, in honour, and his complete devotion to our Lord Jesus Christ, he was worthy of the appellation. Uncle John was the soul of honor, and proved himself such in every relation of life.

He was converted in 1852 at the age of 30 years, and about 1856 he was sanctified wholly without having heard a definite sermon on the subject.

The following is Brother Kimball's Christian experience, written by himself:

In early childhood I was taught the way of salvation by my mother, and from that time onward the Holy Spirit plead with me again and again to give myself to God, but I resisted Him until I became so hardened that I could listen to the preaching of the Gospel without being at all moved by it. I lived in this state till about thirty years of age. The Free Baptists were then holding meetings in our neighborhood. A Baptist minister, Mr. Harris, came and labored with them for a while. He preached a sermon from the words, "Say ye to the righteous that it shall be well with him, for they shall eat the fruit of their doings. Wee unto the wicked; it shall be ill with him, for the reward of his hands shall be given him." These last words kept ringing through my mind day after day, till I began to pray

and call upon the name of the Lord. But my heart was so stubborn I would not let anyone know my feelings; not even my wife. If I had a million of money I think I would have paid it all for my salvation rather than let anyone know about it. And I would say right here that my wife was under deep conviction at the same time and would not let me know it. How the devil worked!

At last in a meeting someone spoke to me about my soul, and I burst out crying, and from that time I sought the Lord publicly for four weeks, when He graciously took the burden away. I thought I could almost hear the angels singing around me. Soon the devil attacked me and led me to believe that this was not conversion, and that I had deceived myself and everybody else.

In a cottage meeting, while I was in this state of mind, my sister rose from her seat and began to praise the Lord, and walked toward me and thanked the Lord that she had one brother to go to heaven with her. I rose to my feet and said to her, "Ann, I told the people I had got religion, but I am deceived and am going to hell."

It seemed as though I was sinking into a great dark pit. My bodily strength left me and I sank to the floor on my face, helpless. Oh, the agony of my soul for about an hour, I cannot describe. Bodily pain could not in any way compare with it. Suddenly this burden left me and I became still and calm. In this frame of mind I went home, prayed and went to rest. Next morning when I awoke it seemed to me as if the heavens opened and I could see inside. Then I could see where I had been travelling in my unbelief. Still this was only transient, and I went on for some weeks, "sometimes trusting, sometimes doubting," until one Sunday when a number were to be baptized, my wife among them. I desired to follow God in this ordin-