

for the deliverance which He had wrought in their lives. I was proud of the gospel which we were able to preach to those people—the gospel of the power of God unto salvation. There was nothing uncertain or “hope so” about their testimonies of God’s work in their hearts. I have no doubt that many who had been living on a powerless religion were challenged by the straight-forward, clear cut testimonies and preaching of the Bible students.

Those of you who have been praying, thank you for your prayers. God is answering and we feel will continue to answer in more abundance in real heart salvation among the black people of South Africa. Continue to pray for a real heaven sent revival to break out in our midst.

FOREIGN MISSION FINANCES

In order that the supporters of our foreign mission program may be informed and that needed finances may be forthcoming, we briefly report.

At present our current funds are overdrawn and approximately two thousand dollars is needed to absolve temporary financial arrangements. Further, three thousand dollars is needed by mid November if we are to pay our missionaries in advance of the Christmas season, as is our custom. Beyond these needs, several hundred dollars will be needed in the near future to pay the passages of home-coming and out-going missionaries. The Lord of the Harvest will be pleased with a prompt and generous response from churches and individuals to this challenge.

Our ever-growing missionary program calls for an increasing liberality on the part of our people and friends. Let us grow with it.

C. E. STAIRS, Treasurer.

The Menace of Moderation

The liquor traffic does not publish pictures of the dead beats, the bums, the gutter snipes, the criminals, the fallen women, the social outcasts, the broken families, the ruined lives and the lost souls which are results of drinking their brew. If they told the public the truth about the social degradation, the domestic tragedies, the moral wreckage and the spiritual damnation caused by their beverage, they could not sell enough to pay the fiddlers in the beer joints.

If they placed before the radio microphones and in front of the television cameras the orphaned children, the helpless widows, the broken hearted mothers, the prison inmates, the patients in mental institutions, the helpless, hopeless habitual drunkards, the diseased fallen women that have resulted from drinking beer, wine, whiskey, and other alcoholic beverages, the industry would not be tolerated by respectable people six months.

All of the results of alcoholic drinking are kept out of sight, covered up, denied and hidden behind a screen of respectability as they talk in glowing terms of moderation. They parade before the cameras beautiful and attractive young women accompanied by handsome young men and publish the attractive photographs of military leaders, social leaders, professional leaders and leading sports personalities who talk in terms of moderate drinking.

The moderate drinker affords the traffic with a deceptive cloak of respectability that camouflages and conceals the dangerous habit-forming, narcotic power of this poisonous drug.

Moderate Drinking Replenishes The Ranks of Fallen Drunkards

There are about sixty million drinkers in America. There are four million hopeless, helpless alcoholics. One

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SOME FACTS ABOUT THE ORIGIN OF THE REFORMED BAPTIST CHURCH

By Rev. Handley C. Mullen
(Continued from last issue)

Having assembled according to plan in the vestry of the New Main Street Baptist Church (now the Reformed Baptist Church) Woodstock, N.B. at 2.30 p.m. Thurs. Nov. 1st, 1888, the meeting was organized by electing Jas. E. Drysdale as Chairman and W.B. Wiggins as Secretary, and opened with prayer. Then the names of the delegates were called for. After their names were recorded considerable time was spent in humble, earnest prayer for wisdom from above to direct in all deliberations. The Chairman then stated the object of the meeting, when in order to obtain the opinions of the delegates, it was moved by Rev. G. W. MacDonald and seconded by John Gravinor,—“That it is the opinion of this meeting that the time has come when the friends of the Holiness movement in New Brunswick should seek to make a more united and earnest effort for the dissemination of the doctrine and experience of Bible Holiness.” This question was debated for some time, and on being put to the meeting, was carried unanimously. In later meetings the name was chosen, articles of faith and doctrines formulated, and a covenant drawn up.

The first church in connection with the Reformed Baptist Alliance of Canada was organized on Saturday evening Nov.-3, 1888 consisting of forty-one members, to which were added on Sunday, Nov.4th, fifteen others, making 56. After the organization Rev. G.W. MacDonald was chosen pastor, and a council of three ministers and two laymen being called it decided that Bros. Aaron Hatt, S.A. Baker, and W.B. Wiggins be ordained, they having passed a satisfactory examination in regard to doctrine, experience and call to the ministry. These men were ordained at evening service Sunday, Nov.4th.

Both Aaron Hartt and W.B. Wiggins had been previously licensed by the F.C. Baptists but at the conference of 1884 their licenses had been discontinued. It is presumed that S.A. Baker was also a licentiate but this fact is not known to the writer.

The question has often arisen as to how the people who composed the Reformed Baptist church first came into the light of the doctrine of Holiness. Some may have embraced it from the teaching of Butler’s Theology, which work has been previously discussed, and some by reading Holiness books, but it is generally allowed that it was through the work of Aaron Hartt, as he evangelized and sang the Gospel throughout the Free Baptist churches. Just when and where he was sanctified does not appear but he had contacted the Holiness folk of New England and got into the experience over there somewhere. He was present at the organization of the Ref. Baptist denomination, and his address was then given, Old Orchard, Maine Holiness camps were held at this place in those days and he may have entered into the experience there as well as Aaron Kinney whom we have already mentioned.

In 1888 Rev. G.W. MacDonald engaged Mr. Hartt as evangelist in the F.C. Baptist church in Woodstock, and under Hartt’s fiery preaching Mr. MacDonald was himself sanctified. In writing about it in a Kings Highway of 1894 he tells us this, and also states that at the same time, 1882, Revs. B. Colpitts, G.T. Hartley, and W.B. Wiggins were sanctified. Also about this time Revs. Wm. Kinghorn, and G.B. Trafton and other members of the F.C.B. Conference, and Rev. G.N. Ballentine, pastor of the Baptist church, Woodstock, and J.H. Coy, Baptist minister, received the blessing.

Later accounts prove that these men could not put their light under a bushel, but with the fire burning in their

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