

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. Isaiah 35:8.

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THE LATE REV. WILLIAM KINGHORN.

A Sketch of His Life.

The late Rev. William Kinghorn was born in England, 1823, and was, in the best sense of the word, an Englishman. His straightforward, honest manner, his quaint, humorous expressions, his plain, blunt manner in conversation, coupled with his rich native dialect, plainly indicated his English extraction. His early home was in Cumberland county, England, where he was converted at the early age of twelve years. He was baptized July 27th, 1842, and was ordained as a preacher of the gospel in January, 1848. Previous to his ordination he had been preaching five years as a licensed preacher, supporting himself and laboring unceasingly in the midst of multiplied difficulties and persecutions, as is stated in his letter of recommendation which he bore from his church, in which it is said he carried with him to America the prayers and good will of his brethren among whom he had lived and labored. On coming to New Brunswick he became a member of the Free Christian Baptist church, and was received as a member of that Conference about the year 1854 or 1855, we have not been able to ascertain the exact date. In this church-home Bro. Kinghorn spent the most of his life and performed the most of his Christian labors. He was a member of the Free Christian Baptist Church at Fredericton, and was ever ready with all his ability, whether with money, time or talent, to aid in its upbuilding. In him the pastors of this church found a strong support in his readiness to supply the pulpit, to assist in prayer and special meetings, and in financial aid as well. Being successful in business, he was able to do beyond many of his fellow members in this respect. Possessed of a benevolent spirit, he not only labored unceasingly with the churches in different localities, but gave freely of his means to assist his weaker and poorer brethren in the ministry, and always in such a way that his kindness was only known to the recipient and to God. In the fall of 1883, Bro. Kinghorn was led into the

experience of entire sanctification, and began, though timidly and cautiously, to testify and to preach the truth of what his own consciousness felt and knew. The following extract from his own written experience will speak for itself:—

And now came one of my heaviest crosses—to tell my brethren I was sanctified. I tried to get around it by calling it other names—such as love, joy and peace.

One day in conversation with a sister, she asked me if I was sanctified. I said, "Yes, I am." From that hour my faith was strengthened to testify to a full salvation from sin. I did so at the Union prayer-meeting held in Fredericton on the 8th of January, 1883.

I began to preach on the 15th of February, and have been declaring the gospel of my Lord and Saviour the most of the time since. Now I ask, was this a re-conversion? I answer, No. It was a deeper and altogether different experience from my conversion. It was as clearly defined to me as a diamond-cut in glass. It was something that went down to the very depths of my being, and put an end to old carnality. Hallelujah to Jesus!

Now I find myself conformed to God's will. If my expectations are disappointed I submit cheerfully to Him, and He satisfies me with Himself.

I used to be sorely tried after preaching. Often I would think and get some leading thoughts as a warp and then could not throw the first shuttle in my way, and I was greatly disappointed and vexed at myself. But how different it is since God sanctified my soul. Now I just fall back on God and become a channel for him to run the waters of salvation through. And the Lord helps me and uses me for His glory.

My will used to be king in me and my temper would quickly rise. The Lord has taken all this away. Some may think I have been mellowed down by age. If this be so, I am a long time coming to it. But old carnality don't mellow down by age. And this blessed experience I obtained instantaneously by faith.

Others may think I have learned to suppress the evil within. No; I tried that way for forty years and endeavored to keep my body under and keep right before God. But I never succeeded on the line of suppression and made many sad failures.

But O, what a difference now! God keeps me sweetly all the time. Bless His holy name forevermore.

Now I find I can love all Christians without trying to love them. In times past if anyone would say anything against my denomination or people I would give him to understand in a very emphatic way what I thought of him. Now this is all gone. The Lord has taken it all away. I know now how to love with a pure heart fervently as I never loved before. I have had some trials but the Lord has kept me sweetly saved through them all.

A feeling of opposition was subsequently aroused in the minds of the worldly members of the denomination, and in 1888, at the session of Conference held at Blissville, a resolution was passed withdrawing fellowship from Revs. William Kinghorn, G. W. MacDonald, B. Colpitts, G. T. Hartley and G. B. Trafton. A copy of this resolution was sent to all the churches of the denomination, accompanied by a circular letter charging all the churches to have nothing to do with those disfellowshipped ministers, and thus Bro. Kinghorn with others found himself shut out from his religious home and the fellowship of those with whom he had associated and for whom he had labored so many years. The only thing that remained to be done under such circumstances, painful to all concerned, was to seek a home where, in unison with others, he might be free to do what had been denied him by the Free Christian Baptists, viz., to preach a free and full salvation to a needy world. Accordingly, Bro. Kinghorn became one of the most active in bringing about the organization of the Reformed Baptist Church, of which he remained a member until his death, which occurred at his residence, in York Co., May 5th, 1893, in the 70th year of his age.

It is fitting that his likeness should appear in this issue of the HIGHWAY, as he was one of its strongest patrons, and chiefly instrumental in bringing it into existence; and was he with us to-day would be among those who are well pleased with its success as a factor in promoting the cause of holiness. The memory of the just is blessed. Bro. Kinghorn's monument is in the hearts of the people who loved him; loved him because God had transformed him; because God lived in him, and was manifest in the purity, benevolence and earnestness of his life. His absence from earth means his promotion to a seat in the mansion of the blest. He has left to his brethren the legacy of believing prayer and godly example; while the churches he aided and the paper which speaks of him to the public to-day are carrying on the work for which he prayed and suffered. His works do follow him.

Could Bro. Kinghorn speak to us he would say to us all, "Keep the columns of the HIGHWAY pure from all that tends to secularism, and filled with all that will tend to promote holiness of heart and purity of life." To each reader of the paper and professor of holiness he would unhesitatingly say, "Keep true to God and in unison with all lovers of holiness and work for the spread of holiness through all these lands." Being dead he speaketh. G. W. MCD.

A BEAUTIFUL BAPTISM.

"The Scriptures make no unreasonable requirements. What is required in order to salvation is possible everywhere. The sincere heart, open to the light of the Spirit, and obedient to it, will find the way of peace. This is most impressively illustrated in a remarkable case related in a German paper, quoted by the *Foreign Missionary*. This paper says that a certain missionary had an interview with a Chinaman, who, to his great surprise, declared himself to be a Christian. 'To what church do you belong?' asked the missionary. But the man had never heard of a church. 'But who baptized you?' questioned the missionary further. 'Oh, sir, God the Father baptized me.' In great astonishment the missionary asked him where he had heard the Gospel. 'Thirteen years ago, when I was a soldier, I accidentally heard Dr. M. preach. After the sermon I talked with him, and he gave me a New Testament that I studied faithfully. In reading it I found that baptism was needed, and I had a great desire to be baptized. One rainy day as I was sitting in the door of my cabin I read the words, 'He that believeth and is baptized, shall be saved.' And I said to myself, 'I believe, but how shall I receive baptism?' For far and near there was no missionary. Then, as my eyes followed the falling rain, the thought occurred to me, 'It is God who sends down the rain; can I not pray him to baptize me?' So I bared my neck and breast that they might be sprinkled, went out, fell upon my knees, and cried, 'Heavenly Father, I receive thy baptism in the name of the Father, and of the Son, and of the Holy Spirit.' And now in my heart I have the conviction that I have received baptism from God himself. Who will dispute the validity of this baptism?"

The last words of General Booth at the farewell meeting in London, before coming to this country, were:

"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 the 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.

GIVING GLORY.

Faith thrives best in an atmosphere of joy and praise. Gratitude to God gives strength and scope to faith. Some one has said that thankfulness is the best teacher of trust. Prayer never prevails so mightily as when it culminates in a volcanic eruption of praise to God. When Cromwell's soldiers set forth singing psalms, they bore everything before them on the battlefield. Those joyful strains, mingling with solemn ascriptions of praise to God inspired every soldier with true courage. Thus these invincibles and veterans became known as "The Ironsides."

Saints who cherish the spirit of thankfulness will find their souls fortified when in times of trial. Their souls are undismayed by what seem the saddest calamities. Those who feel deeply grateful for divine favor, and form the habit of reflecting upon the mercies of the Lord, and are accustomed to enumerate the gifts of God are not much moved when troubles assail. They bare their brows to life's tempests with an unmovable trust. Their thankful souls are serene amid life's storms and conflicts. They repose in God.—C. W. Sherman.

DIVINE ORDER.

The most fatal forms of fanaticism spring from false conceptions of the Spirit of God. The greatest delusions seize upon those that suppose that the Holy Ghost leads by impressions irrespective of the Word of God, the providential indications, and the considerate counsels of the saints of God. This is a subtle deception of the devil.

The prophets and teachers at Antioch heard from heaven as to the design of God regarding Barnabas and Saul. Acts 13: 2, 3. While they were left free for their work on the foreign fields, yet the divine directions were first communicated to those who were the most competent to discern the true calling of the candidates. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

People who are not to be trusted in trifles are not to be trusted anywhere.—*Ram's Horn.*

The kind of religion that always makes a bad man ashamed of himself is the kind that does its own talking.—*Ex.*

True Christianity, real Bible religion is very far removed from selfishness. It means death to self—crucifixion with Christ.—*Sel.*

The world is very full of sorrow and trial, and we cannot live among our fellow-men and be true without sharing their loads.—*Sel.*

If the devil can succeed in getting the preacher to preach only about heaven and neglect to preach on present salvation from sin, he can afford to let him prosper.—*Ex.*

If failure has been the result of your efforts to do good, take courage and try again. There is no royal path to success in any line. Do the best you can and leave all things with God. In due season he will reveal results.—*Sel.*