

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 Brother Kinghorn spent the most of his life and performed the most of his Christian labours, 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 benovolent spirit, he not only laboured 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 Brother 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 conscience 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 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 confined 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 the Conference, held at Blissville, a resolution was passed withdrawing fellowship from Rev's. 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, Brother Kinghorn, with others, found himself shut out of his religious home, and the fellowship of those with whom he had associated and for whom he had laboured 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, Brother 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 County, May 5, 1893, in the 70th year of his age. Brother Kinghorn was chiefly instrumental in establishing the King's Highway, and if he was with us to-day he would be among those who are well pleased with its success as a factor in promoting the cause of holiness. And if he could 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, yet he speaketh.

REV. B. COLPITTS.

Brother Colpitts was born at Bloomfield, King's County, N. B., May 10, 1840. He was converted at the age of 18 years, and was baptized by the late Rev. Joseph Noble, and united with the Free Christian Baptist Church at Midland, King's County, N. B. Three months after his conversion he received the blessing of entire sanctification as a definite second work of Grace. He was licensed to preach the Gospel on March 2, 1872, and was ordained to the Gospel ministry shortly afterwards.

Brother Colpitts never took a pastorate for any length of time, but worked as an evangelist, and held successful revival meetings at Lower Hampstead, K. C.; Wickham, Q. County; Tracy's Mills, Upper Brighton, Hartland, Lower Brighton, Waterville and Woodstock, and at Kilburn N. B.; and at Cape Sable Island, Nova Scotia, and assisted other ministers in many places.

Since he moved to Carleton County he has

lived at Waterville, Hartland, Jacksonville and Woodstock.

Brother Colpitts has been a man of strong faith, large benevolences, of fervent prayer and fear seems to be unknown to him in the discharge of his duty. An incident occurred upwards of 20 years ago which illustrated in a most practical way his faith in prayer. While driving a spirited colt from Waterville to Woodstock, a mother wished him to call at a house at Jacksonville to deliver a message to her little daughter, who was stopping at her uncle's. He drove into the yard of the uncle and the little girl came out, and after speaking to her a few moments he started to resume his journey, when he discovered that one of his reins had caught over the end of his wagon shaft. He called the little girl to come and adjust the rein. She ran up quickly which frightened the colt, which sprang to one side and kicked, hitting the little girl on the head, over the temple fracturing her skull very badly. A doctor was procured as quickly as possible and he removed the broken pieces of bone and made her comfortable as far as surgical skill could do, but many anxious days and nights of prayer were passed by Brother Colpitts until the little girl was out of danger. The doctor said to the writer one day, "Mr. Colpitts' prayers saved her." She still lives and the throbbing brain shows the spot where the colt's shoe struck.

For the past twenty years Brother Colpitts has been the "Canada Temperance Act" inspector, for Carleton County and the greater part of that time, the town of Woodstock was included.

The experiences he has had in suppressing and keeping the liquor traffic in check would make a large book of exciting and interesting reading. Several times his life was in danger. One man attacked him with an axe and only the timely arrival of another man saved him. Another time a large office chair was dropped from the upper story of a hotel, which barely missed him as he passed by. His house was set on fire at midnight and only the timely discovery of the fire by a neighbour saved his house and perhaps the lives of the sleeping inmates. Then he has been offered any price he wished to name, if he would give freedom to the liquor traffic, but these outlaws of our country found one man in Brother Colpitts that could not be intimidated or bribed. While those engaged in the traffic fear him, yet he has been so impartial and fair, in his treatment of them that he has won their respect, as well as of all who know him.

The writer feels justified in saying that his honest convictions are that no one man has ever done as much for the moral welfare of Carleton County, as the subject of this brief sketch, and it should be recognized in some tangible way.

While Brother Colpitts has always been foremost in the work of the Woodstock church, and sustained a general interest in the work of holiness, the denomination has sustained a loss in not having him in the active work of the ministry. But his heart is in the work in which he is engaged, and he performs his work with large Christian good will to all men, even to those who are lured by large profits into the destruction of homes, and the souls and bodies of their fellow men.

Have you renewed your subscription for the Highway?