

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.—Lk. 35-8

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TRIBUTE TO THE MEMORY OF THE LATE FRANKLIN T. KIMBALL

By the Editor of the King's Highway

Few men will be more missed from our work than Brother Kimball. He was an unique character, a man of few words, but abundant in good works and a truly godly man. No one questioned his integrity. Those who knew him best loved him most. To really know Brother Kimball, so as to appreciate his true worth, one would need to be his pastor for a few years. He was thoroughly dependable, anywhere, everywhere and all the time. In whatever way the pastor needed help, our brother was his right hand man. I never knew him when he was not an inspiration to a religious meeting. One groan from him in prayer and it seemed that heaven moved. Let him shout, "Glory to God" in testimony and it was like the sun breaking through the clouds on a chilly day.

When the church needed money, Brother Kimball was always on the spot. He always paid his pledges. He has departed to be with Jesus, whom he loved, honored and served. His place will be hard to fill

Yes, God has translated him, but like Enoch of old before his translation, he had this testimony that he pleased God. The church of Jesus Christ shall continue to profit by the fruit of his life, for he has left us two sons in the gospel ministry.

"Blessed are the dead which die in the Lord: yea saith the Spirit that they may rest from their labours: and their works do follow them."

"Servant of God, well done,
Thy glorious warfare's past.
The battle's fought, the victory's won,
And thou art crowned at last."

To the bereaved family the King's Highway extends sincere Christian sympathy.

H. S. DOW

RADIO BROADCAST

"The Purpose of Divine Chastening"

Text: Heb. 12:10

By Rev. J. A. Owens

The Apostle Paul is exhorting the Hebrew Church to faith and Godliness. He brings to their attention the fact that they have been born into the family of God, born from above, by the Spirit of God. They now belong to God's family, not because they were the descendants of father Abraham, but because they had repented of their sins, believed on Jesus Christ as their personal Saviour, not national, but personal Saviour. There's a vast difference. Now Paul speaks, not only here, but in other epistles, of the fact that there is not only a need of bringing to new life, but of the need of cleansing the temple, Thus he

sets forth in our text Divine Chastisement.

What is wrong with God's new born babes that He must still make Divine Correction?

It is because that they are still carnal. The principle of sin is still there. We are not guilty because of the sin principle, carnality, but because of what this principle has caused us to do. We were born into this world with this evil propensity, and because of this devilish thing, carnality, humanity is suffering untold agonies today.

All of the Bible teaching is to the effect that God, through Christ, has made it possible that we might be reconciled unto Him, and we are only fundamental as long as we attribute to Jesus' death and suffering a perfect reconciliation.

God saw that nothing short of a cleansed temple could be used by Him or admitted to a holy Heaven. All are agreed that Heaven is holy, and that before we can enter, there must come to us a consciousness of that fact that God has wrought a work of Grace in our hearts that makes us fit to enter Heaven.

This act of God's Grace is known in the Word as Sanctification, Holiness, Pure Heart, and it is the result of an instantaneous act of the Holy Ghost, whereby the believer's heart is cleansed from the carnal principle—God has made the moral and spiritual correction, that as our text so plainly states, we might become partakers of His holiness.

The apostle uses the figure of a father who sees something that is very much amiss in one of his children, that if allowed to go on, will eventually bring ruin to the child, and so the father in love, corrects it by chastisement in one form or another.

Jesus Himself prayed in His priestly prayer, 17th Chapter of John, for the baptism with the Holy Ghost upon His disciples, and that when He came He might sanctify these that had left all to follow Him. Jesus said His followers were not of the world, even as He was not of the world, but realizing that they needed to have the carnal nature destroyed, prayed that God by the Holy Ghost would sanctify them. Jesus also states for this purpose He had set Himself apart, that through the sanctifying power that His death and suffering made possible, there might come to His disciples and all those who would and have believed Him, this Spiritual correction.

The aim of this prayer is that they might be one, even as Christ and His Father were one. Prior to this, there had been self-seeking on the part of some of the disciples. Apostle John said: "God so loved the world that He gave His only begotten Son, that, whosoever believed on Him might have everlasting life."

Apostle Paul said that "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing;

but that it should be holy and without blemish." Eph. 5:25, 26, 27. And this gives us no reason to believe that this is imputed righteousness, it is not, it is not, but rather the answer to the cry of the heart aware of inner pollution, who out of the depths of its need cries to God that it might be cleansed from sin by the baptism of fire of the Holy Ghost to eradicate the sin principle.

This is the Believer's Baptism. It is God correcting a moral wrong, that His children might not henceforth serve sin, or be in bondage to the sin principle. Rom. 6:6. "Knowing this that our old man, carnality, is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. or he that is dead is freed from sin." And this I say, beloved brethren, who have thought that you must struggle all your life and practice suppression, that there is deliverance from the bondage of sin principle. If you think you must struggle with this principle and die before you are free from it, read the rest of Rom. 6-Chapter.

There are, by far, too many professors living in the 7th Chapter of Romans, who to keep free from condemnation need to move out and enter a life of victory, as a true son of God, for it is only the true sons of God that will endure this moral correction. Paul speaks of others who are not true sons but illegitimates. While this moral correction is a grievous way, for it is a dying out to self and sin, nevertheless, it "yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Brother or sister in Christ, have ye received the Holy Ghost since ye believed to cleanse you from all sin? You are alive to God now because of the New Birth, then make a living sacrifice to Him. It is just as possible for you to have heart victory over wilful acts of sin. Lift your heart to Jesus right now, and ask Him to baptise with the Holy Ghost to cleanse you from all sin.

We are in the Holy Ghost dispensation. He is here to meet your heart need, your seeking must be as definite as it was when you cried: "God be merciful to me a sinner." Has he come in His fullness? Lift your heart to Him right now. Amen!

NOTICE

You would better come to Beulah Camp Meeting this year. It may be the last opportunity that you will have to get there. We will be looking for you June 28 to July 7.

Mrs. Geo. Tedlie, Feb. 40