

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.

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THE FOX OF IMPROPER COMPANIONSHIP.

"Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes."—Songs of Solomon 2, 15.

Another cunning despoiler of the tender vines of the vineyard is the fox of improper companionship. I do not now say the fox of "evil" companionship, although that is implied, for that epithet might be resented. There is an old adage which says: "Birds of a feather flock together." There is another which declares that a person is known by the company he keeps. This is unalterably true. Persistence in companionship of a quality other than that possessed by both parties will result in a change in one or the other. Even the strongest can not resist the influence and effect of improper companionship.

The practices, habits and desires of the individual who becomes a Christian become the opposite of those of the unsaved person; and the individual—man or woman, boy or girl, who desires to make success of Christian life should break off unsaved companionship at once. By this the mistreatment of friends is not meant, but a proper recognition of the law of companionship and its results. Whether it be the society or companionship of the gambler, the drunkard, the profane, the society lover or gay, with whom we formerly associated, such companionship should be broken, when we become Christians. Many a man has gone back to his cards and drink because he did not sever former companionship. Many young men and women have gone back to the giddy rounds and pleasures of the world because they did not at once forsake the companionship of those who engage in such things.

This fox finds his easiest prey to be the tender vines—the young people. This is probably due to the unsettled relations and social instincts of the young. Mistakes and blunders made in relation to companionship is farther reaching and more lamentable in the cases of the young. This danger can scarcely be over-emphasized, as upon proper companionship depends the happiness and success of our young people and the prosperity of the church as well.

Sometimes young people who are Christians persist in keeping the company of unsaved companions, even to the marriage relation. This is without question a mistake, and the cause of many unhappy families. Many young women have awakened to this only after it was too late. Love is often blind to these facts and deaf to advice in regard to the same, and sometimes only realizes the blunder when there is no remedy.

One of the most frequent illustrations of the results of improper companionship are those of Christian girls who accept the companionship of unsaved young men. Often the result is a loss of Christian experience, and naturally indifference to religious things fol-

low. In not a few cases the results are a loss of virtue, and a life of shame.

So subtle is this fox of improper companionship that he employs shrewd tactics. If the unsaved and irreligious young man discovers that the Christian girl, whose company he seeks, cannot be turned aside from her Christian life and duties, he too becomes religious; comes to the altar; lays aside his cigar or pipe, and joins the church of which she is a member. He comes to church with her, and the case is won. Scarcely has the brief honeymoon begun until he commences to lose interest in religious matters and soon goes back to his evil practices—the pipe, the cards or the saloon. The young woman awakes to her mistake, but it is too late. I have known faithful pastors who tenderly and persistently opposed such marriages, but without avail. May the dear Lord open our eyes to the evils of improper companionship. Beware of that person who becomes interested in religion and the church, for the sake of securing an end—that of companionship. Such should be given ample opportunity to prove their genuineness without prospect or promise of anything except the rewards of the faithful.

Before leaving this subject, attention need only be called to the fact that improper relations, in a business way, have proven to be the downfall of many good meaning men. Business practices are so corrupt in this evil age that great care must be observed on the part of the Christian. The apostle's advice and command: "Be ye not unequally yoked together with unbelievers," 2 Cor. 6, 14, is applicable to all phases of the question of companionship.—*Gospel Banner.*

IS METHODISM A MISTAKE?

We think not. It is the greatest spiritual revival since Pentecost. It came as a reaction from the cold, lifeless forms to which men had reduced their religion by putting emphasis on the intellect instead of the heart. But now we are told that "Obviously on the ground of any one of these writers there is no place for the old-time conception of entire sanctification as a distinct second blessing, evidenced by the testimony of the Divine Spirit, and to be reckoned a matter of appropriate and even obligatory profession."

We have always been told by the standard Methodist authorities that Methodism was the result of the Wesleyan doctrine of entire sanctification. So said Wesley himself, and so says that compendium of Methodist law called The Discipline. So says Stevens, the greatest historian of Methodism, and many others. So say the Methodist bishops of 1848. These authorities certainly ought to know. If the modern writers are correct, then God blessed a great doctrinal mistake in raising up the largest church in Christendom and bestowing the greatest revival the world has ever known. We do not believe that He has continued thus for more than a century to honor a mistake. We

believe that the "signs following" have proved that Wesley and his coadjutors were right. If it was a mistake it was a most wonderful and glorious one. Would to God it might be repeated. We can easier believe that the men of to-day who have little spiritual results to show of their theories are the mistaken ones, and not John Wesley. He touched the mountains and they smoked. These little fellows have not yet produced a good-sized smudge.

When men say the Holy Spirit does not witness to entire sanctification as a distinct second work of grace, it proves only one thing, and that is that the Spirit has not so witnessed to them; of which there can be no doubt.

Methodism is the irrefutable proof and sufficient vindication of Wesley's interpretation of the scriptural doctrine of entire sanctification. The worldly, unspiritual, revivalless ecclesiastism that prevails where anti-Wesleyan doctrines have prevailed, is proof enough of their nature, for doctrines are known by their fruits.—*Editorial in Christian Witness, June 17.*

BLESSINGS IN DISGUISE.

Rabbi Akiba was compelled by persecution to wander away from his native land among deserts and wilds. All he had was a lamp, by which he used to study the Scriptures at night; a cock which awakened him in the morning, and an ass upon which he rode. One night, being greatly fatigued, he entered a village and asked for a night's lodging. He was churlishly refused, and sought shelter in a neighboring well. He felt it was rather hard of the people, but consoled himself with the thought that God was with him and would take care of him. He lit his lamp, but had hardly read a chapter when a violent storm burst upon him and extinguished it. He then lay down to sleep, but had hardly closed his eyes when a wolf came and killed his cock. Later in the night a lion came and devoured his ass. The next morning the Rabbi went back to the village to see if he could secure a horse to enable him to go on his journey. Imagine his surprise when he found that a band of robbers had plundered the village during the night and killed all its inhabitants. The Rabbi thanked God for his seeming evils, saying "Had not the hard-hearted people refused me shelter I should have shared their fate. Had not the wind put out my lamp, the robbers would have seen the light and murdered me. Had not my two companions been killed, they might by their noise have informed the bandits where I was." In the same way many of the things which come into our lives and which seem unjust and hard to bear, often prove to be blessings in disguise.—*Hebrew Tales.*

In a greater measure than we realize, our ways in life are made pleasant or painful, profitless or profitable, according as we choose our associates.—*The Christian Endeavor Evangelist.*

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