

The King's Highway

An Advocate of Scriptural Holiness

THE ORGAN OF THE
REFORMED BAPTISTS OF CANADA

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Editor and Business Manager - Rev. H. S. Dow

— Committee —

Revs. H. S. Dow, H. C. Archer, H. C. Mullen
F. A. Watson, P. J. Trafton

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SPECIAL NOTICE

All correspondence for The Highway should reach us before the 12th and 25th of each month.
Rev. H. S. Dow, 45 Archibald St., Moncton, N. B.

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EDITORIAL

MORE ABOUT EPHRAIM

Ephraim he hath mixed himself among the people.—Hosea 7:8.

For one, especially a preacher, to be a good mixer, is considered by many people to be a very desirable trait of character. We may frequently hear some one say, when commending their pastor, "He is a good mixer." They mean, I presume, just what the Lord meant when he made this statement about Ephraim; but in the Lord's eyes this was a grievous fault in Ephraim, rather than a virtue to be commended. Perhaps there are two extreme positions, one of which any professing Christian might take in his or her attitude toward the world, or people in general. He may take the attitude of a hermit, a recluse, and live apart from all social life as some good meaning souls have done, enter the convent, or monastery, supposing that that is what constitutes a holy life. Well, we may do all that, take that extreme attitude and yet sin grievously against God in our thought life, because the heart has not been cleansed from sin by faith in the precious Blood of Christ. A life of holiness must begin at the heart, out of it Jesus said are the issues (streams) of life. "Make the fountain (heart) pure and the streams will be pure." When Jesus prayed for the sanctification of His disciple, He said I pray not that thou shouldst take them out of the world but that thou sanctify them, and keep them from the evil of the world. That is what constitutes scriptural holiness.

Others take the other extreme—the attitude suggested by what is said of Ephraim who mixed himself among the people. They are good mixers. If Ephraim happens to be a preacher, he joins about all the worldly fraternal societies in the town or city where he lives. He attends all their social functions where they smoke and drink, and tell smutty jokes. He often smokes a cigar with the boys and laughs at their jokes and is one with them. A good mixer indeed. In his preaching he never says anything to condemn or embarrass any of the worldly minded sinners of his congregation, and nobody gets under conviction or gets saved under his preaching. Some times this Ephraim spirit creeps into the holiness movement, and some good folk take the attitude that we should not be so definite in our preaching and testimony of second blessing holiness, and against worldliness that we embarrass those of other churches who do not believe as we do. They say whereas other churches do not prohibit dancing, card playing, and smoking by their

members, and they believe it is alright to indulge in those things for entertainment, we should not say anything to the contrary, and embarrass them when we are in their presence or when they come to church. Many of the good women cut and crimp their hair and powder their faces just like worldly women so they can be good mixers also. Well, I am going to be bold enough to say this: If the founders of the great holiness movement had not been willing to be different from worldly minded people, in their habits, and if preachers had not been more definite in their preaching and testimony in the scriptural interpretation of holiness as preached by John Wesley and others, I say if they had not been more definite than some so-called holiness preachers are, and many members of holiness churches are today we would not have any holiness movement in existence now. Those old warriors of the cross and the founders of our own denomination preached boldly against sin, worldliness, and the carnal mind until people were mightily convicted of their need. Many honest souls humbled themselves, confessed their carnality, prayed through and got sanctified wholly. They testified, and shouted the victory, lived for God and holiness till others, many in authority who would not pay the price and get the blessing, got mad, rose up and thrust our fathers out of their church homes, so they were compelled to organize a new church in order to have a place to worship God and preach a full salvation.

Would they turn us out for the way we are preaching and testifying now? Let me kindly ask this question, brethren? Does our manner of preaching and testimony so show up carnality and worldliness in professors of religion today, that they either get under conviction and confess their need or get mad and want to drive us out? And I don't mean that we preachers should be unkind or abusive in our preaching and then blame people for not coming to hear us; but I mean, have we, both preachers and laity, so compromised in our preaching and testimony for the sake of being called good mixers that the gospel that we preach no longer convicts Christians of their need of holiness or stirs the devil and carnal professors till they get mad. It is said that John Wesley once told some of his young preachers that if people did not get under conviction or get mad under their preaching that they better not try to preach any more. Well we must be kind to everybody and sociable as far as we can without compromising with worldliness; but what saith the scripture? Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God. II. Cor. 6:14 to 18 and 7:1. Well, good-bye Ephraim, we will see you later.

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barrassment to their chief. The minority is represented by him who climbed until late in the night, but was rewarded by getting to the highest height where he caught a view of the "western sea" which eclipsed all of the lesser things in the upward climb.

Friends, let's not be content with anything less than God's best. Remember that,
"God has his best things for the few
Who dare to stand the test.
He has his second choice for those
Who will not have the best."

QUARTERLY MEETING

The Quarterly Meeting of District No. 4, will convene with the church at Sandford, N. S. on Thursday, Dec. 12th to Dec. 15th, inclusive.
MRS. GORDON SYMONDS, Secretary.

SUNDAY SCHOOL CONVENTION

The Sunday School Convention of District No. 4 will convene with the church at Sandford, N. S., on Friday evening, Dec. 13th.
GORDON SYMONDS, Secretary.

MISSION FUND

Per I. M. Kierstead	\$5.00
Marysville (M. S.)	3.75
Wood Island (N. W.)	20.00
Received on pledges:	
W. C. Wright	15.00
L. T. SABINE, Treasurer, Box 282, Woodstock, N. B.	

THE OMNIPRESENCE OF GOD

The fool hath said, "There is no God,"
No hope beyond the tomb,
Nor dwelling-place delightful, but
Impenetrable gloom.

There is a God, Whose wondrous works
Are present everywhere,
He rules this mighty universe,
He dwells in all things fair.

In every little blade of grass,
In every leaf and flower,
All Nature speaks, there is a God,
A wonder-working Power.

His glory is apparent in
The sunbeams' golden ray,
The silver moon the twinkling stars
That shine though far away.

His beauty is reflected in
The infant's trusting smile;
In gentle eyes of innocence;
He's with us all the while.

His excellence is manifest,
He grants the needful light
When mystic shadows gather in
The stillness of the night.

The splendor of the rainbow on
The floaty cloud of blue,
Is wonderful assurance that
He's holy, just and true.

Oh yes, we know there is a God,
A judgment swift and sure;
A future state of bliss beyond;
When this brief life is o'er.

ERMION EDYTH MacVICAR,
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