

The King's Highway

An Advocate of Scriptural Holiness

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EDITORIAL

MORE ABOUT EPHRAIM

Ephraim is a cake not turned—Hosea 7-8

The inspired writer makes many unfavorable comments on Ephraim's life and actions. The first charge he makes against Ephraim is that he was fickle. He said, "Your goodness is as a morning cloud and as the early dew it goeth away." He also said, "Ephraim hath mixed himself among the people," and is "like a silly dove," and is "joined to idols, let him alone," and many other things not complimentary to him. And in the words of the beginning of this article he seems to refer to Ephraim's character which probably is the cause of all his failures. He says he is a cake not turned. I remember hearing a brother preach on this text some time ago, and he referred to Ephraim and some Christians as being half baked. After he had finished preaching he asked all who wanted help to come forward for prayers, and among others, one big fellow came, prayed, and seemed to get help, and testified to that fact, and declared that the preacher was not going to have a chance to call him half baked any more.

This is a very homely figure that the prophet uses to describe a religious character which he calls Ephraim. Anciently, before stoves and ranges with ovens were invented to cook in, the bread or cake was placed in a pan before an open fire, and had to be constantly turned round so that all sides of the loaf would be exposed to the heat in order that it be cooked all through. Now should the cook fail to do this the result would be one side cooked, perhaps burned, while the other side is still raw and sticky. Some parts of the cake would be good to eat while the uncooked or overcooked parts would be worthless. The Holy Spirit seems to be portraying a religious character here which perhaps might be found among professing Christians today. As we noted in our first article on Ephraim, where God seemed to be puzzled to know what to do with Ephraim, when he said, "Oh Ephraim, what shall I do unto thee?" So here, he describes one which possesses some good traits, and also some bad. A mixture of good and evil. Some traits which God could use if it were not for the objectional things in their disposition. Abnormal religious characters, good or bad, in spots, by spells. We might find concrete examples of this character in King Saul or Sampson or Balaam of old Testament times, and in some of us at the present time. There are good people who are talented, zealous for the cause of Christ, generous, forgiving and kind hearted; but they seem to have a soft

side to them. They are inclined to compromise with evil for the sake of peace. Sometimes these are found among preachers. They are always careful in their preaching to not offend the liquor seller, or drinker, the tobacco or cigarette users, the card playing, moving picture lovers, dancing church members are never disturbed by Ephraim's message. Because of his softness the people stick to him. "He hath mixed himself among the people." Sometimes this Ephraim spirit is found in parents in the home. The children do about as they please, week day and Sunday. If they prefer to stay at home or go pleasuring on Sunday rather than attend Church and Sunday School, they are allowed to do so. They dress as they please and oftentimes that is disgracefully. No wonder they grow up to be law-breakers, and God forgetters, because they are not taught obedience in the home. Again, sometimes it is the hard side of Ephraim's nature that is most prominent. If he is a preacher you can't find much fault with what he says, but it is the way he says it that hurts. He is courageous in condemning wrong of every kind, and never compromises with evil to please anyone; but he often preaches with a hard spirit, which has a tendency to drive men away, rather than to draw them to Jesus. And when he meets with opposition he sometimes says and does things which are destructive, rather than constructive to the work of God. He shows very little mercy to others who have displeased him. He seldom forgives them or is humble enough to ask forgiveness for his own faults. Hence, his soul becomes dry and joyless. Now what fire is to material things the Holy Spirit is in our religious life. It takes the fire evenly and thoroughly applied to all parts of the dough to make the cake good for food. It takes the fire to put the proper temper in steel tools, so they will not be so soft that they will bend or so hard that they will break when in use. God often manifested himself in the form of fire in old testament times. On the day of Pentecost the Holy Spirit came on the disciples, and cloven tongues like as of fire sat upon each of them. The disciples went out from that place a changed people. Whereas they had been fearful, compromising like Peter before that experience. They now became bold, courageous witnesses for Jesus. And where they had been hard, and intolerant with those who disagreed with them, as in the case of James and John who would call down fire and destroy the Samaritans before Pentecost, they became patient, long-suffering preachers of the truth after the fire of the Holy Ghost had burned out the dross of inbred sin and purified their hearts. The cake had been turned and properly cooked. The steel had been properly tempered, and made meet for the master's use. It takes the fiery baptism with the Holy Spirit to give us kindness without softness and firmness without harshness, which constitutes a well saved, evenly balanced Christian character.

Little things! Life and death, prosperity and ruin, happiness and misery, hang upon little things; they are like the linch-pin to the wheel, on which depends the safety of the vehicle; they are like the rudder to the vast mass which it guides; like the slender nerves to the bulky muscles.—G. A. Sala.

Richard Cecil: "All the ministers efforts will be vanity, or worse than vanity if he have not unction."

PRAYER

(By Iola V. Mitton)

St. Luke 18: 1—And he spake a parable unto them to this end that men ought always to pray and not faint

Prayer, (a supplication): To ask God for a blessing. In the Old Testament much is said about praying. We remember Daniel prayed to God three times a day not fearing the King and the den of lions. He purposed in his heart to please God rather than the king. We find prayer was necessary in Daniel's time, it is more so in this day and generation when we see so much of sin and wickedness on every hand, when so-called professing Christians are seeking for worldly amusements to satisfy the hunger of their soul. If they would only take time to pray in secret for Jesus is the only One that can satisfy. Jesus Himself spent long hours alone in secret prayer for the salvation of men. We read of the night He prayed in the garden asking God to remove the bitter cup from Him. He was in such agony of soul that God sent an angel to strengthen Him. I believe if we are to see anything accomplished for Jesus we must spend more time in secret prayer.

When we realize what great things have been accomplished by prayer; the great men such as John Wesley a man of prayer who could praise God for a praying mother who meant more to him than all this old world could offer him; the men of God who took time to pray whole nights and lived in the spirit of prayer for the salvation of lost souls. We can look back to the great camp meetings where souls have been saved all because some were willing to sacrifice time and sleep to be alone with God in secret prayer. If the people of this age would take their problems to God in prayer and as the hymn writer said, take your burden to the Lord and leave it there, this world would be a different place to live in. We may not be able to spend a long time in prayer all at once but we can pray when we are busily engaged at our work for Jesus can hear prayer if only a whisper when it comes from an honest heart.

When death overtakes the unsaved they often want a Christian man or woman who can pray with them. When they have their health and strength they care not for the things of God, they may laugh and make fun of a true man of God but there comes a time when they are glad to have someone pray for them

So let us continue to pray
Moncton, N. B.

It has been pointed out that a fundamental distinction between the educated and the uneducated mind is that the first or anyone with even a partly trained mind, tries to find out his faults and correct them. The unschooled fellow usually tries to hide his. It is clear enough which of the two will go faster and farther.

Hard work and great responsibility are the best kind of insurance against sickness. When the mind is fully employed, there does not seem to be much chance for disease to get in its work. For a busy, full occupied mind is the best kind of safeguard against illness.—Marden.

Thank God every morning when you get up that you have something to do that day, which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know.—Charles Kingsley.