

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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“FOR THE SON OF MAN IS COME TO SAVE THAT WHICH WAS LOST.”

Our Lord Gave His Disciples an Object Lesson in Answering Their Question.

Who is the greatest in the Kingdom of Heaven?

And Jesus called a little child unto him, and set him in the midst of them.

And said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven—Matt. 18:1-4. The words of our Lord in the text chosen are the simplest possible, but expresses the two most important conditions pertaining to man in three worlds—Heaven, Earth and Hell—Saved or Lost, also the present conditions of every human being, for they are either saved or lost, justified or condemned, but still where all who have not sinned away their day of grace, may be saved. But our Lord's own statement clearly reveals the fact that conversion is an absolute necessity—See Verse 3.

This contention as to who shall be the greatest, is still manifested in all walks of life, frequently including the church.

Hence our Lord's answer is still valid; and contains the needful lesson to all whose eyes are looking to the chief seats.

Our Lord's answer was very direct, “Except ye be converted.” So the question of who shall be the greatest in the Kingdom of Heaven need not trouble those who fail to meet the conditions to enter by the way indicated.

How hard for mankind to be willing to be little or fill a small place.

Verses 5 and 6 are very significant under the same figure of a child, Jesus shows that God will reward those who receive, or punish those who misuse his messengers.

This he follows by things which frequently occur in these days, to save the body a hand, a foot, or an eye is removed.

In like manner his people must part with pleasures, habits, business, associations, or sins which hinders us enjoying full salvation. The separation from these things may be as painful to us as the loss or inconvenience of the hand, foot or eye, and may disfigure us in the eyes of the world. But the soul and heaven are at

stake. We can win by stumbling ourselves, or lose by refusing to comply with those requirements our Lord has laid down.

The mission of our Lord, his sole object, his life, death and resurrection to save that which was lost. He came not to condemn the world, but to save the world. Man is lost, and the sad part is that many are not conscious of this awful fact. Man needs to be saved. Man can be saved if he can be brought to sense his need and comply with the conditions. He can be restored to his purity and fellowship with God and to life eternal.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—John 3:16-17-18.

PARALYSIS OF CONSCIENCE.

By Rev. G. B. Hallock, D. D.

A truly active conscience, one that is in harmony with God's Word, is a good friend. And the only way to keep it in a healthy state, is, when it rings its alarms in the soul, to obey it. Conscience thus heeded becomes our sure friend and loving counsellor.

Peace of conscience, to one who obeys it, is not apathy or deadness. It is quietude, ever watchful, but full of restful confidence, courage and self-reliance.

No matter how grave a sin may be, if the warnings of conscience are repeatedly disregarded and the wrong thing persisted in till it becomes a habit, conscience will cease to protest against it.

Thus there often comes a sense of moral relief to one who has gone wrong after a continued course of indulgence to

sin; and this sense of relief is almost sure to be mistaken for at least a partial justification of wrong done.

“I was too strict with myself before I began to enjoy life,” the offender is apt to think. “It was simply a fanatical over-niceness in distinctions which made me shrink from my present courses at first.

“Now that I have actually availed myself of a greater freedom, I find that conscience does not sting me, as I imagined it would. On the contrary, its silence seems like an actual justification of my course. I am really more at ease in my heart than when I used to upbraid myself for even entertaining thoughts of what I considered the forbidden thing.”

So the wrongdoer encourages himself in his wrong. But what he takes to be peace of conscience is really paralysis of conscience. He has quieted the inward monitor not by obedience, but by violence. His

conscience has been stilled by a blow.

It may never awaken again; and if it does not, the offender will sink deeper and deeper into sin, until the way of return for him is forever lost.

“‘Good-bye,’ I said to my conscience—
‘Good-bye for aye and aye.’

And I put her hands off harshly,
And turned my face away;
And conscience, smitten sorely,
Returned not from that day.

“‘But a time came when my spirit
Grew weary of its peace;
And I cried, ‘Come back, my conscience,
I long to see thy face.’

But conscience cried, ‘I cannot;
Remorse sits in my place.’”

In this poem, Paul Lawrence Dunbar gives us needed warning against tampering with that delicate instrument of safety, a man's conscience.—Presbyterian Record.