

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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SALT AND LIGHT

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When the Master was preaching to his disciples on the mountain side he said to them: "Ye are the salt of the earth." "Ye are the light of the world." These two propositions have been read by the millions through the centuries, but with only a vague conception of their tremendous meaning and what it involved. Jesus meant exactly what he said. In these subsequent studies we shall endeavor to give emphatic meaning and definition, as they have been unfolded through the rugged pathway of history since spoken by the humble Galilean.

We might spend a moment in examination of the functions of 'salt' and 'light' in order to better grasp the force of the Master's words. Salt has many functions, but three will suffice. First, salt makes palatable the food we eat; how insipid and unpleasant to the taste without salt. Again, it is a preservative; foodstuffs would soon decompose and rot without the saving power of salt. It is an antiseptic, when applied to a germ-infected wound; therefore, the force of the words—"Salt of the Earth."

When the words were addressed to "ye," there were in no sense individualistic, but carried all that is meant for the world through the gospel—the God message—the sense of God in the minds of men; the message of salvation, or the lives of men and women who exemplify the message; the expression of God bringing the sense of God to the lives of the people. The idea of God, his power, his majesty, his love, coming into the thinking and thereby governing human conduct, expressed through the church, or by living epistles. That is the meaning of salt, which must make human society palatable, decent, livable, also to preserve it from self-disintegration and decay. Society would rot from its innate carnality, but for the presence of the sense of God among the people. Salt—the message of God with its appeals, its warnings, its promises, is an antiseptic for the social poison that is ever present. This divine salt is the only antiseptic for the base poisonings so prevalent in the prejudices and superstitions of men. The race would die of autointoxication, but for salt.

Then in no less a measure was the meaning of "Ye are the light of the world." What are the functions of light? First, it illuminates, makes possible the journey through darkness. We have the eye, but it would be of no use without light. Light is life to the animal and vegetable kingdoms. All the food we have comes directly or indirectly from the light of the sun. Light is protection; sin

lurks in darkness. The greatest policeman in the world is the noonday sun, and the big candle-powered arc light in the night. We feel safe in the light, but shudder in the darkness. Light is attractive; millions of winged beetles and moths gather about the light: nothing so attractive.

So it is with the God message through the church or the individual—it is light. All through the ages it has been, in the last analysis, the only illumination for the weary pilgrims trudging toward an unknown destiny. This light has raised the morals of the world's standard, whereby society has been protected from the depraved passions of men. In whatever country this light has not shone, women are the beasts of burden and the tool for the lusts of men.

This light has given life in that, under its rays, new hopes, new visions, and new ideals have been born. Like the sun's rays to the orchards and the fields, has this light operated for the life of men. Then, this "ye," which is an exponent of God and his will to men, has ever been the most beautiful and attractive power in the world. It has smoothed down the sorrows and heartaches of a sin-burdened race. We seek it always in times of distress and sorrow. "Ye are the light of the world;" no greater truth was ever spoken to men and about men.

Emerson said: "History is only the record of human personality—the doings of men." But we venture a much stronger proposition: it is the record of great world crises. "Happy is that nation," says the historian, "that is making no history." We believe that history which does not recognize the unfathomable, and often the intangible power—shaping, moulding, and saving in times of great crises—is not true history. Then aside from our Old Testament, we have no true history. In this record alone do we see the hand of God in his message working through men; his Shekinah, his Pillar of Cloud and Fire leading through the wilderness, destroying here, and building up there. Such things are overlooked by historians, except in a vague way.

Thousands of volumes have been written, labelled history, but it is not true history unless the issues that have been settled, battles won, this God power expressed itself in world affairs. Here alone may be found Salt and Light—the forces that save and solve the great crises of world perplexities. The nations that forget God, and ignore his presence and message may thrive for a season, but sooner or later, will go on the rocks, as they have in all the past.

When the voice of the prophet has been hushed; when he has been unable to get his message to the people, the inevitable follows. When the Jeremiahs are put into dungeons the kings of Babylon will soon sack the city and carry the people into captivity. Nations go on the rocks when they lose the sense of God. Babylon forgot the God of Daniel, and "mene, mene, tekeli, upharsin" was written on the wall. The land of Demosthenes, Pericles and Aristotle could not survive when light came to them. Aristotle tried to lead the youth of Greece to God, as he understood him, but they made him drink the hemlock. Greece is but a shadow of her former glory. Rome rejected the God message of Paul, and sought for three hundred years to destroy those who would bring them salt and light, and Ichabod has been emblazoned on her Forum, her Colosseum, and her Seven Hills.

France lost God in the Eighteenth Century, and those who were supposed to be the representatives of religion and faith were alone responsible the Nobility were all true followers of the Church; the clergy were the willing co-workers and henchmen of the Nobility. The aristocracy oppressed the people with such inhuman cruelties that once the pendulum swung into the hands of the submerged proletarians led by such men as Danton, Miabeau, Murat and Robespierre—mercy died. But a fearful anti-God spirit reigned supreme. In the midst of the Revolution, when France was bleeding at every pore, blasphemy reached its climax: they crowned a harlot "Goddess of Reason," and paraded her through the streets of Paris amid the shouts of the maddened crowd. France lost God, and then she lost her way. The most popular center of Paris was around the guillotine, while the heads of royal families were hoisted on poles and carried through the streets. The French people who had suffered so much became intoxicated on human blood.

The same ominous rumblings were being heard across the English Channel. The same arrogant, oppressive power had held sway for centuries, and England was on the verge of Revolution, which would have equalled, if not eclipsed, the one in France. But something happened in England; it was a movement arousing the God idea. Through the sanctified personality of John Wesley and his co-workers, God's message reached the people. Writers of English and French history do not tell this story. Volumes have been written but the truth has scarcely been given a hint England got Salt and Light, and her

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