

# 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.— 35-8

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## A HAPPY NEW YEAR!

WISDOM, KNOWLEDGE AND SALVATION IN THE WORD OF GOD.

By Rev. W. Edmund Smith.

The intellectual and heart acceptance of the Holy Scriptures as the only inerrant revelation of God to man, the all-sufficient rule for faith and practice, instead of impairing the intellectual integrity and the moral dignity of the believer, broadens his intellectual horizon, brings to his inner consciousness spiritual certitude that is the offspring of faith and not of wild speculation, and establishes him upon the rock of soul confidence and reality that enables him, in a large degree, to discriminate between the true and the false in theories of philosophy, science and religion, of the near and distant past and the immediate present.

The titanic minded Gladstone called this divine revelation the "Impregnable Rock of Holy Scripture." Although he did not claim mastery of ancient languages of Holy Writ, nevertheless he did claim that sincerity of heart, that humility of spirit, that spiritual illumination and that intellectual application and discrimination that made him a true interpreter of the Word and a noble proponent of Christian apologetics. But whether a person possess the intellect of a Gladstone or the simple uncritical mind of a peasant, he has his philosophy of religion and life, which is determined by his attitude of mind and heart towards this divine revelation. Let the profound scholar, who boasts of his power of original and independent thinking, or the unlettered man who takes for granted what others teach him, accept without reservation the transcendent declaration of Genesis Ist. chapter and first two verses; "In the beginning God created the heavens and the earth, and the earth was without form and void and darkness was upon the face of the deep and the Spirit of God moved upon the face of the waters," and he has the only true starting point for philosophical, scientific and spiritual explorations, that make it almost inevitable for him to believe in prophecy, miracle, incarnation, atonement with its glorious redemption of man and final triumph of the Kingdom of Christ.

Proud philosophers, for the most part, have tried to reach a satisfactory explanation of all physical and mental phenomena by the Inductive method: running from the effect back to the cause. This has led many of them to reluctantly declare their discovery of intelligence design and even benevolence in the Universe. The Pantheist invests matter with these attributes, and to the sum total called the Cosmos he postulates personality. But it is a personality that is found as truly in the mountain and the clod as in the human being. It includes every-

thing animate and inanimate, good and bad. All is God and God is all. Pantheism shuts God up in his universe and the only voice it gives him is in the rolling spheres, the dashing waves, the rushing winds, growing vegetations and the clamor of human tongues. And most of the speculations of the profound philosophers of today land them right here.

Science may think it is doing some better; but not much. Some are rejoicing that such great scientists as Eddington, Jeans, Clark and Pupin are discovering in their laboratory and their astronomical observations, purpose and intelligence in the scheme of the Universe. And some who call themselves Christians, seem ready to fall down at the feet of these dons and worship them as the conservators of their faith and theodicy. I find it impossible however for me to become exultant over a few crumbs these great scientists throw me from the lean table of their physical laboratory, when for so long God has been setting a table before me that has fully satisfied my soul, and enriched my mind. For while these learned men hum and haw and say there may be a great personality back of all this phenomena, I have a Bible that tells me that all things were made by him and by him all things consist. "He is God over all and blessed forever more." You can't get much satisfaction on crumbs under the table of science when you have an indefinitely paid-up meal ticket in the dining room of Faith.

And this Faith believes far more than it sees or can possibly know, for it guarantees that attitude of soul that believes in all of God. The other night over the air we heard a Prince of the power of the air say that no one can believe in all of God, for there is too much of him, for us to take him all in. That is what I call a superficial profundity. We might say that it is impossible for us to believe in all of the atom or a piece of chalk, for there is too much of it for us to believe it all. Well there are mysteries in the finite as well as in the infinite. Potentialities in a piece of common chalk that I can't understand, but that does not hinder me from believing in all of the chalk; all that I know and don't know, for I have that attitude of mind towards the atom and the chalk that makes me perfectly ready to accept all the unfolding truth about either. The same may be said of my faith in God. I can know very little of God in the absolute sense. When I say I believe in an Eternal, Omnipotent, Omniscient, Omnipresent and Holy God, I little know what these terms means, but I do know that I believe in all that I know of God and all I don't know; In all I see of God and all I cannot see. And the unknown and the unseen are infinitely more than the known and

the seen. This is what I call the attitude of faith. True faith believes in all that is true of God and rejects all that is not true in its representation. For God is true and God is Truth. When carnal unbelief is dead in your soul you are ready to accept any truth that God may unfold in the realms of philosophy science or religion, and have no misgiving. This Bible accepts all that is true in any philosophy and rejects all that is false; it corroborates all that is true in any system of science and rejects all that is false; it includes in its morality ethics and experiential values all that is true in any religion and rejects all that is false. This is being demonstrated more and more as science and philosophy stumble on the truth. All the most wonderful things that modern science has brought to light have been anticipated by the Word of God long centuries before. So we have no need to be afraid of the truth. But we must fight against those false theories that are given out as truth and are swallowed by so many unsophisticated youths who imagine the short road to scholarship is by the way of vain speculation rather than by the way of reverent faith.

The other day I read of the star Beteleguse that is twenty seven million times larger than our sun, with a diameter of three hundred millions of miles. It would take an aeroplane a thousand years to circumnavigate it travelling at the rate of a hundred miles an hour. Think of that! And yet I find that this was all anticipated in the light the Bible has projected out where Beteleguse has its orbit. Hear the Psalmist. "When I consider the Heavens, the work of thy fingers and the moon and the stars that thou hast ordained, what is man that thou art mindful of him of the son of man that thou visitest him." "The heavens declare the glory of God and the firmament showeth his handiwork; Day unto day uttereth speech and night unto night showeth knowledge". In these sublime words I see a description potentially of all the wonders that modern science has revealed in the heavens.

What is man that thou art mindful of him or the son of man that thou visitest him?" Let science answer that question and unaided by revelation: it says that man is a biological accident unexplainable. Let Philosophy answer that question, and unaided by revelation it says that man "is an infant crying in the night; an infant crying for the light, and with no language but a cry".

But hear the word of the Lord. "Thou hast made him a little lower than the angels. Thou hast crowned him with glory and honor and set him over the works of thy hands. "Yes the

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