

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.—15-8

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LAST WORDS OF ATHEISTS.

Thomas Paine, who rejected all religion and whose last utterances were in anguish of a soul in despair, cried out, "My God, my God, why hast Thou forsaken me?" "I would give worlds, if I had them, if the "Age of Reason" had never been published. Oh, Lord, help me! * * * Help me! Stay with me! It is hell to be left alone!"

Edward Gibbon, the noted infidel and author, upon his death-bed said, "All is now lost; finally, irrevocably lost. All is dark and doubtful".

Thomas Hobbes, the atheist and Philosopher, as he was drawing near death, said, "I am about to take a leap in the dark". And his last audible words were, "I shall be glad to find a hole to creep out of the world at".

The last words of the atheist Mirabeau: "My sufferings are intolerable; I have within me a hundred years of life but not a moment's courage. Give me more laudanum that I may not think of eternity".

Voltaire's dying words were, "I am abandoned by God and man! I shall go to hell! * *"

Of Sir Francis Newport it is reported that in reply to an infidel companion he said: "There is a God, I know, because I continually feel the effects of His wrath; that there is a hell I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience I now feel with horror and amazement, being continually up-braided by it with my impieties, and all my iniquities, and all my sins brought to my remembrance. Why God has marked me out for an example of His vengeance, rather than you, or any one of my acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of grace. O that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour. Oh, eternity, eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words, forever and ever"? Lest his friends should think him insane, he said: "You imagine me melancholy, or distracted. I wish I were either, but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the condition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then. I have despised my Maker, and denied my Redeemer. I have joined myself to the atheist and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was greatest, and the checks of my conscience were the least".

As his mental distress and bodily disease were hurrying him into eternity, he was asked

if he would have prayer offered in his behalf; he turned his face and exclaimed: "Tigers and monsters! Would ye give me prospect of heaven to make my hell more intolerable"? Then, with a failing voice, he cried, "Oh, the insufferable pangs of hell"! and expired.—D. L. Cooper in the Prairie Pastor.

"THESE ALL DIED IN FAITH"

In the 11th chapter of Hebrews we find a long list of Old Testament saints made famous by promises they obtained and miracles which they wrought through faith in the living God. After mentioning a number by name, and their exploits, the Apostles says, "These all died in faith".

The Apostle was very careful to state that faith both in life and in death was the principal factor. Other persons lived in Old Testament times, and some did great things, some even did them through faith; but either their works were not of God, or they did not continue in the faith. Faith is manifest in life especially in the salvation from sin, a thing which is impossible to those who do not believe the Gospel, and in death it gives calm and assurance foreign to the unbeliever. It is evident that faith which saves the soul must continue to the end.

There is a great difference in the lives of those who are faithful and those who are faithless. Comparing the faith of the old worthies to that of present day professed Christians, we find that many of today deny the possibility of being saved, the working of miracles, the virgin birth of the Son of God, and the inspiration of the Holy Scriptures. These fundamental truths were the hope and stay of the saints of long ago, and we fear that many of our present day professors of religion do not live in the faith, nor will they die in the faith.

Not only does unbelief in God cause men to deny His power, but it robs them of protection against sin. The effect of such unbelief is clearly seen. Inconsistencies and sins of every description are everywhere. Many who profess religion worship a false God, and they do not pretend to be saved from sin in this life. They do not have the saving faith which delivers from sin. This condition is no inspiration to the unsaved, and many have been turned by it to atheism and infidelity. Fruits which the Bible leads men to expect from those who profess His Name are not manifest.

It is important that we keep step with God, and that by faith we accomplish some of the things which are humanly impossible. It is essential that one be saved from sin if he is to live a Christian life. The trend of the world is downward, and only those who are willing to fight the good fight of faith can hope to lay hold on eternal life. Only such as lay hold on eternal life will die in the faith. Faith must be anchored in the true and living God and in His son Jesus Christ, the "author and finisher of our faith".—Good Tidings.

NO POINT OF CONTACT

God is infinite. Not finite and limited. If this negative statement is not definite enough, then we put it positively and say, the infinite possesses all to be possessed—be it power, wisdom, goodness or whatever.

Man is finite. Just the opposite to God. He is limited. He lacks degrees of power, wisdom, goodness; indeed, possesses none of them save as they are given him from the infinite One, "for in him we live and move and have our being."

The infinite is not made up of finites. No addition of finite power could come to be the infinite, or be equal to it. To put all human wisdom together in one person, were it possible, would simply be a greater finite, but never be infinite. So the constant development of any part of the human or even angelic nature (for angels are creations), though that development continue forever, never becomes infinite—never can make one God.

So the finite angels, or men, may grow in wisdom, power and even in grace, and never equal God in the degree of these, since no increase of a finite nature makes it to become infinite.

"WHOSOEVER WILL"

Once when Jesus had been speaking to His disciples, they asked Him this question. "Who then can be saved?" Let us find the answer.

"Whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10:13). "Whosoever" means all. "For there is no difference between the Jews and the Greek: for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12).

God promises in Revelation 21:6, "I will give unto him that is athirst of the fountain of the water of life freely". What happens when we call upon God for pardon? We receive forgiveness of the sins which we have committed (John 1:9).

What is the fate of those people who neglect to call upon God? "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17).

"Whosoever will" (or all people) may either inherit eternal life, or be cast into hell.

"And what will ye do in the day of visitation, and in the desolation which will come from far? to whom will ye flee for help? and where will ye leave your glory" (Isa. 10:3)?

There will come a time when God will turn a deaf ear to the entreaties of all who have rejected His love, so "call upon the Lord while He may be found."—Mrs Cecil Bellew.

History shows that the moral influence of the church upon society depends on the degree of its spirituality. There can be the highest grade of morals only when the highest degree of piety has been reached.

Miss Florence Cronkite
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