



# The King's Highway

Mrs. Thomas Morgan, Feb.

## An Advocate of Scriptural Holiness

“And an highway shall be there and a way, and it shall be called The way of holiness.”

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### PEACE BY THE CROSS

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“Having made peace through the blood of His Cross”—Colossians 1:20.

Peace in human experience is the issue of pardon and purity. There can be no peace so long as sin is unforgiven; there can be no perfect peace so long as impurity remains in the life, dominant and influential. Peace is a necessary sequence in experience; if indeed my trespasses are forgiven, if indeed my consciousness is purged, then there issues peace.

The need of peace is created primarily by the fact that man is out of harmony with God. Here I need hardly stay to argue or discuss; I suppose it will be readily granted that this is true. This the apostle declared in words both blunt and bold; “The carnal mind is enmity against God;” the “natural man” does “not know the things of God.” He cannot know them. The natural man is in intelligence dark toward God, ignorant rather than intelligent; in emotion contrary to God, hating rather than loving; in will perverse against God, disobeying rather than obeying.

If instead of stating these things in these terms of doctrine I state them in the realm of experience, the fact is perhaps more patent. Man does not want to talk about God. In the most refined society—using that word in its very degraded and abused sense, for the only final refinement is the refinement of spiritual culture—the one subject which is “taboo” is God. Man is out of harmony with God, afraid of God, unbelieving toward God, and today, worst of all, indifferent about God.

The reason for this is sin. Find me a man who is afraid of God, and I will find you a man who is a sinner and living in sin. The sin may be manifested in a hundred different ways, but it lies at the back and is the sole reason for lack of harmony with God. It is sin that cuts man off from God, for it is sin that blinds his vision, so that he cannot see God; deadens his emotion, so that he cannot love God; turns his will into perverse attitudes, so that he cannot obey God. Sin prevents the fulfillment of purpose, and thus puts man out of harmony with God.

Sin moreover reacts upon the sinner, polluting the very sources of life, and this pollution prevents communion, so that a man is not only alienated from God by his sin, but by his alienation from God prevented from ceasing to sin. Sin excludes me from the Divine presence. Being excluded, it may be that I want not to sin, but I have lost my power not to sin, for the only power that enables a man not to sin is that of direct communion with God. That is the awful tragedy of sin, its reflex action in human life. Men are

coming to understand today that if man is to find perfect peace he must find his way into harmony with God.

The man who is out of harmony with God is out of harmony within his own personality. My text occurs in one of the stupendous passages of the New Testament: in order that its light may flash upon my subject, I ask you to consider the context. The apostle is dealing with the great subject of creation and of Christ's relationship thereto. He speaks of Christ as being the Image of God, and also as being the Firstborn of creation. He distinctly says that the God-created things were made by Him and for Him. He distinctly affirms that in Him—that is, in Christ—“all things consist.” Then he declares, right at the heart of the great argument, that this Christ, Firstborn of creation, Upholder of creation, shed His blood in the midst of creation; and that through the mystery of that blood-shedding; in the midst of the creation held together by Christ, and created by Christ, He will reconcile all things to Himself, both on the earth and in the heavens. That is the majestic sweep of the passage.

In Christ all things consist. Banish from your mind all the larger outlook upon creation. Forget the spaces by which you are surrounded: forget even this one little planet upon which you stand and out of its myriad mysteries consider your own life. You are part of creation; the principle that obtains in the whole creation obtains in you. In Him, the Christ who is the image of God, things consist. In Him they harmonize, part fitting to part, power answering power, joint uniting with joint. If you banish this Christ from the life by sin, if you put God out of count, then you no longer consist, you no longer hold together. You become, within your own personality, disorganized, broken up, disintegrated. Every man who is Godless and Christless is disintegrated in his own personality; he is a mystery to himself. He finds the physical—we all know the physical; he finds the mental—we are all conscious of the mental; every now and then he hears, not from without, as though a voice out of the blue addressed him, but from within, the voice of his spiritual nature. This last he stifles, silences, drives back. The mental he sometimes attempts to cultivate and refine; the physical he ministers to with all his power; but he is a broken man. The spiritual, which is essential, is dethroned, imprisoned within the personality; the mental has the wrong vision, the wrong outlook, and consequently is perpetually degraded; and the physical is made the principal; that man lives, as Paul says, “in flesh” instead of in spirit. There is no harmony; and out of that discord of a human life come the questionings and the

agonies, and the conflicts, and the defeats that are perpetual in human history.

The result is that man is not at peace with his fellow-man. Each man being disorganized within his own personality, social disorganization must necessarily ensue. Are you prepared to say there is peace in the world? Of course, by comparison there are countries that are at peace, but I am not at all sure that the peace of today which is perpetually attempting to be ready for war is not more disastrous than war itself.

Is there social peace? Nation is divided against nation, class against class, there is commercial strife, and social strife is rife; and why? Because the units are at strife within themselves. When strife meets strife, strife is perpetuated, and you will never have the peace of a great socialism until you have the peace of a great individualism.

Finally, man is not only out of harmony within himself and with his fellowman, he is out of harmony with Nature. I take my Bible up, and I turn over to that great Psalm about man:

“What is man, that thou art mindful of him?  
And the son of man, that thou visitest him?”

and now hear the answer:

“For Thou hast made him a little lower  
than the angels,  
And hast crowned him with glory and  
honour.  
Thou madest him to have dominion over the  
works of thy hands;  
Thou hast put all things under his feet.  
All sheep and oxen,  
Yea, and the beasts of the field,  
The fowl of the air, and the fish of the sea,  
and  
Whatsoever passeth through the paths of  
the sea.”

That is a picture of God's intention for man, dominion over Nature, harmony with Nature, mastery of Nature; a beneficent mastery of Nature that leads Nature out to its highest and its best—that is God's thought for man.

God put man at the beginning into a garden; what for? So that he might admire the flowers and pluck the fruits? No! “To dress it and to keep it.” He put him into the garden in order that man might put his God-made hand upon God's unfinished work and finish it.

Nature as a great whole is an unconquered territory because man is Godless. You tell me that the most scientific men are Godless men. You tell me that the countries that are most scientific are the most Godless. I do not believe it. Let us study the map of the world; imagine you see it before you. Now

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