

The King's Highway.

And an highway shall be there, and a way, and it shall be called The Way of Holiness: . . . The wayfaring men, though fools, shall not err therein. *Isaiah 35:8*

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KEPT IN PERFECT PEACE.

When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigns ever more.
Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce so'er it fieth,
Disturbs the Sabbath of that deeper sea.
So to the heart that knows Thy love, O Purest,
There is a temple, sacred evermore,
And all the babble of life's angry voices
Dies in hushed silence at its peaceful door,
Far, far away the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce so'er it fieth,
Disturbs the soul that dwells, O Lord, in Thee.

—Sel.

MURMURINGS.

"Do all things without murmurings."—Phil. 2:14.

To murmur is to speak in a complaining, fault-finding way about real or imaginary evils. It is one of the commonest of sins and about the least thought of, but it is highly condemned and punished by the Lord. And why not? Its principal seat of operations is in the carnal mind, and it is a direct outgrowth of unbelief. If we believe even a small part of God's word and apply the promises to ourselves, how can we murmur at what comes to us? "All things work together for good to those who love the Lord," God says. Surely "all things" covers pretty nearly everything that reaches us. No temptation is allowed but such as we are able to bear. Count it all joy when ye fall into divers temptations. Nothing able to separate us from the love of God. More than conquerors. "Lo, I am with you alway." Never leave us nor forsake us. These and hundreds of similar promises tie between us and the trial, and yet how many disregard them all and murmur and complain!

People murmur about everything. The Israelites murmured about the water they had to drink and found fault with Moses. He prayed to God and God showed him a remedy. How much better to pray to God about the disagreeable things than to find fault with the water company, the city water supply, the spring, or something else. But the generation of those who murmur about their drinking water is not all dead yet. Some one has said there are two things we should not murmur about. One is, the things that may be remedied. Rather look carefully and find the remedy. The other is, the things that cannot be helped. Better put in the time praying for grace than to make ourselves and all around us the more uncomfortable by our complaints, reproaching God for making such a mistake in His providences! Better to thank God for the artesian well of the water of life than to waste our breath murmuring about our drinking water.

They also murmured about their food. Ex. 16:2,3.

They thought it would have been better to have died by the hand of

the Lord the night He smote the first-born of Egypt, to have died with their stomachs full of bread and meat, than to have followed God and started out of the land of bondage for Canaan. Like Esau, a mess of pottage was preferable to their birth-right. Later when God had given them manna, they said their souls loathed it. Today people grumble at what they have to eat, murmur at the variety or the lack of it, and act as though the appetites of the body so soon to perish were of so much more importance than the health of the soul. If the spirit of complaint is in the heart no circumstances will efface it. A man worth millions with every luxury and comfort wealth can afford will murmur a streak over three thousand miles long and as wide as he can be heard in crossing the continent. Water, food, light, cars, conductors, scenery, the weather—everything he knows about in earth, sea and sky, is out of joint just because he lacks the Spirit that makes us rejoice evermore and in everything give thanks. Poisonous plants and life-giving fruit grow from the same soil with the same air, water and cultivation. Each absorbs from the things around it that which fits its nature. The individual does likewise.

Those who murmur are spots on the church and a disgrace to God's cause. Jude 12,16.

The joy of the Lord is the strength of His people, and joy and murmuring are incompatible; they cannot live together.

Murmuring is contagious. When the mixed multitude began to murmur about the manna, directly the rest of the congregation murmured also.

It might be a good plan to quarantine it like the small-pox, which it is much like in that it leaves its marks on the face of the one afflicted with it. A good vaccination in the form of a real work of grace in the heart is the best preventive; but even then the subject must be careful or he might have the varioloid, which is so near like it that it takes a doctor to tell the difference.

God used severe measures to root it out of Israel. When the spies returned from spying Canaan the people said the land was good, but they could never obtain it. Five-sixths of the spies were discouraged, and murmured too. Wonder if five-sixths of the Christians today murmur about holiness till they perish as these did with plague. They said Canaan (holiness) is good; its fruits are wonderful; it is a place to be desired; but we cannot take it; too many giants. Did they realize they were murmuring against God and limiting His power? They wished they had died in the wilderness, so God let them die there. A great many people are dying there yet because of their unbelief and murmurings.

They murmured again because of the way (Num. 21:4,5), found the road thorny, sandy and uphill, were tenderfooted, could not stand it to come to meeting every Sunday, had too many corns to walk to prayer meeting, too cold to sit in the pews, did not like the preacher anyhow. So fiery serpents bit them. They were just in such a weakened condition from lack of spiritual food that the first fiery trial that came along found "them an easy prey." They died, lots of them

of course—are still dying. The only remedy is a look at the brazen serpent, a look to Jesus in the way of repentance and a taking up of the cross. This will help out the feet and other excuses.

Miriam murmured against Moses because of his wife, as other women have murmured about people and their wives since. Strange to say Aaron, although he was a man, said the same things. God bore evidence to their sin by causing Miriam to become a leper. It was only by a confession of sin and prayer that she was healed. O that souls would take heed to their words that they sin not with their lips. Korah, Dathan and Abiram, elders in Israel, murmured against those in higher authority. They would not recognize God's hand in placing them where they were, but rather hinted that they themselves were better qualified for the places than the present incumbents of the offices. They wanted a chance in the administration. They accused Moses and Aaron of taking too much upon themselves. This was really a formidable uprising. There were "two hundred and fifty princes of the assembly, famous in the congregation, men of renown," with these elders. They despised their own offices of trust and responsibility, and incited the people to discontent by murmuring against God's order. They would have denied that it was against God that they murmured. Every elder and preacher, as well as the common people, should study this sixteenth chapter of Numbers. It would advance the work. There was much of what sounded like truth in what Korah and his company said. The whole congregation were ceremonially holy, a holiness church. Moses had not brought them into the land of Canaan as promised. No matter now whose fault it was, they were not there, and Moses as leader must take the blame.

The churches blame the pastors, the pastors the presiding elders, and the elders the bishops. And beginning with the bishops the blame is reversed. Murmuring from foot to head, and murmuring from head to foot. So much easier to blame the other fellow than myself.

The earth opened and swallowed them up, and many a person high and low has had his usefulness and his salvation swallowed up by this awful habit of murmuring.

What an advance there would be in the work if every one would put his shoulder to the wheel and push, make the best of poor pastors, presiding elder or bishop, of any other providence. Let us take everything first-handed from God and so get grace from Him to go with it, rather than deal in ill-fitting stuff taken second-handed, and no grace.

The habit of murmuring is sapping the strength physically and spiritually of many. It is destroying the happiness of many homes, is ruining the usefulness of churches and blighting everything around. It is a shame and a disgrace, a sure sign of a low state of spirituality, often a symptom of discontent, envy and pride. It should be avoided in any form as carefully as we would avoid the yellow fever or bubonic plague; for they can only destroy the body, while murmuring eats the vitals out of the soul.

We are assured by the Bible that "God heareth your murmurings." He can even hear them in the thoughts

before they pass the door of our lips. If it is in our hearts, if we feel to murmur at husband, wife, children, friends, foes, church or civil rulers, let us get the complaining out of our hearts. Let us pray with the Psalmist, "Wash me thoroughly from mine iniquity and cleanse me from my sin. Create in me a clean heart, O God, and renew a right spirit within me. Then will I teach transgressors Thy ways and sinners shall be converted unto Thee."

ALICE J. WHITING.

SOME MISTAKES CORRECTED.

BY REV. J. A. WOOD.

A friend sends me a slip taken from a secular paper, requesting me to correct its errors and misrepresentations, which are about as numerous as sentences in the article. The article is a report of a sermon by a Methodist minister, on what he is pleased to call "The Second Blessing Theory."

First he says: "These theorists tell us that one man may be regenerated and not sanctified." We say a man may be regenerated and not sanctified wholly, which is true according to the Scriptures and teachings of the universal church.

Second. "A man, they say, may be received into the bosom of God's family while he is full of sin." We teach that regenerated men may be received into the church and into the family of God, and still not be entirely cleansed from all sin. (See 2 Cor., 9:1.)

Third. "With sin in his heart, the first Adam lost his sonship. Yet they will tell us that with sin a man may go into the kingdom of God." There is a confounding of actual and original sin.

Fourth. "They would make God cleanse the stream and leave the fountain still corrupt." We teach no such nonsense. God never begins at a man's finger ends to save him.

Fifth. "We claim there can be no such thing as a partial salvation." Salvation has various stages, and this statement is palpably absurd.

Sixth. "With them, only a few are pre-eminently the children of God." Contrary to this, we hold that all justified believers are the children of God, and there are no degrees in sonship.

Seventh. "Can God save a man who has not repented of all his sins? The implication of this question we repel; but we answer no; nor can he save any man who does not forsake and renounce all sin.

Eighth. "If a man be justified and have a hope in God, then he has no need of a second blessing." While a justified soul has no need of pardon or adoption, he may need a further cleansing in order to entire sanctification, or full salvation.

Ninth. "Sin is not a requirement of nature, but a relapsing of the will power." Original sin is a corruption of defilement of nature, and actual sin is voluntary disobedience in either commission or omission.

Tenth. "Sanctification is not an inward work, but an outward use. Sanctification is a moral state or condition, and is effected by supernatural, divine power, and wrought in part at conversion, and entirely when the soul is fully cleansed.

Eleventh. "Holiness is not a gift of God; it is true living." Holiness is a pure moral state—"a pure heart," "a clean heart." "True living" is a

fruit of holiness—a pure heart flowing through the life. Christ said, "The good man out of the good treasure of his heart bringeth forth good things."

Twelfth. "It is what I do, not what God does for me." It is freedom from sin by the cleansing Blood of Christ. All purity of life, or outward holiness has prior existence in a pure heart.

Thirteenth. "It infers that one is not sanctified to ask him to receive the second blessing." It implies that he is not entirely sanctified, which is true of all regenerated believers who have not sought and obtained entire sanctification.

Fourteenth. "Never presume to declare your holiness." Christians are God's witnesses, and are to declare what God does for them, whether it be pardon regeneration or entire sanctification. (See Ps. 66:16.)

Fifteenth. "Their theory is that a man is never free from sin." We hold no such sentiment, but teach that all justified souls are free from the guilt of sin, and from the dominion of sin, and from sinning, and that even such may have the remains of the carnal nature and need a further cleansing.

Sixteenth. "The second blessing theory makes God's work an incomplete salvation." The direct opposite of this statement is the truth, as only entire sanctification makes our salvation complete.

Seventeenth. "Can you repent of your sins and retain your pride?" A man may repent of his sins, and of all his sins, while he has the seed of all sin (that of pride included) in his heart.

This is a sample of the misrepresentations and crude notions of many who oppose the doctrine of entire sanctification as taught by Wesley and the standards of Methodism.—Christian Witness.

AN AWFUL AWAKENING.

In a town of Switzerland, a few years ago, some workmen, going early to work, walking along the street, saw a white figure on the top of a high house. What was it? A lady in her night-dress; and she was sitting, looking down; quite happy, smiling in perfect security. She was a somnambulist. She had risen in her sleep without any one in the house knowing it, and had taken her station; and was pleasantly looking about, and, no doubt, dreaming—dreaming pleasant dreams.

They didn't know what they could do to save her from her peril. Just as they were talking together, the sun rose. A bright beam fell upon her eyes. She waked and saw where she was, gazed one moment around, and then fell headlong—killed on the spot. It was an awful awakening!

Fellow-sinner, if you are out of Christ, and the day of His coming overtakes you—O, what if the first beam of that bright day be the first moment of your awakening, and it is too late!—Moody's Anecdotes.

Some men will protest loudly if the saloon is located along their street or neighborhood, but he perfectly willing that the town should receive the license fee and locate it in the midst of the poor and weak who cannot help themselves.

He who would work must pray; it is in prayer that the power for work is obtained. He that in faith would do the works that Jesus did, must pray in His name.—1.