

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

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THE ISRAELITES; OR, THE HOLY PEOPLE IN PRICESY AND HISTORY

By B. S. Wilson,
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1. It is very important in the studies of prophecy to note that the division of the kingdom, which began to manifest itself in strife and actions, is first spoken of in 1 Sam. 8, where the men of Israel were 300,000, and the men of Judah 30,000.

2. David is made king over Judah (not Israel) at Hebron, Anno Mundi 2950, exactly half way from Adam to 5900 A. M., which is A. D., 1902. And Ish-Bosheth was made king over Israel, the ten tribes. Their first battle is recorded in 1 Sam., 2-12. It was the result of the lifelong hostility between the house of David and of Saul. Unless we keep this distinction clear in our minds we shall fall into endless confusion, as so many have done in all past years; confounding the house of Israel and the house of Judah. The Scripture writers are very careful to keep them, their history, prophecies, wars and destinies always and sharply distinct.

3. Note the wonderful prophecies which Nathan, the prophet, speaks of David and his house after him—(11 Sam., 7-12): "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." These are interesting Scriptures for these coronation days of Edward VII., of England, who succeeds his throne and inherits the kingdom spoken of by the almighty God. The scenes of his coronation are a fitting sequel, a consummate fulfillment of these glorious prophecies. "I will chastise him; but my mercy shall not depart away from him I took it away from Saul, whom I put away, before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." Then follows that beautiful prayer of David's, in which he clearly and fully accepts and thanks God for such a supernatural destiny. All other nations, shall perish, but Israel shall live forever. It was the failure to see where and how these things were fulfilled that made Tom Paine an infidel. With this light today his difficulties would all disappear. In teaching this identity of the Anglo-Saxon with lost Israel found, Edward Hine testifies he led 5,000 infidels to Christ.

4. Solomon, his son, was crowned in his stead, A. M., 2990, New Year's Day, as all kings of Israel died at the end of the year, and the new king was crowned on new year's day—Autumnal Equinox—anniversary of Adam's creation, which fell that year on Sept. 17, (Hebrew Tishri 1). The crowning of King Edward this summer has been, by his sickness, postponed several months, so that it came off on August 9th. If it had been 36 days later, Sept. 15th, it would have co-incided with the correct new year's day, reckoning from Adam. Solomon was crowned Sept. 17.

5. There are many customs connected with the coronation of English kings that are found in the Bible; have come down to us from our Israel ancestors. To trace them out would fill my space, but they prove our identity. They shouted, "God save the King." So today is our God honored. Then as now the king was anointed by a

priest, took a solemn oath to rule well and wisely, offered sacrifice, rode a horse in procession, gave pardon to rebels, as Solomon to Adonijah; Edward to the Boers.

6. After the coronation of Solomon, David gives him his dying blessing, and repeats the promise and prophecy, "There shall not fail thee a man on the throne of Israel."

The Temple was dedicated at this same time of the year also (Thursday August 27th) for so fell new year's day that year, A. M. 3000, or exactly 2900 years ago. (I am writing Aug. 23, 1902.)

In 1 Kings, twelfth chapter, is recorded in careful detail the divisions that arose between the two houses, Judah and Jerusalem. Rehoboam, Son of Solomon, held the scepter of Judah, but Jeroboam, son of Nebat, led away the disaffected house of Israel, and established his capital at Samaria. From this time the breach widens fast. For the sins of the wicked king the direst judgments are pronounced, his family perish, his kingdom rooted up and carried away beyond the river Euphrates, and scattered among the heathen, "as a man taketh away dung till it be all gone." "The Lord shall smite Israel, and root them up out of this good land, because they made their groves, provoking the Lord to anger."

Then were carried to Assyria, B. C. 721 (margin, which is not quite right) 715 is correct. Here comes in the story of Elijah's raising the widow's son. It adds great significance to these prophecies to learn that this child, according to tradition, was the Prophet Jonah. Jesus says he was a type of himself, hence the miracles of the oil, the meal, the resurrection from the dead, are credentials given of God to this prophet Jonah, his deliverance from the whale, being a prophetic miracle, pointing to Jesus, and giving him power and authority with the king and people of Ninevah, as the resurrection of Jesus was a sign to that generation. Every Prophet carried with him the "sign," seal-signet of heaven's high King, as an ambassador to rebels, (sinners) with terms of treaty of peace. Hence those who make light and trifling comment on Jonah, as Lyman Abbot does, utterly fail to grasp the sweet and sacred secrets of Holy Scripture, on which rests the solid foundations of plenary inspiration. God has given us a message and endowed his messengers with divine seals of authority, and miracle-working power to certify the credentials of his ambassadors, the Prophets, the Savior and His apostles. No one else has them. They all ceased, as written and for the purpose written, with St. John. All who are without them are false prophets, whatever their claims. We catch a glimpse of the young man Jonah, in 11 Kings, 9:1, where Elisha sends him to anoint Jehu, King of Israel, in place of Ahab who like Jeroboam perished for his sins, and also ended his family line. Thus over and over, the kingly line, the royal house of Israel ends, and a new house is crowned, but the house of Judah never misses a link. Hosea 3-4, says (and by the way, he is the specific prophet of Israel) has nothing to say concerning Judah, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image-pillar, the stone of destiny, Lia Fail, and without an ephod, and without a teraphim; afterward shall the children of Israel return, and seek their God, and David their king, and shall fear the Lord and his goodness, in the latter days! We

are living in them now. For 1500 years this lost people were unknown to earth's history, but for 1000 years they have now been on their homeward journey, and are coming to their latter-day glory. In the coronation of Edward we see all these promises of God bursting into bloom.

7. But what became of them? Follow this thread. Read the story of the coronation of Joash. (11 Kings, XI.) The priest put the crown upon him, as the Archbishop of Canterbury did to Edward VII last week, and "Behold the king stood by a pillar," the famous Bethel-dream-stone that Jacob set up as the "house of God"; so did Edward by the same "pillar" stand and was crowned king over an empire fast spreading over all the earth, to bring all nations into the light of it, and establish and redeem the new Jerusalem. This dream stone has been set to music.

"Nearer, my God, to Thee,
There let the way appear
Steps unto Heaven;
All that thou sendest me,
In mercy given:
Angels to beckon me
Nearer my God, to Thee."

No wonder that the dying Scotch descendent, of Saxon-Israel blood, loved and sang that song on his deathbed, so suggestive of Israel's new birth,— "Bethel—and the royal family of David. If we knew the facts we would find the blood of a dozen Saxon kings flowed in his veins. No wonder, then, that the starry flag that Joseph dreamed of greeted his dying eyes as he sang his father's swan-song. A real prince of Israel indeed was McKinley.

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NEVER MIND THE YELPERS.

H. L. H.

Among the different kinds of dogs of which Christians are to beware, is a class which may be described as yelpers. They never fight. They do not often bite. If pursued they run; if assailed they dodge; but they yelp. Every stranger, every passer-by must be saluted by their infernal yelping. If he answers they yelp more. If he stops to stone them or chase them they still yelp; and if he should fight them all day the last thing he heard at night as he passed on would be their yelping and howling about his heels.

The Christian pilgrim needs much wisdom when he encounters such dogs as these, and the wisest thing which he can do seems to be to pass on. He cannot afford to pay attention to every yelping dog. Life is too short. Time is too precious. Work is too important. Breath is too valuable to be wasted on yelpers; and the best of all ways to deal with such animals is to pass along. It is useless to argue with a yelping dog. It is vain to waste time in reasoning with such creatures, or in trying to make them reasonable. The only thing to do is to pass on. A little while and you get beyond the annoyance, you are out of sight and out of hearing. The dog may be yelping behind, but you are pressing on to your journey's end.

Christian pilgrim, press on, never mind the dog, his bark is worse than his bite. Long before you reach your journey's end you will have forgotten the vexation and annoyance that so disturbed and disquieted you, and when you reach the home of rest there will be no dogs there to yelp about your heels, for "without are dogs."—Selected.

CHRISTIAN PERFECTION.

By Rev. John Wesley.

Nay, but those also who are such in the highest sense. And does he not witness that they are such in the highest sense? What reason have we to doubt it.

What if a man were to affirm (as indeed many do) that this witness belongs only to the highest class of Christians? Would you not answer, the apostle makes no restriction? Therefore, doubtless it belongs to all the children of God. And will not the same answer hold if any affirm that it belongs only to the lowest class?

Consider likewise, 1 John 5:19. "We know that we are of God." How? "By the Spirit that He hath given us." 1 John 3:24. Nay, "hereby we know that He abideth in us." And what ground have we either from Scripture or reason to exclude the witness any more than the fruit of the Spirit from being here intended? By this then, also, we know that we are of God, and in what sense we are so. Whether we are babes, young men, or fathers, we know in the same manner.

Not that I affirm that all young men, or even fathers, have this testimony every moment; there may be intermissions of the direct testimony that they are thus born of God. But those intermissions are fewer and shorter as they grow up in Christ. And some have the testimony both of their justification and sanctification, without any intermission at all; which I presume more might have, did they walk as humbly and as closely with God as they may.

Q. 20. May not some of these have a testimony from the Spirit, that they shall not finally fall from God?

A. They may. And this persuasion, that neither life nor death shall separate them from Him, far from being hurtful, may in some circumstances be extremely useful. These, therefore, we should in no wise grieve, but earnestly encourage them to "hold the beginning of their confidence steadfast to the end."

Q. 21. But have any a testimony from the Spirit that they shall never sin?

A. We know not that they have. Besides, we do not find any general state described in Scripture from which a man cannot draw back to sin. If there were any state wherein this was impossible, it would be that of those who are sanctified, who are fathers in Christ, who "rejoice evermore, pray without ceasing, and in everything give thanks." But it is not impossible for these to draw back. They who are sanctified may yet fall and perish. Heb. 10:29. Even fathers in Christ need that warning. "Love not the world." 1 John 2:15. They who rejoice, pray, and give thanks without ceasing, may nevertheless "quench the Spirit." 1 Thess. 5:16, etc. Nay, even they who are "sealed unto the day of redemption" may yet "grieve the Holy Spirit of God." Eph. 4:30.

Q. 22. By what fruit of the Spirit may we know that we are of God, in the highest sense.

A. By love, joy, peace, always abiding; by invariable long-suffering patience, resignation; by gentleness triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, evenness of spirit; by temperance not only in food and sleep, but in all things natural and spiritual.

Q. 23. But what great matter is there in this? Have we not all this when we are justified.

A. What! Total resignation to the will of God, without any mixture of self-will? Gentleness without any touch of anger, even the moment we are provoked? Love to God, without the least love to the creature, but in and for God, excluding all pride? Love to man, excluding all envy, all jealousy, and rash judging? Meekness keeping the whole soul inviolably calm? And temperance in all things? Deny that any ever came up to this, if you please; but do not say all who are justified do.

NOT SUPPRESSION.

Just now there is an attempt made to suppress the holiness movement by leading off on the side-track of suppression of the old man. But just as the doctrine of the suppression of the old man is a failure, so suppression of the old man is a failure.

I. The suppression of the old man is an impossibility according to Paul. He declares: "The carnal mind is not subject to the law of God, neither indeed can be." This is the true word of God and hence all talk of suppression is unscriptural.

II. Grace was never designed to suppress sin but to destroy it. Suppression of sin still leaves sin in the heart and sin in the heart is a wrong state of experience. It can never be right to have sin in the heart. And to assert that God intends to allow a state in the heart that is wrong is a reflection upon the holiness of God. He can never approve of any wrong state of heart, and sin in the heart is always wrong.

III. The doctrine of suppression of sin puts the salvation of Jesus Christ on a level with human morality. Some of the ancient heathen philosophers by the light of nature, with their moral maxims, were as successful in suppressing the old man as our religionists of today who are advocating suppression.

IV. The strongest terms in the Greek language to express extinction, annihilation and entire destruction are used in the New Testament in speaking of the disposal of the old man.

V. The Bible types that speak of the disposal of sin clearly teach its removal—not suppression. The cleansing of the leper, the rite of circumcision, the fire of the Holy Spirit all teach this.

VI. The figures used by those who advocate suppression are against their teaching. Crucifixion is one of the favorite figures of these teachers. But their crucifixion never means death. The old man with them is always dying but never dies. Paul in the crucifixion he preaches, declares "Our old man is crucified with him that the body of sin might be destroyed." Another figure is "the fulness." But suppressionists teach that the fulness of the gospel may be experienced with the old man still alive. In other words, that we may be filled with the Spirit and still have sin in us which is absurd. It is impossible to be filled with one spirit and have any of another spirit. It is impossible to fill a vessel with one liquid and have any other in it. If we could have the Spirit in our hearts and anything else, then we could not be said to be filled with the Spirit. This spoils the sense of the term "fulness." The idea of the Spirit dwelling with the old man and calling the whole arrangement "the fulness of the Spirit," is self-contradictory and a reflection on that blessed Spirit who is more select in

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