

The King's Highway.

And an Highway shall be made, 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 PEOPLE IN PROPHECY HISTORY;

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No 8.

(Continued from last issue.)

Years are as days in the providence of God and in the progress of the race. After long waiting, an Augustine monk at Wittenburg, who loathed the lewd corruptions of the Roman court and the deceptions of a coarse superstition, brooded in his cell over the sins of his age, and the method of rescuing conscious from the dominion of forms, till he discovered a cure for these vices in the simple idea of justification by faith alone!

With these principles, easily intelligible to the universal mind, and spreading like an epidemic—widely and rapidly—a principle strong enough to dislodge every superstition, to overturn every tyranny, to enfranchise, convert and save the world—he broke the wand of papal supremacy, scattered the lazars of the monasteries and drove the penance of fasts, and the terrors of purgatory, masses for the dead and indulgences for the living, into THE PARADISE OF FOOLS! That his principle contained a democratic revolution, Luther saw clearly; he acknowledged that "the rulers and the lawyers needed a reformer;" but he could "not hope that they would soon get a wise one," and in a stormy age, leaving to futurity its office, accepted shelter from feudal sovereigns. "It is a heathenish doctrine," such was his compromise with princes, "that a wicked ruler may be deposed." "Do not pipe to the populace, for it anyhow delights in running mad." "God lets rogues rule for the people's sins." "A crazy populace is a desperate, cursed thing; a tyrant is the right clog to tie on to the dog's neck." And, adds Luther, "I have no word of comfort for the usurers and scoundrels among the aristocracy, whose vices make the common people esteem the whole aristocracy to be out and out worthless." And he praised the printing press as the noblest gift of human genius. He forbade priests and bishops to make laws how men should believe; for, said he, "man's authority stretches neither to heaven nor to the soul." Nor did he leave Truth to droop in a cloister or wither in a palace, but carried her forth in her freedom to the multitude; and, when tyrants ordered the German peasantry to deliver up their Saxon New Testament, "No," cried Luther, "not a single leaf!" He pointed out the path in which civilization should travel, though he could not go on to the end of the journey.

The plebeian sect of Anabaptists, "the scum of the reformation," with greater consistency than Luther, applied the doctrine of the reformation to the social relations of life, and threatened an end to kingcraft, spiritual dominion, tithes and vassalage. The party was trodden under foot with foul reproaches and most arrogant scorn, and its history is written in the blood of myriads of the German peasantry; but its principles, safe in their immortality escaped with Roger Williams to Providence, and his colony is the witness that, naturally, the paths of the Baptists were paths of freedom, pleasantness and peace.

Luther finished his mission in the heart of Germany under the safeguard of princes. In Geneva, a republic on the confines of France, Italy,

and Germany, Calvin, the great refuge from France, appealing to the people for support, carried forward and organized the reform.

The political character of Calvinism, which, with one consent and with instinctive judgment, the monarchs of that day feared as republicanism, is expressed in a single word, Predestination. Did a proud aristocracy trace its lineage through generations of high born ancestry, the republican reformer with a loftier pride invaded the invisible world, and from the book of life brought down the record of the noblest rank, decreed from all eternity by the King of kings! His converts defied the opposing world as a world of reprobates, whom God had despised and rejected. To them the senses were a totally depraved foundation on which neither truth nor goodness could rest. They went forth in confidence that those who were kindling with the same exalted instincts would listen to their voice, and be effectually "called into the brunt of the battle" at their side. And standing serenely amid the crumbling fabrics of centuries of superstitions, they had faith in one another; and the martyrdoms of Cambay, the fires of Smithfield, the surrender of benefices by two thousand, non-conforming Presbyterians, attest their perseverance. Such was the system which for a century and a half, assumed the guardianship of liberty for the English by the angels to Abraham's bosom world. "A wicked tyrant is better than a wicked war," said Luther, preaching non-resistance; and Crammer echoed back, "God's people are called to render obedience to Governors, although they be wicked or wrong doers, and in no case to resist." English Calvinism reserved the right of resisting tyranny. To advance intellectual freedom, Calvinism denied, absolutely denied the sacrament of ordination, thus breaking up the great monopoly of priest-craft, and knowing no master, mediator, or teacher, but the eternal reason. "Kindle the fire before my face" said Jerome meekly as he resigned himself to his fate; to quench the fires of persecution forever, Calvinism resisted with fire and blood, and, shouldering the musket proved, as a foot-soldier, that, on the field of battle, the invention of gun-power had levelled the plebeian and the knight.

To restrain absolute monarchy in France, in Scotland, in England, it allied itself with the party of the past, the decaying feudal aristocracy, which it was sure to outlive; for protection against feudal aristocracy it infused itself into the mercantile class and the inferior gentry; to secure a life in the public mind, in Geneva, in Scotland, wherever it gained dominion it invoked intelligence for the people, and in every parish it PLANTED THE COMMON SCHOOL!

In an age of commerce, to stamp its influence on the New World, it went on board the fleet of Winthrop, and was wafted to the bay of Massachusetts. Is it denied that events follow principles, that mind rules the world?

The institutions of Massachusetts were the exact counterpart of its religious system. Calvinism claimed heaven for the elect; Massachusetts gave franchises to the visible church, and inexorably disfranchised churchmen, royalists, and all world's people. Calvinism overthrew priestcraft; in Massachusetts none but the magistrate could marry; the brethren could or-

dain. Calvinism saw in goodness infinite joy, in evil infinite woe, and recognizing no other abiding distinctions, opposed secretly but surely, hereditary monarchy, aristocracy and bondage. Massachusetts owned no king but the King of heaven, no aristocracy but of the redeemed, no bondage but the hopeless, infinite and eternal bondage of sin. Calvinism invoked intelligence against Satan, the great enemy of the human race; and the farmers and seamen of Massachusetts nourished its college—Harvard—with gifts of corn and strings of wampum, and wherever there were families built the free school. Calvinism, in its zeal against Rome, revered the Bible even to idolatry; and, in Massachusetts, the songs of Deborah and David were sung without change; hostile Algonquins like the Canaanites were exterminated or enslaved; and the wretched innocents were hanged, because it was written, "The witch shall die."

"Do not stand still with Luther and Calvin," said Robinson, the father of the pilgrims, confident in human advancement. From Luther to Calvin was progress; from Geneva to New England there was more Calvinism as a political power, in an age when politics were controlled by religious sects; Calvinism, such as it existed, in opposition to prelacy and feudalism could not continue in a world where there was no prelacy to combat, no feudalism to overthrow. It therefore received developments that were imprinted on institutions. It migrated to Connecticut; and there, forgetting its foes put off its armor of religious pride. "You go to receive your reward," was said to Hooker on his death-bed. "I go to receive mercy" was his reply. For predestination, Connecticut substituted benevolence. It hanged no Quakers, it mutilated no heretic. Its early legislation is the breath of reason and charity; and Jonathan Edwards did but sum up the political history of his native commonwealth, for a century, when, anticipating, and in his consistency excelling. Goodwin and Bentham, gave Calvinism its political euthanasia, by declaring virtue to consist in universal LOVE!

In Boston with Harry Vane and Anne Hutchinson, "Calvinism ran to seed;" and the seed was "incorruptible." Election implies faith, and faith freedom. Claiming the SPIRIT OF GOD AS THE COMPANION OF MAN, the Antinomians asserted absolute freedom of mind. For predestination they substituted consciousness. "If the ordinances be all taken away, Christ cannot be;" the form of Truth may perish, truth itself is immortal. "God will be ordinances to us." The exiled doctrine, which established conscience as the highest court of appeal, fled to the island gift of Miantonomah; and the records of Rhode Island are the commentary of the true import of the creed.

Faith in predestination alone divided the Antinomians from the Quakers. Both revered and obeyed the voice of conscience in its freedom. The near resemblance was perceived as soon as the fame of George Fox reached America; and the principle followers of Anne Hutchinson, Coddington, Mary Dyer, Henry Bull, and a majority of the people avowed themselves to be Quakers. By giving a welcome to every sect, America was safe from narrow bigotry. At the same time the

moral duty of the forming nation was not impaired. Of the various parties, into which the reformation divided the people, each, from the proudest to the humblest, rallied round a truth. But, as Truth never contradicts itself, the collision of sects could but eliminate error; and the American mind in the largest sense eclectic, struggling for universality, while it asserted freedom. How had the world been governed by despotism and bigotry; by superstition and sword; by the ambition of conquest and the pride of privilege! And now the happy age gave birth to a people which was to own no authority as the highest but the free conviction of the public mind.

Thus had Europe given to America her sons and her culture. She was the mother of our men, and of the ideas which guided them to greatness. The relations of our country to humanity were already wider. The three races—the Caucasian, the Ethiopian, and the American—were in the presence of one another on our soil.

Would the red man disappear entirely from the forests, which for thousands of years had sheltered them safely? Would the black man, in the end, be benefited by the crimes of mercantile avarice? At the close of the middle age, the Caucasian race, was in nearly exclusive possession of the elements of civilization, while the Ethiopian remained in an insulated barbarism. No commerce connected it with Europe; no intercourse existed by travel, by letters or by war; it was too feeble to attempt the invasion of a Christian prince or an Arab dynasty. The slave trade united the races by an indissoluble bond" the first ship that brought Africans to America was a sure pledge that in due time, ships from the new world would carry the equal blessings of Christianity to the burning plains of Nigritia, that descendants of Africans would aspire to the benefits of European civilization.

That America would benefit the African was always the excuse of the slave trade. Would America benefit Europe? The probable influence of the New World on the Old became a prize question at Paris, but not one of the writers divined the true answer. They looked for it in commerce, in mines, in natural productions; and they should have looked for revolutions as a consequence of moral power. The Greek colonies planted free and prosperous cities, and in a following century, each metropolis, envying the happiness of its daughters, imitated its institutions and rejected kings. Rome, a nation of soldiers, planted colonies by the sword, and retributive justice merged its liberties in absolute despotism. The American colonists founded their institutions on popular freedom, and "set an example to the nations." Already the plebeian outcast, the Anglo-Saxon emigrants, were the hope of the world. We are like the Parthians, said Norton, in Boston, our arrows wound the more for our flight. "Jotham upon Mount Gerizim, is bold to utter his apologue."

At this period the English world was lifted out of theological forms, and entered upon the career of commerce. This period shows why we are a free people, and in it all we see that the selfishness of evil defeats itself, and GOD RULES IN THE AFFAIRS OF MEN!

I have given these lengthy and beautiful quotations from the historians, especially Bancroft, because they are

in such hearty sympathy with the subject they are handling. They give such innocent and unconscious testimony to the dealings of GOD in prophecy fulfilled in HISTORY.

Scores of references to the Anglo-Israel IDENTITY, crop out all along in this passage. It will be of intense interest to my readers, and to all students of this thrilling topic to notice them, and weigh and consider the evidence, I have adduced to prove the 100 points of Identity. The Prophets declared that Israel should be lost! And the world is full of evidence to prove that! But the Prophets also declared, in the same breath, that LOST ISRAEL SHOULD BE FOUND! And there is today more and more, growing evidence that LOST ISRAEL is found! The quotations given will throw great light on the mind of every devout and earnest student of American History, as Bancroft is recognized as chiefest of the greatest Historians of America. And there cannot be found any evidence in his pages that we are wrong in our argument, but abundant confirmation! The pages of this Journal the past two years have been glowing with this theme, and we hope to be spared to throw much more light on it in the future.

A FOURFOLD IDEA.

In his diary, when he was twenty years old, Mr. Gladstone wrote: "In recent practice the great end is that the love of God may become the habit of my soul, and particularly these things are to be sought: 1. The spirit of love. 2. Of self-sacrifice. 3. Of purity. 4. Of energy."

What better ideal could rule a young man's life?

1. Love. No meanness, no littleness, no unkindness or bitterness, but only gentleness and service and goodness. This would prevent much of the competition, which is not the life of trade, but the death of trade. A man of love in service would not ruin others.

2. Self-sacrifice. So Christ, the Son of man, came not to be ministered unto, but to minister, and to give his life a ransom for many. The man who follows him will go where duty calls him, and do what truth bids him without counting the cost.

3. Purity. Without that no man can see God or the best of life or the truest in man. Without it no man is a man. Impurity is itself a descent from manhood into bestiality.

4. Energy. "I must work," said Jesus. So must all true men, and they must work hard, tirelessly, constantly, with only such rest as will make their work truer, purer, more efficient.

The man who possesses this spirit and makes it the habit of his life will prevail.—Brethren Evangelist.

The one thing necessary in the ministry and membership—the passion of the Christ—cannot be simulated or humanly manufactured. It comes from God, is the gift of the Holy Ghost, is found only where His presence abides. This whole matter of the salvation of God in and through us, is His own ministry. This is the provision of His grace, His prerogative in carrying on the work of salvation in the earth, His promise of edification for every Christian heart. Let the church claim her own, possess her inheritance, be clothed upon from the skies. We are here only as an avenue or agency for the Holy Spirit.