

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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NO 1

The Israelites: or, The Holy People in Prophecy and History

B S TAYLOR, EVANGELIST.

No 3.

ESAU AND JACOB

1. This series of STUDIES IN PROPHECY now brings us to the two sons of Isaac. God rejected the elder and chose the younger of twins to comprise the prophetic and holy house of God. Esau sold his share of the birthright honor and glory. Thus the purpose of God was fulfilled. Paul expounds this wonderful topic, and it runs all through his Epistles to the Romans, Galatians and Hebrews. He makes a clear distinction between the election of the Law and the election of Grace. "Who are the elect?" Well there are two Electives. The first is set forth in Romans IX. The Israelites, a family chosen of God from Abraham down to Malachi, received the Covenants of the Law, the Adoption, the service of God, the Promises, the Fathers, the human ancestry of Jesus.

2 The Second Election is set forth in Romans XI. 'A Remnant according to the election of grace,' verse 5. 'Elect according to the foreknowledge of God through sanctification of the Spirit.' The confounding of these two elections has caused awful confusion, made divisions and controversies without limit. God pity us. Under the first Law of Election, God sets up Kings and Popes and overturns them. Pharaoh is an illustration, Rom 9:17, Esau is the Bible illustration of this Election. It has nothing whatever to do with one's personal salvation. That is under the election of grace; the Second Election. God elects one man a Prince, another a Pauper; one a Preacher, and another a Layman; One a Rich Man, another Poor; One a Male another a Female. But such predestination to a place and station in life has nothing to do with salvation. Whoever chooses to walk in the light given of God will be saved; elect through sanctification. The Prince can be holy or sinful as he chooses, that does not effect his election as a Prince. The Beggar can be holy or sinful, or as he chooses, Holiness does not effect his election as a Pauper. Lazarus was elected a Beggar with out any choice of his, but Lazarus chose holiness without any regard to the Poverty of his life and surroundings. Nobody knows but God whether wealth or poverty will contribute best to our eternal salvation, hence all things considered he chooses our lot and place in life for our best good and his glory.

3 Thus Esau sold his inheritance in Isaac's property and all the rights of the first born, which went over to Jacob. He afterward (Heb 12:17) bitterly regretted that act, but it did not necessitate his salvation nor his damnation. It excluded him from the Election of Law, the Covenants, etc, as above stated, but whether he turned away from God and perished or not, Scripture does not show us.

This election of course of the younger Jacob, to take the place of the Elder Esau does not excuse nor palliate the trickery by which Jacob, with his mother Rebekah's conniving attempted to palm off the younger brother on his blind old father Isaac as he was dying and making his will. None of our sins and tricks and carnal schemes ever assist us, nor aid to carry out the will and purpose of God. Rom 11. 'That the purpose of God according to Election might stand, it is written, Jacob have I loved, Esau have I hated.' The greater shall serve the lesser. See Bishop Taylor's clear cut little volume on the election of grace for a full discussion of this topic. God called and elected me to preach the gospel. But that had nothing to do with my election to salvation and sanctification. A preacher may be elected and ordained, and refuse to be elected unto sanctification. Live and die in sin, and go to hell. One elect purpose of God was carried out, the other was not. God wants to elect, choose, set apart All Men to holiness of heart and life, but many who accept the election I, despise and reject the election II.

4 Jacob's besetting sin was lying—This I have set forth in Full Salvation, so will not discuss it here. His whole life until he got the Second blessing, was a tricky, deceitful one. He and his mother connived to cheat Esau and deceive Isaac, and they succeeded well. Jacob fled from his brothers anger, and by his mother's advice fled to her Brother Laban at Padan Aran. On the way he was converted at Luz, afterward called Bethel. He went into business with his uncle for 21 years, and cheated him like a backslidden Methodist. Laban cast him out when the contract expired; Jacob rich Laban robbed and poor Jacob declared, God hath taken away the cattle of Laban and given them to me. Gen 31:9. How often crooked Christians claim the blessing of God on their carnal dealings! But God awaited his opportunity to get Jacob into a tight place and sanctify him or kill him.

5 Jacob gathered all his tribe, family and cattle together, and started on a journey, back to his mother's home. At the ford of Jabbok he learns that Esau is coming with 400 men to kill him. Now his only hope is God. Unless God delivers him all is lost. It drives him into a tight corner. But God has promised him the Election of the Fathers, to multiply the holy seed as the sands on the sea shore, so he pleads the promises all night. Jesus came to his help. 'What is your name?' 'What did your mother call you?' 'What besetting sin did you inherit from her?' Jacob at last weary, thigh out of joint, cries out in sorrow: 'I am a natural born liar. For 21 years the flesh and the spirit have lusted against each other in my heart. I will be holy. I will give up all to God. And Jesus blessed him then, and sanctified him wholly, and gave him victory over Esau's anger, and reconciled the enmity between them. Then his name became Israel, a Prince of God. Thou hast power with God and with men and hast prevailed. Thus God chooses elects the holy prophets, the holy seed, from Israel and Esau is passed by. From Jacob, Israel is descended the Son of God, Jesus of Nazareth, and all the holy prophets, of all the ages, are born of his blood, born in a small strip of earth called the holy land, about as large as Vermont. From thence and in that line cometh the Holy Bible, the Word of God a blessing to all nations now and forever. Behold, said Jesus, seeing Nathaniel, an Israelite indeed born of God and of flesh after this line, in whom is no guile. With out guile in heart we are Israelites indeed Amen.

THE SANCTIFIED JACOB ISRAEL

Jacob settles in Succoth, after his reconciliation with Esau. Succoth means Tents, and has been in all ages a tribal tent for our race. Thence is derived Succoth, Scythian, Scythae, Sacae, suni, Saxons, 1 saxons, 1 saacssons. The Anglo Saxon race is descended from Jacob's sons, and Succoth tents are the movable, migrating homes of 1 saxons. Thence he moved again to Shalem, across the Jordan into Canaan, a city of Shechem. Here the careless and evil conduct of Dinah brought the family into trouble and they made war Shechem. Thus the conflict of the ages between holiness and idolatry, between chastity and lewdness began; Israelite against Hivite. Jacob led of God, left the future capital of Samaria, and head of the northern wing of Solomon, and removed back to Bethel, the House of God, where he was converted. He exhorts his children to be holy and obey God: 'Put away all the strange gods that are among you and be clean, and change your garments. And they gave unto Jacob all the strange gods that were in their hands, and all the ear rings which were in their ears. Ear rings and holiness jewelry and full salvation do not well agree. Jacob buried them under an oak tree. When the old man dies we bury our \$3.00 a barrel brass jewelry.

7 Jacob came to Bethel and built an altar there. Here Jacob begins to receive wonderful prophecies. God says to the sanctified patriarch: Two great prophecies

are for you. 1 A nation shall be of thee. This peculiarly applies to the Jews, i e, descendants of Jacobs son, Judah, who have been for thirty six centuries, a nation, an unbroken, distinct, chosen Nation separated in many essentials from the life, traditions, destiny of all other nations. 2 A Company of Nations shall come out of thee. This is peculiarly fulfilled in the other branch of his house, the Kingdom of Israel, the ten tribes as distinguished from the Royal tribe of Judah. This two fold line of descent runs down all the pages of the history of the holy people, as we shall show in these studies, and are kept separated in character, in destiny, and traditions. Judah was a Royal line of Kings, for God said to Jacob, Kings shall come out of thy loins. Holiness is to dominate this earth. Jacob sanctified wholly, endued with power from on high becomes a prevailing Israel and God also chooses him as head of a nation of kings. The cleansing grace makes us Israel—princes of God and kings over the world, the flesh, and the devil. Hallelujah! Gen 35:16, 11. The Lion of the Tribe of Judah is the inspired Wisdom, able to reveal the future history of holiness.

From Bethel, where Rachel was buried Jacob returns to Hebron, to his father's house and buries him.

Continued in next issue.

Dangerous Doctrine

BY REV C A THOMPSON

Now that the holiness movement is gaining ground, and God is honoring it in the salvation of many precious souls, a counterfeit is advocated by many who are high in position and power in the church. The counterfeit comes under cover of the doctrine of the 'baptism with the Holy Spirit.' In Matthew 16:11 and 12, Jesus warns the Disciples against the leaven of the Pharisees and Sadducees, and which, he says, is not the leaven of bread, but their doctrine of which he would have them beware.

In Luke 11:52, Jesus declares that by their doctrine these very men had shut up the kingdom against men, by taking away the key of knowledge. 'Ye enter not in yourselves and they that were entering in ye hindered.'

Inasmuch as man by nature is a religious being, the devil does not seriously object to his being religious or to any doctrine which does not deal with the destruction of sin.

The doctrine of the baptism with the Holy Spirit is being palmed off in many places for the genuine Wesleyan article of entire sanctification.

The writer asked the presiding elder what the baptism with the Holy Spirit did for a soul; he replied that it was to be sought for, power in service.

We soon found that he was in sympathy with Dr Torrey on this subject. We give Mr Torrey's views in his own words. 'The baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from his regenerating work. The baptism with the Holy Spirit is not even primarily for the purpose of cleansing from sin, but for the purpose of empowering for service.'

He says further, 'There is a line of teaching put forward by a very earnest but mistaken body of people, that has brought the whole doctrine of the baptism with the Holy Spirit into disrepute.'

It runs this way: first proposition. There is a further experience or second blessing, after regeneration, namely, the baptism with the Holy Spirit. This proposition is true and can be proven from the Bible.

Second proposition: This baptism

with the Holy Spirit can be instantaneously received. This proposition is true and can be proven by the Bible.

Third proposition: This baptism with the Holy Spirit is the eradication of the sinful nature. This proposition is untrue. Not a line of scripture can be adduced to show that the baptism with the Holy Spirit is the eradication of the sinful nature.' The writer can not help remarking, how strange that the human family will forsake fountains of living water for broken cisterns which can hold no water.

In Acts 15:8 and 9, Peter (who was also the chief spokesman on the day of Pentecost,) says, 'And God who knoweth the heart, bear them witness giving them the Holy Spirit, even as he did unto us, and he made no distinction between us and them, cleansing their hearts by faith' (Am Revised Version.)

Here we have Peter's own confession that the Gentiles received the Holy Spirit just as did the Jews, and that there was no difference in the effect; their hearts also being cleansed by faith,

Is not this the plain word of God? Does not Peter here plainly declare that what he received on the day of Pentecost was the cleansing of his heart?

How unthinkable the idea that the soul can be utterly filled with the Holy Spirit and at the same time retain that which is unholy!

Sin is the only opposition to holiness, and the Holy Spirit will not dwell as an abiding Comforter while sin remains in the heart. The strong man must be bound and cast out.

In Romans 6, Paul is speaking of this same baptism with the Holy Spirit, and says, 'We who died to sin how shall we live any longer therein? or are ye ignorant that all we who were baptized into Jesus Christ were baptized into his death? Knowing this that our old man was crucified with him that the body of sin might be destroyed.'

The promise of Jesus to the disciples was that they should receive power to become witnesses unto him unto all the ends of the earth.

(Bless God for the multitudes who are testifying to Jesus as an indwelling personality who cleanses from all sin.)

They then received power to bear witness unto the fact that Jesus was revealed in them as a personal spiritual presence: this enabled them to preach with such confidence and boldness as to be very effective. Their words were clothed with power because spoken from the truth in the heart.

On the day of Pentecost their hearts were circumcised by the Holy Spirit and the spirit of the law revealed in them, which enabled them to love God with all the heart, soul and mind thus fulfilling the law in them.

Peter, many years after the day of Pentecost declares in his second epistle that although he had heard the voice of God on the holy mount, saying this is my beloved Son in whom I am well pleased, yet we have a more sure word of prophecy.

It is plain, then that Peter received something on the day of Pentecost which was far greater evidence of the Sonship of Jesus than the voice of God in testimony on the mount.

Satan does not care how often we

are baptised with the Holy Spirit if it does not destroy sin.

Preaching the baptism with the Holy Spirit and leaving out the destruction of sin is to leave out the offense of the cross. Call an altar service one night, make no explanation except that as many as want the baptism with the Holy Spirit may come. Then the next night make the call and announce that as many as want the Holy Spirit to cleanse their hearts and sanctify them wholly may come.

We believe ten will come on the first call to one on the second.

We affirm this doctrine to be anti-scriptural, anti-Wesleyan and misleading. Let us beware of the leaven of the Pharisees and Sadducees.

But this is only the so-called baptism with the Holy Spirit; for were it the real baptism it would cleanse the heart from all sin—Ed.

An Accursed Craze

The moving picture shows are a monstrous monopoly of iniquity. Millions and millions of children and youth are being led into lives of gross immorality and of crime by gazing on pictures of nude people and acts of brutality and lawlessness and blood.

Think of it! The majority of the juvenile population of our cities looking upon scenes of lust that are imprinted upon the memory with life-like vividness and reality to demoralize and corrupt them and damn them probably for time and eternity! Nine-tenths of the knowledge that influences action and moulds character enters the mind through the eye. The eye is the main street to man's soul. Sin came into the world and into the souls of mankind, and wrecked and cursed humanity by appeals to the eye. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise she took of the fruit thereof and did eat and gave also unto her husband with her; and he did eat. Gen 3:6. The arch fiend of Hell is plying his craft to thus poison and damn the rising generation upon the same principle in this rapidly spreading and unspeakable pernicious moving picture business. As the wise poet says:

Sounds that address the ear.
Are lost and die in one short hour;
But that which strikes the eye
Will longer long upon the mind.
The faithful sight engraves the knowledge
With a beam of light.

Satan never started any scheme that will people Hell more rapidly than this craze. The writer passed by one of these Hell-traps in St Louis and asked how many it seated. Six hundred, said the doorkeeper. How many are packed in there now? I asked One thousand he said, and when one audience dispersed, a second crowd of eager spectators thronged the place full at a later hour as advertised.

May God arouse the true citizenship of this country [to crush this curse with the iron hand of law.] There are seventy-six regular theaters in New York City, but there are two hundred and fifty moving picture shows. That gives you a glimpse of the growth of this gigantic combine that with infernal rapidity is making a prey of the children must be hurled back to the gates of Hell.