

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

By B. S. Taylor.
No 8.

Bancroft sums up our argument in Volume I, Chapter 19, whence we quote: "At the period of the revolution in Europe, 1688, the American Colonies contained about 200,000; of whom about 75,000 were in New England; 20,000 in New York, and the rest scattered about equally down the Atlantic Coast in New Jersey, Pennsylvania, Delaware, Maryland, Virginia, the two Carolinas, and Georgia. Like the introduction of Christianity into Rome, the emigration of the fathers of these twelve Commonwealths, with the planting of the principles on which they rested, though but little regarded by the writers of that day, was the most momentous event of the seventeenth century!"

Thus was Israel LOST, and thus was Israel FOUND. This great, graphic and reverent historian unconsciously links these two great prophecies just as our argument demands them.

"Of the institutions of the Old World' monarchy had no motive to emigrate, and was present only by its shadow; in the proprietary governments by the shadow of a shadow. The feudal aristocracy had accomplished its mission in Europe; it could not gain new life among the equal conditions of the wilderness; in at least four of the twelve colonies it did not originally exist at all. Priestcraft did not emigrate; to the forests of America religion came as a companion; the American mind never bowed to an idolatry of forms; and there was not a prelate in all the English part of the continent. The municipal corporations of the European commercial world, the close intrenchment of burghers against the landed aristocracy, could not be transferred to our shores, where no baronial castles demanded the concerted opposition of guilds. Nothing came from Europe but a free people. The people, separating itself from all other elements of previous civilization; the people, self-confiding and industrious; the people, wise by all traditions that favored its culture and happiness—alone broke away from European influence, and in the New World laid the foundations of our republic. Like Moses, as they said of themselves, they had escaped from Egyptian bondage to the wilderness, that God might there give them the pattern of the tabernacle! Like the favored Evangelist, the exiles, in their western Patmos, listened to the angel that dictated the new gospel of freedom.

Overwhelmed in Europe, popular liberty, like the fabled fountain of the sacred Arethusa, gushed forth profusely in remoter fields. Of the nations of Europe the chief emigration was from that Germanic race most famed for the love of personal independence. The immense majority of American families were not of the "high folks of Normandie," but were of the "low men," who were Saxons. This is true of New England; it is true of the South. The Virginians were Anglo-Saxons in the woods again, with the inherited culture and intelligence of the seventeenth century. The major part of the house of burgesses now consisted of Virginians that never saw a town. The Anglo-Saxon mind, in its serene nationality, neither distorted by fanaticism, nor subdued by superstition, nor wounded by persecution, nor excited by new ideas, but fondly cherished the active instinct for personal freedom, secure possession and legislative power such as belonged to it before the reformation, and existed independent of the reformation, had made its dwelling place in the empire of Powhatan.

With consistent firmness of character the Virginians welcomed representative assemblies; displaced an unpopular

governor; at the overthrow of monarchy, established the freest government; rebelled against the politics of the Stuarts; and, uneasy at the royalist principles which prevailed in its forming aristocracy, soon manifested the tendency of the age at the polls.

The colonists, including their philosophy in their religion, as the people up to that time had always done, were neither skeptics nor sensualists, but Christians. The school that bowed to the senses as the sole interpreter of truth had little share in colonizing our American. The colonists from Maine to Carolina, the adventurous companions of Smith, the proscribed Puritans that frightened the fleet of Winthrop, the Quaker outlaws that fled from jails with a Newgate prisoner as their sovereign—Penn—all had faith in God and in the soul. The system that had been revealed in Judea—the system which combines and perfects the symbolic wisdom of the Orient and the reflective genius of Greece—the system, conforming to reason, yet kindling enthusiasm; always hastening reform, yet always conservative, proclaiming absolute equality among men, yet not suddenly abolishing the unequal institutions of society; guaranteeing absolute freedom, yet invoking the inexorable restrictions of duty; in the highest degree theoretical, and yet in the highest degree practical; awakening the inner man to a consciousness of his destiny, and yet adapted with exact harmony to the outer world; at once divine and humane—this system was professed in every part of widely extended country, and cradled our freedom.

Our fathers were not only Christians; they were, even in Maryland, by a vast majority, elsewhere almost unanimously PROTESTANTS!

Now the Protestant reformation, considered in its largest influence on politics, was the awakening of the common people to freedom of mind. Ouring the decline of the Roman Empire, the oppressed invoked the power of Christianity to resist the supremacy of brute force, and the merciful priest assumed the office of protector. . . . But from protectors, priests grew to be usurpers. They claimed a monopoly of thought. They exercised an absolute spiritual dominion. Human bondage was strongly riveted, for they fastened it on the affections, the understanding, and the reason. Ordaining their own successors, they ruled human destiny at birth, on entering active life, at marriage, when frailty breathed its confession when faith aspired to communion with God, and at death.

The fortunes of the human race are embarked in a lifeboat, and cannot be wrecked. Mind refuses to rest, and active freedom is a necessary condition of intelligent existence. The instinctive love of truth should warn even the scholastic theologian; but the light which it kindled for him was oppressed by verbal erudition, and its flickering beams, scarce lighting the cell of the solitary, could not fill the colonnade of the cloister, far less reach the busy world. Sensualism was free to mock superstition. Scoffing infidelity put on the cardinal's hat, and made even the Vatican ring with ribaldry. The feudal aristocracy resisted spiritual authority by the sword, but it was to claim greater license for their own violence. Temporal sovereigns set pre-lacy against pre-lacy, but it was only to assert the absolute liberty of despotism.

Human enfranchisement could not advance securely but through the people, for whom philosophy was included in religion and religion veiled in symbols. There had ever been in the Catholic church men who preferred truth to forms, justice to despotic force. "Dominion," said Wycliffe, "belongs to grace," meaning as I believe, that the feudal government, which rested on the sword, should yield to a

government resting on moral principles. And he knew the right method to hasten the coming revolution. "Truth shines more brightly the more widely it is diffused," he cried, and catching the plebeian language that lived on the lips of the multitude, he gave England the Bible in the vulgar tongue. A timely death alone could place him beyond persecution; his bones were disinterred and burnt, and his ashes thrown on the waters of the Avon. But his fame brightens as time advances; when America traces the lineage of her intellectual freedom, she acknowledges the benefactions of Wycliffe.

In the next century, a kindred spirit emerged in Bohemia, and tyranny, quickened by the near approach of danger, summoned John Huss to its tribunal, set on his head a huge paper mitre begrimed with hobgoblins, permitted the bishops to strip him and curse him and consigned one of the gentlest and purest of our race to the flames. "Holy simplicity," exclaimed he, as a peasant piled fagots on the fire, still preserving faith in humanity, though its noblest instincts could be so perverted; and, perceiving the only mode through which reform could prevail, he gave as a last counsel to his multitude of followers: "Put not your trust in princes." Of the descendants of his Bohemian disciples, a few certainly came to us by way of Holland; his example was for all.

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PERNICIOUS ERROR.

By L. Milton Williams.

The bible plainly teaches that we shall be conscious in the hereafter. In the illustration Jesus drew of it in the story of the rich man who DIED AND WENT TO HELL, he taught that we carry all our senses with us into the life that is to come. The rich man in hell could see "Lazarus in Abraham's bosom"; he TALKED with Abraham, and could HEAR Abraham's replies; he could FEEL for he said, "I am TORMENTED IN THIS FLAME." When he discovered that Lazarus could not come to his relief he wanted him sent back to the world that he might warn his brothers. He had his MEMORY. He also had his sense of taste for he was so thirsty he was willing for the beggar to put the tip of his finger in water and place it on his tongue to QUENCH HIS THIRST.

As we travel up and down the land we meet many who say they do not believe there is a hell. We find not a few who have been ensnared with "Millennial Dawnism," by one Russell, formerly of Alleghany City, Pa., but now of Brooklyn, whose teaching is erroneous and misleading. Russell does not believe there is a hell, and we do not wonder that he does not. WE HAVE IN OUR POSSESSION A PRINTED COPY OF A PART OF THE COURT PROCEEDINGS WHEN HIS WIFE BROUGHT SUIT AGAINST HIM ACCUSING HIM OF CRIMINAL RELATIONS WITH A YOUNG GIRL WHO LIVED WITH THEM. THE COURT GRANTED HER A DIVORCE AND SEVERAL THOUSAND DOLLARS ALIMONY. It seems strange that men and women will believe the teaching of a libertine, one who denies the divinity of Christ, rather than the teaching of the Son of God. Russell has moved to Brooklyn and calls his place the "Brooklyn Tabernacle," or the "People's Pulpit." We have gone into towns where we found the editors running his sermons through their papers, supposing Russell to be the successor to Talmage; but when we have informed them that the building known so widely as the "Brooklyn Tabernacle" was burned to the ground the third time in Talmage's day and never rebuilt, and that Russell had been sued by his wife for criminal re-

lations with his hired girl, they cut out his abominable stuff from their columns.

Again we find many following the pernicious teaching of the so-called Christian Science. This stuff had for its SUPPOSED founder a Mrs. Mary Mason Baker Glover Patterson Eddy, a woman who had several husbands. Levi White in his "Borderland of the Supernatural," speaking of this woman says: "At one time she was a spirit-medium and practiced clairvoyance. She was afflicted with nervous prostration and sought the healing power of a certain Dr. Quimby, a magnetic healer, who was also once a spirit medium. He had practiced mesmerism for years, and it is said performed remarkable cures. While Mrs. Eddy was taking treatment from Dr. Quimby she had access to his library and his journal in which he daily wrote his hallucinations. He gave her 'personal, distinct, mental treatment.' . . . She pretended to have discovered this science and at one time said, 'It was revealed unto me in 1866. She saw, while a patient of Dr. Quimby, the possibility of developing this system and by weaving the language of Dr. Quimby into peculiar forms of expression to avoid being detected and accused of plagiarism, has succeeded in winning a large following, who are influenced by its pretended supernatural element, and prospective physical healing.' Again we say, you can take your choice between the teachings of a woman of many husbands or the teachings of the Son of God. This is a free country and one may believe whom and what he pleases. While we have doubt but that there are those who live exemplary lives among believers in such teachings, yet such persons can be deceived, believe a lie and wake up in hell.

Our bible tells us that upon those, WHO BELIEVE NOT THE TRUTH, but have pleasure in unrighteousness, strong delusion will be sent that they may believe a lie, that they all might be damned. 2 Thess. 2:11. We warn you, friends, you can believe a lie,—believe you are right when you are wrong, and die and wake up in hell, damned forever.

FASHION.

Fashion is the "Jezebel" of all ages. A more exacting oppressor earth never knew. To be able to dress so as to move in certain circles, a woman in one of our cities actually deprived her children of food and fuel and thus caused their death. To meet the demands of this heartless wretch, thousands have sacrificed time, means, honor, virtue and life itself. Her laws are as heartless and stringent as the iron codes of the ancient. Finney tells of a woman who, when approached on the subject of immediate decision for Christ, wept and confessed that this had been her snare; and she was afraid that her love of dress and society would ruin her soul. She confessed that she had been neglecting the salvation of her soul because she did not know how to break away from the circle in which she moved.—Sel.

A CLOUD OF WITNESSES.

By L. Milton Williams.

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can be said of many wives, who have to spend their lives with husbands high in their profession in public, but low in their lives at home. Husbands, wives, fathers, mothers, brothers, sisters, sons and daughters, all watching the life of those inside that family circle who make a profession of salvation. "What a cloud of witnesses" there are that are watching you? I ask you again, what kind of a race are you making. How are you running?—From Jacob the Heel Grasper.

TEMPERANCE

CANADIAN NAVY AND ALCOHOL.

Canada has taken a strong stand officially against intemperance, with the announcement that no alcohol in any form or shape is to be drunk on board the cruisers and gunboats of her new navy. The rules forbidding such indulgence are as strict as language can make them.

The commanders of all British mem-of-war in commission have instructions that not a drop of alcoholic liquors, no matter whether spirits, wine or malt, is to be allowed among officers and men in action. In order to slack thirst, supplies of oatmeal water for drinking purposes are arranged all over the ships.

MAINE AGAIN.

As an offset in Maine to the resubmission of the prohibition law to the voters, a bill has been introduced forbidding the manufacture, sale, and keeping of intoxicating liquors, except for medicinal and mechanical purposes, and providing as the penalty not fines, but six months' imprisonment at hard labor.

LIQUOR LIES.

Here's a sample of liquor-paper lies: "Government statistics show that in 1909 there were 2,000 prisoners in Kansas, while in Nebraska there were only 1,000."

These are the facts: In 1908 there were 646 prisoners from Oklahoma cared for in the Kansas penitentiary. Upon the authority of Governor Stubbs of Kansas, after these were removed, in 1909, there were less than 800 prisoners in the Kansas penitentiary.

THE KAISER ON ABSTINENCE.

"Emperor William, of Germany, shows no sign of a disposition to discontinue the exertion of his influence against intemperance in the Fatherland. His latest utterance is in the form of an extemporaneous address at the opening of a new government academy at Muerwick. He spoke with intense earnestness, it is said, and his remarks were received with solemn conviction by hundreds of young men.

The times, the emperor said, required iron-hearted men. Character was the first essential, and the character was founded on strong moral and religious convictions. He pleaded eloquently for abstinence, as against excessive drinking, which, he said, undermined the nerves, and the man needed for the heavy demands of today must have a strong, healthy, fine-working nervous system. He counseled total abstinence, as the part of wisdom, and suggested that the young men join the Good Templars, and added that the nation which in the future used the smallest amount of alcohol would march at the head of the column in the fields of art, commerce and industrialism.

When it is remembered that Emperor William is one of the keenest of students and of modern affairs, and a sovereign most eager to have his people lead the world, his earnestness on this subject ought to be convincing."

Dr. V. H. Podstat, one of the superintendents for an Illinois asylum for insane and epileptics, tells a pathetic story of one of his patients ten or twelve years ago who was an epileptic because of his father's drunkenness. He continues: "But, while the case is pathetic, it is not rare. There are today in this fair State of Illinois about eight thousand epileptics. Nearly two thousand could, if they knew enough, justly point their fingers at their fathers or mothers or both, and say, 'You are responsible for my misery—you, through the alcohol which made you its slave.'"—Selected by A. S. O.