

CHRISTIAN ADVOCATE.

PUBLISHED WEEKLY BY A COMMITTEE OF MINISTERS FOR THE NORTH CAROLINA CONFERENCE, M. E. CHURCH, SOUTH.—RUFUS T. HEFLIN, Editor.

Vol. 1.—No. 36.

RALEIGH, FRIDAY, SEPTEMBER 5, 1856.

\$1 50 a Year, in Advance.

Poetry.

One Hour with Thee.
One hour with thee, my God, when day-light breaks
Over a world thy guardian care has kept,
When the fresh soul from soothing slumber wakes,
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
The first, best, sweetest hour I'll give to thee.
One hour with thee, when rides the glorious sun
High in mid-heaven, and panting nature feels
Lifeless and overpowered, and man has done
For one short hour with urging life's swift wheels;
In that deep pause my soul from care shall flee,
To make that hour of rest one hour with thee.
One hour with thee, when saddened twilight flings
Her soothing charm o'er lawn, and vale, and grove,
When there breathes up from all created things
The sweet entrancing sense of thy deep love;
And when its softening power descends on me,
My swelling heart shall spend an hour with thee.
One hour with thee, my God, when softly night
Climbs the high heaven with solemn step and slow,
When thy sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O then, while far from earth my thoughts would roam,
I'll spend in prayer one joyful hour with thee.
Randolph Co. MOLLIE.

Miscellaneous Articles.

Noah's Carpenters.

It was a late hour at night. The city of N., with its many turrets and spires, was sleeping under the shadow of those rocky sentinels which have guarded the plain since the flood. The waves of the ocean fell gently and soothingly on the beach. The moon waded through the fleecy autumn clouds, now playing with the waters and lighting up the scene, and then concealing her glory, as if to make its revelations more prized. It was a night for pious thoughts and conversation.

Two persons were leaving the city and passing along the water-side to a beautiful valley, where one was a resident, and the other a guest. The taller, the elder of the two, was actively engaged in a work of benevolence. The work was too heavy for him, and he had invited his young friend, a thoughtful lad, of whom we will speak as Henry, to aid him. Together they had spent many a weary day in supplying the Christian laborers who co-operated with them, with the choicest means of usefulness, as they crowded the depository of truth. Exhausted by their toils, they were now returning for a night's repose. Hitherto, not a word had been addressed to the obliging boy about his soul. The proper occasion seemed to have arrived. A quaint but fitting manner was chosen.

"Henry," asked the elder, "do you know what became of Noah's carpenters?"

"Noah's carpenters?" exclaimed Henry; "I did not know that Noah had any carpenters."

"Certainly he must have had help in building one of the largest and best-proportioned ships ever put upon the stocks. There must have been many ship carpenters at work for a long time to have constructed such a vessel in such an age. What became of them, think you, when all the fountains of the great deep were broken up, and the windows of heaven were opened?"

"What do you mean by such a queer question?" Henry replied.

"No matter what, just now. Please answer the inquiry. And you may also tell me, if you will, what you would have done in that dreadful hour, when the storm came in its fury, and Noah's prophecies were all fulfilled, and all but the family of the preacher of righteousness were ready to be engulfed in those black waters."

"I do not know," said Henry, in a half-thoughtful, half-trifling manner. "Perhaps I should have got on the rudder."

"This is human nature exactly, Henry. It would climb up some other way, rather than enter the fold by the only door; it would 'get on the rudder,' in its pride and short-sightedness, rather than go into the ark of safety; it would 'save itself,' by hanging on at the hazard of being swept into the gulf of despair, instead of being saved by the provisions of infinite love. But I will tell you plainly what I mean, Henry, by Noah's carpenters. You have kindly and generously given me your aid, day after day, in building an ark in N., by which many, I trust, will be saved. I feel grateful for your help. But I greatly fear that, while others will be rejoicing in the fruits of our labors, you will be swept away in the storm of wrath which will, by-and-by, beat on the heads of those who enter not the ark of Jesus Christ. No human device will avail for you. 'Getting on the rudder' will not answer; you must be in Christ, or you are lost. Remember Noah's carpenters, and flee to the ark without delay."

We reached the house, and parted.

The winter came. Henry was placed on a boarding-school in ——. He visited home during the winter vacation, and presented himself to the Church for admission to its communion. He then stated that the conversation detailed above had never passed from his memory. It led him to serious reflections, and ultimately, we trust, to the ark of safety. He is now entering a career of wide-spread usefulness. He will never forget Noah's carpenters.

Though Noah's carpenters were all drowned, there are a great many of the same stock now alive; of those who contribute to promote the spiritual good of others, and aid in the upbuilding of the Redeemer's kingdom, but personally neglect the great salvation.

Sabbath-school children, who gather in the poor, or contribute their money to send tracts and books to the destitute, or to aid the work of missions, and yet remain unconverted, are like Noah's carpenters.

Teachers in Bible classes and Sabbath-schools, who point their pupils to the Lamb of God, but do not lead the way, are like guide-boards that tell the road, but are not travelers on it; or like Noah's carpenters, who built an ark, and were overwhelmed in the waters that bore it aloft in safety.

Careless parents, who instruct their children and servants, as every parent should, in the great doctrines of the Gospel, yet fail to illustrate these doctrines in their lives, and seek not a personal interest in the blood of Christ, are like Noah's carpenters, and must expect their doom.

Preachers, severs, folders, and binders, engaged in making Bibles and religious books, booksellers and publishers of religious newspapers, who are doing much to increase the knowledge of the Gospel and to save souls, but so many of whom are careless about their own salvation, will have the mortification of knowing that, while their toils have been instrumental of spiritual good to thousands, they were only like the pack-mules, that carried a load to market without tasting it, or like Noah's carpenters, who built a ship in which they never sailed.

Wealthy and liberal, but unconverted men, who help to build churches and sustain the institutions of the Gospel, but who "will not come unto Christ that they may have life," are hewing the timbers and driving the nails of the ark which they are too proud or too careless to enter. Perhaps they think they will be safer on the "rudder"; but they may find too late that when they would ride they must swim; that when they would float they must sink, with all their good deeds, unmingled with faith, as a millstone about their necks.

Union with the Church.

It is the duty of all to join the Church because God instituted it. It is of Divine origin. If it were a mere device of man, a mere human society, having for its object mere earthly benefits, we might consult our own convenience in regard to it. But an institution of which God is the author, leaves no choice.

That the Church is a Divine institution, no one will deny. Even in the Old Testament we find that God had his Church—"the Church in the wilderness." Acts vii, 38. He determined its order, appointed its officers, its ceremonies, its worship, and the way by which persons should enter it. He blessed those who were faithful members of it, and severely punished those who forsook his covenant and his ordinances; and entirely cast those off, who would not submit to its requirements.

In the New Testament we see, on almost every page, that Christ came into the world to establish a Church or kingdom. Hence we read of the "kingdom of God." This expression is often applied to the Church of God on earth. A kingdom must have subjects who stand in connection with it, and submit to its laws. That Christ established a Church is evident from his own declaration: "Thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." Matt. xvi, 18. This Church had its rules, to which all were required to conform. Hence the Saviour tells his disciples how they must proceed when a member shall trespass, or be guilty of any fault: they shall first speak to him privately, and secondly take one or two witnesses, and if he still refuses to yield, they shall "tell it unto the Church;" if he "neglect to hear the Church," then he shall be separated from them, and be to them as a heathen man and a publican. Matt. xvi, 18. Can anything be plainer? The kingdom, or Church, which Christ established, was not merely an internal one, consisting of piety in the heart; but it had an outward form, constituting a public society, to which persons were formally joined, and from which they were excluded, when they were guilty of faults worthy of exclusion.

Christ, then, is himself the author of the Church. He added members to it while he was upon earth. He is declared to be the "head of the Church." The Church is "his body." Eph. i, 23. "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing." Eph. v, 25-27. It is his desire that all should belong to it, be saved in it, and glorified with it in heaven.

Can you doubt whether it is your duty to join? Did he institute it in vain? and after he "gave himself for it," can you say that you can do as well without it? O, consider this matter again; and see whether you will not conclude that "Christ also loved the Church," it is your duty to love it; and that as "he gave himself for it," so it is your duty to give yourself to its service. Does he love Christ, who is willing to die out of his Church?—*Christian Advocate and Journal.*

From the Central Presbyterian.

Advantages of the Expository Style of Preaching.

1. It is an easy way of leading to habits of extempore preaching.
2. The messages of the pulpit are, upon this plan, more likely to be received by the people, with authority.
3. "The whole counsel of God" is, in this way, more apt to be delivered.
4. "Expository preaching" presents a strong inducement to keep up the knowledge of the Greek and Hebrew languages.
5. By this method, the pastor can bring out points, in practical duty, which he might not otherwise present.
6. It brings the mind of the preacher and people in direct contact with the scriptures, and thereby opens a view that inviting and inexhaustible mine of truth.
7. By "the expository style," the preacher is less likely to run the circle or deal out the peculiar views of a partisan and favorite leader.
8. The practice is commended by the example of Christ and his Apostles of whom we read as being "mighty in the Scriptures," and as "opening" the Scriptures to their disciples. B.

From the nature of this book, and the subjects embraced in it, one might suppose that no testimony would be found by which to sustain the doctrine now under consideration; but this is rather too hasty a conclusion. In this book, there are a variety of historical and doctrinal (the latter incidentally introduced) indications of the possibility of good men apostatizing from the religion of God, and perishing in their iniquities. This is manifestly evident in several instances; as:

1. On account of the murmurings of the Israelites, because of the great distance they were called to travel. These murmurings caused God to send judgments upon them, which consumed many of them. Num. xi, 1-3. Compared with Psal. lxxviii, 21; I. Cor. x, 10.
2. On account of the complainings of the Israelites, because they were destitute of bread, or something to sustain them in their journeyings. This caused the Lord to destroy a great multitude of the people, by judgments which he brought upon them. Num. xi, 5-35. Compared with Psal. lxxviii, 30, 31. Num. xxi, 5, 6. I. Cor. x, 9.
3. On account of their rebellions, &c., when the spies brought their report from the land of promise. Because of these rebellions the Lord determined that none of the generation which came out of Egypt, that were "twenty years old and upwards," save Caleb and Joshua, should enter into, or see the promised land. Num. xiii, xiv. Compared with Psal. ciii, 23-27. I. Cor. x, 9, 10.
4. On account of the rebellion excited by Korah, Dathan and Abiram, who set themselves up against Moses and Aaron, and would have usurped the priest's office, and thereby have caused a schism in the church. This caused God to bring signal punishment upon them, and many of the people were destroyed. Num. xvi, 1-40. Compared with Psal. cii, 16-18. Dent. xii, 6.
5. On account of their complainings, &c., against Moses and Aaron, because of the judgments which had been inflicted upon their brethren. In this instance, they charged the death of these men—being in the wilderness—on Moses and Aaron. Num. xvi, 41-50.
6. On account of their wickedness with the Moabites. This sin and its concomitants brought on the apostasy of a great multitude; so that the Lord brought wrath upon them, by which he signally punished with death "twenty and four thousand." Num. xxiv, 1-18. Dent. iv, 1-3. I. Cor. x, 8.
7. These are a few instances, out of many, which this book furnishes, demonstrating the righteousness of God, in straitening with capital punishments them who forsake Him. In the clear light, therefore, of these facts, we are clearly led to the conclusion that no state of man is so elevated and exalted as to piety, from which he may not depart by apostasy, and apostatize entirely from God—fall, not only foolishly, but totally, and consequently perish everlastingly.

The testimony of Moses to this doctrine, in the records that have passed under review, is clear and demonstrative; nor is there the least conflicting testimony in these books, to the views here presented. With propriety, therefore, we may say, "Wherefore let him that thinketh he standeth, take heed lest he fall." I. Cor. x, 12.

V. Deuteronomy. "The book of Deuteronomy," says a good writer, "and the Epistle to the Hebrews, contain the best comment on the nature, design, and use of the law: the former may be considered as an evangelical commentary on the four preceding books, in which the spiritual reference and signification of the different parts of the law are given, and given in such a manner as none could give who had not a clear discovery of the glory which was to be revealed. It may be safely asserted that very few parts of the Old Testament Scriptures can be read with greater profit by the genuine Christian than the book of Deuteronomy."—Dr. A. Clarke's preface to the book.

As this book is a repetition of the main principles contained in the four preceding books, especially in regard to the laws, moral, economical and civil, and the conduct of the Jews, in regard to their various rebellions and God's dealings with them, it may be considered as confirmatory of the doctrines therein set forth, and as an inspired commentary of those governmental principles by which God was regulated in

Communications.

For the N. C. Christian Advocate.
The Possibility of Final Apostasy, demonstrated from the Holy Scriptures.
NUMBER XIV.

Rev. R. T. Heflin: I now continue my course of investigation, by examining the teachings of Moses, as his views are to be gathered from the book of Deuteronomy. "In this book," comprehends the history of between thirty-eight and thirty-nine years, we have, in one word, a distinct account of the several stages of the Israelites' journey in the wilderness, the various occurrences of the way; their trials, rebellions, punishments, deliverances, conquests, &c., with several laws and ordinances not mentioned in the preceding books; together with a repetition and explanation of the laws which had been previously delivered. The whole forming a most interesting history of the justice, mercy and providence of God."—Dr. A. Clarke's preface to this book.

The book of Numbers contains a history of the Israelites, from the beginning of the second month of the second year after their departure from Egypt, to the fortieth year of their journeying—that is, a period of thirty-eight years and nine or ten months. (Compare Num. i and xxvi, 13, with Dent. i: 3.) Most of the transactions here recorded took place in the second and thirty-eighth years. (Horne on the Scriptures, Vol. IV., p. 18, 19.)

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His conduct towards them. In this view, their rebellions and the punishments consequent must be recognized as proof of their apostasy from the religion which Moses was authorized to establish among them, and a rejection of God, as the sole object of their adoration and worship. In this light it is viewed by St. Paul in his Epistle to the Hebrews, and also in his Epistle to the Romans. God's conduct is evidently recognized by Moses and St. Paul as being the just and equitable administration of His laws with regard to those, as traitors to, and revolvers from His government. We are therefore authorized to consider them as apostates from the religion of Moses: not as having never been recognized as members of the church, but as having violated the compact made between them and God, by the mediation of Moses, and broken the covenant of salvation, and thereby forfeited their membership in the church, and finally fell off from the grace of God, and subjected themselves to the just judgments of God. Their conduct and end, in this respect, is to be viewed as an example to us of apostasy and its punishment.

With these general views of the subject of this book, we may proceed to the consideration of some facts of this history, which sustain the doctrine contended for in these sheets. It is proper here to remark, that the incidents noticed in this book by Moses, are to be considered as additional evidences of the truth of the doctrine of the possibility of the apostasy of the people of God; that, while some of these incidents are the same found in the preceding books, there are others which doctrinally establish this position, which though not entirely independent, are nevertheless additional characteristics of this same truth.

1. Dent. i: 22-46 contains an account of the rebellion of the Israelites on the occasion of the report of the spies which had been sent to the land of Canaan. All these, except Caleb and Joshua, brought up an evil report concerning it; more, however, on account of the danger to be apprehended from the inhabitants, than the character of the country. These rejected the report of Caleb and Joshua, and yielded to that of the others; and in their unbelief and rebellion, determined to return again to Egypt, and said: "Let us make a captain, and let us return into Egypt." Num. xiv, 1-4. For this their apostasy, God determined that none of that generation should enter the land of Canaan; but that their carcasses should fall in the wilderness. Heb. iii, 7-19.
2. Dent. i: 1-13. This instance is a clear demonstration of their apostasy; not only as it was a rejection of the religion of Moses, but especially as it was a turning away from God, and turning unto the idols of Moab, to whom they offered "their sacrifices," &c., and committed the abominations which the Moabites were guilty of: "taut and idolatry, God's 'wraith' waxed hot" against Israel, and slew "twenty and four thousand" of them. Num. xxv, 1-18. Compared with Psal. ciii, 17. Pal. cvii, 28, 29. Rev. ii, 14. II. Pet. ii, 12-16. This is one among the clearest instances of final apostasy that can be conceived; and the use made of this case by the Psalmist, Peter and John, as a warning to the people of God in their times, is a full and unequivocal demonstration that they believed and taught the doctrine under review.
3. Dent. vii: viii. In the portion of this book embraced in these chapters, God urges the children of Israel to steadfastness in their religion, by various very cogent considerations. As:

1. On account of the influences that would befall them, if they were to apostatize. "From these they could not expect any assistance, but only evil. For these reasons, they were forbidden to form any kind of alliance with them. Unless they would become exposed to the influence of the idolatry of the people of the land, and be caused to depart from the religion of Moses. Chap. vii: 1-11—Josh. xxiii, 12, 13. I. Kings, xi: 2—Ezra, ix: 1, 2. Dent. vi: 14, 15.
2. On account of the covenant relation then existing between them and their God. From this he urges them to continued obedience, inasmuch as this would secure them in their possessions, and their inheritance as a nation, and their wealth as the people of God; by which also, they would be perpetuated as his own inheritance. Dent. vi: 12-26. Pal. cv. Exod. xxiii: 26-33.
3. On account of the good things they had already realized as His people. This, four thousand times, he exhorts them to continue obedient and a faithful observance of "all the commandments which" He had "commanded them to do." Dent. viii: 1-6. Exod. xvi: 12-35. Dent. xxix: 2-6.
4. On account of the good that would be realized by them, if they kept the commandments, when they should be settled in the promised land. Dent. vii: 7-18; xi: 10-25.
5. On account of the utter destruction that should come upon them, if they did not remember the many blessings received, and still promised; nor remembered the commandments to do them; and should "forget the Lord their God, in not keeping His commandments, and His judgments, and His statutes," &c., and in walking "after other gods, and serve them, and worship them." &c. This forsaking God, and walking after other gods, would expose them to a final extinction from the favor of God, and end in their overthrow and destruction, like the nations that then inhabited Canaan were to suffer. Dent. vii: 7-20; ix: 26-28; xxx: 15-20—Dan. ix: 11-14.
6. These principles are clear, definite, strong and decisive, and show most conclusively, not only that Israel might, under such influences, be "drawn away and enticed," but, in the providence of God, we have their future apostasy more than intui-

tated, by the judgments which actually fell upon them, according to Dan. ix: 11-14. And the present condition of the Jews is a full demonstration that the prophetic predictions in these testimonies of Moses, as contained in Deuteronomy vii, and vii, have been signally fulfilled. See also Rom. xi: Heb. iii: 7-19.- 4. Dent. xxviii, xxxi, xxx: 15-20; xxxii. These portions of this book comprehend a variety of facts in the history of the Jews, which had taken place prior to the time that Moses rehearsed these things. They were intended by him, both for encouragement and admonition. If they observed the laws which he had given them, he assures them that they should not only possess the land, multiply exceedingly, and be prosperous, but that they would perpetuate their religion and the true worship of God, enjoy His protection, mercy and favor, and be a holy people. He, however, admonished them, and denounced very great and heavy judgments against them, if they at any time departed from God, by corrupting their ways and following the customs of the nations they were commanded to destroy, or bow themselves down before the gods of those nations. He assured them, that in this case, God would drive them out of their own native land, and would "scatter them among the nations."

Moses assures them, that the judgments of God would be so manifest, and their destruction so complete, that it would induce "all the nations" to say, "Wherefore hath the Lord done thus unto this land? What meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord their God, who made with them when He brought them forth out of the land of Egypt; for they worshipped other gods, and worshipped them: gods whom they knew not, and whom He had not given unto them; and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book; and the Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them out of their own land, as it is this day." Dent. xxix: 24-28. See also Dan. ix: 11-14. I. Kings, xiv: 15, 16. II. Chron. vii: 19-22.

Bishop Newton, in his "Dissertations on the Prophecies," has some very just remarks on the xxviii chapter of Deuteronomy, a part of which I will here insert. In the introduction he observes: "This great prophet and law-giver is here proposing a large to the people the blessings of obedience, and the curses of disobedience; and indeed, he had foretold at several times, and upon several occasions, that they should be happy or miserable in the world, as they were obedient or disobedient to the laws that he had given them. And could there be any stronger evidence of the divine original of the Mosaic law, than that the prophet should be so particular in their good and bad fortunes? and is not the truth of the prediction fully attested by the whole series of their history, from their first settlement in Canaan to this very day? But he is larger and more particular in recounting the curses than the blessings, as if he had a prescience of the people's disobedience and forecast that a larger portion and longer continuation of the evil would fall to their share, than of the good. I know that some critics make a division of these prophecies, and imagine that one part relates to the former captivity of the Jews, and to the calamities which they suffered under the Romans; but there is no need of any such distinction; there is no reason to think that any such was intended by the author; several prophecies of the one part, as well as of the other, but they have all more amply been fulfilled during the latter period; and there cannot be a more lively picture than they exhibit, of the state of the Jews at present." Diss. VII, pp. 124-125.

In his closing paragraph, the learned Bishop remarks: "Here are instances of prophecies, delivered above three thousand years ago, and yet, as we see, fulfilling in the world at this very time; and what stronger proofs can we desire of the divine legislation of Moses? How these instances may affect others, I know not; but for myself, I must acknowledge they not only convince, but amaze and astonish me beyond expression. They are truly, as Moses foretold they would be, 'a sign and a wonder forever.'—Ver. 45, 46. Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep His commandments, and His statutes which He commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed forever."—Diss. VII, last paragraph, p. 138.

Viewed in this light, (and so they must be viewed, as the past, and especially the present, state of the Jews demonstrates,) these prophecies demonstrate clearly the possibility of God's children so departing from Him in their hearts, and from His religion, ordinances, commandments and statutes, in their practices, as to lose all the image of God that has been impressed upon their hearts; as also all practical piety in their lives, which must eventually end in their utter destruction. The Jews, therefore, in this regard, are a living monument of this truth. They departed from their God and the religion of Moses; "became vain in their imaginations," and would not retain the knowledge of God in their minds; and their "fleshly hearts were darkened," so that for this cause God "gave them over to their own hearts' lusts," and the result was that they "walked in their own counsels." Pal. lxxxi: 12. Acts vii: 42. Eph. iv: 18, 19.

The present condition of the Jews, not only incontrovertibly establishes the doctrine now under review, but fully and conclusively demonstrates God's truth and faithfulness, in executing His laws in righteousness, showing thereby His justice in the punishment of the apostate, and His mercy to the Gentiles, by grafting

them into the same "olive tree" from which the Jews were "cut off." The Jews of the present age, however, may be saved, if they will return to God, by receiving Christ as their true Messiah, and the Gospel as the great charter of their salvation. Rom. xi.

I here close my review of the Mosaic testimony in regard to the doctrine of final apostasy. The proof from his testimony is irresistible, and overwhelmingly conclusive. In my future Nos. I shall pursue the same line of investigation, and I hope I may be able to give, in this way, the full testimony of the entire Bible. I do not propose to give the words of testimony, but the great, leading principles contemplated.

Yours affectionately,
PETER DOUB,
Normal College, N. C.

For the Children.

The Child's Faith.

We had a long, cold ride, and I was very tired. After a short interview with the friends to whom our visit was paid, we retired to our chamber. Our little son, a lively, restless child, not yet three years old, was with us, and not at all inclined to sleep. At length I said to him,

"Charles, mother is sick and tired, and cannot talk to night."

"Ma," said the little fellow, "God can make you well, can't he? Shall I ask him?"

"Yes, my son," I replied. Then the little fellow started up in the cold room, and, kneeling down on the bedclothes, folded his little hands and prayed: "O, good heavenly Father, please to make dear mother well by morning, for Jesus's sake." After this, he crept back into his bed, and in a few moments he was fast asleep.

Next morning he woke with the earliest light, and, waking me, said, "Are you well this morning, mother?"

"Yes, my son, I feel very well indeed this morning."

"O, I knew you would," said he, clapping his hands for joy: "I knew you would; for I prayed to God to make you well, and Jesus always hears little children when they pray."

Often since that time I have recalled my little boy's faith, and wished that the simple, child-like confidence in the word and promise of God, were mine.

Satan's Tobacco Net.

In the Appendix of Uncle Toby's Book on Tobacco, is a letter from R. V. Mr. Kirk, on this subject, to a "Little Boy." "As Satan hates to see a child resemble Christ, he tries everything in his power to make them slaves to something. And you should know how he lays his plans, for, as Solomon says, 'Surely in vain the net is spread in the sight of any bird.' Now, I will show you his tobacco net, so that you may know it."

"When I was a little boy, there was in our school a lad whom I call Jim Thompson. He was a smart fellow, and all the other boys used to look up to him with respect. He wore his hat on one side of his head, and used to come on the playground twisting a piece of tobacco in his mouth, and talking to you in a very smart way. He had used large words, and Jim was trying to be like him. And he would come to school telling how many miles in an hour his father's horse trotted at the races. And he had picked up a great many large words, and seemed to be so knowing and independent, so much of a man, that every little boy in the school thought he could do anything better than to be just as many and smart as Jim was. And you would frequently see them clustering around him when he came on the playground, listening to his talk. Then you might see them in other places trying to look just like him, and talk like him. They felt larger than other boys whenever they could do this."

"Jim, you see then, was one of Satan's nets by whom he caught silly little boys. For the quid of tobacco was one of the things that made Jim meanly and smart. And many a poor little fellow would make himself sick in trying to keep the nasty thing in his mouth, just because he wanted to be big."

An eccentric clergyman, lately alluding in his pulpit to the subject of family government, remarked that it is often said, "That now-a-days there is no such thing as family government. But it's false, all false! There is just as much family government now as there ever was—just as much as in the days of our fathers and grandfathers. The only difference is that then the old folks did the governing, now it is done by the young ones!"

Mr. Locke's Opinion.—Mr. Locke, a little before his death, being asked what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion, made this reply: "Let him study the Scriptures, especially the New Testament; therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth without any mixture of error for its matter."