

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. 38.

RALEIGH, FRIDAY, SEPTEMBER 19, 1856.

\$1 50 a Year, in Advance.

Poetry.

The Spirit Quenched.

"Ephraim is joined to his idols; let him alone." Hosea.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease;
The spirits light and gay;
That which is pleasiest may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man—for man as yet
Is blind and in the dark.

And yet the doomed man's path below,
May bloom as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned.

O, where is this mysterious bourn,
By which our path is crossed?
Beyond which, God himself hath sworn,
That he who goes is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent;
"Ye that from God depart,
While it is called to-day, repent,
And harden not your heart."

Selections.

Education of Husbands.

Punch gives us an excellent article on the Education of Husbands, worthy of the best days of Caudle, as follows: How suggestive is the new year of bills, and bills of housekeeping! It is fearful to reflect how many persons rush into matrimony totally unprepared for the awful change that awaits them. A man may take a wife at twenty-one, before he knows the difference between a chip and a Leghorn. We would no more grant a marriage license to anybody, simply because he is of age, than a license on that ground only to practice as an apothecary. Husbands ought to be educated. We would like to have the following questions put to young, inexperienced persons about to marry:

Are you aware, sir, of the price of coal and candles?
Do you know which is the most economical, fitch, bone, or the round?
How far, young man, will a leg of mutton go in a small family?
How much dearer, now, is silver than Britannia?
Please to give the average price of a fourposter.

Declare, if you can, rash youth, the sum per annum that chemisettes, pelorines, cardinals, bonnets, veils, caps, ribbons, flowers, gloves, cuffs, and collars, would come to in the lump?

If unable to answer these inquiries, we would say to him, 'Go back to school.'

He that would be a husband should also undergo a training, physical and moral. He should be further examined thus:

Can you read or write amid the noise and yells of a nursery?
Can you wait any given time for breakfast?

Can you maintain your serenity during a washing day?
Can you out your old friends?
Can you stand being contradicted in the face of all reason?

Can you keep your temper when you are not listened to?
Can you do what you are told without being told why?

In one word, young man, have you the patience of Job?

If you can lay your hand upon your heart and answer 'yes,' take your license and marry—not else.

To this a lady writer makes the following addenda, under the head of 'Questions to a Girl before Marrying':

Are you aware of the price of cigars, clubs, and oysters?

Do you know how to make a piece of tough, dry meat rich, juicy, and tender?

Can you 'get up' an abundant, tasteful, and savory dinner, on short notice, and with twenty-five cents in your pocket?

Can you bear the frequent presentation of bills with no money to meet them?

Is your wardrobe well stocked? expect not to have it often replenished.

Can you bear with the cries of children, pinched by outgrown shoes?

Can you wait any given time for supper?

Can you maintain your serenity during political discussions?

Can you cut your old friends?

Can you keep your temper when you are not listened to?

Can you do what you are told, without being told why?

Can you bear to hear the oft-repeated 'wonder where the money all goes,' whenever you humbly ask for a barrel of flour or a ton of coal?

In one word, have you twice the patience of Job?

Morality of Riches.

The death of Joseph Smith, of Rhode Island, was recently announced in the papers, and it was subsequently added that his estate was worth over \$600,000! Mr. S. had long been an upright and apparently consistent member of the Methodist Church. No one, we believe, ever charged him during his life with any lack of principle, or unsoundness of faith. But here comes out a fact which detracts greatly from his virtues, and throws suspicion over his whole character; he died worth \$600,000! True, he left the church of which he was a member, a legacy, viz: \$1,500 and a house; better than nothing; but think of six hundred thousand dollars, left to four children! There was the Wesleyan University, in the prosperity of which the Providence Conference is deeply interested, and toward the endowment of which the members of that body subscribed \$5,000, struggling for an existence, in a languishing condition, yet this member of the church dies worth \$600,000, without remembering it to the amount of a dollar! There, too, is the conference seminary, at Greenwich, which has had to appeal to the public again and again for aid, and still, there was the Christian man living within twenty miles of it, with more than half a million of Christ's money hoarded up for his four children!

In the conference within the bounds of which this Methodist lived, there are a dozen sick and worn-out ministers of Christ, who spent the fire of youth and the vigor of manhood in the cause of God, and under whose ministry this man long and often sat, who are spending the evening of life upon the merest pittance, while a Christian brother has this vast fortune!

Here, too, is the world lying in the "wicked one," with its myriads for whom Christ died, sitting in the shadow of death, the cry still pealing from the skies, "Preach the gospel to every creature," while this disciple kneels each day and prays, "Thy kingdom come, but holds on to the \$600,000!"

There was something wrong, very wrong, in our teaching; in the hold which Methodism and religion have upon the minds and hearts of our people; and in the members themselves, when, in this age and condition of the world, men live and die in the church, worth such an amount of money. Can a man under such circumstances be saved at all? If so, how much? Must he not, if admitted at all, dwell a kind of *refugee* in heaven—doomed to shine in nebulous obscurity forever? We confess we do not envy such a man his lot. What, think you, Paul would have said to such a member? What would have been the character of his sermon at his funeral? Die worth \$600,000, and the world in its present condition.

But it is not this high figure alone that will put a man's soul in jeopardy. We would not covet the man's condition who dies with one hundred thousand, and does not properly remember the cause of humanity and Christ.

Oh, ye rich men!

Nashville Advocate.

Baptizo.

Does this word always signify to immerse? To be sure it does, says a Baptist brother; it means to immerse and nothing else, and "immersion" is essential to baptism if not to salvation. What does *Baptizo* signify when it is used with reference to the baptism of the Holy Ghost? It must signify immersion, for if that is always its meaning, no other can or should be given to the word, or the rite, whether performed by water or by the Spirit.

We refer to a few passages to show that *Baptizo* does not signify "immerse" when reference is made to the baptism of the Spirit, but the meaning is *pour out, shed, or fall on*; and if baptism by water represents or is emblematic of baptism of the Holy Ghost, should it not be performed in the same way, that is, pouring, shedding forth, or sprinkling?

Acts 1: v. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Here the Saviour assures his disciples that they should be baptized by the Holy Ghost "not many days hence." This baptism took place on the day of Pentecost,—ten days after the ascension of Christ. And how was the baptism administered? By "immersion" says the Baptist, for the word *Baptizo* has no other meaning, and can have no other.

Hear what Peter says:
"But this is that which was spoken by the prophet Joel.

And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
And on my servant, and on my handmaidens, I will pour out in those days

of my Spirit; and they shall prophesy." Again we read:
"This Jesus hath God raised up whereof we are all witnesses.

"Therefore being by the right hand of God exalted, and having received of the Father the promises of the Holy Ghost, he had shed forth this, which ye now see and hear."

The Apostle Peter was sent to Cornelius and he says, (Acts xi: 15.) "As I began to speak, the Holy Ghost fell upon them, as on us at the beginning." Here then we have the baptism of the Holy Ghost, as administered to the Apostles "not many days" after the Saviour's ascension from earth, distinctly brought to view. And what was the mode of administration? It was not by dipping, plunging, or immersion, but the Spirit was poured out, shed forth, or fell on the Apostles.

When therefore it is said in Acts 1: 5, "ye shall be baptized by the Holy Ghost,"—baptized from baptizo, the word does not mean to immerse, but to pour out, shed forth, or fall on, in other words to sprinkle, as is evident from the passages above quoted. The word baptizo then does not always mean to "immerse," and if there is one case in which this is not the meaning, may there not be another and another? And if baptism by the Holy Ghost is effected by pouring or sprinkling should not baptism by water be administered in the same way? As baptism by water is but an emblem or representation of the baptism of the Holy Ghost, should it not be administered after the same mode?—Exchange.

A Sad Scene Well Described.

We clip the following from a paper published twenty years ago. It is graphic, and too often finds a parallel in the present day.

DIGNITY OF COFFEE HOUSES.—As we passed one of these glorious attractions the other day, a characteristic scene was presented. It was high twelve. You all know that between 9 and 12 there is fair time for a temperate tippler to get half seas over. Such men get drunk by degrees. We say it was high twelve. We were passing with averted eye, as we are wont, when a noise of wrath and strife drew our face "to the left about." There was the magnificent pedlar of gin, whiskey, and all such wares, in the very act of thrusting a tipsy gentleman, (a very decent fellow compared with his assailant) from his dirty door.—Poor Silenus, passive as a dish rag in maiden's fingers, plunged backward, with a rapid loco motion, inclining.—But his upper parts outdid their fellows, and just on the midst of the side walk he betook himself to the most violent recumbency. It rained a shower, and his head, neck, shoulders and back, were immersed by turns, till his superiors were toward the centre of gravity, his heels high up, and two-thirds of the wrong part of him were in the air.—The immortal landlord stood straight in his doorway, grinning and cursing the victim of his avarice and rage.—Yes, there he stood, one hand in his pocket, fingering the silver piece which he had filched from the wretch whom he flattered and blessed into a beast; and now with lips, teeth and tongue was cursing him for having yielded to his vile incantations. You have read Burns. How his spirit rose at the sight of a wounded hare!

"Inhuman man! curse on thy barbarous art,
And blasted be thy murder-aiming eye."

Big Brindle.

In Nashville, many years ago, there resided a gentleman of great hospitality, large fortune, and though uneducated, possessed of hard knot sense. Col. W. had been elected to the Legislature and had also been judge of the county court.

His elevation, however, had made him somewhat pompous, and he became very fond of using big words. On his farm he had a large mischievous ox, called "Big Brindle," which frequently broke down his neighbor's fences, and committed other depredations, much to the Colonel's annoyance.

One morning, after breakfast, in presence of some large gentlemen who had staid with him over the night, and who were now on their way to town, he called his overseer and said to him:
"Mr. Allen, I desire you to impound this Brindle, in order that I may hear no more animadversions on his eternal depredations."

Allen bowed and walked off, sorely puzzled to know what the Colonel meant.

So after Col. W. left for town he went to his wife and asked her what Col. W. meant by telling him to "impound" the ox.

"Why," said she, "the Colonel meant to tell you to put him in a pen."

Allen left to perform the feat, for it was no inconsiderable one, as the animal was very wild and vicious, and after a great deal of trouble and vexation he succeeded.

"Well," said he, wiping the perspiration from his brow and soliloquizing, "this is impounding, is it? Now I am dead sure the old Colonel will ask me if I have impounded Big Brindle, and

I'll bet I puzzle him as bad as he did me."

The next day the Colonel gave a dinner party, and as he was not aristocratic, Allen, the overseer, sat down with the company. After the second or third glass was discussed, the Colonel turned to the overseer and said—
"Eh, Mr. Allen, did you impound Big Brindle, sir?"

Allen straightened himself, and looking around at the company, said:
"Yes, I did, but old Brindle transcended the impound and scattered all over the equanimity of the forest."

The company burst into an immoderate fit of laughter, while the Colonel's face reddened with discomfiture.

"What do you mean by that, sir?" said he.

"Why, I mean, Colonel," said Allen, "that old Brindle being dropposticated with an idea of the chotery, ripped and tared, snorted and pawed dirt, jumped the fence, tuck to the woods, and would not be impounded no how!"

This was too much; the company roared again, in which the Colonel was forced to join, and in the midst of the laughter Allen left the table, saying to himself as he went, "I reckon the Colonel won't ask me to impound any more oxen."

Camp Meetings.

A camp meeting, to one who attends it with pure motives, is more like heaven than any other place on earth, and such a person going there and remaining till it closes, would be very apt to lose all his prejudices against such occasions. This I never had done, though for eighteen years a member of the Church; not that I objected to them, but because I thought I was more in the line of duty by being actively employed at home. To lay aside my worldly and domestic concerns, and attend exclusively for a week to my own soul, was to me truly a spiritual luxury; to be employed in hearing the word, singing, praying, meditation, conversation on spiritual things; to hear the cries of penitents, the praises of converts, the shouts, hallelujahs, and amens of believers; to see the cheerfulness, the sociability which prevailed, resembled heaven or the way to heaven; for what is heaven but righteousness, peace, and joy, without interruption? I went to get blessed myself, and to bless others, and my expectations were abundantly realized. More good might be effected in a week at a camp meeting, than in a year at home. I desired more to request the pious to converse more with their unconverted friends. A lady desired me to speak to her brother. Another requested me to converse with her nephew. I embraced the first opportunity to do so, and before the meeting closed they consented to go forward for prayers, and both were converted; one of them to this day is a lively and useful Christian. In experience meetings how often do we hear persons declare that at camp meeting they found the Lord. At this meeting I met a brother so filled with the Spirit that he could scarcely speak, and he said, "Praise the Lord! this afternoon two of my children went to the altar, and both found peace in believing." A METHODIST.

From the Christian Advocate and Journal.

On Sleeping in Church.

On last Sunday night four persons near me were asleep, all of whom I awoke; two of them three or four times, before they could keep awake. It reminded me of my doings at a recent camp-meeting. My conscience reproves me if I do not to others as I would they should do to me, for I am confident they wish to hear the sermon, but sleep has come upon them as a strong man, and I have often been in the same dilemma, and as often no one has manifested pity toward me, but permitted me to continue nodding, to the amusement and annoyance of others, but to my own shame and condemnation when I awoke. At the camp-meeting alluded to, the text was, "Am I my brother's keeper?" The sermon was full of unction, and I wish in my soul all the world could hear it, but before me was a sleeper, rather too far gone to awaken without my attracting the attention of others; but, thought I, the preacher is enforcing the text, and shall I say, Am I my brother's keeper, and let this brother continue to sleep, for fear of man?—certainly those around me will not condemn me at the day of judgment if I act a little leniently, and for a moment cause them to miss a few words of the sermon while this brother hears none. So I awoke and aroused the brother, and he had not heard a dozen words of the discourse before he was fired up, and exclaimed, "Lord, apply thy word!"—That was enough; I found I was in the path of duty. Another was asleep adjoining me. I had to touch him several times; his serious look toward me met with a smile on my part, and soon he was all ear to the sermon, and before its conclusion wept freely. As he appeared a little displeased because I awoke him, I thought probably he was a sinner, and as he was so much affected it would be well to encourage him to turn to the Lord, but on inquiry I found he was already on the Lord's side. To those afflicted with drowsiness (if it seems to be an infirmity with some)

I would say, avoid the corners of the pews and sit erect.

A METHODIST.

July 9, 1856.

SPREAD OF MORMONISM.—This singular delusion is spreading with wonderful rapidity. The "Latter Day Saints," as they style themselves, evince great activity in making converts to their faith. In Great Britain and Germany, thousands, mainly from among the agricultural classes, have joined them. In Hamburg they have issued a German translation of the Book of Mormon. In Saxony they have succeeded in forming a society of adherents in the city of Dresden, carefully avoiding any collision with the police, who are ever on the alert for new religious sects, suspecting every new doctrine to be a mere cloak for some political plot. The apostles seem to have plenty of funds at their command, apparently derived from England, with which they assist the needy among their proselytes. All through Germany they are making preparations to leave for the New Jerusalem on the Great Salt Lake.

RESIGNATION.—A lady who was apt to complain about every little thing, instead of thinking how to make the best of it, and trying to bear it patiently, paid a visit to a sick child.

She found the little invalid pale and feeble, lying upon a couch by the open window, which looked into the pleasant garden where his brothers and sisters were at play.

"It must be very dull for you, my poor child," said she, in a pitying tone; "do you not long to be well enough to play again?"

"No, not long," answered the little sufferer; "I should like it, if it were God's will, but He knows best about everything."

ROMAN FARMERS.—In Rome, the most remarkable republic of ancient times, a large proportion of the people were engaged in agricultural pursuits. History informs us, that during the time of the greatest prosperity of the Roman Republic, persons of noble blood filled their own lands, and the highest ambition of the women of that republic was to make good housewives.

The daughters of individuals of all grades and ranks were inspired with a high degree of emulation as to which could best perform her duty in the domestic household. Haughty would it be for our country if the young ladies of the American Republic would follow their example.

Rules.

Drawn up by a boy ten years of age.

1. Never to swear.
2. Never to play marbles.
3. Never to spend money needlessly.
4. Never to lie.
5. Never to cheat.
6. Improve my time.
7. Do what I am bid quickly.
8. Keep out of bad company.
9. Refrain from doing evil.

JONES'S SPRINGS, in Warren county, has been sold to Messrs. Boyd and Jones, for \$30,000.

For the Children.

Lovely Children.

The God of heaven is pleased to see
A little family agree;
And will not slight the praise they bring,
When loving children join to sing.

The gentle child that tries to please,
That hates to quarrel, fret and tease,
And would not say one angry word—
That child is pleasing to the Lord.

Two Deaths—A Contrast.

Two little children died lately, under circumstances so widely different, as to show that even little children may be very wicked or very pious.

The first died in a passion. The minister who attended her funeral says: "A very little child, about three years old, had her naughty will crossed by her mother, and flew into a violent passion. She screamed and cried, and stamped with her feet on the ground, and was like a mad creature with rage. And oh! dreadful to relate, it pleased God to strike her dead in the midst of her passion."

The other was Eugenia Catharine Holton, a lovely little Sunday-school scholar, who lived in Tazewell, Georgia. She had been a kind playmate and dutiful daughter, and it is said, never known to miss her Sunday-school after she became large enough to attend. She died like a little saint. She said that she wanted all her schoolmates to meet her in heaven. When asked by her mother if she feared to die, she said, no; that she was going to heaven. She frequently spoke of going home. When told that she was at home, she said, "No; this is not my home. My home is in heaven."

Oh, children, which death would you choose? Live as little Eugenia did, and whenever you may be called to die, you will feel that you are only "going home."

"I Never Swore."

These words were uttered by a dying Sunday-schooler. Even when the icy fingers of death were stealing upon him, he saw his mother weeping, and thus he tried to comfort her aching heart: "Mother, do not cry for me. I always tried to be a good boy. I never swore."

Oh that every boy could say the same to his parents! My dear young friends who have ever fallen into the dreadful habit of using profane words, break off at once, and say, "With the help of Jesus, henceforth I will swear no more."

Original.

For the N. C. Christian Advocate.

The Possibility of Final Apostasy, demonstrated from the Holy Scriptures. NUMBER XV.

Rev. R. T. Heflin: According to the plan proposed, I proceed in my investigations of the principles of the Holy Scriptures, with respect to the doctrine of the possibility of final apostasy, by examining the testimony of

II. JOSHUA.

The book of Joshua comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven or thirty years: it is one of the most important documents in the old covenant; and it should never be separated from the Pentateuch, of which it is at once both the continuation and completion. The Pentateuch contains a history of the acts of the great Jewish legislator, and the laws upon which the Jewish church was to be established; and the book of Joshua relates the history of Israel under the command and government of Joshua, the conquest of Canaan, and its subsequent division among the Israelites; together with the provision made for the settlement and establishment of the Jewish church in that country.

From this view of the argument of Joshua, we may easily perceive that the scope of the inspired writer of this book was, to demonstrate the faithfulness of God, in the perfect accomplishment of all His often-repeated promises to the patriarchs, that their posterity should obtain possession of the land of Canaan. At the same time we behold the Divine power and mercy signally displayed in cherishing, protecting, and defending His people, amid all the trials and difficulties to which they were exposed; and as the land of Canaan is in the New Testament considered as a type of heaven, the conflicts and trials of the Israelites have been considered as adumbrating the spiritual conflicts of the Christian church.

Home on the Scriptures, Vol. IV, p. 22. Dr. A. Clarke's Preachers' Manual, p. 26, and Commentary, in his Preface to Joshua.

Considering, therefore, this book as containing the history of the people of God, respecting both their own conflicts and trials, under the government of the successor of Moses, and as the living type of the conflicts of Israel under the reign of Christ, we are authorized to appropriate the principles herein set forth, to the spiritual condition of the Christian; and consequently, also, the adverse fortunes consequent upon the sin of this people.—Their sin, apostasy and ruin, are adumbrative of like results in the life and experience of the Israel of God now; and consequently, their destruction and dispersion, indicative of the final punishment of apostates under the dispensation of the Gospel.

The book of Joshua, from its very nature, cannot be supposed to contain any very decisive testimony on the subject now under review; yet, even here, we find a few incidents very conclusive in their character, of the doctrine of apostasy, as viewed in these sheets. As,

1. The case of Achan and his confederates. They, like Joshua, Gilead, and other worthies, had actually reached the land of Canaan, (the type of heaven), and had realized the fulfillment of numerous promises; yet they rebelled against the government of God under his prime minister; and because of this great sin, they were punished with final destruction. See Joshua, vii: xxii: 20. I Chron. ii: 7. This is a case full to the pain and despair, indicative of the final punishment of apostates under the dispensation of the Gospel. Heb. x: 28, 29.

2. The instructions of Joshua to his people, immediately before his death, is a clear demonstration of this doctrine. To counteract the tendency to apostasy which he saw was working in them, he called them before him, and laid before them very cogent considerations, in which he urged them most vehemently to constancy and steadfastness.

1. He reminds them of the judgments which God had brought upon the nations whose land they possessed, as an incentive to them of continual confidence in His mercy and providence towards them.—Josh. xxiii: 3.

2. He assured them that if they continued steadfast in their religion, and would not decline from it, nor turn to the religion of these nations, that God would "expel them" from the land, and that they should possess it in their stead. Josh. xxiii: 4-10. Compared with Exod. xxiii: 20-33.

3. He assured them also, that if they did "in any wise go back, and cleave unto the remnant of these nations," &c., that they might "know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snared and traps unto you," &c.; "until ye perish from off this good land which the Lord your God hath given you." Josh. xxiii: 11-13. Compared with Exod.

xxiii: 32-33. Num. xxiii: 65, 66. Heb. x: 38, 39. II Pet. ii: 20-22.

He invites upon them to be steadfast in their attachment to the religion of their fathers: 1. By the consideration of the good which they had already realized in the complete fulfillment of all God's promises to them: hereby assuring them that God was a faithful, covenant-keeping God. 2. By the consideration of the certain and utter destruction that would come upon them if they "transgressed the commandment of the Lord their God, which He commanded them, and served other gods, and bowed themselves to them." As 3. By assuring them that, as certainly as God had fulfilled His promises in blessing them when faithful, so certainly would He destroy them, in the accomplishment of His threatenings against apostates. Josh. xxiii: 14-16. Compared with Deut. xxvii: 63-68. Levit. xxvi: 14-20.

This is the testimony of this man of God, corroborative of the testimony of Moses, his illustrious predecessor. In the mouth, therefore, of these witnesses, this truth is established beyond controversy. True, they do not express the doctrine in the precise language of the proposition; but their testimony is therefore the more cogent, because it is very evident that the principles they inculcate establish this position clearly and with precision.

III. JUDGES.

This book comprises the history of the Israelitish nation from the death of Joshua to the death of Samson, and consequently embraces a period of about 223 years. But if the administration of Jewish affairs under Eli and Samuel be included, then this history comprehends the term of about 348 years.

There is, perhaps, no period in the history of the Jewish church which abounds with a greater variety in the fortunes of this people, than the times comprehended in this book. The nation of Israel does not appear so prosperous, nor the national character so religious, in this history, as from the foregoing record it might have been hoped; but it is probable that the worship at the sanctuary was regularly maintained and attended on, and that there was a pious remnant in the land amidst the repeated apostasies and multiplied idolatries of the nation in general. By a superficial reader of the sacred history, the whole period under the Judges may easily be mistaken for an uninterrupted series of idolatries and crimes; from his not observing that the lapses which incurred punishment, and the divine deliverances which attended repentance, are related so fully and distinctly as to occupy almost the whole narrative; while long periods, when under the government of Judges, the people followed God, and the land enjoyed peace, are passed over in a single verse, as productive of no event which required particular detail. Greaves, Vol. II, p. 146, 147. The whole account, human nature in the Scriptures, is given in a most affecting manner the consequences of attending on the worship and service of God, or of neglecting them, in respect of national prosperity or adversity. Scott's Bible, Vol. I, p. 425.

While I admit this position of Scott to some extent, must add, that a careful study of this book will also demonstrate the justice of God in the punishment of the finally apostate child of God. This book must be recognized as a full delineation of apostasy, as it occurred during the entire period of its history. That many who sinned, and therefore were led into captivity, repented and obtained the forgiveness of their sins, is true; but that there were many who, after sinning, did not repent, and consequently were not given, is equally so. This entire book is proof demonstrative of this. It is, therefore, not necessary that, in this investigation, I should, as in the former instances, analyze the book in regard to this doctrine. This, however, could be easily accomplished. It may be regarded as an historical treatise on final apostasy; and while it shows God's boundless mercy to the children of men, it also demonstrates His inflexible justice in the punishment of those who turn to their crooked ways, and shows clearly that they shall be punished in company with the transgressors and sinners. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Isa. 1: 28. Compared with Heb. x: 23-29.

"The book of Judges forms an important link in the history of the Israelites, and is very properly inserted between the books of Joshua and Samuel, as the Judges were the intermediate governors between Joshua and the kings of Israel. It furnishes us with a lively description of a fluctuating and unsettled nation—a striking picture of the disorders and dangers which prevailed in a republic without magistracy; when the highways were unoccupied, and the travellers walked through by-ways (vs. 5); when few prophets were appointed to control the people, and every one did that which was right in his own eyes, (xviii: 9.) It exhibits the contest of true religion with superstition, displays the beneficial effects that flow from the former, and represents the miseries and evil consequences of impiety. It is a most remarkable history of the long-suffering of God towards the Israelites, in which we see the most signal instances of His justice and mercy alternately displayed. The people sinned and were punished; they repented and found mercy. Something of this kind we find in every page; and these things are written for our warning. None should presume, for God is just; none need despair, for God is merciful." Horne on the Scriptures, Vol. IV, p. 26, 27.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii: 1. "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. iv: 1.

More anon. Yours affectionately,
PETER DOUB.