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Original.

For the N. C. Christian Advocate. A TRIP TO THE MOUNTAINS.

Asheville is a most pleasant town pic-Hills o'er hills and peaks o'er peaks that rise,. To meet with despuing blue the distant skies. There now, I've perpetrated a coupiring scenery around me. Why, I may yet write a full stanza-

If the muses but inspire My pen, a trembling lyre, The scenes sublime to tell On mountain height or dell

Hundreds, thousands, I may say, come north and northwest of us, and smaller ting. here during the summer, for their ones innumerable in every direction. tels I could find but very few names tals and joined the blue of heaven; and of North Carolinians east of the Ridge. have listened to the roar of its ever Now, why is this? Here is the subli- restless waves. I have travelled the mest scenery in the West, as healthy 'granite hills' of New Hampshire, the a region as can be found, and as hospi- Katskill mountains of a part of New table, generous, noble people Indeed, York : have looked out for hours from Bro. Heflin, I am enamoured with all; a noble steamer, upon the beauties of and if we cant bring them to us-why, the scenery of the Hudson-beauties

may be, we'll go to them.

C. held a called session here last week. blended beauty, grandeur and sublimi-Some fifty delega es, mostly from the ty as spreads out before and around us. 'hill country,' were in attendance. I Would that you were by my side to had the pleasure of forming their ac- paint with your more facile pen what quaintance which I hope to cherish mine must fail to sketch. through life. Twas good to be there. You were anxiously expected and many enquired why you did not come .-Bro. Hicks, your confrere of the Herald of Truth was a member. He was the most anxious of all to see you .-He is a generous, noble-hearted, wholesouled christian gentleman. To know him is to love him. If we get that territory, (about which I said not one word to any one,) we must have Bro. Hicks also. He'll surrender, we hope, earth that ought to be shown and warnat discretion and bring over peaceably ed of his awful, his alarming condition the territory, over a large portion of more often than that of the Slanderer; which, from what I could see and hear, for so corrupt, so ignominious, so deshe may almost be said to be,

picable is the range of his execrable devices and lamentable deviations, en-'Monarch of all he surveys.' Perhaps, if he could see your pretty tirely ignorant of the undisputed truth, face and how the land lies east of the that "speculations which originate in Ridge, and know the 'manifest destiny' guilt, must end in ruin," so eager, so of things, he would come over 'foot, vehement, so savage is he to level with horse, and dragoon.' Bros. Gamewell, the accursed arrows of defamation, the Kelley and Lester of the S. C. Confer- fair and unspotted reputation of his ence are here, with two of whom, Bros. fellow-man, by whose downfall he hopes G. and K., I have the pleasure of re- to be exalted, that he seldom, if ever newing an old acquaintance. We are consults his Bible or any other religious very comfortably quartered beneath book, for fear it will sear his conscience the hospitable roof of Mr. N. Woodfin, -if he has any, and turn him from his the kind attentions of whose family I evil intentions. And, while I write shall ever gratefully remember. There this, my heart leaps with joy to can be no better home, from ones own know, that we have, as a medium, dear loved ones, this side of Paradise. through which the baneful and rugged Bro. Gamewell, I am sorry to say, is heart of the Slanderer may be reached in very delicate health; is here to rest and lucubrated with the oil of convicand recuperate. Hope he will soon be tion-if perchance he reads the papers himself again and at his post with his -an Advocate, a N. C. Christian Advocate whose columns are not ashamed interesting family.

I availed myself of a kind invitation to be the bearer of any medicine howto take tea with Gen. Hardy on Fri- ever bitter and poignant it may be to day evening last, in company with Bro. the patient, that may tend to mitigate G. and Lady, of the 'Spirit of the Age.' and allay the painful smart of any one Gen. H. resides about two miles from so diseased and destitute of holiness town on the beautiful Swananoa, nest- and good principles as to long for the led upon the side of a terraced hill, blood of his neighbor's character. (mountain you would say,) in the midst | Some may say that the minister upon high? He was received up into seven teachers were a clear increase, and brethren, take lessons there. We need to and floods upon the dry ground. The

Asheville is a most pleasant town pic-turesquely located on a number of small Itinerant may repose! Dr. H. and ter his three fold tongue and poisonous hand of the Father. If Christ is in hills close under a range of lofty ones, lady are so kind and obliging that all fangs as any other man; so the only way heaven, the departed christian is there or small mountains, and in fall view of who cross the threshold of their levely to show that the would be slaughterer too. To doubt or deny this is to cast plet, (it is original.) thanks to the in- has the finest collection of minerals, fos- tions is through the columns of our Re- trample under foot. Yes, the chris-

You or N. A. H. of our Conference College located here, is one of the most pond." into which they have fallen; and so mitigate its splendor, that His mry finish it at your leisure. It, Ash- dourishing female schools in the South; and while I do this, O, give heed to poor child just awakened in glory, can ville, not the stanza, is the county sent and deservedly so too. The President, these lines and remember, that, while bear the sight. There will be a shock of Buncombe, and has a population of A. W. Cummings, D. D., is a gradu- you go forth, the Herod of the commu- of ecstacy, a dazzling glory to overseventeen or eighteen hundred. It has ate of Wesleyan University, a gentle nity with all the cunning and artifice come the senses; but He who hid Mothree churches, a Methodist, Preabyte- man, and I am told, a superior mana- of a hyena, and vulgar prerequisites- ses in the cleft of the rock, will address rian and Episcopal. The Methodist is ger. The corps of teachers is able and well contrived as you think necessary His translated saint in the softest whisnew, large and elegant. A large pro-sufficiently numerous. Last session to erase the name of some honorable per. portion of the citizens are either mem there were 240 pupils. Over 200 were man from society, God has declared Beech Spring, N. C. bers of our Church or attendants upon in attendance the second week of the Psa. 101. 5, that whose privily slan- In former article for but no burial her ministry. The Holston Confer. present one. More applications, the dereth his neighbor, him will I cut off; places for more which are dead, they ence has well cultivated this field. - President informed me, have already that if you continue to pursue your have no concern,' read, 'but as burial The moral tone of the community is very been made than can be accepted for wicked course, you will be considered in places—for those which are dead they standing my statement that there were but much of the real enjoyment of this life good, worthy, indeed, of all praise. - want of room. New buildings are rap- the estimation of all honorable men as have no concern. The Sons of Temperance have done a idly going up, and doubtless over three "tinkling brass" and rejected by God Instead of The Saviour, in order to good work here, as well as in a thous hundred girls will grace their halls as "reprobate silver;" that with all your suggest every motive, read 'The Saand one other places. May the shad-next year. The College is located self-esteem and egotistical praises, you viour, in order to silence every evil,' ow of the Division in Ashville never just in the outer limits of the town, to can never injure, among the high mind- &c. grow less! The lands in the vicinity, the northwest, close under the range ed and intelligent, the character of any especially on the French Broad, are of mountains to which I have alluded. man who carries his bond of honor in rich and very productive. The grow- How beautifully located! How impo- his face; that your influence is only ing corn looks better than any I ever sing and inspiring the scenery around! over persons of enormous credulity and saw. I have been in the bottoms of Let us go up to the summit of the near-the Cape Fear, Neuse and Roanoke est and most accessible peak of this that of mediocrity, who can be wafted wrong. It is a plain and public violarivers and have looked with admiration range. How sublime the panoramic to and fro by every noxious breeze, tion of the Word of God, who never upon fields densely filled with green scene which spreads out before us !- who, without any mind of their ownluxuriant corn, but never have I be. Just beneath our feet lies the town with fit subjects for the lunatic asylumheld such as I have just seen growing its pretty mansions and flower gardens, give credence to every flippant report, in the valley of the French Broad. I its churches and spires, its public you may manufacture and put in circuwas in a part of Mr. Woodfin's farm, buildings and busy, cheerful inhabi- lation; and last, but not least over those the rows of which are 3 feet apart and tants. To the west and a little north who love to be popular. Alas, this the stalks about 15 inches—giving over of west meanders among lofty hills and man is so easily gulled in a christian eleven thousand stalks to the acre, mountains and frowning crags, the land, where you can be free and indewhich will make about one hundred French Broad, as a mighty moulten pendent as the rules of society will perand twenty bushels. Mr. W. gathered stream of silver rolling its rapid waters mit, remember that "he who is pleased and twenty bushels. Mr. W. gathered a year or two ago, off of an acre of this towards the great valley of the Missisto speak it." But thank God, we have nations who did make the feeble, but should "render unto Cæsar the things which are his."

There is no other happiness so narrange. There is no other happiness so narrange. land, one hundred and forty nine bushels, three pecks and two pints. Off of
mountains rise above mountains, till Mt.

to speak it.

but the speak it.

sippi. To the south and southwest,
among us men actuated by principles fearful attempt to set it aside. His
law stoned the man in the wilderness. twenty acres of another field, I was inPisgah shoots its blue cove far up into
an innocent man is thrown upon their them in Canaan; His hand fastened on els. Talk of Missouri and Town the sky. To the east, southeast and danson mighty dollar stands infinitesimal, when corn growing countries; what country spurs, stretches along like the back-mighty dollar stands infinitesimal, when can beat this? And this land is in the bone of old earth. Northwest the compared with reputation. And how old North State, and, until recently, Black mountain, the tallest one on the unpleasant it is for him who has been very cheap and in a region so healthy continent east of the Rocky mountains, the object of the Slanderer's anathethat people to have a little spell of sick- lifts its giant head above the clouds, mas, to know, that by such men, his ness now and then must take medicine! overlooking the Blue Ridge to the character has been tested in the cruci-But generally it is as healthy as any east, the Roan to the north, the Bald ble of truth and found unalloyed; that The writer was in attendance on Divine to the northwest, and the Iron moun- his virtues have been thrown in the

in some regards unsurpassed in the

For the N. C. Christian Advocate.

Evil Speaking.

And fabricated lies to stain his name,

Ashville, Aug. 17, 1857.

And wound his peace,"

C. P. JONES.

ry hotel is crowded to overflowing. - The Roan and Bald loom up to the regard to probity, and not found wan-Slanderer, I have here taken your health or pleasure, and thence to the But how can I describe that which the daguerrootype dimly; for I have only Warm Springs, 37 miles down the soul must feel, fully to realize? I have scaled the edge of your wicked heart; wish the time not far distant when that French Broad, or to the Sulphur stood apon the shore of old ocean and it will take steel better than my pen to shall cease.' Indeed we hold the prac-Springs 5 miles southwest. In exam- gazed upon its dark blue bosom as it fathom the dark recess; behold yourself; ining the Registers at the different hostretched away beyond the ken of morerror; try to shun that gloomy abyss of eternal despair, which will be your inevitable doom; for in the language of an Ancient Historian, "the immortal gods, (immortal gods) are wont to allow those persons whom they wish to punish for their guilt sometimes a greater prosperity and longer impunity, in or-

The Grand Division S. of T. of N. world; but never have I seen such verely from a reverse of circumstances. you will injure no one but yourself, will be an index to your wicked hearts. competent than myself to paint. I "And Slanders, worse than mockery, or who whispered in thundering tones Or death, stood nightly by her horrid gorge, that unless you warn the Slauderer, you Probably there is no character on

Scott's Hill, 27th Aug. 1857.

For the N. C. Christian Advocate. State of the Dead.

HARO.

Do the dead pass immediately to

necessary to merely allude to the doc- been called to an article signed 'S. F' in trine of purgatory-that the soul pass- the Advocate of the 13th inst, which had es through a purgation to be rid of its escaped my notice. At first I determined sins before going to the heavenly king- to pay to attention whatever to the com-

In discussing this point it will be dom—a doctrine which has proved to be one of the best pecuniary speculawith the promise that no communication tions of the age. There is a single from S. F. can again elicit a reply from passage in the Apocrypha which seems me. to authorize such an idea; but all that The author says that his 'remarks are can be said of that is that it is Apoc- submitted as a correction, not having aught ryphal and only proves the extremity of in extenuation.' His first correction is a him who resorts to it for help. Many direct charge that I was wanting in humilgood men believe that the dead exist ity in replying to his article, concerning in a state inferior to that of the glori, the Wilson Sunday School. That I am fied and does not pass the eternal doors not perfect in this christian grace I readily ind and does not pass the eternal doors until after the judgment. This was our opinion for a while, and until we reflected upon the declaration of Paul, that 'while present in the body we are absent from the Lord' and the converse. After this we have only to an expectation of the lord that dried up the seas; wind of the Lord that dried up the seas; wind of the Lord that dried up the seas; it was not the rod of Moses, but the hand of this assumption, we lay it down as our forth the streams in the desert; it was not the rod of Moses, but the hand of this assumption, we lay it down as our forth the streams in the desert; it was not the learning of Paul, but the gospel of the Lord that dried up the seas; ling, and not by immersion. In support of God that burst the rock and brought forth the streams in the desert; it was not the rod of Moses, but the seas; ling, and not by immersion. In support of this assumption, we lay it down as our forth the streams in the desert; it was not the rod of Moses, but the seas; ling, and not by immersion. In support of the streams in the desert; it was not the rod of Moses, but the seas; ling, and not by immersion. In support of this assumption, we lay it down as our first proposition, that water, in Scripforth the streams in the desert; it was not the rod of Moses, but the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion. In support of the seas; ling, and not by immersion the ling, and not by immersion the ling, and not by immersion the verse. After this we have only to an- I 'anticipated and magnified its prospects.' swer one question. Where is the Lord? He asserts that the school had gone entire-

of flowers and beautiful scenery, and ought to talk to and persuade him from heaven and sat at the right hand of in full view of Mt. Pisgah, a lofty trying to gratify his fiendish appetites the Father. The beloved John says he mountain to the South, and ranges of by such dishonorable and ignoble means! saw the Lord. I ask him, where ?mountains and lofty peaks that ravish but you know, Mr. Editor, that the He says in heaven, in the midst of the the eye and fill the soul with wonder adder is no respecter of persons, and Father's throne. St. Stephen when and delight. Oh, for such a home that a good christian is as loath to in-dying, says he saw the Lord. I ask home, feel that they owe them an ever- of character, deaf and blind to all moral the words of the Apostles upon the lasting debt of gratitude. The Dr. precepts and advice, his sandy founds- ground for the sceptic and scoffer to iles, wonders of nature, &c., -the lar- ligious, Political and Temperance (for tian's soul passes immediately from the gest and best assorted cabinet I have the brave 'Spirit' occasionally gives dying bed to Heaven. How wonder-seen in a private residence for many a him a death-blow,) Journals. If I know ful, then, the change. Can the newly day. I shall long remember this visit my own heart, I desire to assist these released soul endure the eternal weight as a most pleasant episode in the journey of life.

The Lord of the second of the se

For the N. C. Christian Advocate. When will it Stop?

allows His laws to be trampled on with impunity, and has said 'Remember the Sabbath day to keep it holy.' He has connected with a violation of this command one of the heaviest denunciations that thunders upon our ears from Sinai. He has pronounced a curse upon that man, or set of men, who would dare set law stoned the man in the wilderness . In space in your paper is too valuable to them in foreign lands the iron-bands of servitude, because they kept not his holy Sabbath.

This Rail Road travel on the Sabbath, not only insults Jehovah and mocks at His Word; it annoys man .-The town is full of strangers. Eveto the northwest, and the Iron mounto the service not long since, when the sertains, and Mt. Pisgah to the south.—
scales, weighed by men of scrupulous
vices were interrupted and even suspended, on account of the noise of the train as it came whistling into town .-The minister stopped short in the midst of the sermon, and said, 'I sincerely tice ought to be looked upon as a pubof the land accordingly.

How men, christian men, men who profess to believe the Bible, and love Jesus, can connive at, or sustain in the slightest form, a practice so utterly at variance with every christian precept, and ordinance as Sabbath breaking, in this or any other form, is a moral mysder that they may suffer the more setery to us. 'If a man love me he will If you pursue your wicked course, keep my commandments' said the Saviour. The sin is none the less because and your viturperations will be thrown it is committed by joint stock companies, back into your face by the honorable, or communities; so much the worse; with such force, that they will leave and so much the greater need, if posindellible impressions that time cannot sible, for our coming out from the uneradicate, and truly your countenance clean and the unholy, if we fail to possess enough moral power to correct the These are startling truths, and fain evil. To do otherwise, is to wink at sin, would I leave them for some one more partake of sin; and going with sinners to do evil, the Bible declares is the cannot turn a deaf ear to the messenger road to Hell. Where then are the who labor to put down the sin? We know some of them have made efforts whom shall be cast the judgment of to do so; but have they done all they can do? There is a fearful day of retri-"ye knew your duty but ye did it not." bution a: hand: 'The prudent man foreseeth the evil and hideth himself: the simple pass on and are punished.' J. F. PEARSON.

Hillsboro, N. C. For the N. C. C. Advocate.

The Sabbath School in Wilson. BRO. HEFLIN: My attention has just

that this increase is to be attributed to the | do so. We appoint our protracted ment | next clause explains what the prophet my article to the contrary, was the one test it. preceding the appearance of his communi. Christian people are communicated to be Then will I sprinkle clean water upon pupils and seven teachers present.

Sabbash Schools; should take active steps us, ruining us. God save us from these said auto her. Whosever drinketh of to some and organize a school upon a per- " bad chances !" manent and systematic plan, and mensurably succeed,' and all this be the result of reading an article in a newspaper one week before it was published, is certainly one of the most extraordinary phenomena that has astonished the world and the rest of mankind during the nineteenth century. But I do not charge the brother with intentional misrepresentation. I never have done this, I think I know the brother better. He means well."

His third correction is in reference to my statement concerning the number of chilestimate) whose parents belong to four or perturbed feelings five different denominations, they can as- "A little word in kindness spoken, semble a school of twenty-three. But, sir, I would not be understood as offering any plea in extenuation of the lethargy which exists upon this subject. In Wilson, as in almost every other place, we fail to do our duty. There is too much Indoience; too

be occupied by such matter.

For the N. C. Christian Advocate. The "Bad Chance."

preacher) had commenced an attack upon not loved by any body hardly, if at all. the aliens of Israel, and the first thing he Granville, N. C., Aug. 28 had to do, was to tell the brethren " it looked like a bad chance." And pray, what made it "look like a bad chance What was the preacher looking at, that made it "look like a bad chance?" At himself? Then, he had grounds for say. The most Scriptural Mode of Christian ing so. If he was trusting in what he could do, he had grounds for saying "it looked like a bad chance." At the feeble looked like a bad chance."

in horses and in chariots?" David would tism of the Holy Ghost. not. Did he trust in the rod of his Now the whole question, I conceive,

side the rock, did he say, "it looks like a question, and that the whole subject rebad chance?" When "the twelve" were volves itself in this little compass.

fact (ob! modesty! 'thou art a jewel,') logs, our camp meetings, we pitch tents, meant. 'I will pour my Spirit upon that his article thad been read in the com- go to church, preach and pray, and go away thy need, and my blessing upon thing quenes aroused to a sense of daty, &c. brethren?" Why, "it looked like a ball Now sir, the Sabbath to which I had refer- chance." The fact was, you had not a raence, whatever may have been the date of tional faith in Ged; and your works do at. mown grass; as showers that sater the

cation. The Advocate containing his ar- body; but " it looks like a bad chance." ticle arrived in W. on Friday, and on the and they are content to give bond-servants preceding Subbath there were twenty-three to sin. Some young man is rejuced to "go preach my go-pel," but "it looks I make this assertion upon the authority like a bad chance, and he turns aside to of the superintendent who informed me of the study of the law, or of medicine, I avethe fact within a few hours after the paper his mission unfulfilled; the Mast r of the containing the article was received in W. vineyard takes another, and he is left to Now sir, that a community should be his idels. God save us from these " bad aroused to a sense of duty in regard to chances." They are crippling us, cursing

> Y urs. &c., Danville, Va.

For the N. C. Caristian Advocate. Reflections of a Recluse -No. 2. BY PETROS.

KIND WORDS. "Then deem it not an idle thing. A pleasant word to speak ; The face you wear, the thoughts you bring

seventeen children in the place, of proper depends on those little every-day occurage to attend Sabbath School, whose parences. Who has not had a whole day rents either one or both were Methodists; made bitter by one nukind word from a that there are 'thirty or thirty-five children loved one, or perhaps only a look? Who in the place.' What a tremendous num- has not had darkness turned tooday, and ber! He admits too that the children of been elevated and suddenly inspired with Buptists, (hard shells) Episcopaliaus (some feelings as pleasant, as sweet as the virgin's of them not much softer) Preshyterians, smile of purity, by an encouraging word and Universalists compose a part of this or look or an affectionate caress? I have water, and of the Spirit, he cannot ennumber. Now sir, I ask any man who seen the cheek of a sister laid against that ter into the kingdom of God. Here has any knowledge whatever of such mat- of her distressed or stubborn brother, with ters, if the friends of a school have any the tender sympathy in her manner that right to be discouraged, when out of a pop- woman alone can exhibit, act like electricisulation of thirty-five children (his highest ty in subduing his passion or calming his

> A motion or a tear. Has often bealed the heart that's broken, And made a friend sincere.

'A word-a look-has crushed to earth, Full many a budding flower,

made smiling and cheerful by our efforts. This we may all experience every day with a very little exertion and no expense.

There are few things easier of accomplishment, and yet I have seen persons make themselves miserable every day of "I told the brethren it looked like a bad their lives, by needlessly wounding the chance" These are the words of one of feelings of those with whom they were the officers in the Lord's host, as recorded brought in contact, with no other reward in one of our church papers. He (the than the convoling reflection that they were

Belertions.

From the Nushville Obristian Advocats Baptism.

MR. EDITOR: As the mode of Chrisband of Christ's followers around him, tian Baptism has been one that has marshaled for the conflict? Then he had very much troubled the minds of many grounds for saying "it looked like a bad in and out of the Church, by your perchance." At the hosts mustered against mission, I will offer a few plain arguhim?-at coldness in church members?- ments, which may help the honest enbacksliders ? - false professors ?- heart-di- quirer after truth to make up a safe visions among brethren ?-pride and en- decision upon the question. I do not vy?--lust and love of the world, and a thousand and one other evils, all in the heart of the church? Then he had grounds mode be essential to the validity of the for saying, "it looked like a bad chance." ordinance, but what mode is most ap At the bardness of sinners? the boldness propriate and scriptural. Now this of sin? the power and audacity of Satan? question depends mainly upon another the failures of efforts put forth in the past one, to wit; was Christian Baptism by the church, too, all in addition, and a intended to be a symbol? and if so, what thousand and one more besides? If the was it intended to symbolize? Our preacher could look at these, and at these Baptist brethren claim that it was tione, then he had grounds for saying, "it intended to be a symbol, and that But the man's faith—his trust in God— the thing it was intended to symbolize where was it? Whom did he make his was the burial and resurrection of 'strong-hold in the day of trouble?" To Christ. The Pedobaptists also claim whom did "he look as unto the hills wh nee that it was a symbol, and the thing it cometh his help?" Did he "put his trust was intended to symbolize is the Bap-

strength? Paul would not. Was he go- depends upon which of these two proping to preach himself or preach Christ ositions can be sustained by the Word Jesus? Was he going to proclaim the of God. If it can be proven clearly wisdom of the world, and put forth efforts from the Scriptures that water-baptism in the arm of the flesh to promote it? was intended to symbolize the burial was intended to symbolize the burial was intended to symbolize the burial and resurrection of Christ, then im-Why, in the earnestness of our heart, mersion is the most scriptural mode, we do inquire, Where was the man's faith ? no other so strikingly representing those events. But, on the other hand, if it When Norh was told to build the ark can be clearly proven from the Scripto the saving of his house, did he first go tures that water-baptism was intended and tell his house, "it looks like a bad to symbolize the baptism of the Holy chance?" When Abraham was told to Ghost, and that the baptism of the offer up Isaac, did he say to the Lord, "it looks like a bad chance?" When Moses then pouring or sprinkling is the most was told to stretch out the rod upon the waters, did he reply to his God, "it looks like a bad chance?" When he stood be-

sent to "teach all nations," did they say
"it looks like a bad chance?" Oh! Chris- was intended by Christ to symbolize tian men, buckle on the armour in free the baptism of the Holy Ghost, and not and full confidence. Go forth in the pow- the burist and resurrection of Christ; er and wisdom of God: not of man. Why, and, moreover, that the baptism of the t was not the rod of Moses, but the east Holy Ghost is by pouring or sprinkshall we live and work in the hearty exer- cannot be intelligibly understood in any cise of a rational, scriptural faith. " Hive other sense. Isa. xliv. 3. 'For I will Whither did he go when he ascended ly down; that the twenty-three pupils and faith in Gon," said the Savior. Let us, pour water out upon him that is thirsty

8; 50 a Year, in Advance.

offspring. See also Psa. Ixan. 6. 'He shall come down like rain upon the earth. See also Ezek xxxvi. 25 .you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. See also Jno. iv. 10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldst have asked of him, and he would have given thee living water. . . Jesus answered and the mater that I shall give him, it shall be in him a well of water springing up unto everlasting life. See also vii. 88, In the last day, that great day of the feast, Jesus stood and cried, saving, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture bath said, out of his belly shall flow rivers of living water. I ask every candid man, if these passages are capable of an intelligible interpretation, except upon the supposition that water is intended to symbolize the Spirit?

Our next proposition is, that, if water is the symbol of the Spirit, water baptism must be the symbol of the bap tism of the Holy Ghost. To this conclusion we are led by the following scriptures. See John in. 5, Jesus answered and said, Verily, verily, I say unto thee, Except a man be born of the two baptisms are evid atly used in juxtaposition, thereby clearly indicating that one is the sign and the other the glorious substance. See also the same idea in Acts i. 3. For John truly baptized with water; but ye shall he haptized with the Holy Spirit not many days hence.' See also this idea in x 47. Can any man forbid water, that these should not be haptized, which have received the Holy Ghost as well as we? 'See also I John v. 8. 'And there are three that bear witness in earth, the spirit, the water and the

But again: either purifies, or is the

symbol of a purifying influence. Sec. Acts xxii. 16. 'And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.' See also Ephesians v. 26. 'Husbands, love your wives, even as 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.' In these passages we are said to have our sins 'washed away'-to be 'sanctified and cleansed, and that, too, by baptismal water .-Can any man of sane mind believe that the application of water to the skin can 'wasr away' our sins, renew the heart, and sanctify and cleanse' the affections? If not, then water-baptism must be the symbol of that which can alone do it, which is the Holy Ghost. This view perfeetly agrees with the terms employed by St. Paul to designate the work of the Spirit on the heart. See Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy, he saved us. But how? Not by the 'washing of water, but 'by the washing of regeneration, and the renewing of the Holy Ghost.' But St. Peter puts the matter beyond the possibility of a doubt. that water baptism was intended to symbelize the baptism of the Holy Ghost. See I Peter iii. 21. The like figure whereunto even baptism doth also save us-not the putting away the filth of the flesh, but the answer of a good conscience towards God.

But once more: Why is the influence of the Spirit upon the art called 'baptism,' if it is not in conformity with the name of its symbol? Why not call it by some other name? That the renewing sanctifying influence of the Holy Ghost upon the heart is called baptism in Scripture, no one doubts .-'He shall baptize you with the Holy

Then we claim that our position is proven beyond the possibility af a doubt that water-baptism was intended to symbolize the baptism of the Holy

One more question remains to be settled, and the argument is complete .-What is the mode of the baptism of the Holy Ghost? This question is easily settled it we turn to the following scriptures: See Acts xi. 15, 16: 'And as I began to speak, the Holy Ghost fell on them, as on us, at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but we shall be baptized with the Holy Ghost,' I need quote no other passages. Uniformly in the Sacred Scriptures, the Holy Ghost is represented as coming from above upon the person. This, then, being the case, and water-haptism being a symbol of the Holy Ghost, I ask every candid man, if mode be essential, as the immersionists as some, if pouring or sprinkling is not the essential mode.

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