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Poetry.

Things that Never Die.

The pure, the bright, the beautiful,
That shone our hearts in youth;
The impulse of a worthless prayer,
The dream of love and truth,
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes,
These things shall never die.

The timid hand stretched forth to aid
A brother in his need,
That kindly word of grief's dark hour
That proved the friend indeed,
The plea of mercy softly breathed,
When justice's throne is high,
The sorrow of a contrite heart,
These things shall never die.

The memory of a clapping hand,
The pressure of a kiss,
A full and true, sweet and frail,
That makes up lives first bliss,
If with a firm, unshaking faith,
And holy trust and high,
These things shall never die.

The earnest and the bitter word,
That wounds as it is felt,
The still and sympathetic
Weed that never withers,
The hand that reaches out to help,
Whose hopes were bounding high,
In an unbroken record kept,
These things shall never die.

Let nothing pass, for every hand
Must find some work to do,
Leave not a chance to weaken love,
Be true and just and kind,
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
These things shall never die.

Communications.

For the Episcopal Methodist.
An Answer to an Important
Question.

Number 1.

Rev. H. T. HUDSON.—I purpose in this sheet, to present through you, to the public, an answer to a question which has agitated the minds of thousands, for several centuries: a question it is true, that is not of such vital importance, as interested persons seem to conceive. The question is very short; it is this:—"WHAT IS BAPTISM?"—The answer I propose is:

BAPTISM IS THE CEREMONIAL USE OF WATER, BY A PROPERLY AUTHORIZED MINISTER, AND APPLIED TO A PROPER SUBJECT; IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. Matt. xxv. 19.—This is all, no more nor less, so far as the thing BAPTISM is concerned.

My purpose now, is to sustain this answer, by plain Scripture facts and circumstances. In doing this, I shall confine myself so far as facts are concerned to the Scriptures exclusively; the circumstances will chiefly be drawn from the Scriptures, and other authentic sources. And

1. The first instance of Baptism as given in the Bible, was by water, administered by a well qualified officer; to an entire household, or family.—And.

1. The fact is recorded by Moses, Gen. vii. and referred to by St. Peter, 1. Pet. iii. 20, 21. This fact, then, has all the authority for it that the Bible can give.

2. It was household baptism, this fact also is indisputable. Witnesses, Moses and Peter. These testify to this fact.

3. The Administrator was God.—Moses so testifies in Gen. vi. 17. vii. 4. Thus far there is no difficulty; all is plain and open.

4. The Mode was Sprinkling.—Of this there can be no doubt. This evidently was clearly indicated by God himself, when he informed Noah that he would "cause it to rain upon the earth, &c." Gen. vi. 4.—vii. 10, 12.—Now this fact is alluded to by Peter, 1. Pet. iii. 20, 21, under the denomination of Baptism. So there can be no doubt, but that this was a genuine instance of valid baptism. And

5. This was a "figure," type or representation of Baptism under the Gospel. So Peter testifies, "Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of "Jesus Christ."—1. Pet. iii. 20, 21. Here, you may understand either, that the Noachic baptism was a "figure" of Christian baptism, or that the Christian baptism, is in "figure" or form (i. e. Mode), the very same as was the Noachic mode.—Now it is beyond all reasonable doubt, that the "figure" or form or Mode of Noah's was sprinkling; and as Peter assures us that the Christian is to be "like" that; so it follows conclusively, that the Baptism of the Gospel in mode, should be by sprinkling; as

there can be no "likeness" between them.

II. The next instance of Baptism on record, is the baptism by water, of the children of Israel, as they passed the Red Sea. In this instance we have every essential particular in my answer. As

1. The fact is recorded by Moses, Exod. xiv. 19—22.—xii. 37, 38. Psal. lxxvii. 1. Cor. xi. 4.—This fact, then, is sufficiently authenticated.

2. The Administrator was God. No difficulty here.

3. Water was the element used. Th. "Cloud and the Sea."

4. The subjects were such as God recognized as fit for that ordinance.—These were of three distinct classes.—As

(1) "About six hundred thousand men."

(2) "About 165,000 Children."—These were all under 20 years of age; embracing all from the new-born infant, upwards to near twenty years of age.

(3) "A mixed multitude." These were the Parents, and the Tribe of Levi; if this was not so, the Parents and Tribe of Levi are not included in this caravan.

5. The Mode of this Baptism. This was Pouring. This is fully established.

(1) By the fact that the clouds passed over them, before they entered the "Sea;" and we know that the only action of a cloud is either a mist, small drops of rain; or Pouring. That in this instance it was Pouring, we have the unexceptionable testimony of Divine Inspiration; thus: "Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water; the skies sent out a sound; thine arrow's also went abroad, &c." Psal. lxxvii. 15—20. This mode is also fully established.

(2) By the fact that they all passed through "the Sea on dry ground." Had there been enough water to have immersed 1,665,000 of people, there could not have found "dry ground" enough, (indeed none) to have been able conveniently to have crossed.

6. This was the Type of Baptism under the Gospel. This we are assured of by St. Paul, in 1. Cor. xi. 6.—See also 11 verse. This was not a Type only of Baptism, but of all things involved in Baptism. It was as much a Type of the Subjects as it was of the Mode. Adults and Infants are as clearly included here, as the fact of baptism is. The Gospel baptism, therefore, as the *antitype*, must include these, or else the Type and the thing Typed do not correspond.

III. The Baptism of Christ, by John the Baptist, as *Baptizer*. This case sustains my answer fully.

1. The fact is furnished us, by Matt. iii. 16. Mark. 1. 9, 10. Luke, iii. 21. Here we have.

2. The subject, which was Christ.—There need be no difficulty here.

3. The Administrator, which was John the Baptist. Well authenticated.

4. The proper element, this was water. No discrepancy here.

5. The Mode, this was either Sprinkling or Pouring. This is proved

(1) By the fact that he was now inaugurated into his Priestly Office. If he was not now, he never was, and some of the most noble Types respecting him have utterly failed. The High Priesthood, was Typical of Christ the "Apostle and High-Priest of our profession." Now, before the High-Priest could perform the functions of his office, he was to be brought "unto the door of the tabernacle of the congregation, and thou shalt wash them with water." Exod. xxix. 4-7. xl. 12, 13.

I remarked above, that if Christ was not now inaugurated into his Priestly office, he never was; and consequently, a very important Type of him was never fulfilled. St. Paul assures us, that the entire of the Mosaic economy including its sacrifices and sacrificing Priests was a "shadow of good things to come," and that when Christ "offered himself through the Eternal Spirit;" that that system was fulfilled in its Typical character and that it was now through his sacrifice, as through a "new and living way" we had access to God. He calls the economy of Moses in "figure" or form (i. e. Mode), the very same as was the Noachic mode.—Now it is beyond all reasonable doubt, that the "figure" or form or Mode of Noah's was sprinkling; and as Peter assures us that the Christian is to be "like" that; so it follows conclusively, that the Baptism of the Gospel in mode, should be by sprinkling; as

This "washing with water," and this "anointing with oil," evidently had a Typical allusion to, or was a "shadow" of his baptism, and his anointing with the Holy Ghost at his baptism. And this is more than intimated by John the Baptist himself; when he informed the Jews for what especial purpose he came to baptize. "And this is record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; &c.—He said, I am the Christ. And they asked him, What then? &c.—He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world: This is he of whom I said, After me cometh a man which is preferred before me; for he was before me. And I knew him not; but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bear record, saying, "I saw the spirit ascending from heaven like a dove, and it abode upon him." &c. John. I. 9—34.

This is a remarkable passage, and gives us the reasons of the Baptist's conduct as recorded in Matthew, Mark, and Luke. The whole subject thus brought to view by the four evangelists, is clearly a demonstration that Christ was now inaugurated into his official position in the Church; as was Aaron and his sons, when they were inducted into the High-Priesthood. To this it is objected, that he was typed by Melchizedec, and therefore, could not have been typed by Aaron &c. I reply: he was evidently typed by the Aaronic Priesthood, which shadowed his Priesthood according to Heb. x. x. And also by Melchizedec. Aaron &c., was High-Priest of the Jews, and as such was a Type, (as was that whole law of sacrifices,) of Christ. Melchizedec was the "Priest of the most high God," and Typed Christ as the priest for all mankind. This is clearly indicated by St. Paul in Hebrews.

(2) A second proof of pouring being the Mode of John's baptism in this instance is, that the prophet declares that thus should the spirit be given him, and John affirms that it was so when he had baptized him; and so do also Matt. Mark, and Luke. Hear the Prophet: The spirit of the Lord God is upon me, &c. Isa. lxi. 1—3. Luke. iv. 18. its fulfillment. See also Isa. xlii. 1—4. Isa. xl. 2. Psal. xlv. 7. Other passages might be produced; but these show that the "Spirit descended upon him." Here we have plainly shown in his "anointing," that pouring was the Mode in Aaron's case. Now, as Christ was "anointed with the Holy Ghost" as symbolized by water baptism, by the "spirits descent upon him;" it is but reasonable to suppose; indeed to believe; that the sacrament symbolizing this was the same in mode. But,

(3) The facts in the case show, that his Baptism by water took place after he had gone "into" the water; and before he "came up out of the water."—Now, as the Baptist saw the "spirit descending upon him" as the mode of his baptism; it is presumable, that he would baptize in a different mode.—Indeed, it is clearly indicated by John that the "spirit descended upon him," both before, as well as after he baptized him. "And I know him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost," John i. 33.

Yours affectionately,
PETER DOVE,
Trinity College, N. C. Nov. 11, 1867.

BEAUTIFUL ANSWERS.—A pupil of the Abbe Sicord gave the following extraordinary answers:

What is gratitude? Gratitude is the memory of the heart.

What is hope? Hope is the blossom of happiness.

What is the difference between hope and desire? Desire is a tree in leaf, hope is a tree in flowers, and enjoyment is a tree in fruit.

What is eternity? A day without yesterday or to-morrow: a day without end.

What is time? A line that has two ends—a path that begins in the cradle and ends in the grave.

What is God? A necessary being, the sun of eternity—the machinist of nature—the eye of justice—the matchless power of the Universe—the soul of the world.

Does God reason? Man reasons because he doubts; he deliberates, he desires; God is omnipotent; He never doubts; therefore never reasons.

Selections.

"More Than Conquerors."

"Every battle of the warrior," says the prophet, "is with confused noise and garments rolled in blood." The most triumphant victory ever achieved on the field of strife, cost the victors more or less of loss in blood and treasure. The wall of distress over fallen and disabled comrades mingled with the shouts of victory. But in the great battles between sin and righteousness there are no "costs of casualties," properly so called. Every contest is a victory without loss and with infinite gain. If the Christian hero survives the struggle, he knows that "to live is Christ;" if he falls, he realizes that "to die is gain;" so that, whether living or dying, he can still sing the conqueror's song—"Now thanks be to God who always causeth us to triumph." If he saves his goods in the strife, he can use them for the glory of God; if he loses them, he "knows in himself that he has in heaven a better and an enduring substance." Each contest with his passions and lusts weakens their power, and strengthens the habits of resistance for the next conflict. Every encounter with external vice develops his Christian manhood. Every earnest prayer offered, sends the pulsations of spiritual life and power into the whole "sisterhood of graces" in his soul. And then he is to remember that he is not left to struggle alone either with his personal infirmities or with the corruptions that are in the world. "The Spirit also helpeth our infirmities." This resource never fails in the day of trial when earnestly and faithfully sought. In the darkest hour, when "the enemy comes in like a flood," then "the Spirit of the Lord lifts up a standard." Yes, when his enemies, like a vast invading army, spread out their formidable forces before him, threatening to overwhelm him in disaster and defeat, then the counter-blast of another war trumpet salutes his ears, and, in the face of Immanuel are at his side, before whose well dealt blows the enemy flinches in hopeless discomfiture. And thus, using his armor wisely and zealously, his life is a succession of triumphs, until he comes to the last stern conflict, where he achieves the most glorious victory that ever rewarded his efforts, as the song from his quivering lips attests—"O death, where is thy sting? O grave, where is thy victory?" Thus is he, through life and in death, and especially in his mansion-house in heaven, "more than conqueror through Him that hath loved him." Reader, does this holy triumph await you after the life battle? Have you the faith that overcomes the world? If not, and if doomed to final overthrow, better that you had never been born.

"The time of greatest need
God's chosen time has been."

Such has ever been the history both of Providence and Grace. Haman could not be satisfied with all the honor the king had done him, so long as "Mordecai, the Jew, sat at the king's gate." His implacable spirit, still burning with revenge toward the down-trodden Israelites, could not bear to see one occupying the humblest seat in the kingdom. His malignant spirit, therefore, contrived an expedient, to which he adroitly procured the king's signature, dooming the whole race to a merciless slaughter. This brought Mordecai to exercise his wits to avert the threatened calamity. He sought an interview with the queen, who was herself a Jewess, and revealed to her the plot of wholesale murder. With a sagacity and prudence which has never been surpassed, she acted her part in the trying crisis. A counter-proclamation, with the royal signature, went forth from the palace; the result of which, was the Jews were saved from destruction, and Haman was hanged on the very gallows which he had erected for Mordecai. A single turn in the wheel of Providence completely reversed the machinations of enmity.

Let us learn from this as well as from innumerable other instances of the kind interventions of Providence, that the very darkness and mystery that conceal His designs are the prelude to a most glorious deliverance.—While our enemies are plotting our ruin, God may design in some glorious manner so to make "the wrath of men to praise him," as will cause every heart to exclaim, "The Lord hath done this!"

"Behind a frowning providence
He hides a smiling face."
—Christian Index.

Shall we Know Each Other Beyond the Grave?

This question has doubtless presented itself to all genial, loving minds.—That we shall recognize each other in the future state, is a craving of our nature which gushes forth from the purest fountain, of the soul. Nothing short of this, can satisfy the deep throbbings of bereaved love. The desire to meet with our friends in the spirit world, and recognize them, is as universal as the desire to live again beyond the silent tomb. This being admitted—and we think no one will dispute it—(unless, indeed, it be the forlorn and orphanized Atheist) it necessarily follows, that the doctrine of future recognition is established by the same arguments which establish the immortality of the soul. To reject the one, therefore, is to reject the other. Admit the one, and the other follows as a necessary sequence. All theologians, however they may differ on other points of doctrine, when defending the immortality of the soul occupy substantially the same ground. They reason thus: For all natural desires of man, there is something in the vast empire of nature answering to the clamorous demands of those desires. Humanity does not lie. The wants which it expresses are true wants. To be short on this point, the idea is, that the desire for a thing, presupposes the existence of that thing. We do not say that the mere belief of a thing, evidences the existence of that thing; but we say the desire—the inmost yearnings of man's better nature for things not yet attained, establishes the reality of them. Thus—Man desires food to sustain his natural organism, and our beneficent Father has surrounded him with just such food as his nature craves. We desire water to slake our thirst, and we find a bountiful supply of this delightful beverage. So also of the air we breathe. Exclude man from it, and life departs. Why is this? We answer, because the great law of adaptation pervades the universe—physical, moral, spiritual. The great law of unity permeates the universe and all things therein. Now, we say that man desires the pure air, because such is the law of adaptation by which he is governed, that he must have it, or discordant feelings are at once felt in the system, which end in death.—But the structure of the lungs, and the entire anatomy of man, all go to show that the natural, unperverted wants and demands of our nature, spring from an organism every way, adapted to the sphere in which it is placed. We know this—every day's experience confirms it. We conclude, therefore, that the great and good Creator, who has been so vigilantly mindful of the natural wants of his children, cannot be indifferent to the great and ever-enduring wants of the soul. The innate desires of our spirits, is a pledge that the thing desired exists. It is indeed a check upon the great bank of nature, which will one day be honored.

Now, so we say of the spirit of man. It has desires and aspirations which things in time cannot satisfy. It soars beyond "the dark valley," and reverently asks to live in immortal beauty—in perennial climates. Death, therefore, cannot be the end of man. The instincts of the soul's shudder, and start back appalled at the thought of annihilation. The idea finds no affinity in his nature. There is a "void" in the soul which the idea of annihilation can never "fill," only with the gloom of despair. The soul not only asks to live beyond the tomb, but to progress in holiness and knowledge, until all its latent powers become vitalized by the spirit of God's love. Hence, we say, and that truly, that this universal desire for immortality, is good presumptive evidence that there is immortality. The desire, is the prototype of the thing. As above remarked, the doctrine of future recognition is predicated on the same argument as the immortality of the soul. All loving hearts desire to meet and know their friends after death. We feel that we must meet them, or heaven will be shorn of its attractions. We ask, not only from the sacred precincts of the soul, that we be permitted to live again, but that we may live with our friends in whose society we took so much pleasure while on earth. Immortality, without recognition, satisfies not the demands of man's nature. He asks not that he may continue to live on, but that he may live with the loved of earth, never more to be separated.

Always be kind.

Ideas About Women.

A French book, recently published at Brussels contains, among other interesting matter, a collection of aphorisms about women, taken from the writings of various authors. We copy a few about them.

If we speak ill of the sex generally, they will rise against us; but if we do the same of any individual woman, they will agree with us.—*Bonaparte*.

Most of their faults women owe us, whilst we are indebted to them for most of our better qualities.—*Charles Lemole*.

Most of women are endowed with such natural endearing charms that even their very presence is generally beneficial.—*Laurence Sterne*.

There exist among women a secret tie, like that among priests of the same faith. They hate each other, yet they protect each other's interest.—*Diderot*.

No woman, even the most intellectual, believes herself decidedly lonely. The self-deception is natural, for there are some most charming woman without a particle of beauty.—*Stall*.

Octave Feuillet. Providence has so ordered it that only two women have a true interest in the happiness of man, his own mother and the mother of his children. Besides these two legitimate kinds of love there is nothing between the two creatures except painful and idle delusion.

Say of a woman that she is wicked, obstinate, frivolous, but add that she is beautiful, and be assured that she will ever think kindly of you. Say that she is kind, virtuous, sensible, but very homely, and she will never forgive you in her life.—*Aphense Kerr*.

Madame de Maintenon.—In every thing that woman writes there will be thousands of faults against grammar, but also a certainty always a charm not to be found in the letters of man.

Duclou.—Great and rare offerings are found almost exclusively among women; nearly all the happiness and most of the blessed moments in love are of their creating, and also friendship, especially when it follows.

J. S. BRIDGES.—Men can better philosophize on the human heart, but women can read it better.

THE GIBBS.—Can we not—since, while the power of the world is with men, the influence lies with women—can we not bring up our girls more usefully and less showily less dependent on luxury and wealth? Can we not teach them from babyhood that to labor is a higher thing than merely to enjoy; that even enjoyment itself is never so sweet as when it has been earned? Can we not put it into their minds, whatever may be their station, principles of truth, simplicity, of taste, helpfulness, hatred of waste, and these being firmly rooted, trust to their blossoming up in whatever destiny the young maiden may be called.—*Miss Malock*.

The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving; even so certainly is the presence of God's spirit known by the shining light of a holy conversation; even so the purging fire of grace is known by the burning zeal against sin and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart, by the bestiring of all the powers both of the soul and body, to do whatsoever God wills us to be doing, as soon as we once know He would have us do it. He, that hath this evidence, hath a bulwark against despair, and may dare the devil to his face; he, that hath this, hath the broad seal of eternal life and such a man shall live forever.

BEAUTIFUL THOUGHTS.—The same God who moulded the sun and kindled the stars, watches the flight of the insect.

He who balances the clouds and hung the earth upon nothing, notices the fall of the sparrow. He who gave Saturn his rings, and placed the moon like a ball of silver in the broad arch of heaven, gives the rose-leaf its delicate tint, and made the distant sun to nourish the violet.

And the same Being notices the praises of the cherubim and the prayers of the little child.

RELIGIOUS SECTS IN ENGLAND.—It appears from a return recently made by the Registrar-General for England that no less than ninety-two different religious denominations exist in that country.

Random Reading.

WANTED THE MAN THROWS IN.—A Canadian clergyman, not long since, was called upon by an Irish girl who inquired how much he asked for marrying any body.

He replied, "A dollar and a half," and bidly departed.

A few evenings later, on being summoned to the door, he was accosted by the same person, with the remark she had come to be married.

"Very well," said the minister; but perceiving with astonishment that she was alone he continued, "Where is the man?"

An expression of disappointment and chagrin, too ludicrous to be described, passed over Biddy's features as she ejaculated.

"And don't you find the man for a dollar and a half?"

"What's in a Name?"—Many of our readers have had the pleasure of seeing and hearing the celebrated Dr. Levi Bull, of whom the following incident is related, whether founded on fact or not we cannot say.

A child was brought forward for baptism, at one time whose parents bore the euphonious name of Mr. and Mrs. Frog.

"Name this child!" said the minister.

"We name it after you," said the amiable Mrs. Frog.

"But," said Mr. Bull, "you have one child call Levi, after me."

"Yes was the reply, "but we call this one after your 'other name.'"

So after the baptism the fond parents found to their dismay that they had called their child Bull Frog.

UNPLEASANT, IF TRUE.—In Philadelphia on pleasant Sunday evening, an old lady whose failing eyes demanded an unusually large prayer-book, started for church a little early. Stopping on the way to call on a friend she laid her prayer-book on the center table.—When the bells began to chime she snatched what supposed to be her prayer-book and started for church. Her seat was at the chancel end of the gallery. The organ ceased playing. The minister said, "The Lord is in His temple, let all the earth keep silence before Him." In this effort to open her supposed prayer-book, she started the spring of the music box which she had taken instead. It began to play; in her consternation she put it on the floor—it would not stop; she put it on the seat—it sounded louder than ever. Finally she carried it out, while it played the "Washing Day"—an Irish jig tune.

LAUGHABLE.—The following amusing incident is related in the Cortland (N. Y.) Gazette.

A very amusing affair occurred last Sabbath morning in a church not far from this village. The clergyman was discoursing as eloquently as the state of the weather would permit, yet one of his auditors—a young lady—was so overcome with the heat as to fall asleep in the midst of the discourse. Those behind her were somewhat amused, observing her efforts to keep her head in a perpendicular position. The superintendent of the Sabbath-school happening to look around just as the lady's head was going over backward, supposed she had fainted, and springing to his feet called out to the doctor to stop and send down from the desk a tumbler of water, which request was immediately complied with and a copious supply of water, was administered to the somnolent young lady before she had time to fairly recover herself. A number of sympathizing ones gathered about her, but she soon retired from the audience room with face too crimson to comport with a fainting fit. When she sleeps in church again it will probably be with one eye open.

Coleridge was descending, in the presence of Charles Lamb, upon the repulsive appearance of an oyster.

"It isn't handsome, Coleridge," said Lamb, "but it has the advantage of you in one thing."

"What is that?" queried Coleridge, who as every one knew, was an ex-hatless talker.

"It knows when to shut its mouth," was the reply.

A Bible class was asked to name the precious stones named in the Bible. After several scholars had given answers, one little fellow called out—"Well Thomas, what precious stones have you found?" "Brimstone," was the reply.

A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a mote.