

On Monday morning, just as

that he, John, indeed baptized with water, but ye shall be baptized with the Holy Ghost." Here the Spirit is said to fall; and therefore, according to the foregoing rule, to baptize means to fall. Or, take 1 Cor. 12:13, "By one Spirit all are baptized into one body," whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Here, to baptize means to drink; and therefore, according to this foregoing mode, the candidate has only to drink a glass of water while the administrator repeats the baptismal formula. Again, the Spirit's work is represented by "a sound from heaven as of a rushing mighty wind;" therefore, the administrator assumes the candidate in position to receive a sudden, howling blast of wind, such as a hurricane upon him, repeat the formula. There are many other modes of baptizing, and the common form of baptism, with its solemnity and propriety and authority as a sacrament, is the mode in which we have selected pouring water upon the head as the mode of baptizing.

3. Let us glance at the *historical evidence*. The Greek Church's fidelity to the Greek language is a testimony that merits serious consideration. It is to be presumed that they know the meaning of the word they use to express the baptismal rite. Prof Stuart says, "The mode of baptism by immersion, the Oriental (Greek) Church has always continued to preserve even down to the present time. The members of this Church are accustomed to call the members of the Western Churches '*sprinkled christians*' by way of ridicule and contempt. They maintain that baptism can mean nothing but immerge, and that baptism by sprinkling is as great a solecism as immersion by sprinkling" (*Mode of Baptism*, p. 78).

Dr. Neander, a Pedagogue of world-wide fame, was called 'in his Church History—' Baptism was originally administered by immersion, and mainly by the companions of St. Paul allude to this form of its administration; the immersion is a symbol of death, of being buried with Christ; and *rising from the water* is a symbol of a resurrection with Christ; and both taken

recumbent position in a hole on the river bank, and after severe, protracted labor succeed in baptizing them. We recall, however, from such an undertaking as this.

3. We don't like baptism by pouring because it requires *entirely too much water, as well as too much handling of it*. We shall adhere to the old way that John the Baptist and the Apostles practiced. It is the way Christ commanded. It is more convenient and requires less labor and less water.

Now for a parting word to our quaker and all others concerned. Take your Bible, together with such help as are within your reach, and diligently, prayerfully study this baptismal question. Baptism occupies so mean a place in the Christian system. We do not believe it is either a saving ordinance on the one hand, or an unimportant-ordinance on the other. If a man is united to Christ, that blessed union secures the man's salvation, baptized or unbaptized; without this union, there is no salvation, either with or without baptism.

And yet, it is the solemn duty of every

study of the writings of Alexander Campbell, traces clearly all his new found ideas to Glass, Sandeman, Archibald McLean, the Haldane, Robert and Alexander of Scotland, and closes his admirable review with the following sentences:

"If be (Alexander Campbell) ever had an original idea, he took pains to avoid giving expression to it in such of his writings as were submitted to the inspection of the public."

Even the catch words and phrases of Campbellianism were borrowed. Mr. Campbell, from what we can gather, was, in many respects, possessed of the faculty of speaking a multitude of words that meant nothing. He possessed an unending gift of gab, looked learned, and appeared in earnest, and thus made a profound impression upon the ignorant and half educated. His special gifts were to speak and write in such a way as not to be understood. No man could charge him with having set forth such a confused and contradictory system as has never been certain as to what he taught. And it was this gift and the condition of the classes he addressed that enabled him to exert a secret, or rather to transplant one.

Rev. O. T. Edwards of Mt.

rely upon our sympathy."

The place has nine stores, two steam cotton gins, one saw mill, one physician, one blacksmith, two preachers and twenty-eight white families within the corporate limits, with good back country to draw upon. There are five factory villages in Richmond county within a few miles of Rockingham, fields enough to give employment to a ministry for the whole of his time.

of hen eggs. So we saw it in Superintendent Adison's school at Enon church, Transylvania county, recently. And it can be easily done. All we need is the *spirit of giving*, and then giving will be done whether in money or in any other way. In some parts of Africa the currency consists of shells; why not give eggs or anything else where money is scarce. Train your children to give in eggs if nothing else, and you will be

west of Asheville. We also have preaching twice per month. We have employed Elder Elder B. N. Queen for half of his time. I have been employed to do some S. S. missionary work. I went last Sunday to a new place and started the work, and expect to go the third Sunday and organize another; and as the weather and time permits, I will go to other places. I have my work marked out and hope, by the help of the Lord, to be

ev. A. B. Thomas writes from M

by the help of the Lord, to be accomplished it this spring."

