Anna Clayton;

—OR—

The Enquirer after Truth.

CHAPTER VI.

[Continued.]

"The morn is up again, the dewy morn,
With breath all incense, and with cheek all bloom,
Laughing the clouds away with playful scorn,
And living as if earth contained no tomb,—
And glowing into day; we may resume
The march of our existence; may find room
And food for meditation, nor pass by
Much that may give us pause, if pondered fittingly."

Almost before the stars paled on the morrow, Elder Clayton entered his study, seated himself in his chair—his old armchair—and elevating his feet to the window-sill, was soon lost in a perplexing maze of thought. He had not rested well the night before. Every half-hour, until long after the "short ones" came, Mother Clayton aroused him from his dozing to say, that she "would bet anything, if she was in the habit of betting, that that college madcap would entice the girl from their church and communion!" And as many times as this was uttered, Elder Clayton tried to persuade himself that if *she was really convinced* that some other way was right, he would try to be reconciled to her enjoying her own opinions—but as many times he failed. Mother Clayton at last worked herself up to the denunciation that, "If he did entice her away, he might make off with her, for she did'nt want any *sprinkled* Christians round her!"—thus solacing herself, she went to sleep; but it only added to the Elder's sleeplessness and unrest. And now, after a troubled night, he had again, in the silence of his study, resumed the train of thought which so greatly disturbed his usual equanimity. It seemed to him if he was not an Elder, having the charge of a church—if he was only a lay member, he could get up more Christian resignation. Half dozing, and conning it over for the twentieth time, the door gently opened and Brother Burton entered.

"I thought I heard you up, Brother," he said, stepping quickly towards him; "I want to talk with you—perhaps it would be well enough to turn the key, so we won't be interrupted. Now, Brother Clayton, what do you think of this matter—it really assumes an unpleasnt shape, don't it?"

"Why, yes," said Elder Clayton, thoughtfully. "The effect of this on my children is what I fear! It robbed me of my sleep last night—I was thinking of what the consequences *might* be, of having such doctrines brought in contact with their young minds. When one gets older, and has his principles *fixed*, as yours and mine are, Brother Burton, then he is not blown off the track so easily; but I fear for them—I fear it will not only disturb the peace of my family, but possibly divide it forever!"

"Yes, yes; O of course you can't be expected, if the girl persists in believing such strange doctrines in defiance of your expressed desires, counsel, Bible teachings, and everything, that you can have that regard for her you would have if she were dutiful and obedient," said Brother Burton. "Let me see; she's a girl you've taken to bring up—she's not your own daughter, Elder?"

"No," he replied, "I don't believe there's a drop of Baptist blood in her veins, or she would'nt be so obstinate about the matter. It seems so strange to me—now I've been trying to think what reason there is in it—they acknowledge that our way is *good, valid*, and all that; then what reason is there in one member of a family bolting away from the rest, and dividing the house? When they acknowledge our way is a good one, why can't they go with us, if they do think some other way is good too? They acknowledge our way is good; I should suppose they would all go in for immersion so as to be *sure* they're right!" The good man was almost bewildered by his own subtle reasoning; but he started with a profound consciousness on his own part of the ungratefulness of the Christian world in general, and of Anna in particular, in not acknowledging the superior merit of that *form*, that quite a fraction of the Christian community held to, as the *only form*, while others admitted it to be, perhaps, of equal merit with other forms or which they, strange to say, had a preference.

"I suspect," said Brother Burton, rubbing his hands with quiet glee, "it's the *close communion* they don't fancy—it's because we won't fellowship them and their baby-sprinkling, and all—that's it! I believe I'll challenge Halley on that subject: I consider their *baby sprinkling* altogether indefensible!"

"But you don't yield this other argument so easily—do you?" asked Elder Clayton, with an anxious look in his eye.

"O, on baptism? why, no! The truth is I don't think I've had any argument at all! I thought I would let him do the talking last night, as he seemed to relish it so well; but I've got it all arranged now; I intend to come down on him; to *deny* with some of our Baptist *thunder!*—his position is altogether untenable."

"I am glad to hear you say so, really Brother; I was expecting a good deal from you I thought it could'nt be possible that I should be so sadly disappointed. Then Anna will yet be convinced and go on with us in peace and harmony, and George, too—I have had my fears about him"

"I can't answer for the girl," replied Brother Burton' "I rather suspect she intends to believe as this young man believes, whether she is convinced or not, for reasons best known to herself, perhaps! Didn't you notice last night how she set herself up as an umpire to judge of the weight of argument, and invariably came out on his side? One would have thought it more modest and maidenly to have made fewer remarks herself, and referred to you, Brother Clayton or to some other one better able to judge, and have been governed accordingly. I think if she had been a daughter of mine, I would have reproved her sharply."

Elder Clayton did not reply to this. He knew in his heart that Anna was seeking truth, and that too from no impure motive. He also knew, that as she was the one for whom the argument was pending, her remarks, her decision of points after hearing the testimony on either side, her expression of opinion and judgment, was not at all out of the way, or even unmaidenly; but his Brother's remarks suggested to him a new idea. Anna was shrinkingly sensitive, and if worse came to worse, perhaps a little paternal authority might accomplish what argument would not; at least, it would do to think about, and so the two separated.

Breakfast being over the young people gathered around the centre-table in the sitting-room, and were engaged in reading when Brother Burton entered with his two clerical friends from a walk in the garden, where he had been giving them an outline of the argument he intended to bring forward; and seating themselves with much assurance, Brother Burton at once introduced the subject of the day, and commenced the attack, as if expecting an easy victory, with scracely a rejoinder from his young opponent.

"Mr. Halley, I think you asserted last night, that *Baptizo* was appropriated to a spiritual use; its significance most of necessity have been changed; but I think, sir, I can prove to you that it was the first used in regard to water baptism, yes, for years before the Spirit baptism was bestowed upon the world. One was instituted at the commencement of the mission of Christ, and the other at its close; hence, it could not be said to have been spiritualized at the time the ordinance of water baptism was instituted; neither can we suppose that there is *literally* any Spirit baptism. I think it undeniable, that the word was used only as a *figure* to convey an idea of the overwhelming abundance of its influences;—that these influences should cover, overpower, and swallow up in their minds, as the water did the bodies of the subjects in baptism. It could have been used only as a figure; for the Holy Spirit *cannot be literally* poured out or sprinkled, neither could the disciples be *literally* immersed in Him, any more than they already had been, for He is and always was everywhere present, and had always surrounded them at every side. It is clearly impossible, then, that there could have been any literal baptism of the Spirit in any sense of the word, either by sprinkling, pouring, or immersion. Baptism, in other places, is represented as an overwhelming of the soul in great and intense afflictions. Are you able, said Christ, to be plunged deep into afflictions, and have sorrow cover you as water? That, too, which was a baptism of suffering was a metaphorical, and not a literal, baptism; so he told his disciples, that in a few days they should be immersed or overwhelmed by the influences of the Holy Spirit."

During this harangue, Halley sat with his eyes fixed in a quiet gaze on the face of the speaker, and when he paused for a reply, Halley quietly said, "may I ask for what purpose you seek this controversy?"

Brother Burton thinking this a ruse to evade the point, and fearing lest he should be cheated out of his expected triumph, replied, "Why I have been informed that our young friend here, Miss Anna, is investigating this subject, and as you stated what I can't help regarding as altogether unwarrantable, I desire to resume the discussion."

"Let me refer you then, with your objections, to Miss Anna herself," said Halley, "and let her examine them on Scriptural evidences."

A pair of black eyes flashed, but there was no way of getting round it without positive rudeness, and so with a bad grace the question was submitted to her. Anna colored slightly, and replied: "If it were not for two or three difficulties, it would look very plausible, and might be received as a solution of this much controverted question."

"What are they?" Brother Burton very testily inquired.

"In the first place," responded Anna, "in the first account we have of water baptism as instituted by John, he says he instituted it because there was One coming after him who would baptize with the Holy Spirit; here we discover an intimate connection between them, and when Christ came to him, and submitted to the ordinance, then the Holy Ghost fell on him; and here we find an account of water baptism and Spirit baptism side by side, and both on the person of our blessed Master and Savior. That it *literally* fell on him, we know, because God's truth asserts it, and God cannot lie; and afterward it is stated that Jesus 'returned from Jordan *full of the Holy Ghost*, and it led him into the wilderness;' and Peter says in Acts x. 38, 'God anointed Jesus of Nazareth with the Holy Ghost and with power.' And John says of Christ, 'God gave not the Spirit by measure unto him.' Therefore I do not find that one was instituted years before the other; but on the contrary, we received the warrant for both at the same time. And how Jesus received one which was the substance, of which the other was the shadow, we are not left in doubt either. No one can question the mode of the Spirit baptism, 'for it descended upon him in the form of a dove.' It was not said to surround and envelop him, so that he could be, indeed, immersed in it, or even said to be immersed in it; 'but it descended and abode upon him,' just as it afterward fell on all them that believed on the day of Pentecost, 'there appeared cloven tongues like as of fire that sat upon each of them.' That he should be buried under the water, to symbolize the Spirit's descending and abiding upon him, looks to me like an absurdity—it would be no symbol at all. I have searched," she continued, "for a baptism of suffering, but have not been able to find it—"

"What!" interrupted Brother Burton, not being able longer to restrain his impatience, "what, not find it? You must have been a superficial reader, indeed! Turn to Matthew xx. 22–23, and perhaps you will find what you have been so long in quest of: it stands there so plain that you *may* find it, if you are not so blind you *can't* see it!"

Anna's lips quivered, but she summoned up courage enough to reply, "I have read that many times, Elder Burton; but it must be that I am blind, for I can see no baptism of suffering there."

"Did you ever see such stubbornness?" said Brother Burton, glancing his flashing eyes toward Elder Clayton, and speaking in his bitterest tones, and with a petulance which showed of what stuff he was made; "I suppose if we should assure her it was there, she would still persist in telling us it was not to be seen!"

Anna was completely crushed, and if her life depended on it, could not have answered another word. Halley started to his feet, and paced up and down the room, and then stopping short before Brother Burton, said, "Elder Burton, you are a minister of the Gospel, and as such, entitled to respect; but no man, whether he be priest or king, has a right to crush down the minds of others. We are created reasoning beings: it is natural for us to ask a *reason* for what we are required to believe, and as a teacher, you need not expect your simple assertion to convince of truth. I take up the gauntlet thrown down at her, and reply that though you, and Elder Clayton, and Father Longwind, and as many more theologians as could utter their assertions from now until the day of doom, should protest that it is so, still I will not believe it, unless it can be shown to be so, from the word of God."

Brother Burton said that he did not intend to be rude to Miss Clayton; he was apt to be hasty in debate, and he begged the lady's pardon; but when anything was so plain and self-evident, as the passage referred to, for people to persist that they could not see it, looked, to him like sheer obstinacy.

Halley replied that if he would examine the passage more carefully, he would find that what he believed to be self-evident needed proof; and he would further discover that the *onus probandi*—the burden of proof—lay on his own shoulders. It was not so easy to believe that a baptism "*I am already* baptized with," meant the deep and intense sufferings he would *in future time* meet with near, and at, the close of his mission. "Read it," said Halley, "and see who has been the superficial reader; and as for your assertion that Spirit baptism was a *mere figure of speech*, that too, needs proof before it will be believed. If it is used as a *figure*, why not the figure carried out? But not a single example can you point to where the Spirit baptism is represented as overwhelming or immersing an individual—not one! If it is used as a figure, where is your figure? For you to say that it *probably means* that the Spirit's influences are to cover, overpower, and swallow up their minds, is to make a figure of your own; it is not found in the word of God. They are said 'to be full of the Holy Ghost,' and 'to be led by it—filled with it,' etc.; but the quantity received, or what it led them to do, was not called a baptism; it was the *act of receiving it* that was thus named, and that *act* is distinctly specified again and again: 'It descended upon them, was poured out, it fell, was shed forth'—where is your immersion? Your assertion that it *must be a figure of speech* because, forsooth, according to your opinion *it could not be a literal baptism*, is in direct contradiction of the word of God—and may God be the judge in this matter—and judge betwixt you and us! You might as well *make a figure of speech of heaven* or *hell!* and behold the Bible would be nothing but *figures of speech*, save the dipping in water, called by our Baptist friends the *only* true baptism! Is nothing *real* but what is material? Strictly speaking, nothing is *real* but what is *spiritual!* The material crumbles to dust between our fingers—it will all pass away! If we attempt to grasp it, it disappoints and deceives us; but the spiritual is imperishable, unchanging in substance, and immortal—as lasting and abiding as eternity—it shall endure while God himself endures! Especially is this true of God's ordinances; for the material is used *invariably* as a type of the spiritual. Not one exception can you point to—not one, as either revealed from Mount Sinai, or set forth in the teachings of Christ and the Apostles. Then by what authority do you put the outward rite as the substance, and the inward or spiritual as a *mere figure of speech?*

"This was the great error and guilt of the Jews. They were so absorbed by a punctilious observance of *outward forms*, as to forget the very things they were designed to teach and impress. And the prophets, by the command of God, denounced a wo against them for so doing: "Wo to Ariel, to Ariel, the city where David dwelt; add ye year to year, let them *kill sacrifices*, yet I will distress Ariel. Forasmuch as this people draw near me with the their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me, is taught by the precepts of men.' And our Savior repeated the wo: 'Wo unto you, scribes, Pharisees, hypocrites, for ye pay tithes of mint, anise, and cummin, but have omitted the weightier matters of the law, judgment, mercy and truth.'"

"I think you are rather severe young man," said Brother Burton, nettling under the sharp rebuke.

"It is but the severity of truth," Halley replied; "how else can I understand: if you do not make water baptism the *substance*, of what is it a shadow? Is it the shadow of a *figure of speech?*

"But you expressly said that water baptism was first instituted, and then, the idea involved in that was used as a *figure*, thus making the outward rite the substance, and the spiritual rite its type or shadow. But if you should insist that water baptism is *not* the substance implied but a shadow—behold then a shadow of a shadow!"

To be continued.

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Saturday 17,	2 p m	Saturday 17,	7 50 a m
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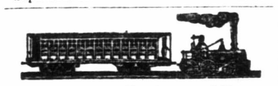
☞ The "Golden Fleece" can be seen all along Water street, from the Railway Station to Mr. Harding's store. No second price is still strictly adhered to.
September 21. W. C.



Nova Scotia Railway Office,

Halifax, 11th July, 1859.

FROM and after WEDNESDAY, the 13th instant there will be

Excursion Trains

on the Windsor Branch and Main Line, as follows, viz:
From Halifax to Windsor—leaving at 7.30 A. M. on Wednesday, 13th inst.
From Windsor to Halifax—leaving at 8.00 A M. on Wednesday, 20th inst.
From Halifax to Truro—leaving at 6.00 A. M. Wednesday, 27th inst.
From Truro to Halifax—leaving at 7.00 A. M. on Wednesday, 3rd August—
And to continue in the above order until further notice.

Fare, to Windsor and back, 7s 6d., and vice versa. To Truro and back, 10s and vice versa
Tickets issued on excursion days available for return on the next day.
JAMES McNAB.
July 13 3i Chairman

LONDON HOUSE.

Floor Cloth Department.

WE beg to inform our friends that in view of proceeding the various branches of our Drapery business more extensively, we have found it necessary in order for additional accommodation to discontinue the above department

Messrs. McEwan, Reid & Co, having purchased the Stock on hand and our interest in the department, we respectfully solicit for them a continuance of the patronage with which we have been favoured.

E. BILLING, Jr. & CO.
July 28, 1859

McEWAN, REID & CO, having added to their former Stock of Floor Cloths the remaining stock of Messrs. E. Billing, Junr & Co, can assure the public that they cannot be better and cheaper supplied, as McEwan, Reid & Co are determined and do their utmost to please and keep the newest patterns and best Cloths, expecting to be rewarded with a liberal share of the confidence bestowed upon the house of Messrs. E Billing, Jr & Co.

McEWAN, REID & CO,
Cabinetmakers and Upholsterers,
105 Barrington Street. Halifax.
July 23. 3m.

Bedroom Setts, Mahogany

SOFAS, CHAIRS, &c.

FURNITURE HALL,

NEAR THE MARKET SQUARE.

OFFERS for Sale a few complete setts of Chamber Furniture, at a very low price, and a large assortment Mahogany Sofas, Couches and Lounges, Bureaus and Chiffoneers, Walnut and Common Rocking Chairs, and a large variety of cane and wood Seat Chairs.

ALSO—Bedsteads, Stretchers, Tables, Washstands, Cradles, Feathers in Bags, Beds, Pillows and Bolsters, Mattresses of every description always on hand and made to order at the lowest prices.

July 7. E. D. HEFFERNAN.

Notice of Dissolution.

THE business heretofore carried on under the name and firm of Jost, Knight & Co. is dissolved by the retirement of Thomas J Jost, who has transferred his interest to his late partner Thomas F. Knight. The debts owing to the said business may be paid to either of the said partners, who will give receipts for the same.

THOMAS J. JOST
THOMAS F. KNIGHT

Halifax, N. S., June 30, 1859.

Referring to the above the Subscriber respectfully solicits a continuance of the support which has been rendered to the late firm.

THOMAS F. KNIGHT.

ALBION HOUSE,
Halifax, June 30, 1859.

FOR SALE.

A SMALL FARM in the Western part of Cornwallis near the North Mountain, containing 5 & 10 acres. A good HOUSE 23x32 feet. A Barn and a Well of good and never failing Water on One acre of more than 40 Apple Trees, this is the third year of bearing grafted Fruit, with a Plum, Cherry and Currant Garden. The above will be sold with or without the present year's crop and possession given immediately.

Terms—£18 deposit, £25 on the delivery of the Deed the remaining £100 may for ought can remain on Interest for a few years. For further information apply Miss A Tupper on the farm or to

J. LEONARD FULLER.
July 21. 6m.

REMOVAL.

THE Subscriber begs leave to acquaint his friends and the public generally, that he has removed his place of business to his residence North and Brunswick Street, where he hopes by strict attention to business still to merit a share of Public patronage

EDWARD BOAK.

N. B.—All orders left at Mr George McLeod's, Carver Jacob Street will receive immediate attention.
May 20 1y E. B.

CRAMP AND PAIN KILLER.

THE world is astonished at the wonderful cures performed by the CRAMP AND PAIN KILLER, prepared by CURTIS & PERKINS. Its equal has never been known for removing pain in all cases; for the cure of Spinal Complaints, Cramp in in the Limbs and Stomach, Rheumatism in all its forms, Bilious Colic, Chills and Fever Burns, Sore Throat, and Gravel, it is decidedly the best remedy in the world. Evidence of the most wonderful cures ever performed by any medicine, are on circulars in the hands of Agents. Sold by merchants everywhere.
August 18. 1y ins.

Langley's Cordial Rhubarb.

PERHAPS Rhubarb in the various forms in which it is presented to the public is one of the most reliable medicines for Summer use known. Its peculiar action, first as an Aperient and then as an Astringent, conduces greatly to the popularity it has obtained; and when to this drug are added other ingredients of aromatic, antacid and carminative properties, as in the Cordial Rhubarb, a compound is formed, invaluable in all cases of Diarrhea, Dysentery, Cholera, &c This preparation is no intended to produce the wonderful effects attributed to some of the Bitters of the Doctors, and to many of those of modern invention but is designed to act as a corrector of acidity; as a remover of those disorders of the stomach most prevalent during the fruit season, and as a restorer of the tone of the digestive organs when relaxed through the heat of the weather or from any other cause.

Sold in bottles 2s. 6d. by
LANGLEY & JOHNSON,
July 21. 1y Hollis St. Halifax, N. S.

PERUVAN SYRUP,

Or Protected Solution of Protoxide of Iron an established Medicine for the cure of

DYSPEPSIA,

AFFECTIONS of the Liver, Dropsy, Neuralgia, Bronchitis, and consumptive tendencies, disordered state of the blood, Boils, Scurvy, Piles, Cutaneous complaints St. Vitus's Dance, the prostrating effects of Lead or Mercury, General Debility, and all diseases which require a Tonic or Alterative medicine.

The above medicine has been highly recomended to us by persons now residing in Halifax.

BROWN, BROTHERS & CO.
Successors to John Naylor,
November 25. Druggists, &c., 3 Ordnance Square

PUBLIC NOTICE.

E. W. SUTCLIFFE & CO., have great pleasure in thanking the public generally for the very *liberal patronage* they have received for the two years they have been in *Business*.

☞ E. W. S. & Co., begs respectfully to draw attention to the *system* established at the *TEA, COFFEE & GROCERY MART*. Namely to *buy* and *sell* for *Cash* therefore avoiding *Bad Debts* and securing to the *public* advantages unsurpassed in the City.

E. W. SUTCLIFFE & CO,
37, Barrington St.

S. D. & H. W. SMITH,

MANUFACTURERS OF

MELODEONS, ORGAN-MELODEONS,

—AND—

PEDAL BASS HARMONIUMS.

THE first premium over all other competitors at the Fair of the Massachusetts Charitable Mechanics' Association, of the National Fair, Washington D. C., also at the Ohio State Fair, held at Columbus, O., was awarded to the Manufacturers.

By means of a new method of Voicing, known only to themselves, they have succeeded in removing the harsh and buzzing sound which formerly characterized the instrument, and rendering the tones full, clear, and organ-like. The action is prompt and reliable, enabling the performer to execute the most rapid music without blurring the tones. The swell is arranged to give great expression.

The Pedal Bass Harmoniums

are designed particularly for Churches, Lodges, Halls, &c It is arranged with two manuals or banks of keys, the lowest set running an octave higher than the other, and may be used separately, and thus get in one case two distinct instruments; or by the use of the coupler, two banks may be played at the same time by the use of the front set only. This connection with the Pedal Bass will produce the effect of a large organ, and sufficiently heavy to fill a house that seats from 1,000 to 1,500 persons.

The Organ Melodeon

Is designed for parlour and private use. The construction is similar to Church Instruments, being arranged with two banks of keys, and when used together, by means of the coupler, is capable of as great power as the church instrument, when used without the Pedals.

☞ *Also, every variety of Melodeons for Parlour use.* ☜

Purchasers may rely upon instruments from our manufactory being made in the most complete and thorough manner. Having removed to the spacious buildings 511 Washington Street, where we have every facility for manufacturing purposes, and employ none but the most experienced workmen. In short, we will promise our customers an instrument equal if not superior to any manufacturer, and guarantee entire and perfect satisfaction.

Music Teachers, Leaders of Choirs, and others interested in musical matters, are respectfully invited to visit our sale rooms at any time, and examine or test the instruments on exhibition for sale at their pleasure.

MELODEONS RENTED.

Persons who wish to hire Melodeons with a view of purchasing at the end of the year, can have the rent credited as part payment of the purchase money. This matter is worthy of special note, as it enables those who desire a fair test of the instruments before purchasing to obtain it at the expense of the manufacturers, to the extent, at least of a year's rent.

Orders from any part of the country or world, sent direct to the manufactory in Boston, with cash or satisfactory reference, will be promptly attended to, and as faithfully executed as if the parties were present, or employed an agent to select, and on as reasonable terms.

PRICE LIST.

Scroll leg, 4½ octave,	$60
Scroll leg, 5 octave,	75
Piano Style, 5 octave,	100
Piano style, extra finish, 5 octave,	115
Piano Style, carved leg,	125
Piano Style, two sets of reeds	150
Piano Style, 6 octave,	135
Organ Melodeon,	200
Organ Melodeon, extra finish	250
Pedal Bass Harmoniums,	275

☞ Illustrated Catalogues, containing 32 pages, sent free on application.

S. D. & H. W. SMITH,
May 12. 1y. 511 Washington Street.

"STAR"

Life Assurance Society,

DIVISION OF PROFITS.

THIS Society has declared its third quinquennial division of Profits, nineteenths of the same being allocated to the Policy holders.

Whole amount insured £2,032,211.
Number of Policies, 6,098.
Annual Revenue. £76,200.

A Bonus of 50 per cent upon the premiums paid during the past five years.

Extract from the "Insurance Gazette"

"The object of an advertisement is to bring business to the office; and amongst the many forms under which they appear, there is one, in my judgment, eminently calculated to answer the end in view beyond all others. You will find it in the form of reports, general summary, and balance sheet of the Star Life Assurance Company.

I regard the publication of these statements, by a comparatively young Company, as an important step in the right direction, creditable alike to all parties concerned and as the best possible term of advertisement the Company can adopt to promote its business and to re-establish the confidence of the Public in Assurance Institutions generally—a confidence which has of late been so seriously and shamefully abused."

All claims paid within 50 days of their being passed by the Board.

Every information given on application to
M. G. BLACK, Jr.,