examining our divine charter we find a place assigned by it in the visible Church to the son aside his father and being perfectly satisfied with this arrangement, we seek no new constitution, but regard it as a during act of treason to attempt to alter may part

of it.
Mr. Fraser's reasoning, connected with the tall of lowish Christiens from the Apostle's doctrines, is to no purpose. For the Judaizing teachers who always followed the Apostles, and taught the Christian converts that

division" against the "Pedo-Friends." This is truly rich! after the confused ponsonsical jumbling production now before the pecple of Bruce. And as to the divisions, would Mr. Fraser enlighten his people a litthe on the different divisions of ana-Baptists in the Christian world? Does he know their number? It seems not, or he would let divisions alone.

Again, we are favored with a contrast between himcelf and his poor benighted "Pado-Friends." "As for us," he says, "our mind is fully made up; we were never more conthan we are at this moment." Presty candid after all! Mr. Fraser has been an auaBaptist since the days of youth, and is now
old and groy-headed; yet it took all that
time to have his mind fully made up on water baptism. Poor encouragement for his flock to know that their shepherd was never more confident than at this moment. Were he to tell anything else, those who know him might question his statements. For that

his views have undergone a great change since he came to Bruce is evident. There was a time when he appeared to have had the salvation of souls more at heart than water-baptism, and when without any seruples of conscionce he could commune with
God's people, although of other denominations. But it is not so now, His mind is
fully made up. He was never more confident than now. Nor can any one question this, after reading our author's honest confession which is as follows:-"Saying nothing of the 'Greek Church,' nor of 'Routsh sprink-ling,' but of the 'Protestant bodies' round the water. I honestly confess that theygins me more pain than the Papist, Pagan, Muhometan, and Infidel. This honost confession of Mr. Fraser—if it be not a symptom of water on the brain—may be of some importance to other denominations. We solden get so honest and candid a confession from men of so high authority as Mr.

Fraser among ana-Baptists; and house we have given particular instructions to have it printed in italics. Poor Papist, poor Pagan, poor Mahomotan, and poor Infidel !-

a sound drumming fortheir quarrelling pro-, and as their warrant for their teachings, pensity. He then favors his readers with a and practice, they pointed to the word of capeuture of the Baptismal services of the God. But to prop up a weak cause, an atcarrenture of the Baptismal services of the Episcopal Church; but in doing so he un-consciously opens a door for an attack upon an unfair and untrue impression upon the the scene in his own Church, on a dipping day. He must not be offended for the term we use connected with the scene alluded to. of God, and the weight of the rpiety against For his "Pæde-Friends" are perfectly satisfied that their infant baptism, or that of practised, and incalcated; such a conduct their adults, is Scriptural and valid; that reflecting upon the character of these dethe ordinance should not be administered fenders of the truth, cannot be regard by twice; and consequently are led to regard any operation performed by Mr. Frasor in Moreover, a large number of quotations water, or any previously baptised, as being are evidently second hand. If our authors but a mere ceromony connected with his a had read all the books of Pedo-Baptists Church; and, moreover, as this coremony is nothing but a dip into water they call

respect in the minds of those who would the cannot be proved by the sacred Scriptific to view it with favor. A scene more thres that Infant baptism was instituted by unecently is not countenanced by Christian Christ, or began by the first Christians people in this age of improvement. He will after the Apostles." When or where the not regard this statement as blasphenry, for a great reformer said this who can inferints? I greatly reverence the ordinance of baptism; but Mr. Fraste's mode of administrational and declares the way appears to what is

gives his readers, and disaliearers also—for the sermon was preached on Saibath morning—a peep into his stu? Lot the minus dipping of a child in water, or the sprink be composed while we read his own words: Img of it with water according to the composition of Baptism, to also define the calmy said, Thore is work for the Baptists to do in the world yet: meaning that to take down this Rominston ish pyramid was specially the mission of our that by far also safest baptism is the baptody." Thank you, Mr. Frasor, for setting Thank you, Mr. Frasor, for setting | tism of children." this important motto for your P.edo-Friends. The name of Calvin is also used, who is

Some of them were inclined to regard your represented as having expressed himself body as having its special mission to preach | terms favourable to ana-Baptists; but he the Gospel, and save souls; while others, also speaks, in his Com, on Harmony of the hold what you have now stated. But ther | Evangelists, vol. 2nd, page 390, and says should be no more doubts on any mind; as | "We maintain that since haptism is the you have new declared from the pulpit that pledge and figure of the forgiveness of sins, the special mission of your body is to take and likewise if adoption by God, it ought down the pyramid of water haptism in Pro- not to be denied to infants." testant Churches.

ister; corroborated by one of advanced years; endorsed by the Baptist congregation at Tiverton; circulated throughout the fants were not infant members since there world through the Canadian Baptist, the organ of the body; and unchallenged by public decussions with Baptists on Infant any, as far as known to us, of the denomic Baptism, and published two works on the nation, must have truth in it. It will an-lighten the public; dispel a good deal of the influence of his name and picty must be mist, and clear up some of the mysteries con-used to oppose the very doctrines which he nocted with the doings of and Baptists. We no warmly defended, and this is done by can now understand some of those strange persons who claim purity above all others. nuomalies connected with their denomination warsh make them so disagreeable to their neighbors, and so difficult for others to cooperate with thom; it is because their special mission is to take down the pyramids of water baptism in the Protestant forout to call back those departed witnesses Churchys. Their frequent application of of Christ from their resting-places, the term Popery to other bodies of Chris.

tians, their offensive comparison of Evan gelical denominations with the Church of Romo; their special fondness to follow in the tracks of religious movements, and build on other men's labors; their officious interferance with the internal operations of congregations, connected with other denominations, and their shabby efforts to fan at y spark kindled by a malcontent can now be better understood; it is because their special better understood; it is because their special they should be circumersed, and keep the water bardism in Protestant Churches, they should be circumersed, and keep the water bardism in Protestant Churches, whole law of Moses, were very many, and very zealous, just like the ana-Baptists of our day.

Then comes the charge of "confusion and division" against the charism has been against the Christian linsbend against the Christian wife, the Christian beatless water bardism the Christian has been and their special to divide families, setting one member against the Christian wife, the Christian beatless water bardism the Christian beatless water bardism the Christian beatless with the charge of the charge of the christian wife, the Christian beatless water bardism to take down the pycamid of water bardism in Protestant Churches. brother against the Christian sister, the Christian father-in-law against the Chris-tian son-in-law, and the Christian motherin-law against the Christian daughter-inmy, can all be now accounted for; it is because their special mission is to take down the pyramid of water baptism in Protestant Churches. The reason why they compass both sea and land to make one proselyte, why they encourage and teach disrespect, and distioner to parents, and superiors, by plunging the boy or girl from home into water unknown to fathers and mothers, or guardians, and why they put forth those mean, contemptible, and under-handed efforts to steal away the flock of others; the reason for all these is that it is their special mission to take down the pyramids of water baptism in Protestant Churches. Well, the statement of the young Baptist

minister is correct, but it is strange that he should have said it so calmly, while the Romish pyramid was before his eyes. They have, indeed, "a great work to do in the world" before the pyramid of water baptism is broken down. A good many more pam-plets and sheets must be circulated among the families of the "Pæde-Friends;" and a good deal more of sectarian zeal in procelyfizing and disagreeableness must be mani-fested before it can be accomplished.

Mr. Fraser, in concluding his confused production, attempts to dony and defond the "wrong doings," of his body. But wrong doings cannot be defended. Then follows some texts of Scripture on his views of the subject, and the pamphlet ends with a sen-tence respecting Dr. Miller's views, se falla-

tento respecting Dr. Millor's tiers, as any one ning see on page 15 of the Dr.'s book, where he gives his view on family baptisms.

What provokes the intelligent reader of the pamphlets now briefly examined the most, and what excites in him feelings akin to disgust, is the cloud of quotations he meets involving the names of men who lived and died as strong opponents of the dectring said to have been countengaged by doctrines said to have been countenanced by it printed in ithlies. Poor l'apist, poor doctrines said to have been countenauced by Pagan, poor Mahomotan, and poor Infidel to They have but little held on our author's minud. They may perish in their sins for all he cares. Their Mecédonian cry strikes no chords in his heart. The water baptism of Protestant bodies gives him more pain and concern. This honest confession, we presented, published, and finally circulated among the "Prêde-Friends."

Surely sectarian spirit blunts the moral sensure, is a part of the truth in whose intersection, preached, published, and finally circulated among the "Prêde-Friends."

Mr. Fraser there tries to get brother among the "Prede-Friends."

In inumes are dragged into these confused publications, practised infant baptism; ad against brother, and as a venerable father, gives them in his own estimation at least, element, or sprinkling it, upon the subject; less intelligent of the community by throwing the inflicence of the names of these man

from which their quotations are said to have is nothing but a dip into water they call they passed through many books since Well. Mr. Fraser seems to have been from the original—they would fail to fearfully hornfield by reading the Baptismat sorvice of the Episcopal Church; but can books: others they would find fearfully from the common reply. (We venture to raise didly, the scene already adverted to in his own Church is inoffensive beyond description. In spite of all the robos, and, as he calls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, modern improvements, connect—tain sound on the subject or mode of Incalls them, many books since of their quotations in those taken from the original—they would find fearfully increased in the books.

Investment the minute of the partial part of the partial point for the Baptism of the partial partial point for the Baptism of the partial partial point for the Baptism of the partial point for the Baptism of the partial partial point for the Baptism of the partial parti been first taken-for many of them must tism; but Mr. Frashr's mode of administering it I cannot respect.

Again, our author litts the curtain and Jutheri, 1564, Art. Baptism, page 657) gives his readers, and disabeters also—for t where he is proving that baptism is not a

Nor is Barter forgotton in the list, though This statement of the young Baptist must his burning words still live, (see his Comter; corroborated by one of advanced on Matt. 18, 19), where he says:—"God on the says:—"Go had never a Church on earth of which inwere infants in the world." Baxter held public descussions with Baptists on Infant used to oppose the very doctrines which he The names of Boston, Goodwin, Scott, Matt, Henry, Pool, and even Dr. Hodge, of

Princetown are also brought forward to support the error they opposed; a course of conduct, which to some might annear auf-

Sabbath School Teacher.

LESSON XXIX.

July 20, 1873.

THE BUPKISM OF IPSUS. Matt. iii. 13-17.

COMMIT TO MIMORY VS. 16, 17. PARALILL PASSAGES .- Luke iii. 21, 2

With v. 13, read John r. 33; with v. 14, needed that the descent should be cread v. 11; with v. 15, P3, xlv. 7; with v. and the form was in order thereto.

16, Isa, xi. 2, 3; and with v. 17, Eph. i. 6. Is interesting to note the gentleness of the short that day that the descent the bird had at the descent the short that the descent should be created that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that the descent should be created to the short that CENTRAL TRUTH, -Jesus is the Christ the Son of God .- John xx. 31.

INTERNATIONAL TEXT,-And there came a voice from Heaven, saying, Thou art my beloved Son, in whom I am well pleased.— Mark i. 11.

The Baptist's ministry probably lested about a year and a half; and he spent another year and a half in prison. But he was not withdrawn from active duty until he had announced, seen and recognized the Messiah. The interview as reported in our lesson is full of interest.

In our Lord's Baptism the duty and dig-nity of witnessing for God are placed in the Saviour's hauds; the word of the Baptist is made good (v. 11), and his faith confirm ed, (of this he had need through his long imprisonment), the Saviour joined himself unto His people, putting ...imself along with them, as under the sin from which he came to save; He honored the law and His forrunner; and He gave evidence of His divine sonship.

The Saylour had lived at Nazareth in Gallileo (see map), and John was baptizing and teaching at the Jordan, in the valley of which the people were all moved, came to his preaching, and in evidence of their derashing. There was what would now be called a "deep interest," and a "rovival of religion." Without any pomp, but without any concealment, Jesus came among the people. He did not confess sin; nor did the people, in any such secret and "auricular" way as precedes absolution in corrupt forms of Christianits; but they owned sin, and the need of cleansing, as we own the need of teaching and salvation when we go to church. He wont for the purpose of Joing baptised "of him, i.e., by him," and as he said afterwards, to "fulfit all righteons-ness." We see in the narrative

I. John's scruples. II. Christ's fixed purpose. III. The Father's seal.

I. JOHN'S SCRUTLES .- The Baptist had doolared his own inferiority to the Messiali. Ho was not affecting humility. He felt it; know his place: he "must decrease" (John iii. 30); was only a "voice crying in the wilderness." He was not infallible; had to learn as Peter or John had; only saw truth as it was revealed to him. So whon Jesus offered himself for baptism, John, not as with authority, but as deprecating a thing with authority, but as deprecing a sing unscouly and improper, "forbade him." He did not merely by word or gesture express disapproval, but was preventing him, the reason being, "Thave need to be baptized of thee, and comest thou to me?

This shows two things: first, that the baptism was an acceptance of John as a teacher. He did not feel that he could be the teacher of the Messiah, as he could be of the soldiers and Pharisees. And secondly, it showed that it was regarded as putting off at the instructors call the sins of the past. But John felt that it would be more seemly for him to confess and be baptized in presence of Christ.

The objection may be raised how did John recognize him for he says (John i. 33), "I knew him not?" The answer is that while impressed by the personal bearing of Jesus, and knowing from his parents the expectations regarding Him, he had not any miraculous proof of his Messiahship, nor any prophetic certainty of it. This is

We may learn even here (a) how essential humility is to a true character. (b) How much sin is felt in the presence of a holy Saviour, Sea Peter's case (Luke v. 8). (c) When we shruk from duty, not from prode but lowliness, the Lord will teach and strongthon us. "Me giveth grace to the (d) True ministers are humbled by the greatness of their work, the dalse are puffed up by it.

II. CHRIST'S FIXED PURPOSE. -(1, Ho anawors with great gentleness. It is almost an entreaty, but an entreaty carrying anthority. This union of gentle request with some authority is well brought out in our translation.

(2) He intimates that this is special "now," as if to say, "The case is peculiar, it is to be a thing by itself."

(3) He assigns a sufficient reason for the surprising proposal—à réason which is pro-sented with the most beautiful 'tenderness and delicacy. "This it becometh us," you and me, fellow workers, f llow servants, in a commo cause. What honour is put on the Baptist? "This honour have" saintly inbourers. See the language of 2 Cor. vi.1, and see how Christ is forciold as God's "righteous sevant," Isa, III. 17. The meaning is, "God has His way of righteousness," what he sees to be, and proclaims as, right. He has his way of saving men by the work of mediation—this is part of it—the work would be incomplete if this ways not done. It becomes us—you who are forerunner— me who am meditator and Messiah—to ful-fil his plan." So Christ took on him the fil his plan." So Christ took on him the real nature of a servant. He has the same spirit here as when quickening the betrayer John xiii. 27, as when looking to the end. John zviii. 11.

The Baptist made no more difficulty; the act of baptizing took place, and the address

ceive the heavenly attestation in a twofold manner."

(1) The descent of the Holy Glost, "The til 1 no account of the May theory, "the heavens were opened is not to be regarded as a distinct and separate sign, but as a solemn and fitting preparation for the visible coming of the Holy Chest. The heavens ophical, ofter the Hebrew, which wants a singular parted in the sight of Christ, John and the people. The sprit of God—in visi-ble form (so that he is not a mere attribute, or influence, or emanation) with the form, or with the hovering movement of a dying dove, came and rested on Jesus. The "form of the dove is of no account; it was needed that the descent should be crabbe, is interesting to note the gentleness of the dove, the place this bird had at the deluge, and in the sacrifices. It was the poor man's offering where doves were early procured. So the Holy Ghost is to be had for asking. Luke xi. 18. The importance of the fact may be inferred from the emphasis of Luke iii, 22, "in bodily shape."

(2) The heavenly voice, accompanying.
This formally announced, and with wonder,
as in v. 16, "Lo!" Truthful witnesses may in one instance give the substance of a communication, add in another the identical words, and no one quarrels with them. So one Gospel, "This is," and others "Thou att," &c. The meaning is the same, and in Greek very forcible, "My son, the beloved," The same word is used in Epn. i. 6, "ac pted i . the beloved."

This cannot be surely in reference to Jesus as God's Son, but as the Saviour and Mediator, who had undertaken and was now entering on the work of saving men, as the Lord's righteous servant. Let us learn from this

(1) That there are three persons in the godhead. The Father speaks; the Spirit comes down, the Sayrour (Son) is baptized. This is not a matter of inference or mode of speech. It is is the statement of a fact in-woven with all the ways of salvation.

(2) See how the human nature of the Lord was fitted for the part it bore in redemption. See Isa. Ixi. I, and John iii.

(3) Let us not four to rely on Christ. He whose law we broke, with whom we have to do, who lies the greatest interest in maintaining right, is well-pleased with our Mediator and Representative.

(4) Let us in our place fulfil all rightbous ness. What an example we have! Obedi-dience to God is freedem, dignity, happi-

TAKING THE OTHER HAND.

On a lovely day in the commencement of apring a young lady who had been anx-iously watching for some weeks by the sick bed of her mether, went out to take a little exercise and enjoy the fresh air, for her heart was full of suxiety and serroly.

After strolling some distance she came to a ropewalk, and being familiar to the place, she entered. At the end of the huilding she saw a little boy turning a large wheel. Thinking this too laborious employment for such a mero child, she said to iim as she approached,--

"Who sont you to this place?" "Nobody, ma'am; I came myself." "Do you get pay for your labor ?"

"Indeed, I do. I get ninopence a day." "What do you do with the money ?" "O, mother gets it all !"

"You give nothing to your father, then?" "I have no father, ma'am."

"Do you like this work ?"

"O, well enough ma'am I but if I did not like it I should still do it, that I might get money for mother."

"How long do you work in the day?" "From nine till twelve in the mornin gand from two till five in the afternoon."

"How old are you?" "Almost nine."

"Do you got tired of turning this great wheel?"

"Yes, sometimes, ma'sm."

"And what do you do then?"

"Why, ma'am, I take the other hand." The lady gave him a piece of money. "Is this for mother, ma'am ?" asked the

woll pleased wchin. "No, no; it is for yourself, because you are a good little boy."

"Thank you kindly, ma'am," returned he, smiling; "mother will be so proud and so happy.

The young lady departed, and returned home strengthened in her devotion to duty, and instructed in true, practical philosophy by the words and example of a mere child.

"The next time duty soems hard to md," she said to herself, "I will imitate this little boy, and take the other hand."

Our lot is fallen in times when, on the

THE SURE WORD.

che hand, the very foundations of the faith are shaken by those who ought to buts chief defenders, and, on the other, a superstructure of wood, hay, and stubble is raised upon that foundation, almost equally perilous to the safety of these who trust themselves upon it. And men are asking where there is any resting-place amidst this deluge of unbelief and false dectrine with which the whole world is oversproad? But why such a question? Is not the ark of God's word floating high above it all, offering a secure, a permanent resting-place to every neary and heavy laden soul that takes a refuge in it? Is not the ark of God's testimony spread open before you? Keep close to God's word. Let no man, call hunself what he will, move you from the foundation; and amidst all the varied interpretation of that word, keep to that which a prayerful, carnest, and diligent perusal of it carries home to your conscience. When you stand before the bar squence. When you stand before the bar of God hereafter, no dependence upon human teaching will be your vindication for not having acted upon God's word as he or hot saying took pater, and that had been being the first to you. He who allows any man these first to you. He who allows any man these first him and God's mossage to him must take the consequence of present out of (or away from) the water, to true man's word to God's,—Dean Goods, which was the consequence of present the consequence of present the consequence of present the consequence of the consequence of

Our Young Folks.

EFFECTS OF DISOBEDIENCE.

in distint haids where Alpanaire. And seem to touch the far-on die ? An could had been rest, her bood, And daily sought for them their too t

There lived a man of humble lot. He had, to bless his opesome life, His children dear, and enserful wife,

And told young Rob with babe to stay, manghty boy, on play intent, Entired him out, away they went The engle from the mountain's horgist

In seasch of prey new took its flight, it select the babe while fast aslesp. And bore it up the mountain steep. The mother cache and found instead

With outstratched arms and augustsh with

bhe cilled on all to says her cuild. Then up the mount in steep a went, In earnest haste the neighbors went. There, on the top of towering crest,

Her crowing babe an empty bed.

The infant lay in eagle's nest.

By easer hands the babe was grasped And soon to mother's breast was clasped With thankful heart and happy smile. She prused the Godwho spared her child

MORAL To you, young friends, I've this to say Your parents never disobey. They know far more than you can guess, What will insure your happiness.

THE THREE "TENTIONS."

1. INTENTION.—If a boy has a sum to work out, or a lesson to learn by heart, he will not be apt to succeed unless he goes at it with a will, or unless he "intends" to do

2. ATTENTION.—If he is to succeed, a boy thust withdraw his thoughly from tops, halls, kites, and such like; he must not chatter with his school-follows, but must, for the time, give his whole mind, or "at tend" to the lessons before him.

8. RETENTION .- It is of little use to learn anything unless we remember it, or "re-tain" it in the mind.

"THAT'S ENOUGH FOR ME."

"What do you know without a mother to

"With to you know without a mother to tell all your troubles to?" asked a child, who had a mether, of one who had none. "Mother told me to whom to go before she died," answered the little orphan. "I go to the Lord Jesus, He was my mother's friend, and He is mine."

"Josus Christ is in the sky. He is away off, and He has a great many things to attend to in heaven. It's not likely He can step to mind you."

"I do not know anything about that," said the orphan. "All I know He says Ho will, and that's enough for me."

What a beautiful answer that was. And what was enough for the child is enough for us all.

FOUR SERVANTS OF SATAN.

Dear young friends. Satau has a great many servants, and they are very busy, running about doing all the harm they can. I know four of them, and some of the mischief they have done. I found out their names, and I want to put you on your gnard against them, for they are very sly. They will make you believe they are your friends. They appear sociable, easy, good-natured, and not too much in a hurry.

They seem to wait your own time, and outice you when you least expect it.

"O, we want you to enjoy yourselves!" incy say, "and not be so particular;" and the arguments they use are very taking; at least I must think so, since so many of the young listen to them, and are led away by

And all, I believe, decause they did not know, in the first place, who was speaking to them. They were deceived. They did not see it was Satan's uniform they had on. Do you ask for their names. Here they aro:
"There's no danger." That is one.
"That is another.

"Only this once." That is another.
"Everybody does so" is the third; and
"By and-bye" is the fourth.

If you are tempted to leave God's house, and break the Sabbath day to go for a sail or a ride, and "Only this once" or "Every body does so" whispers at your elbew, know it is talso. The great evil of one sin is, that you bring your heart and conscience into such a state that you will be likely to go on sinning; for there is not half so much to stop you as there was to prevent you setting out at first. Hold no parley with "Only this once," or "Every body does so." Listen to their dangerous counsels, no, not for a moment. Are you thinking seriously about the

welfare of your soul? Has the Hely Spirit fastened upon your conscience the addmn warning of a faithful teacher, and brought to mind a tender mother's prayer for your conversion? Does the tear start in your eye, and are you almost persuaded to choose Christ and that better part which cannot be taken from you? That is a mo-nient when "By-and-by" hovers near to solutch your confidence, and persuade you to put away serious things. It succeeded with poor Felix when Paul preached to him, and the Roman ruler was "almost persuaded to become a Christian." "Byand-by" whispered in his ear. He put off his soul's salvation to a more convenient

season, and it never came.
"By-and-by" is a cheat as well as a liar. By putting you off, he means to cheat your soul of heaven. God says now: "Now 10 the accepted time, and the day of salva-tion." He never asks you to postpone it. He makes no promises and to provisions

for "By-and-by."

Dear children, be on your guard against these four servants of Satan, in little sunge as well as in great ones, for their only sim is to harm and ruin you.—Brillish Messen