





ing as a "workman that needeth not to be ashamed," let us put some primitive heretics on one side and friend Frazer witnessing against them on the other :



WILLIAM FRAZER.

PETER, ANANIAS, PAUL.

"I thought it best to give these  Even baptism doth also now save us.—most deadly errors without note  Peter, 1 Episile.

or comment, as they speak for  Many of you as have been baptized into themselves, and prove that the  Christ. Gal. iii. 21.

churches cannot be too much on  Be baptized, and wash away thy sins.—their guard against this growing  Ananias to Saul, Acts xxii. 16.

system of forms without grace  Be baptized every one of you in the name and spirit."  of Jesus for remission of sins. Acts ii. 38.

Such is the manner in which Mr. Frazer treats Peter, Ananias, and Paul—he places these inspired men upon a gag-stool—allows them to speak just enough to express what they do not mean—thus makes them the witnesses and the judges of their own heresy—then sounds the alarm and warns the Baptist Churches to beware of these men. But we protest in the name of the Divine Prince against this rude usage of our Lord's true workmen. It is a high misdemeanor in friend Frazer to use inspired teachers after this manner. We cannot be astonished at his treatment of cotemporaries, men who are uninspired, when he can so rudely and unfairly treat holy apostles and inspired teachers. These laborers for the Lord never did baptize any man without first preaching to him Jesus Christ and then taking his confession that he did heartily believe in Christ. The workmen whom Jesus qualified, never baptized non-confessing men, and hence they neither proposed nor promised remission of sins by means only of baptism, though the valuable correspondent of the "Messenger" condemns them for this heresy by cruelly disjoining their words and putting a theologic stop to their utterance.

Now after rescuing Peter and his co-laborers from the incivilities of our friend at Kincardine, we ask no apology for attempting to take a beloved brother out of his Philistine hands. We regard not A. Campbell as a religious leader, nor will we as a professor be called by his name ; but we think it no dishonor to put the words *esteemed brother* before his name, and, in fraternal love, regarding him as a laborer whose labors have been extensively blessed, expose the ruthless caricatures of him in his absence by such 'unjust judges' as our friend Davidson and his "bro. Frazer." What, then, has Mr. Campbell affirmed in respect to baptism?—baptism in its scriptural im-