

Continued from first page.

thousand years separated the child from Abraham, it would be circumcised, if a Hebrew. Why then do Pedobaptists confine the rite to those only whose immediate ancestor is Christian? Is this according to analogy? They ought, if baptism be a substitute for Circumcision, to baptise any child whose Christian ancestor can be traced—no matter how many centuries they must penetrate to discover him. The fact is, the believer enters into no covenant with God in any way analogous to the Abrahamic one. Jesus is, so to speak, the Abraham of the New Testament, and we are the children of Abraham, not by natural generation or by the flesh, but by faith. Pedobaptism has driven its champions into strange straits, but the worst straits are those in which they entangle themselves in the Old Testament.

Let me now ask a few questions here. Are the baptised infants members of the Churches? If so, what are the privileges of such membership? Why are infants refused the Lord's Supper, &c.? What is the difference between a baptised and an unbaptised infant in the Church? In heaven, I firmly believe, they are the same. Why not here? Now what I still further demand is (1) God's command to baptise an infant, and (2) His command to separate Baptism and the Lord's Supper by a number of years. Protestant Churches generally argue from the Old Testament on behalf of infant membership, and yet not one of them recognises their baptised infants as members. Poor little dears! Are not such actions self-contradictory? What must be the legitimate inference of rational men from this? Answer frankly and carefully! When God commands me to baptise any infant, I will be prepared to do it, but not till then.

Where are the texts for the doctrine? Dean Stanley points out the fact that on the text, "Suffer little children," &c., is based the practice of infant baptism. He says—"This is the true basis of infant baptism as it appears in the New Testament," and adds, "on which, and on which alone, the Liturgy rests the practice of baptism." In other words, the practice is based on a text of Scripture, wherein the idea of, and the word, "baptism" are entirely absent!! Can you "found" a doctrine upon one text, and such a text? If so, from what school or authority do you receive permission? It is against all true philosophical and theological principles. Professors Schaff and Riddle, in their "Commentary on the Gospels," say not a single word about baptism in expounding the text now before us. They insist on the duty of parents to bring their children, while yet children, to Jesus, and they urge that the little ones are capable of receiving Christ's blessing. But all this the Baptists not only readily admit but teach. What I want to know is the warrant for baptising children, and, practically, these two learned exegetes have surrendered this text with its parallels into the hands of the Baptists. The children mentioned in the text received a blessing, and not a baptism; and the text warrants us in asking, not a baptism, but a blessing for our pets.

Again, did your correspondent ever note John 4. 1-2, and after that make such statements? "When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptised more disciples than John, though Jesus Himself baptised not but His disciples." Can you explain or reconcile this statement with Mr. Logan's? Is it not a blunder like that of the Pharisees? Who then baptised the children, seeing that Christ did not baptise, and the stern disciples would have driven them away!

John 21. 15, "Feed My lambs," is thought in some way to support the practice of infant baptism, but the great scholars regard this text as having nothing to do with baptism whatever. The command is to feed not to baptise here. Dr. Godet says, "The expression, 'the lambs,' does not denote a special class of the members of the Church—the children and laity, for example—but the entire flock, in relation to the individual care and tender painstaking needed by all its members from him who is over them as the representative of the Chief Shepherd." Hengstenberg takes the same view. He says, "The spiritual sheep are at the same time lambs needing tender and vigilant care." Meyer agrees with these exegetes. He says, "By all three words (lambs, sheep, little sheep), He means His beloved ones in general, without making a separation between beginners and those who are matured, or even between laity and clergy." Trench agrees with the others that the words refer to Christians only, and not to unconscious babes. Has not this text a far more important subject than baptism? I think so. There is but one Teacher—thanks be unto God—His name is Wonderful and His power is infinite.

In conclusion, I require an intimation (1) that the Jewish nation and the Christian Church are so similar that those who are entitled to belong to the former are entitled to belong to the latter; and (2) that Baptism has so taken the place of Circumcision that all who were entitled to the rite under the old law are the proper subjects of baptism in the present dispensation. The antitype of Circumcision, or spiritual Christian Circumcision, is the renewal of the heart, Rom. 2. 28, 29; 1 Cor. 7. 19; Gal. 6. 15; Phil. 3. 3; Col. 2. 11. The Apostles and Elders gathered together at Jerusalem, to consider the necessity of Circumcision, drop not a single hint to the effect, that Baptism is in the place of Circumcision. Paul, warning the Colossian believers, instead of teaching that Baptism occupies the place of Circumcision, teaches that Christian Circumcision is a Circumcision "without hands, in putting off the body of the sins of the flesh." Baptism is a positive institution, and it must be established by God if He means it to be observed.

Your correspondent quotes Acts 2. 39 and repeats and emphasises the quotation exceedingly, but he would have shown exegetical acumen if he had taken in conjunction with this text verse 41. Dr. Plumptre, in his exposition of these texts of Scripture, says nothing about infant baptism. He was a wise man and possessor of theological acumen here. Dr. Hodge does not rely on it at all. This is very wonderful for "old Hodge," as we used to call him at college, in distinction to "young Hodge" his son, for he clings firmly even to a shadow on the subject of baptism in his "Systematic Theology." Now, the promise itself is not baptism, but an out-

pouring of the Holy Ghost, which is much better. Use your reference Bible, please, in future. Let my reader do so too, and he will find that Peter quotes from the prophet Joel. It is an utter degradation of the promise to make it refer to baptism, instead of to the outpouring of the Spirit on "all flesh." I could not believe the testimony of my eyes when I saw you adduce this passage in support of your views. Wonders truly will never cease! Certainly, it is the unexpected which happens! If you had put this question to the context—Who are the persons referred to? or, whom did Peter baptise?—you would have saved me writing this sub-division. [Mr. Editor, carefully note this.] It is good sometimes, Sir, to interrogate books as well as persons. "They that received his words were baptised." Here is the answer. Were they real converts? Well, "they continued in the Apostle's teaching and fellowship, in the breaking of bread and prayer." If they were children, then they were full members of the Church; and, if you believe so, be consistent and bestow the same privileges. Be scriptural!—Be scriptural!! Does not the text exclude infant baptism, and does it not insist on its opposite, believers' baptism? Do let us understand that the same words have not always the same meanings, and that the larger meaning is oftentimes the right one. When we speak or write Christian language, let us give the full meaning. We cannot hide permanently any star of the Gospel firmament. Do we read the Word with the soul, or merely pronounce it with the lip? Our life should be an ascent. It should be one continued Emmaus journey.

In your last letter you speak of the testimony of Christian Art. Allow me to put a question to you as interpreter here, please. Are your pictures or were your artists inspired? Here ends this controversy. Pictures never make doctrines. Permite me to state that the pictures which I have examined contradict the pictures which you have in your possession. For the first few centuries all the pictures of the baptism of Jesus represent Him as standing in the water, sometimes to the waist, sometimes to the middle, sometimes to the breast, and to the shoulders even! The crude artist heaps up the water around our Lord's body, for he knew little of perspective and proportion, and John is seen pressing our Lord's head forward in the water. This was the mode of immersion adopted by some at that time. It little matters what mode is adopted so be that we immerse the candidate. I believe, that two things favoured the artists in expressing immersion only as baptism—(1) the universal practice and teaching of the Church, and (2) the Jewish proselyte baptism. I will now explain your pictures. It is in this way. As the custom of the Church became various, uncertain, and indifferent, it told on Art, until at length sprinkling was common, and the pictorial representations of baptism were all mere sprinklings. Like priest, like people. The history of baptism could be traced in the art representations of the rite from age to age. It is a history of the substitution of one act which was pleasing to man, for the act commanded by the living God.

By little-mindedness, by narrowness of soul, by lack of sympathy, by idolatry instead of worship, by pointing at a Church-roof and calling it God's own sky, we may cause many to stumble. This is applicable not to the few only, but to all of us. Let us be faithful to our light, to our immediate inspiration. We are not to live for tomorrow, we are to live for to-day with all its clamour and all its importunate necessity. We may build magnificent churches, and boast profoundly, but in the very act we may commit sacrilege in the sanctuary of God. Pray for a ministry that shall affect the heart. Let us go back to the simplicity of Christ and His doctrine, and there find all our want in His grace and truth.

"But patience! there may come a time,
When these dull ears shall scan aright
Strains that outring Earth's drowsy chime,
As Heaven outshines the taper's light!"

Man's words disappoint—Christ's never!
Finally, from these articles you will understand that, notwithstanding your multitude of texts, the text has yet to be produced by you for infant baptism. Hence, I would again say, that on the production of said text, without inference or conjecture—what a wonderful thing it will be to see!—I will become, from that moment, a Pedobaptist. Here, Sir, is an opportunity for dealing a terrific blow to the ranks of your opponents. Accept it! Nothing is settled until it is settled rightly.

Very Sincerely Yours,
JAMES FRASER,
BAPTIST PASTOR.

BE SURE
TO CALL AT
MRS. HEELEY'S
WHEN SELECTING
Christmas
AND NEW YEAR'S
PRESENTS.
LARGE STOCK, LOW PRICES.

Goodhand's Livery,
East Francis Street, Fenelon Falls. I wish to draw the attention of the public to the fact that I have purchased the livery business lately owned by Mr. Wm. Routly, and have made such improvements as will meet the requirements of the travelling public. I am prepared to furnish first-class horses and comfortable rigs at the lowest living prices.
GEORGE GOODHAND

BIRTHS.

On the 12th inst., the wife of Mr. John R. Time, of Fenelon Falls, of triplet daughters, all girls.

Something less than a year has elapsed since we chronicled the marriage of Mr. John R. Time and Miss Nina Clock. Happy as was that event, we believe it has been eclipsed, as seen from the above notice, by Mrs. Time presenting her husband with three PURE GOLD ALARM CLOCKS.

As a rule there is always a loud sounding of trumpets, beating of drums, clashing of cymbals, hoisting of flags, and a big parade generally, on the advent of the first-born. Now that Mr. Time is the happy father of THREE, a great deal is expected of him in the way of demonstrating to the world at large the precise state of his feelings along this line.

It would be quite natural, although very improper, for him to have a big blow-out with his old bachelor friends; or if he does not wish to show a bad example in his own person to his large family, he might donate \$10,000 to found a home for stray cats, or add another \$5,000 to that amount and present a granite skating rink to Fenelon Falls.

What he really will do, to work off his excess of feeling, remains to be seen, as he has not yet regained consciousness from the effects of the heavy shock, occasioned by the three alarms rousing him from his peaceful slumbers at a very unchristian hour on the 12th inst., nor is it probable he will be in a fit state for some days to concentrate his scattered thoughts on any definite mode of procedure. However, he is in duty bound to do something on a large scale, in fact he can present no excuse that will let him out, since the Times have so improved during the past year.

One thing that Mr. Time should be truly thankful for is that Christmas and New Years are so close at hand that he might "shake" with Santa Claus for old acquaintance's sake, and give hearty greetings to the year that will be younger sister to his beauties three, and he will undoubtedly avail himself of the grandest opportunity of his life to enable his firstlings to form a good opinion of their pa by investing in a gold watch and chain for each of them, and presenting them in the name of the old, old saint who is so dear to every child's heart.

He should also assist the good doctor in bringing his better half along "as well as can be expected" towards her usual state of good health, in raising her spirits, by showing that although married to her he can still buy her as handsome and valuable jewellery as before he took her for B or W. We might remind him that a town clock would prove a boon to the place, and should he decide to show forth his joy in this manner, generations yet unborn will laud him to the skies and speak of him as the happy papa who made all his purchases of watches, clocks, jewellery, silverware, and in fact everything kept in a first-class jewellery establishment from

R. J. FROST, 'The JEWELLER,'
Opposite the Post-office,
FENELON FALLS.

DON'T
be led away by every puff
of wind that blows.

STILL ALIVE

and able to compete in my own line of business and thank my numerous patrons for their kind support for the last ten years. I have withstood opposition five times in the last ten years in Fenelon Falls, and will still be able to give satisfaction, as in the past, after having had thirty years' experience.

J. SLATER,
Watchmaker & Jeweller,
FENELON FALLS.
2 Doors South of Mechanics' Institute.

BUSINESS NOTICE.

Notice is hereby given that the business hitherto carried on by Samuel Swanton as a dealer in

Railway Ties, Cordwood, Telegraph Poles, Cedar and all kinds of Timber, Lumber and Shingles,

will be continued on a much larger scale than formerly by the undersigned, who will pay, as hitherto,

THE HIGHEST CASH PRICES, and payments will be promptly made on the 15th of every month for all materials delivered.

One of the firm will be regularly on the road.
For particulars apply to Samuel Swanton, No. 52 Victor Avenue, Toronto, or to J. H. Brandon, Fenelon Falls.

SWANTON, BRANDON & Co.
N. B.—Mr. Swanton thanks his numerous customers for their liberal patronage during the past ten years, and begs to solicit a continuance of the same for the new firm.
Fenelon Falls, Aug. 7th, 1889.—26-1f.

GOODNESS GRACIOUS!

WHAT DOES THIS MEAN?

F. KEAN, SON & CO.

are going to leave Fenelon Falls.

IT MEANS THIS:

FOR THE NEXT SIXTY DAYS WE WILL SELL ALL GOODS AT PRICES THAT WILL KNOCK ALL FORMER PRICES INTO OBLIVION.

our special effort made during the month of November was fully realized in our business, having sold more goods than in any other month this year, despite the low prices and the "keen" competition in our town, etc. We were kept booming right along, and why should it not be so?

We guarantee to save you from 25 to 50 per cent. on every dollar you spend with us.

CLEARING OUT.

Dress Goods 7½, 10, 12, 15c., worth 15 to 30c.
Plushes in all colors, 35c., worth 65c.
Cretonne 7½c., worth 12½c.
Sheeting, two yards wide, for 18c., worth 25c.
In Gent's all-wool Underwear we show the best value in town, and at prices you cannot touch elsewhere.
Heavy Top Shirts for 50c., worth 75c.
Heavy Cardigan Jackets 75c., worth \$1.
Terrible Slaughter in Men's, Boys' and Youths' Overcoats.
See these goods if you want good value for your money. In all lines of clothing we will make a great reduction, now that we intend clearing.
Towels, Towelling, grey and white Cottons, at less than you can buy them for where they are manufactured.
Lot of Christmas Goods in Plush, Satins and Velvets, will be placed in our window and cleared out at half price.

GROCERY DEPARTMENT.

All staple lines reduced to cost, and all fancy goods at less than cost.
16 lbs. good bright Sugar for \$1; 4 lbs. for 25c.
12 lbs. A 1 Granulated Sugar for \$1; 3 lbs. for 25c.
16 lbs. new Currants for \$1; 4 lbs. for 25c.
16 lbs. new Raisins for \$1; 4 lbs. for 25c.
25 lbs. Dried Apples for \$1; and everything else at equally low prices.
Gold Dollars for 50c.! Well, you come pretty near it when you buy your Dry Goods, Clothing, Boots and Shoes, Groceries, &c., at

F. KEAN, SON & CO.'S "FAMOUS"

BANKRUPT STOCK MEN.

CORNER STORE, - - - FENELON FALLS.



BEFORE. AFTER.
W. E. ELLIS, AGENT, FENELON FALLS.

Old English Condition Powder,

used by such well known horsemen as Joseph Staples, Manvers; Geo. Werry Fenelon; Albert Ware, Fenelon; Wm Hancock, Mariposa; Geo. Sknce, Ops etc., etc. TESTED AND TRIED. Rain or shine, it won't hurt any animal.

25c. EACH, OR FIVE FOR \$1.

25 SALESMEN WANTED

in your district. Good Salary and expenses paid to the right men. I want men 25 to 50 years of age to sell a full line of first-class Nursery Stock. All stock guaranteed. Apply at once, stating age and references.
C. L. BOOTHBY, Rochester, N. Y.

Notice. Last Warning.

All parties indebted to the late firm of AUSTIN BROS. will please call and settle by note or cash before the 1st of January, 1890, as the books will then be placed in the hands of Messrs. Barron & McLaughlin for collection, without respect to persons.
H. AUSTIN, Fenelon Falls.
Dec. 10th, 1889.—44-3w.

NOTICE.

All accounts not settled before the fifteenth day of January, 1890, will be placed in court for collection. LAST WARNING, so please attend to this matter at once and save expense and trouble.
McDOUGALL & BRANDON.
Fenelon Falls, Dec. 12th, 1889.—44-4

R. M. Mason,

Veterinary Surgeon,

Fenelon Falls.

Honor Graduate Of Ontario Veterinary College, Toronto, 1884.

Diseases of Domesticated Animals Treated on Scientific Principles.

Equine Dentistry a Specialty.

Residence, Corner Colborne & Louisa sts.

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