

is sufficient ground for debates on this matter at least. It may be well to examine a few features of the subject in which we agree.

1st. The Baptists and Disciples both teach, that believers are proper subjects of baptism, and that no others are entitled to this honor.

2nd. They both maintain, that the "good seed" sown in "*honest and understanding hearts*" works effectually in changing the heart, soul, mind, feelings, and disposition towards God.

3rd. The Christians and Baptists both invite believers only to unite themselves to Christ in obedience.

4th. The Baptists and Disciples both say, that baptism "Is nothing more than the line between the church and the world."

5th. They both agree that by baptism we "*put on Christ*," or come into the body.

6th. The Baptists and Disciples both agree, that believers, who have repented and been baptized into Christ, are the only persons authorized to partake of the Lord's Supper.

7th. They both teach that the baptism of an infant or person without the proper scriptural change of heart, has no meaning, and, therefore constitutes no part of the obedience to Christ.

8th. They agree that the dogma of "*baptismal regeneration*," in the Romish and English churches, is in direct opposition to the teaching of the Bible. We may be told, that we essentially differ still in reference to remission. We trust this difference is more in word than in fact. A Baptist may say he does not believe in baptism for the remission of sins; that "*FOR means ON ACCOUNT OF remission of sins.*" We are aware this has been a matter of difficulty with the Baptists, but we are slow to conclude any of them really believe that the sinners on pentecost, when Peter told them to "*repent and be baptized*," were either really or formally pardoned.

But we may be told by our Baptists friends, that they do not believe the forgiving power is in the water. Neither do the Disciples. God has the right, however, should he see proper, to make blood the procuring cause of remission, although there is no *inherent* power in blood to forgive sins; and it is his prerogative to say, "*wash and be healed*," or "*repent and be baptized, by the authority of Christ in order to the remission of sins*," with the understanding that the water does not forgive, but the Son of God alone has the power.

What a world of evil might be removed if we would but examine all subjects considerately.