Philadel; hia Letter. (Continued from page 1.)

Around a few passages the battle has raged, and especially around Acts ii. 38, "Repent and be baptized every one of you in the name of Jesus. Christ for the remusion of sins" In former times how strongly it was insisted that baptism is the symbol of that faith which procures remission of sins; that baptism is on account of and not in order to the remission of sins. the phrase "for remission of sins" tire exhortation, not one part of it to the exclusion of the other. And se he translates in order to the forgiveness of sins. The Bible Union Version, representing the scholarship of Drs. Conant, Hackett, Kendrick and others, Bays "unto remission of sins."

Dr Patton then gave certain deliverances of some of his own brothren present in the Conference, and whose names he omitted out of deference to them, so that I am unable to indentify the authors of these very interesting extracts, which show a decided leaning to the views of the Disciples. The quotations were prefaced by Dr. Patton as follows: "These brethren show a change, a progressiveness of thought as regards their definition of the design of baptism. In an article on Baptism and Remission, based upon Acts ii. 38, in connection with other passages, a brother says:-

"Certainly it would seem that baptism must be very important—inti-mately connected with remission and salvation. How can an unprojudiced mind survey this testimony and then relegate baptism to the realm of more emblem, symbol and profession?

"Further on he says:--

"Baptism is the third of three gospel conditions to which jointly is annoxed the promise of remission. The others are repentance and faith, which baptism is designed to express, embody and consummate.

"Another brother says :--

"A fair reading of Scripture shows that mon were discipled by baptism, were baptized for the forgiveness of

These are but a few specimens of terest in their teachings. the strong quotations made by Dr. Patton from recent Baptist writings, thing of a shock.

position of the Disciples on the design writing, answers would be procured of baptism-he claimed a slight depart to them from some of our ablest men; ure from the statements of Alexander This he promptly said he would do. Campbell, who held that regeneration and baptism were practically identical, and that regeneration could not be complete without it. The length of this letter already forbids my giving quotations on this point. I am sorry, for his treatment was very fair and very interesting, although at times Standard. confused. An essential modification of Mr. Campbell's views was noted in the correspondence which took place between the Baptists and Disciples in Ohio in 1870-71, looking to a mutual understanding. The Disciples then said: "Regeneration includes all that is comprehended in faith, repentance and baptism." And again: "The change from a sinuer to a Christian, from an alien to a citizen of the kingdom, is not complete without baptism,

but this consummates the change." Here said the speaker, "Are not advanced Baptists and Disciples upon common ground?"

quoted as showing the modern views of our people.

The discussion was, for the most part, in an exceedingly courteous spirit, and with a fairness that was very gratifying. How is it in recent times? Dr. Hack. Dr. Conwell spoke warmly of the ett says of the phrase, "Report and be Disciples and felt that the slight differbaptized," that we connect naturally onces between the two bodies ought At Bottom Prices. not to keep them apart. Rov. Mr. with both preceding verbs. This Rees, a prominent Baptist paster of clause states the motive or object this city, also spoke in terms of the which should induce them to report highest appreciation of as, and in were unsound upon the destrine of the Holy Spirit, said that we showed the fruits of the Spirit in our lives as much so as any people. To this a Rev. Mr. Warmoth, who said he had been drawn into correspondence with Dr. Errett upon these questions, shook his head. He thought the Disciples were very much at sea among themselves as to what they did believe, and that there was a wider difference between them and the Baptists than between any other two denominations that believe in the divinity of Christ.

Lastly rose the Nestor of the Conference, Dr. Pendleton, who travels North and South, who know Alexander Campbell, and had often heard him preach. He is a Kontuckian by birth, and has the voice of an old war-horse. He is content to call us "Campbellites"; says that answers the purpose better than any other name, and is very sure that we ignore the Bible doctrine of divine grace, and are out of the way generally. When some asked him to explain Acts ii. 38, he paused, and said he was no exegete, but proceeded to an explanation that would have made a convention of Disciple preachers roar. As he sat down, an elderly clergymen, of the old school, evidently, asked him if he thought Peter understood the plan of salvation on the day of Pentecost as well as he afterwards did. He replied that he had never seen Peter to ask him, and didn't know. Dr. Johnson, of Crozier, said he had writton to Disciple ministers in vain for some philosophical explanation of sins; they put ou Christ in baptism, their views, but had failed to receive they arose with him in baptism."

a rouly. He expressed a decided ina roply. Ho expressed a decided in-

Your correspondent was asked to make some remarks, which he did. showing an approximation to the reciprocating the courtesy and fair Position of the Disciples, and in closing treatment that had in the main been this portion of his address he made the shown to the people with which he very frank statement that any Baptist, stood identified—touching upon certain holding the traditional views of the points wherein the paper showed condesign of this ordinance, should be fusion as to our views, setting forth fusion as to our views, setting forth examine carefully the Scriptures bear- briefly the generally accepted teachings ing upon it, would experience some- among us upon the points in controversy, and assuring Dr. Johnson that In treating the second head-the if he would submit his questions in

The very generous and heartyreception, which this little speech met with, was evidence sufficient, if there had been no other, that the Conference was ready to give fair treatment to this whole question.—Allan B. Philputt, 852 Perkiomen Street, in Christian

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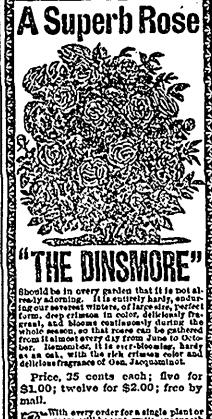
Bufferers are not generally aware that these diseases are contamous, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Micro-copio research, however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal dealness and bay fever are permanently cured in from one to three simple applications made at home by the patient once in the weeks. A II—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent on receipt of ten cents by A. II. Dixon & Son., 303 West King Street, Toronto, Canada.—Teronto Globe.

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