

went and consulted Luther. He taught me that children were to be baptized on account of their own faith. I perceived that this also was not in accordance with the word of God.

Next I consulted Bucoer. He taught that infants were to be baptized—that their baptism would cause those who had their training to be more careful in bringing them up in the way of the Lord. I perceived that this doctrine too, was without foundation.

I then consulted Builiget. He directed me to the covenant and circumcision. This I found incapable of being substantiated by scripture.

Having thus observed that authors varied greatly among themselves, each following his own opinion, I became convinced that we were deceived in relation to infant baptism.

Shortly after, I went to the village in which I was born, called Witmarsum. Covetousness and a desire to obtain a great name, were the inducements which led me to that place. There I spoke much concerning the scriptures without spirituality or love, even as all hyprocrites do.—I made disciples of my own stamp, such as vain boasters and light-minded persons, who, alas! like myself, took but little of the scriptural instruction to heart. And though I was able now to understand much of the scriptures, yet I wasted that knowledge, through the lusts of my youth in an impure, sensual, unprofitable life. I sought nothing but gain, ease, favor of men, splendor-reputation and honor, even as they all generally do, who embark in the same course of life.

Thus, my readers, I obtained the knowledge of baptism and the Lord's supper through the illumination of the Holy Ghost,—through much reading of the scriptures, and meditating upon them, and through the gracious favor and gifts of God, but not by means of the service of misleading sects, as it is reported of me. I hope that I do not seek vain glory; though some, doubtless, may have contributed to my assistance in the pursuit of truth, yet will I, for this, render thanks to the Lord forever. \* \* \* \* I began in the name of the Lord to preach publicly from the pulpit, the word of repentance—to direct the people into the narrow path—and through scripture to reprove all ungodliness and sin—all idolatry and false worship—and to present the truth concerning baptism and the Lord's supper, according to the doctrine of Christ.

The zealous Menno made a large mark in society by his labors. In Germany and in Canada there are those who cling around Menno Simon as a great and good religious teacher. As a thorough reformer he was the first in the age and nation in which he lived.

D. O.

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## AGREEMENTS & DIFFERENCES BETWEEN BAPTISTS & DISCIPLES.

No. 1.

We need a few articles upon these differences and agreements.—Something of this character has been in demand for years, but like