

THE BAPTISTS---THE DISCIPLES.

Elder Sands, a Baptist editor in Virginia, is responsible for the following:

The Dover Association withdrew, for the sake of peace, from several of its churches and ministers, on the ground that they had departed from Baptist principles, and embraced the views advocated by the Reformers. That body deemed those peculiarities so vitally erroneous, as to lead them to withdraw their fellowship from, and protest most strenuously against them. The example of the Dover was followed by other Associations, and thus a clear line of non-fellowship and non-intercourse was drawn between the Baptists and Reformers.

The peculiar tenets proclaimed by Reformers have since that period been greatly modified; or at least are now presented in a less offensive form. The relation of what is termed an experience, is now not so bitterly anathematized; their views in reference to the operation of the Holy Spirit are more closely assimilated to those of the Baptists; and reformation previous to Baptism more strongly insisted on.

The "peculiarities" and "peculiar tenets" to which Mr. Sands alludes, we are pleased to find, are "now presented in a less offensive form"—the peculiar tenets of having a 'Thus saith the Lord' for every item of religious faith, and insisting upon carrying out this in all customs and practices pertaining to the Christian institution.—These are in our party times peculiar tenets; but what a grand pity that Baptists either in the Dover Association or any other Association should withdraw themselves from their brethren who hold tenets like these! Can any Baptist explain what the Baptist denomination would lose, either as it respects principle or standing, should they make the Twelve Apostles their constant arbitrators in things spiritual and eternal? But Mr. Sands proceeds—

We baptize the candidate as a pardoned and justified sinner, through faith in the Redeemer—the Reformers that by the act of baptism the candidate is to receive the remission of his sins. With us baptism is an act of obedience—the test of the individual's belief in Christ. With them it secures or ratifies his title to an heavenly inheritance.

Elder Sands, like some other scribes and elders of the people, is either very imperfectly informed as to what the so-called Reformers teach, or he wilfully and for party purposes states what he knows to be incorrect. Who teaches "that by the act of baptism the candidate is to receive remission of sins?" Who teaches that baptism "secures or ratifies a title to the heavenly inheritance?" Not a man in our ranks so teaches, or at least not one known to us. The