

It is not right to impute ill-will to our neighbour without good proof of its existence; and therefore we say nothing about the *animus* which dictated the letter to the *Times*, or occasioned its insertion in the *Church*. But surely the *manner* and *tone* of the statement are calculated to bring odium upon the general body of the Baptists, while it is pretty broadly insinuated that no other instructions than those given in the Church of England are likely or adapted to promote true religion and secure good order in the State, and that no other teachers are worthy to be entrusted with the guidance of the public mind. Such assumptions will not do here, and, we trust, not any where else in Protestant Christendom.

The religious doctrines that we inculcate are, in the main, the same as those which are taught by all other evangelical denominations. Nor are we backward in enjoining upon our hearers the duty of obedience "to the powers that be," and that "not only for wrath but also for conscience sake;" believing that government is an ordinance of God for the general benefit of mankind. There is nothing in the single tenet by which we are distinguished from other Christians, that is calculated to destroy the peace of society, or loosen the bonds of moral obligation. Baptism on a profession of faith has surely no very peculiar tendency to make men rebels; and as for the other branch of our practice, immersion, it is prescribed by the ritual of the English Church.

If there be any persons, in the London district, calling themselves Baptists, who have ranged themselves under the standard of rebellion, we are sorry to hear it. We know nothing of them—who are their teachers, or what they have been taught. We renounce them altogether: they are as widely recreant from our principles as from those of

our Episcopal brethren. How many churchmen were concerned in the rebellion, on the wrong side, is not known, we presume, to the correspondent of the *Times* or the Editor of the *Church*, nor would they willingly tell if they knew. Probably many were thus engaged;—and we know of some among the leaders who were professed and acknowledged members of that community; *Montgomery* for instance; but we should be unjust in ascribing disaffection to the whole body on that account; or in charging the instructions of the clergy with having a tendency to produce it. Rather, it is incumbent on the Ministers of all denominations to unite heart and voice in staying the pestilence, by inculcating and exhibiting the spirit of the Gospel. The truth is, that religious or denominational party, as such, has nothing to do with the late outbreak, it must rather be ascribed to the operation of certain pestiferous principles of which all parties ought to be ashamed.

#### GENERAL EDUCATION.

Next to the public and direct inculcation of religious truth by the preaching of the gospel, the general education of the people must be allowed to stand in importance. Where the principles of Liberty have been understood, and the obligations of religion felt, a greater or less degree of attention has always been given to this subject. There are circumstances, however, in the history of every people which have been favourable or otherwise to the progress of education. In the case of a new or a rising Colony, it will for a long time be difficult for mental improvement to make head against those other claims which press with stronger force upon the attention of society, and call forth its more powerful energies. The physical necessities of our nature must first