

The Bible conveys religious instruction in two ways. 1. By precept. 2. By approved example. In Matt. xxviii., 19, 20, we have the following precepts, given by Christ himself:—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In Acts, chap. ii., we find that the Apostles acted in accordance with these precepts. They first preached the gospel, then baptized those who believed, and then those who believed were added unto them, and "continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." Thus we have precept and approved example that baptism, in the days of the Apostles, always preceded church fellowship. We have no intimation, in the New Testament that the commands of Christ, or the example of the Apostles, in this matter, were ever set aside; therefore, Baptists come to the conclusion that "baptism ought always to precede church fellowship."

It is not a pleasant duty to be obliged to differ from our brethren of other denominations in this matter. We esteem excellence, no matter where it is found. I always read the editorials of the *Canadian Independent* with pleasure and profit. It is evident, at a glance, that the editor of that periodical thinks for himself. Well, I always esteem a man who has a mind of his own, even although we should differ in opinion. We must always bear in mind, however, that our love for our brethren of other denominations, and also for those who are like minded with ourselves, must be regulated by the commands and example of Christ and his followers.

The discussion of the other two questions which you propose, must be left for another communication.

I am, dear Sir,

Yours sincerely,

G. M.

Warwick, Feb. 14, 1870.

We are not a little flattered by the kindly appreciation of our editorial labours to which our correspondent has given expression; but we think he can hardly have done his own denominational journal equal justice, or he must frequently have seen in it expressions such as he has characterized as "uncourteous." Only in the last issue of the "*Canadian Baptist*," the following comparatively mild paragraph appears, with the italics as we give them:—

"Let us adhere closely to the 'one Lord, one faith, and one baptism' of the *whole* of the New Testament, and never allow the *glorious example of our Lord's baptism in Jordan*, any more than *His supper*, to be *barricaded* against, and *shut out* by ingenious inuendos subservient to Rome and all her tributaries of *infant sprinkling*."

We confess to not being able to understand very well what Mr. Shel. Evans means by the glorious example of Christ being "barricaded" and "shut out" by "inuendos;" but the "soft impeachment" of "Rome and all her tributaries," contained in the last clause, is plain enough. Infant "*sprinkling*"—his right hand would forget her cunning, if he should say "*baptism*" by mistake—is, in his esteem but "a rag of Popery." Our