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Before proceeding to our chief work a brief reference is required to some general insinuations against our people as a body.

Is it fair to judge of all Baptists by a few harsh expressions culled here and there from two of their writers? This is a good way to work up prejudice, but it is not the way to deal justly. It will be the strangest news to most, and to none more than to Presbyterian ministers themselves, that they are silent about Baptisn out of forbearance to Baptist errors. We have always thought them the last men to forbear to attack any error, much less what they may esteem Baptist errors. Neither has it ever come to our ears that Baptists, of all men, have resorted to the snivelling of conscious weakness when attacked, by raising the cry of "persecution," "disturbers of the peace," &c. I have always found them standing up fearlessly against all comers, while they use their God given weapons right manfully. If Baptists so " constantly apply the most insulting language to the conscientious convictions and practices of others" they are guilty of a great rudeness, which is very common in all denominations ; but it is rather hard to be taken to task by the author of a pamphlet which makes this one of its staples, witness his references to immersion, as a "course of water," as "soaking sin out and grace in," his pleasantry over the case of re-baptism wherein his description is a caricature of the facts, and the gusto with which he uses the expressions "watery grave,' "swollen flood." "liquid tomb," &c., &c., &c. We might add that his merriment over the scrupulousness of Baptists in rendering an exact obedience to what they believe to be the divine instructions, is more sad than seemly, in one who professes to be himself a servant of Christ. Whatever others may think, and whatever others may practice, we believe that such passages as "we should obey God rather than men," and "he that loveth father and mother more than me is not worthy of me," do teach that, in the case of con-