

one of them in his fright had broke loose and run away. You unhesitatingly affirm that "All the passages of Scripture that I have cited were collected for me by that author." Allow me to tell you, Sir, that what you have here palmed upon the public for a *solemn truth*, is an awful falsehood! and must appear so to any unprejudiced mind who compares the two books. That I have took up the very same passages I will readily allow; for when that "Blessed man" (Ps. 1. 1, 2) wrote to inform the world what was "Christian Baptism," and to whom it should be administered, he took up all that the "Scriptures" had to say about it; and hence I was compelled to take up the *same*, or do as you have done, namely, "teach for doctrines the commandments of men." (Mat. 15, 9) But I need not tell those who have read both for themselves, that, I have not taken up those passages in the same order that "*Pengilly*" has done; having taken them all up, in exactly the same order in which they stand in the "Scriptures," and that the attentive reader will perceive Mr. P. has not done. And though I am convinced I know but little of the "Scriptures," compared with what I might, or ought to, have known, I believe those who sit regularly under my ministry, would not be easily persuaded that I am not capable of collecting for myself. I am aware, Sir, that you have, though undesignedly, conferred an "honor upon me and my little book," of which we are not deserving, in placing us side by side with that great and good man (*Pengilly*) and his book; for although there is not one solitary sentence of mine like his, the resemblance is so great, "that they do look like children of one family;" and go to prove the truth of those doctrines I am continually laboring to inculcate, namely, that the "Scriptures of truth are the only sufficient rule of faith and practice;" and that if men would be willing to be guided by the *Word of God*, instead of the word of man, there would not be so many contentions about what is so plainly taught in that WORD. And were *you* to be ruled by that WORD you would speedily "REPENT AND BE BAPTIZED," and then there would be as great a sameness in *your* views on CHRISTIAN Baptism," as there is now in *mine* and PENGILLY'S."

"I have now advanced as far as your 9th page," and on which I find you there unblushingly state, "We scarcely open your book, but the Reverend Mr. Pengilly's words are evidently copied." And can it be possible, Sir, that you have grown so bold in your employment, that you would consider it a *sin* to speak the *truth*?—If not, why make such un-