

I did sprinkle infants, because there is no authority in the Scriptures for so doing : " but I obtained mercy, because I did it ignorantly in unbelief."—I Tim. 1. 13. And I would now rather lose that " UNWORTHY HAND" than do so again ; for seeing that I know better, to me it would be a *sin*.—Rom. 14. 23. And I had rather *die* than sin.

After having passed over much low and abusive language, that I consider far beneath my notice, I have come to your 19th page, where you give *part* of a sentence extracted from my "*Man of Sorrows*," and have wilfully misapplied it, for the purpose of robbing it of its true meaning. The *part* you have taken is, " I became from this time more than ever popular ;" (allow me to finish the sentence) " the *news* papers were spreading my name *far* and *wide*, and this occasioned many to come and hear for themselves, who otherwise would not have done so ; and afterwards they became my friends." p. 302. Having given the whole sentence, I need only say, it relates to the persecutions I met with when I first came to Halifax ; and the public will readily perceive your evil design, in appropriating the former part of the sentence to the purpose you have done. Does this look like christianity ? On page 21 and 22, you seem to be in a strange way !—I wish you would sit still, sir, while I give you another touch ;—and then I believe you will more than ever look like yourself. You first maliciously, and falsely assert, that I had " access to Mr. Pengilly's book, and from it very largely copied ;" and then you raise a great dust about Mr. Crawley's manuscripts. And forgetting that your mask was falling off, in the height of your malice and rage, you fearlessly state, that my " assertion, or if you please, insinuation, is utterly false." But your assertions, sir, are not to be relied on, for having already made so many *false* ones it would be something out of your ordinary track to make a *true* one now. Every sentence I have written in my pamphlet entitled, " WHAT THE SCRIPTUERS SAY ON CHRISTIAN BAPTISM," is true, and I shall not recall one word. And though you say that I shall " lie under the blame, not only of being the MAKER, BUT THE LOVER OF A LIE," I believe you will not find many of the same way of thinking, for I do here state, without fear of contradiction, that there is neither *man*, *woman*, nor *child* to be found, who can hold me guilty of a *breach of promise*. And you know, sir, that is what *you* dare not say !

You seem, now, to have detected the falling off of your "*mask*," and having replaced it, you assume a degree of soft-