

heart previous to baptism," and, not satisfied with charging me with the grossest ignorance and an entire unfitness for the position which I occupy, he has endeavored to hold me up before you as a calumniator, destitute of honesty, and as uttering "charges" against the Baptist preachers "so grossly false and vile as to be beneath an honorable and upright mind!" Had he given you my letter entire, or any thing like a fair representation of it, I should not now ask a hearing. Every one of you would be much surprised, if you had access to my letter, that it were possible for your editor or any *conscientious* mind to treat its author with so much indignity. An old Baptist—engaged in the work in this community long before your "Reverend" editor knew one sect from another—a regular attendant upon the ministry of your church, and intimately acquainted with his brotherhood of both Provinces, on reading my letter exclaimed "*it is true, every word of it.*" To you then, my friends, permit me to say, believe not that I have aspersed or calumniated either you or your ministers. It is true I have preferred against them charges of a serious nature; but they are charges that can be as fully sustained as the truth of christianity—charges so well founded and so apparent that the unprejudiced ask not the proof. But I ask no one to take any thing I utter on my own responsibility. If your editor will give me a hearing I pledge myself fully to sustain every charge I have preferred. So fully satisfied are my readers generally, who are acquainted with the history of the Baptists for the last twenty years, that to attempt their proof would be a work of supererogation.

My remarks in reference to educational and political plans to build up the Baptist cause, and indeed the greater part of my letter, were penned with particular reference to the educational and political efforts of the Baptist preachers of Nova Scotia for the last seven years. It was so perfectly obvious to your editor that this part of my letter was designed for them, that he more ingeniously than honorably slips out of the political camp, and leaves to his Nova Scotia brotherhood the unenviable task of justifying their greater zeal for political rulers and college grants, than the conversion of sinners or the sanctification of the saints. Your editor well knew, when he was denying the charge of greater zeal in politics &c. than the study of the New Testament, that it had been a source of grief and disquietude to many of the New Brunswick Baptists; and more than this, he knew that the "Christian Visitor" came into existence more on account of the great amount of *conservative* political matter in the *Halifax Christian Messenger*, than in consequence of any one defect. And yet this, with him, is the "most serious charge" of all preferred! I ought perhaps in my letter to have stated that this part of it referred more particularly to the Nova Scotia ministers; but I supposed that this was so perfectly obvious that reference to it was not deemed necessary.

The change of sentiment and practice among your preachers generally is so notorious, I did not suppose that any one the most remotely acquainted with them, would have the hardihood for a moment to deny. What! will your editor presume to say that the present generation of Baptist ministers preach the doctrine that was always kept so prominently before the congregations of the Venerable DIMOCKS, and MANNINGS, and CRANDALS, and others, twenty years ago? The doctrine of a universal