

"The stale slander" against the Baptists charged on his minister by me, he neither denies, nor defends, but endeavours to evade, by saying that a number of such have been put on their minister, but they have been proved baseless. Now, sir, did Mr. W. utter the passage I characterized as a slander? Yes or no, is easily said.

I am sorry this writer is so unwilling to meet points fairly.—Is it a fact that Mr. W. said it is absurd to leave out any age or sex from the "all nations" in Matt. xxviii. 19? Is it a fact that he said no qualification for baptism is required by the commission? Is it a fact that he said repentance is required of adults, thus excluding them from the commission? If so my inference is sustained. I challenge contradiction. This writer confounds the Jewish with the christian church, the latter is, he says, "a continuation of and identification" with the former. He refers to the xi. of Rom. as proof. The two organizations were wholly distinct in their membership, ordinances, and polity. No scripture can prove them the same. The body of the Jewish nation or church continued bitterly opposed to Christ and his Church, and did all in their power to destroy both, and yet this writer will make it a continuation of, and identification with, the christian church? He might as well make the children of the bond-woman (Gal. iv. 31.) identical with the children of the free!!

Let this Wesleyan read his Bible more carefully and he will no longer say that under the law children were to be taught and circumcised. Who has authorized him to say that many thousands were circumcised by the Apostles? Is not this forgery?

Why does not this writer admit or deny that Mr. W. referred to Baptist ministers as "priests" and to their people as being "priest-ridden"? Why evade? He makes a feeble endeavour to justify the statement of the Rev'd. lecturer—that Judas repented as much as it was possible for any to repent—did all a penitent could possibly do. What! Did he repent as much as Peter, or Paul, or any of the saved millions around the throne?

His was a repentance over which angels rejoiced not—for it led him not to Christ, but away from him; was not unto life, but wrought death. Judas, it is admitted did not obtain pardon—is not this enough to show that his repentance was not occasioned by "godly sorrow"? We are told—"He repented of his repentance, and that that only made it abortive." Godly repentance indeed!

John the Baptist, he tells us, was no more a christian than David or Daniel; and quotes as proof, Acts xi. 26,— "The disciples were called christians first in Antioch."

If this text proves that John the Baptist was not a christian, it will also prove that the Apostles and the disciples were not christians previously!

This person avows the declaration of his Teacher—that when the Eunuch said, "I believe that Jesus Christ is the son of God." (Acts viii. 37.) his faith was no better than the faith of devils. He asks did not the devil say so too? He quotes James ii. 19. A characteristic of the faith of a christian, is, that it works by love.

Have devils such a faith? Is it not worse than trying to say that the confession of faith made by a christian, is no better than the faith of devils? Why will men thus degrade the faith of God's children?

"A Wesleyan and a Hearer" admits he heard Mr. Wilson say "that immersion is christian but not scripture baptism." I am thankful for the testimony. Now answer candidly—did you not hear him previously say it is not christian baptism? My article was not intended to argue the question; I merely pointed out this and other contradictions and absurdities in the "oratorical logic." "We also," he says, "heard Mr. W. say other practices of the church may be christian, though not scriptural." Yes, he said Trinity is christian, but not scriptural; also to keep the first day of the week as the Sabbath, and to admit females to the Lord's table are christian, but not scriptural.

In regard to all these I reply—they are as much scriptural as christian. What makes any thing christian but its agreement with the law, principles, or practices of christianity as taught and exhibited in Scripture? Would this writer Mr. W. allow himself to speak of those other

things that he says are christian but not scriptural, as he has spoken of immersion?—Would he say they are unsettled—rampant—absurd notions? Immersion is christian baptism, but he had never practised it and never would!!

This Wesleyan says—"We see neither inconsistency, dishonesty, nor impiety, in Methodist ministers who yet practise immersion through deference to the prejudice of others, even as Paul circumcised Timothy, because of the Jews, Acts xvi. 1-3."

We are sorry our friend's perceptions in this matter are so obtuse. To perform in the name of the Trinity a religious ceremony, not believed to be commanded by Christ, merely out of "deference to the prejudices" of those who submit to it, seems to us a thing so inconsistent, dishonest, and impious, that we are surprized any minister could be found to do it, or a christian to defend it. If any person should believe that washing the feet is the baptism enjoined by Christ, would not a minister who disbelieved this, be acting wickedly, if he should perform such a ceremony in the name of the Father, and of Christ, and the Holy Spirit? This writer seems to class baptism among indifferent matters. What must we think of men who can speak of any thing commanded by Christ as being indifferent? Circumcision was of divine appointment;—is it not therefore perverse to bring in the example of Paul circumcising Timothy as a justification of such conduct as this writer tries to defend?

The attempt ought not to have been made to yoke in the Rev. Dr. Robertson with Mr. Wilson.

The Rector of Wilmot has taken no part in the present controversy, and we believe he would be unwilling to subscribe to some of the statements in the lectures described by this writer as "inimitable."

Those who needed the information about the lines so pompously introduced from Homer, ought to feel grateful and endeavour to gain from it all the edification they can.

"A Wesleyan and a Hearer" thinks it calumnious in me to call the "Modern Crusade" an Abortion. Does not the fact that the war has closed without confirming its extravagant interpretation, warrant the title? He asks if "A Hearer" has the fallacious hope of diminishing by his feeble cavillings the stately fabric erected by those logical lectures on the basis of sound reasoning, argumentative demonstration and scripture authority? However "feeble and barren" my criticisms, both this writer and his teacher have shown an inability to meet and refute them. "The stately fabric" he so much admires already shows signs of decay;—it appears strong to those only who have not examined its foundation. With all the light which those inimitable lectures, with their argumentative demonstration and scripture authority, "could give him, this Wesleyan admits there is nothing in the New Testament which literally says baptize children.

Believers' baptism is a positive institute resting upon the expressed command of God: here infant baptism is acknowledged by this writer to rest on no command in the New Testament!! What a scriptural foundation for what is claimed as a divine ordinance! He tells us there is much (in the New Testament) to justify those who baptize infants, and nothing at all forbidding baptism or any other rite of christianity to them. Why not then give them the Lord's supper? They are as capable of the one as the other.

Children under the old dispensation had as good a right and were as freely admitted to the second ordinance as to the first. Is it not a strange partiality that will admit children to baptism and yet debar them from the Lord's table?

This writer declares that the lectures of Mr. W. and also mine have carried him away from the dogmas of early teaching, now becoming obsolete. Perhaps so;—truth is very obsolete to some people. It is rather a singular thing that the person who, I am told, is reputed in his own immediate neighbourhood "A Wesleyan and a Hearer," turns out to be the same man who having heard Mr. W.'s inimitable lectures, "during three times three successive evenings," and also my last lecture at Paradise, said to me—"he neither held with Mr. W. nor with me—that he did not believe in the divine authority of water baptism at all!!

Could the Laurencetown Wesleyans and their minister find no other person "to frame their document"? or is he indeed only what he calls himself their "harmless amanuensis"?

Yours truly,
GEORGE ARMSTRONG.
Bridgetown, August 16.

For the Christian Messenger.

Obituary Notice.

CAPT. AUGUSTUS VERNON

Departed this life in the triumphs of faith at Sandy Point, near the Town of Shelburne, after an illness of six weeks, in the 50th year of his age, leaving a widow and seven children, and a large circle of friends to mourn their loss.

The heroes in the late campaign have been enlorged and doubtless their names will be handed down to posterity. Why should not the names of the devoted followers of the Lamb be remembered? They have been a greater blessing to the race than statesmen have, or philosophers, or the most eminent of earth's sons. The name of brother Vernon is well deserving a place in the memory of those who knew him. Well does the writer remember thirteen years ago when he first had the happiness of an acquaintance with Capt. Vernon, then but recently converted and happy in a Saviour's love. It was then he with his beloved companion came out in the face of opposition and was immersed in the likeness of the Saviour's death and to his dying day adorned that profession. An epistle known and read of all, entertaining the most unshaken confidence in his Saviour. During the last autumn and winter he had been complaining, but having received a severe injury by a fall on the ice about the first of March last, his sufferings became much increased and terminated in death. During his last illness he manifested the most quiet submission and resignation to the will of his heavenly father, he "desired to depart and be with Christ." After taking an affectionate leave of his family and friends, and commending them all to the care of his Almighty Father, praying that he might meet them all in the better land, he quietly and gently sank to rest, and exchanged the turmoils of life for the joys and triumphs of the new Jerusalem.

The conversion and salvation of his children were the all-absorbing theme with him, since his conversion, and especially during his last illness, although not permitted to witness it before his death. But now, if not so entranced with heaven's glories as to bend a look to earth, he may see that dear family of young men and maidens happy in the love of God. The altar of prayer erected and kept up so long in that family dwelling, now vocal with the praise of Jesus. A blessed revival of religion has taken place there since his death, his family having shared largely in the same, and several of them are now members of the church recently organised there by brother Hobbs. So the prayers of the pious parent have been answered after his death.

Fly abroad thou mighty gospel,
Win and conquer—never cease.
May thy lasting wide dominions
Multiply and still increase.
Sway thy sceptre,
Saviour all the world around.

A FRIEND.

Shelburne, Aug. 1856.

Halifax Marble Works,
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Price 1s. 6d. per Bottle, at Morton's Medical Warehouse, Granville street, Halifax, by the Proprietor's agents G. E. MORTON & CO.
April 16.

BAZAAR AT BRIDGEWATER.

THE LADIES of Bridgewater intend holding a BAZAAR at the above place, on WEDNESDAY, the 17th Sept. next, for the purpose of furnishing the BAPTIST MEETING HOUSE.

There will be a good assortment of useful articles for sale.

The friends of benevolence are respectfully requested to attend and give their assistance to those who are labouring to provide a suitable place in which to worship God.

Contributions to the above object, however small, will be thankfully received by either of the Subscribers.
MRS. J. V. TABOR.
MRS. JAMES GRINTON.
MRS. JONAS B. PARKER.
MRS. OBADIAH PARKER.
MRS. DANIEL WATERMAN.
MRS. BENJAMIN W. C. MANNING.

N. B.—Should the day prove unfavourable the Bazaar will be held the next fine day.
Bridgewater, August 1st, 1856.

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CHERRY
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FOR THE RAPID CURE OF
Colds, Coughs, and
Hoarseness.

BRIMFIELD, MASS., 20th Dec., 1856.
DR. J. C. AYER: I do not hesitate to say the best remedy I have ever found for Coughs, Hoarseness, Influenza, and the concomitant symptoms of a Cold, is your CHERRY PECTORAL. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtue for the treatment of these complaints.
EBEN KNIGHT, M. D.

A. B. MORTLEY, Esq., of Utica, N. Y., writes: "I have used your PECTORAL myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.
SPRINGFIELD, MISS., Feb. 7, 1856.
BROTHER AYER: I will cheerfully certify your PECTORAL is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the South appreciate your skill, and commend your medicine to our people.
HIRSH CONKLIN, M. D.

AMOS LEE, Esq., MONTEZUMA, ILL., writes, 3d Jan., 1856: "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your PECTORAL by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, Doctor, and your remedies, as the poor man's friend."

Asthma or Phthisis, and Bronchitis.
WEST MANCHESTER, PA., Feb. 4, 1856.
SIR: Your CHERRY PECTORAL is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.
HENRY L. PARKS, Merchant.

A. A. RAMSAY, M. D., ALMONK, MONROE CO., IOWA, writes, Sept. 6, 1855: "During my practice of many years I have found nothing equal to your CHERRY PECTORAL for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption.
Probably no one remedy has ever been known which cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the CHERRY PECTORAL affords relief and comfort.

ASTOR HOUSE, NEW YORK CITY, March 5, 1856.
DOCTOR AYER, LOWELL: I feel it a duty and a pleasure to inform you what your CHERRY PECTORAL has done for my wife. She had been five months laboring under the dangerous symptoms of Consumption, from which no aid we could procure gave her much relief. She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We blessed the name of him who gave us the cure. Her penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, stimulate sluggish and disordered organs into their natural action, and impart healthy vigor and strength to the whole system. Not only do they cure the everyday complaints of every body, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are pleasant to take; and being purely vegetable, are free from any risk of harm. Cures have been made which surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of imposture. Many eminent physicians and chemists have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my Preparations contribute immensely to the relief of my afflicted, suffering fellow-men.

The Agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, Bilious Complaints, Rheumatism, Dropsy, Heartburn, Headache arising from a full Stomach, Nausea, Indigestion, Morbid Inaction of the Bowels, and Pains arising therefrom, Flatulency, Loss of Appetite, all Ulcerous and Obstructive Diseases which require an evacuant Medicine, Scrophulous or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach, such as Deafness, Partial Blindness, Neuralgia and Nervous Irritability, Derangements of the Liver and Kidneys, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for AYER'S PECTORAL, and take nothing else. No other can give you comparable relief with this in its intrinsic value or curative powers. The sick want the best and there is for them, and they should have it.

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