

person who thought I misrepresented him, had examined his works, they would have seen the justice of the statement. "Baptism is then designed to *introduce* the subject of it into participation of the blessings of Christ's *death* and resurrection. To the believing penitent it is the means of receiving a formal, distinct, specified absolution or release from sin." Page 203, "Surely there is no abuse of speech, but the greatest propriety in saying that he who is dead to sin and has been buried in water, when raised up again out of that element, is born again, is regenerated." The above was the quotation from Mr C., and if it does not connect an interest in Christ, remission of sins, the new birth and regeneration with baptism, I do not understand the meaning of words.

You refer to my favorable style of speaking of Mr. C. It is true I do and did on the 2nd instant, speak of him as a great man, and I have read his works with *interest* and *profit*, and hold many views in common with him. But I never believed in his views on the design of baptism. "Call no man Master" was the language of Christ. You seem to think that a person cannot be friendly to you or Mr. C., or your people, and believe and teach that some of your opinions are unscriptural.

In the social circle to which you allude, I do not think there was a disrespectful word said about you. A brother present said he heard you preach in Eastport against experience. I said I knew by our former correspondence you did not believe in it before baptism, and that I had no doubt but it had affected your church.

We must know that when we publish our sentiments they become public property. Between a man's avowed principles and his christian character there is a marked difference. I have spoken of you and your people as brethren, but I believe brethren in error, and I supposed such were your views of us.

I might with as much propriety ask you to give a plain statement of what you have said against the Baptists or their errors. But no, brother Eaton, preach the truth and if we are not scriptural, expose wrongs, and I only ask the same privilege.

I am yours truly,

SAMUEL ROBINSON.

P. S. I hope I have been plain enough, as you requested. If at any time you believe I have given offence (if you think I am a brother) take Christ's plan, but do not take hear-says. I believe there is no person living can say he or she ever heard me speak disrespectfully of you or your people. Can you say this has always been the case with your people? I do feel it to be the right of all to judge of a man's principles when he has published them to the world. Is not this the general practice of Mr. Campbell and brother Eaton? Why offended for me saying that Dr. Pusey's views and Dr. Campbell's are the same on the design of baptism, judging from their own writings?

S. R.

St. John, N. B., Jan. 14th; 1853.

BROTHER ROBINSON: MY DEAR SIR:—I am sorry to trouble you