

My reference to the fact that birth gives not life, is taken by neighbour T. and manufactured into two things not uttered and not utterable by me, 1, that baptism is birth, 2, that it is the new birth. If asked why he made these statements for me, what would he answer?

I fail to find the evidence that there is even one Baptist, a subject of Christ's current government, referred to in the Inspired Statutes. As well call Abraham or Moses a Baptist, in the sense indicated, as John the Immerser. So long, indeed, did he live before the existing age, in which Jesus guides a new people, that the Master says concerning him, 'The least teacher in my government will be a greater teacher than John.' And this while complimenting the baptizing preacher and reformer, that he was the greatest teacher up to the period he appeared. All the Immersers [Baptists] in the world at once, divinely so called, consisted of one man, while the kingdom of the Sinai constitution still existed; and this one Baptist says he must decrease. Now a very simple question in arithmetic, is,—If one Baptist is on the decrease, and he is the whole 'denomination,' ministering prior to this gospel age, how long is it until we find not even one Baptist?

Still, the Baptists, or a portion of them, are better than their name; and if they produce a good growth of love, rich clusters of joy, great increases of peace, a full yield of gentleness and long-suffering, all fine fruit of the Spirit, we will learn every year to love them more abundantly.

Courteously,  
D. OLIPHANT.

For the Christian Messenger.

**Evasion Exposed.**

MESSRS EDITORS,—

In the days of my boyhood I heard one man ask another, if he had done a certain action. The latter inquired, in reply, "What makes you think I did it? Who was your informant?" &c. I presently concluded that the charge was well founded, or else it would not have been evaded in this manner.

This circumstance has been brought vividly to my recollection by what is called "A short chapter of strictures of Mr. Tupper's utterance," (C. M., July 20,) and a communication subsequently published\*—more than thrice as long as my second article, (August 3)—in the same strain, by Mr. D. Oliphant, the same remarks had appeared in the *Christian Messenger* with reference to the name by which the adherents of Mr. Alexander Campbell should be called, I published a friendly and courteous communication on the subject. (June 29); In this I referred to the "system introduced by Mr. Campbell, and quoted some passages from a Work published by him, entitled "The Christian System." Mr. C. asks, "What is that system? When was it introduced? Where are the people who have accepted and adopted it?" He goes on to suggest that it should "be defined and described," &c. When I again gave the title of the Book, the date and place of publication, and stated the fact that one of Mr. Campbell's disciples, resident in Onslow, N. S., put it into my hands, with unqualified expressions of approval, Mr. C. now says, "The principal portion of this work I perused before it was thus issued; but" he adds, "from some cause it has never been my fortune to discover a theological system in it." Could anything be more evasive than all this? At first the existence of such a Work is virtually ignored; and when it must be admitted, the word "theological" is added by Mr. O., evidently for the purpose of furnishing him with an opportunity for evasion. He goes on to require of me to "develop the system of theology the Bethany book contains." I can assure him that I have no desire to republish Mr. Campbell's "System." Assuredly I ought not to be blamed for using the very term by which the writer himself designated his Book.

Of the same evasive and fallacious character is Mr. Oliphant's suggestion, that according to my "logic," because he admits that "a work published by Andrew Fuller—contains excellent truth," he "is therefore a Fullerite." But Mr. Fuller originated no new sect or denomination. He was a thorough Baptist; and Mr. O. differs widely from him on many highly important points.

The proposal for "a meeting" is exceedingly vague and indefinite. It is not stated whether it is designed for public debate, or for the promotion of union. If the former, it would obviously be useless and absurd to meet without having the points to be debated previously stated, and definitely settled. Without this, ample room would be afforded my opponents for interminable evasion. If the latter, as Mr. O. says, "Quite a few of us have been Baptists," the inquiry naturally arises, If they desire union with the Baptists, why do they separate from them? I want no religious union with

\* We have copied, above, the communication referred to.—Ed. C. M.]

any body of people who will not, as such, publish their distinctive views in plain and unequivocal terms. Another obstacle to our union arises from the fact, that Mr. O. and his co-religionists appear to be offended at being called "Campbellites," and yet they tell me of no other unexceptionable name by which I can designate them. I cannot conscientiously—it appears to me that none who duly consider the subject can—give them the distinguishing name of "Disciples of Christ," and thereby tacitly declare that no others are "disciples of Christ."

Mr. O. says, "My reference to the fact that birth gives not life, is taken by neighbor T. and manufactured into two things not uttered and not utterable by me,—1, that baptism is birth, 2, that it is the new birth. If asked why he made these statements for me, what would he answer?" Truly this is a grave charge. No man acquainted with me needs be told that I never designedly misrepresent. The practice is held in abhorrence by me. If a man express himself so absurdly or evasively that I can not understand him, I am, of course, liable to put a wrong construction on his words. But I did not "make these statements for" Mr. O. I can easily "answer" for myself, and shew what I said, and why I said it. I remarked on this point, (C. M. Aug. 3,) "Mr. O. says, 'Baptism never gives life;' but if I can understand his distinction between 'birth and life,' he maintains that baptism does give birth, that is, of course, the new birth, without which none can enter the kingdom of God." The express words of Mr. O. to which I referred, are these, (C. M. July 20,) "Baptism never gives life. Birth and life are always distinct, whether in nature or in the grace of the gospel." If this last sentence means anything, I am still utterly unable to imagine what else its meaning can be, but that baptism gives birth, which cannot be natural birth, and consequently must be 'the new birth.' I know this to be accordant with statements definitely made by Mr. Campbell and his adherents. If, however, Mr. O. perceived that I had misapprehended the import of his language, instead of charging me with "misrepresenting," "uttering and re-uttering what is incorrect," &c. Surely he ought to have explained his meaning in a manner unmistakable. Nay, on such an occasion he obviously should have stated, with all possible distinctness, what he and his brotherhood, if they have any precise and settled view on the subject, do really believe is effected by baptism. But all this is evaded.

Mr. O. undertakes to inform his readers "how," upon our principles, "an unconverted man is constituted a Baptist." Among other gross inaccuracies, after saying, 1. "The sinner hears preaching," he adds, 2. "The Spirit, apart from what he hears by preaching, operates upon his heart." But every one at all acquainted with Baptist sentiments knows, that we believe the Spirit of God accompanying His word, 'makes it an effectual means of convincing and converting sinners.' (Romans x. 17. James i. 18. 1 Peter i. 22, 23. John xvi. 8. Acts xvi. 14.)

We may, however, reasonably expect Mr. O. to be much better posted up with reference to the manner in which "an unconverted man is constituted a"—Campbellite, called by him a—"Disciple of Jesus." Here it is in full:—"1. The sinner hears Jesus by his glad tidings, termed the gospel. 2. He is thus taught Jesus' love, power, favour, divinity, and headship. 3. Believes in Jesus. 4. A penitent, with soul, heart, mind, turned Christ-ward. 5. Gladly, in faith and affection, confesses Jesus. 6. Puts on the Lord Jesus by an appointed descending and rising with him." The attentive reader will observe, that this is so expressed as to afford some room to evade the charge of denying the influence of the Holy Spirit in the regeneration and conversion of sinners; but undeniably all such influence is utterly ignored. If, according to his view, "the dead in sin are not made alive by baptism," certainly he should have told us how they are made alive; which he has not done. I readily admit that a Disciple of Mr. Campbell may be made without Divine influence; but I deny that a Disciple of Christ can be made without it.—(John i. 11-13: vi. 44, 65. Ephesians i. 19, 20: ii. 1, 5, 6, 10. 2 Corinthians iii. 3.) It seems, according to Mr. O., that baptism must precede discipleship; but Jesus made disciples and subsequently had them baptized. (John iv. 2.)

To evade the indisputable fact—noticed merely to meet a frivolous objection—that "Jesus did call one of His people Baptist," Mr. O. alleges that John the Baptist "belonged to the kingdom of the Sinai constitution." Mark, however, distinctly calls John's ministry "The beginning of the gospel;" and, while it is manifestly impossible to pass into a kingdom which

does not exist, our Lord expressly says, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Mark i. 1-4. Luke xvi. 16. xvii. 21. Matt. xxii. 13.) But Mr. O. labours to evade these plain and decisive proofs by adducing one obscure clause of a verse (Matt. xi. 14.) "He that is least in the kingdom of heaven is greater than he." But surely no unprejudiced man can imagine that the Saviour intended to convey the idea that every teacher however low his attainments in grace, &c., would be superior in knowledge, in piety, or in any respect, to John, who was inferior to none that preceded him, and who "was a burning and a shining light." Matt. xi. 7-15. Luke i. 13-17. vii. 6-18. John i. 20. iii. 27-36. v. 35.) My opponent, as if aware that this text, which is the present tense, and so does not refer to a future kingdom, fails to establish his position, adventures to change the tense, and nearly all the words, and to affirm that "the Master says, 'The least teacher in my government will be a greater teacher than John.'" Can any pastor think that John the Baptist meant to say, that he "must decrease" in number? If a disputant may thus put on Scripture a construction manifestly contradictory to the tenor of it, and to common sense, and may manufacture a text, as occasion requires, to suit his own purpose, he can easily either prove or disprove any thing at pleasure. It is useless to attempt to convince such a man.

If, however, we allow Mr. O. to have his own way in this, he will be obliged, in all consistency, to relinquish the name of "Disciples of Christ;" since those whom Jesus personally called "Disciples" unquestionably belonged to the same dispensation, or kingdom, with John the Baptist. Our friend reminds one of the man who is said to have been so intent on trimming his tree thoroughly, that he cut off the limb on which he was himself standing.

The specimen of evasion now adduced may suffice to shew, that the system which compels its abettors to resort to such measures, obviously does not rest upon a stable basis.

I owe an apology, Messrs. Editors, to you and your readers, for occupying so much space in your columns with a review of Mr. Oliphant's epistles. I am aware that I must soon follow the venerable fathers who have gone the way of all the earth; and the continual welfare of the people with whom I have long been cordially united, lies near my heart. For the securing of this it appears to me requisite that the line of demarcation between us and the Campbellites should be kept clear and distinct. The want of this has done us great injury; and it is liable to do us still more. The sameness in one particular, namely, the immersion of persons who have come to years of understanding, has led many to imagine that there are only some slight shades of difference between us and them. While, however, it is my sincere desire that people of all denominations should be treated with courtesy and kindness, I do not hesitate to avow my decided opinion, that the differences of sentiment between us and the adherents of Mr. A. Campbell are much greater, and far more important than those which exist between us and the Pedobaptists who believe in regeneration by the Holy Spirit independently of baptism, and justification by faith independently of all external acts of obedience; which are regarded alike by them and us as the points of faith, and evidences of justification.

Ever yours in Christ,  
CHARLES TUPPER.

Aylesford, Oct. 13, 1859.

For the Christian Messenger.

**New Brunswick Correspondence.**

LETTER FROM THE REV. DAVID FREEMAN.

Since the Convention in Canard, the agent of Acadia College has not been idle, but has travelled about one thousand miles in New Brunswick, the financial results of which will appear in due time. The past Sabbath was spent in Hillsborough, with Rev. J. Hughes, whose philosophical mind is active in displaying the pearls of truth, to some, who during the week are digging for mineral wealth of a material character. The second Sabbath was spent at Moncton, endeavouring to perform the Herculean labors of Rev. G. F. Miles, who embraced the opportunity to leave home and preach to the destitute on Dorchester Point. By the third Sunday we had passed through Salisbury and Elgin, and spent the day in Butternut Ridge and New Canaan. The former is a new and inviting field of ministerial labour, the latter is a small church, but fruitful in preachers of the gospel, having provided as many as eight or nine approved laborers in the vineyard of the Master. Before the fourth Sunday we had passed on as far as Nor-

ton. Here we took steam communication by railroad, twenty miles to St. John; by steamer to the Association at Fredericton, an account of which has already appeared in the papers. On the fifth Sunday we had returned to Norton and passed on to Springfield, where we spent the day with the Rev. David Crandall, preaching three times. We then passed through the rich township of Jersey, Canning, Sheffield, and Maugerville, and spent the sixth Sabbath at Kingsclear, sixteen miles above Fredericton, on the south side of the St. John river. Here the Baptists have lately built a fine meeting-house, and organised a church. The people also take an active part in temperance. They formed a Total Abstinence Society six months ago. Hold a public meeting every fortnight; enlist the young not only to join their ranks, but also to take part in the speaking, appointing some half-a-dozen to make original speeches at each meeting, and so great has been their success that they have reduced the rum-shops from six down to one or two. During the week we ascended the river some dozen miles further to Prince William, returned to Fredericton, and travelled south about seventy miles to St. Andrews. Here we spent the seventh Sunday with the interesting family of the Rev. A. D. Thomson. We had no meeting as the heavy rain prevented the people from assembling. Here is the scene of Father Ansley's most successful labors, and the people who cherish his memory can say "his sepulchre is with us."

We visited his tomb in the old burying ground, on the farm of Deacon Russel, at whose house he died, on the east bank of the St. Croix River. As we stood by the tomb-stone and read his epitaph, "There remaineth therefore a rest to the people of God,"—and thought of his marble inscription in the cemetery at Bridgetown, N. S.,—"They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars, for ever and ever," his venerable form seemed to rise up in view, as he used to appear when preaching in my father's house in Nova Scotia, when I was but a child of seven years, only that form seemed no longer grappling with toil and pain; but imbued with the glories of the resurrection. Four miles from this the devoted Burpe labored with the second St. Patrick's church, before he labored in the mountains of Burmah. After his missionary work was done—he returned here for several days, breathed the air, sailed on the waters, rambled among the rocks and hills, and partook of the christian hospitality of his old pastorate. These with others have gone to mingle with the spirits of the just made perfect. "Blessed are the dead which die in the Lord." "Thy rest from their labors."

The town of St. Andrews is most romantically situated at the mouth of the St. Croix. It contains about three thousand inhabitants. As it arose from the lumber trade it was likely to sink through the failure of that business. But the prospect of a railroad from this point to Quebec, promises future prosperity of no ordinary kind. The railroad is already opened for heavy freight nearly to Woodstock. A laughable occurrence took here place a few days ago. A man wishing to visit Woodstock, was denied, because passengers were not carried. He accordingly got himself put up snugly in a box of straw, and thus a conveyance was secured for him.

There is at present no Baptist church in the town, only a few persons holding our sentiments. These are moving to build a house of worship. A small sewing circle of females are beginning operations. They rely upon their efforts, the aid of friends abroad, and the blessing of God, for success in the good cause. Money or articles sent to the Rev. A. D. Thomson would eventually be enshrined in a Baptist meeting-house in the rising town of St. Andrews.

We could not return Easterly without embracing the opportunity of seeing more of the beautiful River St. Croix, which forms the boundary between Maine and New Brunswick.

We therefore took the good steamer "Queen" at St. Andrews, and were conveyed South about fifteen miles to Eastport, on an island within the United States territory. Here the steamer exchanged passengers with the boat from St. John to Boston. We had time to call on Bro. Rideout, formerly of Nova Scotia, and enjoy the cordial hospitality of Rev. Mr. Willard, pastor of the Baptist church, with whom we dined, and then returned up the River thirty miles, to Calais, where we had some business. Calais is a corporate town of five thousand souls, and flourishes mostly from the lumber trade. They have saw-mills in the river above, for twenty miles to Princeton, to which place they have constructed a good railroad for conveying lumber and passengers. Across the river