

hold the loan. He maintained that all the details of the measure were well understood by the statesmen in both the Lords and the Commons, and it was only those who desired to cut these Provinces adrift that offered any opposition to the Confederation scheme. In conclusion Mr. Archibald remarked that the highway of prosperity was open before us, and that a great future awaited the people of the United Provinces.

Hon. Mr. Shannon said that he had frequently announced that he was in favor of the larger Union. He was in favor of it because it would open up a great field for the enterprise and industry of the people of these Colonies. The hon. gentleman reviewed the arguments that had been advanced against the project of Union, and supported the views of the Provincial Secretary and Mr. Archibald as to the constitutionality of the Legislature changing the constitution of the country, and then proceeded to explain the mode by which the signatures apposed to the Anti-Union petitions were obtained. In answer to some arguments adduced by the opposition, he instanced the case of Scotland to show that former Unions had prospered advantageously in both parties concerned. Since the Union, Scotland had become highly prosperous, while previous to that period the trade of that country was in a state of stagnation, and the people dissatisfied. He was fully persuaded that the people of Nova Scotia would reap equal, if not greater advantages from the proposed Confederation, than Scotland had from Union with England.

He was heart and soul for Confederation, as he felt confident that it would tend to cement these colonies more closely to the Parent State, and prevent their absorption into the neighboring Republic. If there were persons in this country who desired Annexation, he would like to see them raise their standard, in order that the people might understand them. He was satisfied that Confederation would open up a field for industry, and prevent an exodus of the young men of the Province. He was confident that Nova Scotians had not been fairly dealt with. The voice of the people should be heard on the question. All he asked for was delay until after the next election, and if the electors endorsed the principle of Union he would graciously bow to their decision. He argued that members of the British Parliament had been misled and deceived by false representations made by the delegates. In referring to the details of the Quebec Scheme, he expressed his disapprobation of the arrangement which accorded the people but 80 cents per head for local purposes. He thought the allowance should have been regulated on the sliding scale principle.

Mr. Tobin believed the country was now ripe for Confederation. The supporters of union had been treated with the assertion that they desired to transfer our revenues to Canada, and his answer was that the revenues of Canada would be transferred to the Maritime Provinces. He had listened with much attention to the arguments that had been advanced against Confederation, but he had heard nothing to alter his views upon this important question. It was time we turned our attention to a larger sphere than that in which we are present at present. He then went on to review Mr. Howe's scheme for the organization of the Empire, and declared that the same was impracticable. Touching the advantages of Union, he instanced some of the benefits which would accrue from the construction of the Intercolonial Railway, and remarked that Halifax would be enriched by the trade which would be tapped by that road as soon as built. He then gave the House an insight into the great and varied resources of Canada, and in closing observed that he would state his political position on voting against the amendment moved by the hon. member for Guysborough.

Mr. Annand was opposed to annexation, and was also adverse to the project of Confederation. But in weighing the respective advantages of annexation or Confederation, there was no room for comparison. They were all in favor of Confederation, as once in the Union Nova Scotia would enjoy free trade with 30 million people. He went very fully into the details of the Confederation Scheme, and combated several of the conclusions arrived at by Mr. Archibald. In reply to the assertion that he had endeavored to obstruct the Intercolonial Railway, he said that he would oppose any measure in order to defeat the Confederation Scheme, and prevent the sacrifice of Nova Scotia.

Mr. Blanchard declared himself in favor of Union, and argued that it would be impossible to get a fair vote on the question at the polls. It was perfectly constitutional for the existing Assembly to pass upon the measure, and set the question at rest.

Hon. Provincial Secretary then addressed the House, confining himself chiefly to answering some comments which had been made on the speech delivered by him on the previous day. He showed that the opponents of Union were arguing upon false premises, and exposed the misrepresentations that had been made by the members who supported the amendment. In conclusion he remarked that in obedience to a Royal Command, before the delegates left England, he had attended the labours of the delegates. Her Majesty on that occasion observed that the manifest and deep interest in the welfare of the British American Colonies.

James Frazer had long been of the opinion that a change of some nature was required. We had remained in an isolated condition long enough, and he thought that confederation would prove a mutual benefit to all the provinces concerned.

Dr. Brown spoke briefly in favor of the amendment. He held the opinion that the people should have the right of determining their own political fate.

Mr. Churchill thought Union would consolidate the interests of British America, and bind the Provinces more closely and strongly to the mother country.

Mr. Hebb said he would vote for the amendment because he believed that the great majority of the people of the country were opposed to Confederation.

Mr. Stewart Campbell defended Mr. Howe against the attacks made upon the consistency of that gentleman. He went fully into the merits of the Scheme, and pointed out the particular features of the arrangement which he regarded as being fraught with danger to the interests of this Province. He repudiated the charge that the Anti-Unionists were in favor of Annexation to the United States, or were disloyal to their Sovereign.

At the close of Mr. Campbell's speech (2 a. m.) the question was taken, whereupon the House divided as follows:—

For the amendment—Townsend, Hebb, Balcan, Ross, Moore, Killam, McLaughlin, Robertson, Blackwood, King, S. Campbell, Locke, Cotter, Ray, Annand, Fraser, Hill, Tobin, Pryor, Parker, McKay, Knaplake, Hill, Allison, Fraser, Shannon, Charles Campbell, Burnist, Hill, Whitman, D. Fraser, Churchill, Allison, Pryor, Parker, McKay, Knaplake, Hill, Tobin.

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Provincial Wesleyan.

WEDNESDAY, MARCH 27, 1867.

Baptism in Relation to Union.

Under the above caption, our esteemed contemporary, the *Christian Messenger*, in recent issues, has essayed to vindicate the close communion practice of Baptist Churches. He maintains that Baptists cannot afford their position on this question, or adopt a more liberal policy, without a compromise of principle. He seeks to justify their usage in this respect, on the ground that a diversity of sentiment exists among Pede-baptists as to the benefits which flow from baptism, and as to the proper subjects of this ordinance.

It must be admitted that such diversity of views on this subject does exist among Pede-baptists. Some regard all infants, without limitation, as proper subjects of baptism, others limit the privilege to the children of Christian parents; some believe that baptism confers benefits, others regard the ordinance as being merely a sign of man's need of the benefits, and as a pledge of the divine willingness for their bestowment. But we cannot look upon it as being at all strange, considering the number of denominations holding Pede-baptist sentiments, that there should be a diversity of opinions on the question; nor can we see that such diversity of belief among Pede-baptists constitutes any argument for close communion; while we must not fail to remind our contemporary that unanimity of judgment and uniformity of practice do not by any means prevail among all those who hold his opinions.

If differences of opinion among the many churches of Pede-baptists, in relation to baptism, be adduced as an argument against a close union, then now exists between Baptists and other Christians, then it is only fair to inquire if there be not differences on this subject elsewhere.

That among those who baptize only by immersion, different views and forms have been maintained in relation to baptism, will be questioned. With some it is customary to plunge the subject forward, others count the reverse position; some immerse the subject but once, others thrice; some think baptism by immersion, if administered by a Pede-baptist, to be valid baptism, others regard as valid the ordinance only as performed by a Baptist; some believe the mode to be so essential that they will not commune with any who have not been immersed, others will not allow the mode of baptism to interfere with their communion with true Christians of any name, some regard it as a question of less importance than that of the subjects, others regard mode of baptism as being of equal weight; some will not admit any to baptism who cannot give a satisfactory Christian experience, others will admit all who profess a nominal faith in Christ, and who wish to be immersed on such profession; some regard baptism as the privilege of those only who enjoy acceptance with Christ, others baptize for the commission of sin, and some admit the ordinance those who afford evidence of having received the gift of the Holy Ghost, others admit it as a means for receiving that gift. We judge that there is about as much diversity of opinion on baptism among the few sects who practice immersion, as among the many who hold to Pede-baptism; and therefore that such diversity among Pede-baptists affords no ground for sustaining the principle of close communion.

Again, the diversity of opinion exists among Pede-baptists is no reason for close communion, inasmuch as the objection to close communion is not that Baptists will not commune with Pede-baptists as a whole, but that they will not commune even with those of them whom they otherwise recognize as true Christians.

The *Messenger* informs us that while believing the mode of baptism to be of no consequence, Baptists hold this as only secondary to that of the subjects. Well, this is gratifying as far as it goes, and well, that all Pede-baptists could see a similar well. But what is the objection? The *Messenger* affords that the mode is held to be of no consequence? How is it in the case of one not baptized in infancy, but baptized by affusion on profession of his faith, and as a declaration of his having come out of the world and having given himself to Christ? What evidence will be given by Baptists toward such one that their estimation of the mode is secondary? Will it be admitted that the mode is held to be treated in any way differently from those Christians whose baptism took place in infancy? Or, how would it be in the case of a Christian believer, baptized by immersion, but baptized by a Pede-baptist minister? Would his baptism be regarded as sufficient? If not, what evidence is there that the mode is held to be of no consequence?

We make not these inquiries in a captious spirit. We respect the conscientious convictions of Baptists. They tell us that they cannot without a painful compromise commune with any but those of their own faith and order. They have a perfect right to hold such views, and to act thereupon; and Pede-baptists have no right to complain if the reasons given for this belief are not satisfactory to them; it is enough that Baptists themselves are satisfied on the subject. Yet those who favour open communion will naturally inquire, if members of Baptist churches will not commune with those who are Christians, if they can preach in our pulpits, and allow us to preach in theirs; if they can unite with us in our religious services; if in other Christian exercises, in prayer, in praise, in the fellowship of religious experience; and if they can do so with delight and profit, both to us and to themselves, why should this be a barrier to Christian union still remain? Why should separation exist only in relation to the ordinance observed in obedience to the Redeemer's injunction, "On this in remembrance of me," enjoined equally on all who love Him? The answer to these queries may be deferred until the Church receives a larger measure of the baptism of the Holy Ghost. When that day arrives, though the sentiments of Christians even then may not be on all subjects the same, yet nothing will be allowed to occasion separation; for perfect love will unite in heart and influential minister of the Free Christ. May that glorious day be hastened! Amen!

Our winter has been usually severe. We have not had much cold weather than we often have, but our snow-storms have been very heavy and the large quantity of snow fallen, has made it impossible to do much business in some parts of the country. It has been a very hard time for the poor, many of whom are aided by the hand of charity. We begin to feel the genial influences of Spring.

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