

Property transferred by the Imperial Government and known as ordnance property; Armories, drill sheds, military clothing, and munitions of war; and Lands set apart for public purposes.

That all lands, mines, minerals, and royalties vested in Her Majesty in the Provinces of Upper Canada, Lower Canada, Nova Scotia, New Brunswick, Prince Edward Island, for the use of such Provinces, shall belong to the local Government of the territory in which the same are so situate; subject to any trusts that may exist in respect to any of such lands or to any interest of other persons in respect of the same.

That all sums due from the purchasers or lessees of such lands, mines, or minerals, at the time of the Union, shall also belong to the local Governments.

That the several Provinces shall retain all other property therein, subject to the right of the Confederation to assume any lands or public property required for fortifications or the defences of the country.

That the general Government shall assume all the debts and liabilities of each Province. The debt of Canada, not specially assumed by Upper and Lower Canada respectively, shall not exceed at the time of the Union, \$62,500,000.

Nova Scotia shall enter the Union with a debt not exceeding, 8,000,000 And New Brunswick, with a debt not exceeding, 7,000,000

That in consideration of the transfer to the General Parliament of the powers of taxation, an annual grant in aid of each Province shall be made, equal to 80 cents per head of the population, as established by the census of 1861, the population of Newfoundland being estimated at 130,000. Such aid shall be in full settlement of all future demands upon the general Government, for local purposes, and shall be paid half yearly in advance to each Province.

That all engagements that may, before the Union, be entered into with the Imperial Government for the defence of the country, shall be assumed by the General Government.

That the General Government shall secure without delay the completion of the Intercolonial Railway from Riviere-du-Loup, through New Brunswick, to Truro in Nova Scotia.

That the sanction of the Imperial and local Parliaments shall be sought for the Union of the Provinces, on the principles adopted by the Conference.

That the proceedings of the Conference, when finally revised, shall be signed by the delegates and submitted by each deputation to its own Government, and the chairman is authorized to submit a copy to the Governor General, for transmission to the Secretary of State for the Colonies.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 6.)

Leaving Bro. Munro with the people at Chivrie, I assisted Elder Manning several weeks, itinerating through the different parts of Cornwallis. Though much distressed on account of the general carelessness evinced by the unconverted, at times my heart was cheered by instances of hopeful conversion. On the 11th day of August five persons were baptized.

On the 14th I again visited Parrsborough. A friend favored me with the use of a horse to ride to Advocate Harbor. Coming to a tree that had fallen across the road, I endeavored to rein the beast to that side where I might pass under it: but he, being refractory, broke the rein on one side, and suddenly carried me under a lower part of the tree. I stooped as low as possible; but a limb caught my coat, and drew me off. Fearing that my feet would hang in the stirrups, I held the horse, and he turned and jumped over me. This was, indeed, a narrow escape from death; but Providence graciously so protected me that the injury sustained was slight. On the following Sabbath I was able to preach to the people, and was enabled to do so with an unusually deep and feeling sense of the infinite importance of a preparation for death and eternity. Some of the hearers appeared seriously impressed.

Having been pressingly invited by relatives living in Machias, (Maine,) to visit them, and preach in that region, I embraced an opportunity afforded at this time to go to Eastport in a vessel which sailed from Spencer's Island, August 19th. Sea-sickness, which did not affect one in the way of an emetic, even when all the means at hand were employed for that purpose, distressed me exceedingly during that day and the following night. The next day, when the wind was high, the desired effect began to be produced; and this continued till it had nearly exhausted me. My stomach so rejected food that

I could take none during forty-six hours. In this season of distress and deep depression it seemed to me that I might as well die as live; for that I could never be of any service in the world.

On the 21st, as the wind was contrary and boisterous, Captain Armstrong ran into Dipper Harbor, in New Brunswick. After going on shore I endeavored to speak to some individuals respecting vital religion; but none of them appeared to know any thing of it, or to desire such knowledge. One aged man expressly affirmed, that no one could know any thing about that in this life.

On the evening of the 23rd, after a tedious passage, we arrived at Eastport. It was then in the possession of the British, by whom it had been taken in the war, which terminated in 1815; but was principally inhabited by persons attached to the United States. I tarried the night at a public house, and two men lodged in the same room with me. After we retired, they began to talk vehemently against the British, calling them fools, &c. This was to me a new scene; and it excited me considerably, and produced a disposition to reply in the same strain. It occurred to me, however, that my justly venerated father, who had previously visited his relations in Maine, advised me, in the event of my going thither, not to say anything concerning politics, or the differences between our Government and theirs. Though it seemed to me at the time that such counsel was not necessary for me, yet I now perceived that it was judicious and requisite, and accordingly refrained from uttering a word in reply. How valuable are the prudent counsels of considerate parents! How desirable that they should be carefully treasured up, and duly regarded!

The next day, which was Saturday, I met with Rev. Enoch Hunting, whom I had heard preach at an Association in Cornwallis. He recommended me to spend the Sabbath in Lubec, and introduced me to Capt. Reynolds, who resided there, and who took me to his house. As I had never been out of Nova Scotia before, and had now been deprived of Christian society for a number of days, it afforded me much consolation to enjoy an interview with such an aged and experienced mother in Israel as Mrs. Reynolds. In the evening, however, there came in a man in a state of intoxication, who told me some marvellous stories about preachers who had, as he alleged, visited that region for the sake of worldly gain. Of course his statements were not worthy of credence; but they gave me some disquietude. I determined that there should be no pretext for making any such statement respecting me; and therefore resolutely refused to allow any contribution to be taken up on my account.

When I saw the school-house in which the meeting was to be held, and noticed the great number of dwellings adjacent to it, I remarked to Capt. R. that surely it must be too small. He replied that it was sufficient to contain all that would come. This proved to be true; for it might have accommodated twice as many as attended. While people were continually passing in the street, some would stop for a few minutes, and then proceed, some stood outside the windows, and others at such a distance as would allow them to hear my voice, but not to understand the words uttered. It was truly painful to witness such apathy in reference to the soul's salvation.

On Monday I returned to Eastport, and there addressed a much more attentive congregation. With Bro. Hunting I enjoyed a delightful season in retirement, private conversation and prayer. He gave me some prudent cautions, and excellent advice, which have undoubtedly been serviceable to me in subsequent life.

From Eastport I proceeded on horseback to Machias, observing the Saviour's command, "And, as ye go, preach." On the way I passed through a very severe trial. Pondering disconsolately on my sinfulness, darkness, and insensibility, I felt almost certain that the great change which is effected in regeneration, by which the subject of it is said to become "a new creature, old things are passed away, behold, all things are become new," (2 Cor. v. 17) had never been wrought in me. It had always been self-evident to me, that no man could be, in reality, a minister of Jesus Christ, if he were not a regenerated believer in Him. From these premises it seemed manifestly incumbent on me to relinquish the work of the gospel ministry immediately. So deep were my impressions, and so strong my convictions upon the subject, that I stopped my horse, with the intention of turning about, going back to Cornwallis, and betaking myself to some other calling. This was a trying season. While in this state of suspense, the beloved disciple's inspired test

of piety occurred to my mind, "We know that we have passed from death unto life, because we love the brethren" (1 John iii. 14) The subject presented itself to me in this light. Let it be supposed that the future state were put wholly out of view, with whom would it my desire to be associated, merely for present enjoyment, the children of God, or those who know Him not? On this point there could not be a moment's hesitation. My heart would at once respond in the language of Ruth, (Ch. i. 16, 17) "Entreat me not to leave thee," &c., regarding, with the Psalmist, "the saints that are in the earth" as "excellent, in whom is all my delight," (Ps. xvi. 3.) and with Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. xi. 25.) It was certain to me, that I could say, with entire sincerity, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Ps. lxxxiv. 10.) These considerations tended to dispel my gloomy fears, to confirm my hope in the Redeemer, and to fix more determinedly my purpose to labor through life for the furtherance of His kingdom, and the salvation of my fellow men.

For the Christian Messenger.

THE BAPTISMAL QUESTION.

No. IV.

THE TENDENCIES OF PÆDOBAPTISM.

Part 2.

§ A false position.

I proceed to a farther remark. Infant baptism places what it represents as a divine ordinance in a false position. It involves an ENTIRE DISLOCATION of baptismal rites. It reduces baptism to a thing of naught, or unduly and mischievously exalts it. Its evangelical advocates, indeed, try to escape this dilemma. It is melancholy to mark their hopeless floundering-while thus engaged; and no case is more notable here than that of Dr. Williams.

§ Something bad.

There are some who treat baptism as an empty ceremony. It is a form for giving names to children. It is a preliminary to church-membership. But otherwise it is a matter of small consequence. And so it is neglected year after year; until at last it occurs to the parental mind, that it ought not to be wholly omitted; and a minister is requested to pay a domestic visit; and there is a wholesale sprinkling of children in the house, from the ripened adult down to the budding babe. What religion is there here? How much of religion is intended? The whole affair is clearly more of this world than the next—a something that may well provoke the rebuke, "Who hath required this at your hand?"

§ Something worse.

This is bad. But worse remains. There are the words of Whitfield; who, in commenting upon John iii. 5, employs this language:—"Does not this verse urge the absolute necessity of water baptism? Yes! where it may be had. But how God will deal with persons unbaptized we cannot tell." Then there are the words of Wesley:—"If infants are guilty of original sin, in the ordinary way they CANNOT be saved, unless this be washed away by baptism." I would add to these the following, from the pen of the excellent Matthew Henry:—"Baptism wrests the keys of the heart out of the hands of the strong man armed, that the possession may be surrendered to Him whose right it is.—In baptism our names are engraved upon the breast-plate of this great High Priest.—We are baptized into Christ's death. That is, God doth in that ordinance seal, confirm, and make over to us, ALL the benefits of the death of Christ.—When we were polluted, and exposed, then regarded, pitied, taken up, washed, adorned, taken into covenant, adopted into a good family! And was not that a time of love?—love sealed, love insured, preventing love, unmerited love!" There last expressions, with many more to the same purpose, are quoted and approved by Dr. Williams. Then there is the language of Dr. Williams himself:—"The promise, sealed by my baptism, as a golden chain let down from heaven, is my only ground of hope as a perishing sinner.—Am I a baptized person? Then I have the enlightening, instructing, and comforting influences of the Spirit of promise, exhibited for my use, with superadded evidence and certainty.—I was then [being baptized] added to the church, that I might be saved. I was then constituted a visible member of Christ, that I might be conformed to him. I was then put in the way I should go, that when grown up I might not de-

part from it. I was then visibly engrafted into Christ, that I might bring forth much fruit, and thus be found his approved disciple." And to crown the whole, there is the signal passage quoted in part heretofore:—"Am I still waiting for more powerful inducements [to self-dedication]? Behold another inducement presents itself; one that may well fill me with everlasting wonder! JEHOVAH gives Himself to me. Astonishing conveyance! 'I will be thy God!' says he. He confirms it with his seal. Does the Lord, by a covenant grant, make over his glorious self to me as my portion? This is surely an irresistible motive. What sort of a grant is it? Not an imaginary or a feigned, but a real and sincere grant. I may venture, I would venture, ten thousand souls, were they mine, on the sincerity and truth of it. If it be not a truth that I, as a baptized person, am privileged with this covenant grant, 'I will be thy God!' then I may question whether sun ever shone upon Britain on a summer's day."

§ Conflicting elements.

The language here extracted, extraordinary as it is, is but a sample of what is found in the whole of the pamphlet from which it is taken. And yet its author, apart from his baptismal views, was deeply imbued with the spirit of evangelical piety. Inasmuch that, even in the matter of baptism, he betrays a happy inconsistency with the very sentiments for which he so earnestly pleads. Thus in one place he assures his readers, that those "who suppose a real communication of spiritual blessings constantly attendant on the ordinance of baptism are under a mistake." And in another he exclaims, "Alas! how many ignorant and slothful [baptized] professors must one day take up this bitter lamentation, 'The harvest is past, the summer is ended, and WE ARE NOT SAVED!'" It is surely to be lamented, that a man who, under the influence of a correct evangelical bias, could utter warnings so salutary, should yet have allowed himself, as has been shewn, to be so far warped from the spirit of the Gospel by his miserable Pædobaptist theories.

§ Booth's Sarcasm.

So far indeed had he been warped by those theories, in the estimation of Booth, that he felt himself justified in giving a highly sarcastic, but not too severe representation of their practical working. Thus Booth writes:—"Still farther to expose the pernicious tendency of our author's doctrine respecting the character and privilege of every baptized person, we will suppose that infamous ancient, Simon Magus, immediately after his baptism, to have adopted my opponent's language, mutatis mutandis, and said; Am I a baptized person? Then . . . I am a member of the visible church; a visible member of Christ; visibly engrafted into Christ; espoused to Christ, and under the wing of the divine Majesty . . . Am I a baptized person? Then I am adopted by the heavenly Father. I am a fellow-citizen with the saints, and of the household of God. The blessings of salvation are directed to ME by name. Pardon of sin, and justification are sealed to ME. Am I a baptized person? Then . . . ALL spiritual blessings are sealed to ME. Nay! Jehovah says, when addressing himself to ME,—I WILL BE THY GOD, THY FATHER, AND THY EVERLASTING PORTION . . . [And then] he confirms it with an oath, and ratifies it with his seal. If, then, it be not a truth, that I, AS A BAPTIZED person, am privileged with Jehovah being a God to ME, it may be justly questioned whether the sun has ever shone upon Samaria on a summer's day. Now all these rights, privileges and honours, are conveyed by a divine deed of gift, which is directed, signed, sealed, and delivered to ME. . . . For be it known to all, THAT THE INFINITE SOURCE OF HAPPINESS, HAS GIVEN HIMSELF TO ME, AND JEHOVAH IS MY EVERLASTING PORTION."

§ Something utterly deplorable.

But now let us look in other directions: There are Luther and Melancthon. The former speaks of baptism as that which works in us the remission of sins; delivers us from death and the devil; and bestows eternal life upon all those who believe on the word and promise of God." The latter writes thus:—"The baptism of the little ones is not in vain. Yea, it is madness to affirm, that the little ones can be saved without the sacraments." Then there is the Church of Scotland. Its standards are evidently drawn with a watchful eye to the exclusion of the doctrine of sacramental efficacy. And yet it seems to me that they are not wholly free from its taint; while the national administration of what are deemed to be divine ordinances tends directly to lull a salutary self-suspicion to sleep, and beget and nurse a self-confidence fraught with deepest spiritual danger. As to the church of