

exercised by the Institutions under which these qualities have been so signally developed.

Her Majesty's Government have given to your Despatch, and to the Resolutions of the Conference, their most deliberate consideration. They have regarded them as a whole, and as having been designed by those who have framed them, to establish as complete and perfect an union of the whole into one Government, as the circumstances of the case, and a due consideration of existing interests, would admit. They accept them, therefore, as being, in the deliberate judgment of those best qualified to decide upon the subject—the best framework of a measure to be passed by the Imperial Parliament for attaining that most desirable result.

The point of principal importance to the practical well-working of the scheme, is the accurate determination of the limits between the authority of the Central and that of the Local Legislatures, in their relation to each other. It has not been possible to exclude from the Resolutions some provisions which appear to be less consistent than might, perhaps, have been desired with the simplicity and unity of the system. But, upon the whole, it appears to Her Majesty's Government that precautions have been taken, which are obviously intended to secure to the Central Government the means of effective action throughout the several Provinces, and to guard against those evils which must inevitably arise if any doubt were permitted to exist as to the respective limits of Central and Local authority.

They are glad to observe that although large powers of Legislation are intended to be vested in local bodies, yet the principle of central control has been steadily kept in view. The importance of this principle cannot be overrated. Its maintenance is essential to the practical efficiency of the system, and to its harmonious operation both in the General Administration and in the Governments of the several Provinces. A very important part of this subject is the expense which may attend the working of the Central and the Local Governments. Her Majesty's Government cannot but express the earnest hope that the arrangements which may be adopted in this respect, may not be of such a nature as to increase, at least in any considerable degree, the whole expenditure, or to make any material addition to the taxation, and thereby retard the internal industry, or tend to impose new burdens on the commerce of the country.

Her Majesty's Government are anxious to lose no time in conveying to you their general approval of the proceedings of the Conference. There are, however, two provisions of great importance which seem to require revision. The first of these is the provision contained in the 44th Resolution with respect to the exercise of the prerogative of pardon. It appears to Her Majesty's Government that this duty belongs to the Representative of the Sovereign, and could not with propriety be devolved upon the Lieutenant Governors, who will, under the present scheme, be appointed not directly by the Crown, but the Central Government of the United Provinces.

The second point which Her Majesty's Government desire should be reconsidered, is the Constitution of the Legislative Council. They appreciate the considerations which have influenced the Conference in determining the mode in which this Body, so important to the Constitution of the Legislature, should be composed. But it appears to them to require further consideration whether, if the members be appointed for life and their number be fixed, there will be any sufficient means of restoring harmony between the Legislative Council and the popular Assembly, if it shall ever unfortunately happen that a decided difference of opinion shall arise between them.

These two points, relating to the Prerogative of the Crown and to the Constitution of the Upper Chamber, have appeared to require distinct and separate notice. Questions of minor consequence, and matters of detailed arrangement, may properly be reserved for a future time, when the provisions of the Bill intended to be submitted to the Imperial Parliament, shall come under consideration. Her Majesty's Government anticipate no serious difficulty in this part of the case, since the Resolutions will generally be found sufficiently explicit to guide those who will be intrusted with the preparation of the Bill. It appears to them, therefore, that you should now take immediate measures, in concert with the Lieutenant Governors of the several Provinces, for submitting to the respective Legislatures this project of the Conference; and if, as I hope, you are able to report that these Legislatures sanction and adopt the scheme, Her Majesty's Government will render you all the assistance in their power for carrying it into effect.

It will probably be found to be the most convenient course that, in concert with Lieutenant Governors, you should select a deputation of the persons best qualified to proceed to this country, that they may be present during the preparation of the Bill, and give to Her Majesty's Government the benefit of their counsel upon any questions which may arise during the passage of the measure through the two Houses of Parliament.

I have, &c.,
(Signed) B. CARDWELL,
Governor Viscount Monck,
&c., &c., &c.

DISCRIMINATING QUESTION.—That is a discriminating question which we see quoted from the correspondence of old Dr. Beecher: "When you feel calm, and a degree of joy, what does it arise from? Something you see in the character of God that charms you, or something you see in yourself that you think charms God?"

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER IV.

LABORS AS A LICENTIATE.

(No. 7.)

On the 29th day of August I reached Machias, and was cordially received by my uncle Gideon O'Brien, his wife, who was my paternal aunt Abigail, and their family. With some of them I had previously held epistolary correspondence. It was highly pleasing now to see them face to face, and to converse with such of them as "knew the grace of God in truth."

A circumstance in the experience of one of my cousins was extraordinary. She stated that the day on which Machias was taken by the British, was the happiest day of her life. Her father, Mr. O'Brien, who was a Captain in the militia, was intent on defending the place by arms. She greatly feared that he, her only brother, and other relatives and friends, would be slain in battle. Under these circumstances the approach of an invading army filled her mind with consternation and dismay. For a length of time previously she had been greatly distressed under a conviction of her sinfulness and exposure to impending wrath. In this season of special trouble and alarm, she had recourse to a throne of grace. While engaged in agonizing prayer, she was enabled to commit herself, with all her cares, into the hands of the Almighty Redeemer, and to find strong consolation in Him. Then whatever might transpire, she could cheerfully leave all to Divine disposal, and rejoice in the Rock of her salvation. The commanding officer, however, aware that the force under his command was inadequate to confront the invading troops, prudently surrendered the place; and so nothing calamitous transpired.

On the Saturday after my arrival I attended a conference in East Machias, and preached there on Lord's day September 1st. The state of religion among the Baptists in that region was evidently quite low. At the conference only three members gave attendance.

Some relatives accompanied me to Jonesborough, where we enjoyed an agreeable interview with Aniel Tupper, Esquire, the only son of my late only paternal uncle William. Thence I proceeded to Columbia and Addison, where it afforded me much pleasure to meet my venerable friend, Rev. Isaac Case; and to unite with him and others, for a short time, in efforts to aid in the extension of a gracious revival, which was progressing in these regions. After passing through places in which gross darkness prevailed, it was truly delightful to hear young converts extolling the riches of the grace which had plucked them as brands out of the fire.

Having been favored with an interesting visit among my relatives in Machias, I took an affectionate leave of them on the 6th day of September.

While on my return to Eastport I was exposed to a dismal storm. At its commencement I overtook a man with a numerous drove of cattle, in a wood, where the road was very narrow, and extremely bad. At his request I took charge of his horse, which I had to lead by the side of the one I was riding. When I had passed a part of the drove the thunder became terrific. Large oxen near me roared and sprang, almost as if they had been mad. The rain fell in such torrents that there was scarcely a dry thread in my clothes! This external storm, however, was not equal in severity to the internal one through which I passed, while travelling the same road, almost in a state of despair with reference to my acceptance in Christ.

On my arrival at Eastport, after holding meetings at several places on the way, the man whose beast I led in the storm, learning that I wished to purchase one, offered to sell her to me. Perceiving me to hesitate, he proposed to me to use her for a little time, and then give him a decisive answer. Being doubtful as to her age, I requested a blacksmith, said to have skill in this matter, to give me information. "How old," said he, "did the man tell you that she is?" I answered, "Seven years." "That's true," he replied, "for she has been that these seven years." I then returned the beast within the time set. The owner wished to know my objection, and who told me that she was more than seven years old. On being informed, he insisted that I should go with him to the blacksmith. I did so; but kept an eye upon him, and saw him

give a significant wink. The blacksmith examined with great apparent care, and then said, "Upon my word I was mistaken: she is no more than seven years old." I was young, indeed, but too old to be gulled in that way. The man then unreasonably required me either to give him a dollar, with which he might hire some person to take his mare to pasture, or else to do it myself. Without contention I acceded to the latter proposal.

The pasture was about seven miles from the town, at a place called East Bay. The mistress of the house to which I went, whose young daughter had providentially heard me in Lubec, requested me to preach there. I complied with the request; and went in one direction to notify the people, while some of the children went in others. The number of inhabitants was small; but it was said that every one able to attend did so. It was one of the most solemn and impressive seasons ever witnessed by me. After a discourse delivered with unusual freedom and earnestness, the meeting was closed. The people, however, evinced an unwillingness to leave the house by sitting down again. I then went around and conversed with individuals, after the manner of an inquiry meeting. None appeared disposed to move so long as I could speak to any one. It was needful for me to leave next morning; but where I had opportunity to call I perceived deep seriousness prevailing. It has ever seemed to me, that the attempt made to defraud me by palming an old beast upon me for a young one, was over-ruled by the providence of Him who is "wonderful in counsel and excellent in working," for the effecting of lasting good.

ERRATA.—C. M., Nov. 23rd, p. 378, No. 3, last sentence, for "The means," read *To be the means*. Nov. 30th, p. 311, No. 6, third paragraph for "affect one," read *affect me*.

For the Christian Messenger.

THE BAPTISMAL QUESTION.

No. IX.

HARMONY BETWEEN THE BAPTISM OF BELIEVERS AND THE NEW TESTAMENT DISPENSATION.

Part 2.

§ III. Christ claims the Heart.

The religion of the New Testament is at once personal and spiritual. So Christ taught in his memorable conversation with the woman of Samaria; John iv. 19-24. Especially did he thus teach in that great fundamental announcement, "God is a Spirit; and they that worship him must worship in spirit and in truth." Peter taught the same lesson, when he confessed, in the house of Cornelius, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." And Paul presses home this lesson when he says, "So then every one of us shall give account of himself to God—He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that of the heart; in the spirit, and not in the letter; whose praise is not of men, but of God."

§ The baptism of believers recognizes this characteristic.

We have it in the name given to the baptism of John. It was "the baptism of repentance." Hence the words of the Baptist to some who came to his baptism, as given Matt. iii. 7-10. It was only as these men, or any men "brought forth fruits meet for repentance," that they were eligible as candidates for baptism. So we have it in the commission,— "He that believeth, and is baptized shall be saved." So in the accounts of baptism which we have in the Acts of the Apostles, of which the following may be taken as a specimen:—"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Nor can there be adduced a single passage from all the New Testament which runs counter to this representation. It is not contradicted by the statements which we have respecting household baptisms, which statements occur Acts xvi. 15, 33, 34, 40. xviii. 8. 1 Cor. i. 16. xvi. 15. If the reader will turn to these passages, he will see that the households mentioned were believing households—households capable of receiving comfort—households that employed themselves in "the ministry of the saints." And thus these records confirm, instead of contradicting, what I have said as to the aspect of New Testament baptism upon the New Testament dispensation. "Except a man be born again," says Christ, "he can not see the kingdom of God." So, too,

"except a man be born again," he but intrudes where Christ gives him no welcome, if he approach the baptismal waters; or if he ask those waters for his household, as yet in their infancy, or in their sins. Into the kingdom of Christ none will be admitted at last but such as have "passed," by a new birth, "from death unto life;" and into that kingdom as it here exists none ought to be admitted but such as give fair evidence of "repentance toward God, and faith toward our Lord Jesus Christ." Thus over the portal of every church constructed upon New Testament principles there is emblazoned the solemn announcement, "YE MUST BE BORN AGAIN;" while all who know nothing of the new birth are warned to keep their distance.

§ IV. The Church Christ's special domain.

"Ye are of this world," says Christ, "to some who opposed him; 'I am NOT of this world.' And again, says John, 'We are of God; and the whole world lieth in wickedness.' And yet again, Paul speaks of the saints as those who have been 'delivered from the power of darkness, and translated into the kingdom of God's dear Son.' In these passages we have the thought with which I am here concerned. There are in the world two great domains. Christ is at the head of the one, and Satan of the other. These domains extend over the whole earth. Wherever the Gospel has gone it has taken men out of the domain of Satan, and transferred them to that of Christ. The domain of Christ, especially, although in the world, is not of it. Thus there is no such body in existence, according to a New Testament estimate, as the Church of Rome, or of England, or of Scotland. Rome, and England, and Scotland, and Christ, never yet had domains common to both; although in the days of Paul there was a church of Christ in Rome; and many Christian churches are at this day to be found over the whole world. The domains of which I here speak are perpetually acting upon each other. There is, in fact, constant war between them. That of Satan, alas! in point of numbers, is as yet in the ascendancy. Yet, ever since the kingdom of Christ has been set up in the world, it has still encroached upon the domain of Satan. And so much the process go on, though with many alterations, until Christ finally prevails over Satan, and over all else that is hostile to him; as it is written, "He must reign, till he hath put all enemies under his feet."

§ The relation between these views and believers' baptism.

Now believers' baptism recognizes these views. It is appropriated to those who have already passed over from Satan to Christ. It is not in itself the transition from the dominion of the one sovereign to that of the other. It is, however, the sign and the avowal of that transition. Thus "the publicans and harlots—being baptized with the baptism of John," are described as "going into the kingdom of God." Thus the Pentecostal converts were exhorted by Peter to testify their repentance by being "baptized . . . in the name of Jesus;" so separating and "saving themselves from the untoward generation" with which until then they had stood identified. And Paul plainly tells the Galatians, "As many of you as have been baptized into Christ have put on Christ." That is, as the idea may be freely rendered, "Ye are clothed with Christ. Ye have assumed Christ as your uniform, and been enrolled in his service. Nay, ye have been made one with Christ; covered with Christ, as a man with his garments; so that, as we have it in the next verse, ye have all been made 'one in Christ Jesus.'" All this is signified in baptism, not effected. And so is the line drawn broad and deep between the subjects of Christ, and the slaves of Satan. Yea, there is a solemn anticipation of the time when the righteous shall be ranged on the right hand of the Judge, and the wicked on the left, when "these shall go away into everlasting punishment, and the righteous into life eternal;" and the separation between them shall be final, complete, and enduring.

§ V. Believers are Christ's ransomed and consecrated ones.

From the views just presented it follows, that believers are Christ's ransomed and consecrated ones. The kingdom of Christ, I would here explain, rests upon a three-fold basis. There is Christ's original right as Creator. There is his acquired right as Redeemer. And there is his power to assert his claims, from whatever source they spring. These several ideas are all involved in the inspired words, "But now thus saith the Lord that created thee, O Jacob! and he that formed thee, O Israel! Fear not; for I have redeemed thee; I have called thee by thy name; thou art MINE." That is, "I have created thee, O Israel! I have redeemed thee. I