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"Glory to God in the highest, and on earth Peace, good will toward Men."

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LITERARY NOTICES.

GLIMPSES OF JESUS, OR CHRIST EXALTED IN THE AFFECTIONS OF HIS PEOPLE, BY W. P. BARFEN.

This is an interesting book designed to set forth our adorable Lord in the humility of His life, the purity of His example, the wisdom of His instructions, and in the fulness of His love. It addresses its message of truth with power to the heart and will do good.

THE GREAT DAY OF ATONEMENT; OR, MEDITATIONS AND PRAYERS ON THE LAST TWENTY-FOUR HOURS OF THE SUFFERINGS AND DEATH OF OUR LORD AND SAVIOUR JESUS CHRIST.

A thrilling theme, illustrated in a pleasing and impressive style.

THE STATE OF THE IMPERIAL DEAD, BY A. VAN HUYST, D.D., PROFESSOR OF CHRISTIAN THEOLOGY IN THE NEWTON THEOLOGICAL INSTITUTION.

This most important subject is treated in a very able and forcible manner, and is highly creditable to the head and to the heart of the Author.

THE EVENING OF LIFE; OR, LIGHT AND COMFORT AMIDST THE SHADOWS OF DECLINING YEARS, BY REV. JEREMIAH CHAPMAN, D.D.

This volume is full of choice sayings for those who are going down the steep of life, and ought to be widely diffused for the special benefit of those who are looking to a speedy termination of terrestrial good, and for an entrance upon the unseen and eternal.

THE LIVING EPISTLE, OR, THE MORAL POWER OF A RELIGIOUS LIFE BY REV. CORNELIUS TYR.

This work teaches Christians how they ought to live in order that they may exemplify the Christianity of the New Testament and be instrumental in guiding souls to the Redeemer. Its general diffusion would exert a healthful influence upon the church of God.

FIRST THINGS OR, THE DEVELOPMENT OF CHURCH LIFE BY BARON STOWE, D. D.

This work may be read with interest and profit by all who love Jesus Christ in sincerity, and who labor and pray for the manifestations of His glory amongst men.

THE EXTENT OF THE ATONEMENT IN RELATION TO GOD AND THE UNIVERSE BY THE REV. THOMAS W. JENKYN, D. D.

This able production has long had a prominent place in the Theological literature of the age. It bears on every page the marks of a master mind richly stored with the truth of the gospel. It presents the atonement as not only amply sufficient for the necessities of the world but as exerting a most healthful influence upon the universe at large. How far all the sentiments of the learned author are correct will not be decided, satisfactorily to all until the judgment of the great day; but the book is rich in sublime thought, and appropriate illustration. It is in fact a choice specimen of intellectual greatness sanctified by the grace of God.

A MEMOIR OF THE LIFE AND TIMES OF THE REV. ISAAC BACKUS, A. M.

It will be seen that our first page furnishes a most interesting notice of this book. We fully endorse the writer's commendation, and cordially agree with him in the opinion that its general diffusion among our people would tend to excite a lively interest in Baptist history, and to attach our members more strongly to our denominational peculiarities.

All the above works are issued by the enterprising firm of Gould & Lincoln, Boston, and can be obtained by application to the "Colonial Book Store" of this City.

AGNES HOPKINSON'S SCHOOLS AND HOLIDAYS, BY Mrs. Olyphant: Gould & Lincoln, Boston.

This is one of those fascinating books which young girls will read from beginning to end with out passing. It is written in an easy, pleasing style. Its exhibitions of character are life-like and the sentiments conveyed are in strict accordance with the higher elements of our nature.

DAILY THOUGHTS FOR A CHILD, by Mrs. Thos. Geldart: Sheldon & Company, 115 Nassau Street, New York.

A book for the little ones which we can safely recommend to all mothers. It is written by an English lady in a style which cannot fail to instruct and interest.

For the Christian Visitor.
ISAAC BACKUS.

It would be a great advantage to us as Baptists to become better acquainted with the character and labours of those noble men who in former times successfully advocated our distinguishing views of Bible truth. We might thereby be incited to the attainment of the same ardent piety, the same spirit of self-sacrifice, and the same consistent zeal that gave them their moral power. We have no occasion for being ashamed of our history. We have had men whose stern integrity, indomitable perseverance, and heroic courage made them prominent in their own denomination and gave them commanding influence in exposing the errors and removing the evils of the age in which they lived. Such a man was the Rev. Isaac Backus. A good service to the cause of truth has been done by Gould & Lincoln of Boston in publishing recently "The Life and Times of the Rev. Isaac Backus," by Aloah Howe, D. D. The author was requested by the councillors of the Backus Historical Society to prepare this volume, and he has done it well. It exhibits great candor in the statement of facts, a charitable spirit in recounting the wrongs done by professed Christians, and a rare tact in presenting the important results of a large amount of historical investigation. Isaac Backus was born in Norwich, Connecticut, Jan. 9th, 1724. He was brought to a saving knowledge of the truth Aug. 24th, 1711, during the memorable period of the "great awakenings" which commenced in 1740 and spread through New England.

Mr. Backus early thought of uniting with the church in his native place, but was prevented for a time by observing that neither due care was exercised in receiving members, nor proper faithfulness to those who were in the church. The same laxity had been common and was still far too prevalent. Referring to the period between 1735 and 1740, Turnbull remarks: "It does not appear that ministers in general, at that time, made any particular inquiry of those whom they admitted to communion with respect to their internal feelings and exercises. The Stoddardian opinion generally prevailed, that unregenerate men could consistently covenant with God, and when moral in their lives, had a right to sealing ordinances."

"The scruples and delay of Mr. Backus were not therefore unreasonable. But at length, after ten months, wishing to "enjoy the precious ordinance of the Supper," and finding no better way to secure this privilege, he joined the First Congregational Church in Norwich, July 11, 1742; concluding to bear these things as a burden, and to hope for a reformation." "But his connection with this Church did not long continue. If there was at first any prospect of the reformation for which he hoped, it grew fainter and fainter. The burden which he undertook to bear was gradually increased; and therefore, in the beginning of 1745, Mr. Backus and many other persons withdrew from the church, and began to hold meetings on the Sabbath for their mutual edification." "Mr. Backus and his associates became identified with a religious movement of the times. For the same reasons, in the main, which led them to establish a separate meeting, led within a few years to the formation of a large body of separate or New-Light churches. The Separates or New-Lights believed, to use their own words, "That at all times the doors of the church should be carefully kept against such as cannot give satisfactory evidence of the work of God upon their souls, whereby they are united to Christ." They also held that the possession of personal piety and an internal call were essential qualifications for preaching the gospel; and that an acquaintance with the dead languages was not necessary to qualify one for the ministerial office. In these respects they differed from the churches of the "standing order."

"They were children of the great awakening, and longed for pungent, discriminating, zealous, Calvinistic preaching."

Mr. Backus was ordained April 13th, 1748, as Pastor of a Separate or New-Light church in Titchet parish in the town of Middleborough, Massachusetts. He was pastor of this church until his death, a period of fifty-eight years.

As he was ordained as Pastor of the church and not of the parish he was soon made to feel the persecuting spirit of the age. Soon after his ordination the Precinct Committee called a preaching meeting, and taxed him five pounds for the support of religion in the place; and as he was conscientiously opposed to the maintenance of religious worship by the civil power, he refused payment. He was seized by an officer who threatened to carry him to prison for the precinct rate; but just as the officer was about to drag him away, there came in a man who paid the officer the money and released him.

For a considerable time after his ordination, the religious interest which attended his first labors in Titchet continued without abatement and the church was greatly increased in numbers. He also went on long preaching tours, and was very much blessed in turning many to righteousness.

He was however soon subjected to a severe trial. At a church meeting, Aug. 7, 1749, (the year after his ordination,) two of the members of his church declared that they had embraced the Baptist principle. "This led to much discourse on the subject, and sundry of the brethren were willing to follow their example. They advocated the opinion that plunging is the right way of baptism, and that infants are not qualified for this ordinance. The question thus introduced became a prominent topic of thought and of debate. Bitter clashing and contention followed, by which the remaining life of religion was destroyed. All the evil was traced by one party to the Baptist principle, and by the other, to fear and resistance of the truth."

For a time Mr. Backus strove not to meddle with the new doctrine. But he could not exclude the subject utterly from his thoughts. He soon began to give it close attention. "At length this conclusion suddenly came into his mind, namely: *the Baptist principles are certainly right, because nature fights so against them.* The next day he felt a secret urying on to preach on the subject; which he did in the afternoon, taking for his text Romans 6: 4, and maintaining that none have any right to baptism except believers, and that immersion seems to be the only correct mode."

Soon after this premature discourse, occasioned by a hasty decision, he concluded that the doctrine maintained in his sermon must be wrong because he found that sudden darkness filled his mind, and he went back to his former opinion. He strove to dismiss all anxiety and inquiry on the subject, and to treat infant baptism as an ordinance of the gospel. He found this, however, impossible. Baptist sentiments spread among the members of his church, some of whom were baptized at one time during his absence of a few weeks from Titchet.

At a meeting of the church he made a full confession, and retracted the sentiments expressed in his sermon on baptism, and afterwards in a sermon spoke of his sorrow for preaching against infant baptism, proceeding thereafter "to baptize a child of sister Richmond." Before many weeks however were passed, he was brought to a stand in his course by the troublesome and difficult question: *Where and in what relation to the Church of God do those stand who have been baptized, and yet are not believers?* "The question was proposed to him by no one, unless by the Spirit of God, and he could not exclude it from his mind. But he now moved slowly, and only after two years of painful suspense and study did he reach a satisfactory conclusion." "Extracts from his journal show the tortures of doubt respecting the subjects and mode of baptism, which he endured during this period. It was after a day set apart for secret fasting and prayer, and a careful examination of the Scriptures, he came to the conclusion "that none ought to be baptized, and thus have the outward mark of Christ's disciples put upon them, except those who give evidence of having believed on Him." At a meeting of the Church, July 25th, 1751, he made known to his brethren the character and result of his enquiries, and on the 22d of August following he was baptized with six members of his church, on profession of faith in Christ.

"At this time he did not look upon himself as a Baptist, nor desire to become connected with that denomination. His purpose was to abide with the flock over which he had been placed by the Holy Ghost; and as several of the members believed the practice of infant baptism to be Scriptural, he proposed to have the rite administered, when desired, by neighboring clergymen. In this way it seemed to him possible for the whole church to remain together in peace and without violence to the convictions of any."

His plan for union proved to be impracticable, and those who in these days advocate a similar union in church relationship of Christians entertaining discordant religious views, might receive timely instruction from the experiment tried fairly in the Church of which Mr. Backus was Pastor.

It was found impossible for the members of the church in Titchet, composed as it was of Baptists and Pedobaptists, to work together harmoniously. No less than five different councils met in the space of two years to settle the difficulties; yet peace was not even then restored. "Both Pastor and people were heartily committed to the practice of open communion. Serious and persistent efforts were made to "keep the unity of the Spirit in the bond of peace," and to move on harmoniously in the senses of Christ. If any member of the church desired to have his children baptized, he had full permission to call in a minister from abroad to perform the act; and if any member who had been sprinkled in infancy wished to be baptized, full permission was granted Mr. Backus to administer the rite. Moreover it was agreed that no one should introduce any conversation which would lead to remarks on the subject, or the mode of baptism. But this mutual agreement could not stand the test of practice; and these persistent endeavors to avert discussion and live in peace were unavailing. For when infants were sprinkled the Baptists showed their dissatisfaction, yet without leaving the house. And when Mr. Backus baptized certain members of his own Church, the Congregationalists would not go to witness the immersion, but called it re-baptizing and taking the name of the trinity in vain. And when the members

of the Church met for conference, they were afraid to speak their minds freely lest offence might be given; and this fear led to an unbrotherly shyness. Hence for fifteen months before they dissolved, they could not agree to meet at the Lord's table, and some of the members went back to the churches with which they were previously connected."

In a letter written by Mr. Backus to his mother dated Jan. 26th, 1756, he says:—"By long experience and a more thorough search of God's word, I am convinced that it is neither agreeable nor expedient for those who differ so widely about the first ordinance of the gospel (viz baptism) as we do, to build together, or, in ordinary cases, to try to go on together in the special ordinances of the church; yet at the same time, I would earnestly labor to maintain all christian love and freedom in things wherein we agreed."

Having arrived at this conclusion as the result of a trying experience, he with five other persons entered into covenant as a Baptist Church on the 16th of January, 1756. Four more were soon joined to this little body, and Mr. Backus was unanimously invited to become their Pastor and he accepted the invitation. Before this time there were only about eighteen Baptist churches in Massachusetts, New Hampshire and Vermont, but they soon began to increase rapidly. When Mr. Backus was installed as pastor of a Baptist church, he found himself in a position as to his religious views, from which he never saw reason to depart.

After this time he often went on long preaching excursions, and had the satisfaction of seeing sinners seized with conviction, and saints refreshed. He seems to have greatly enjoyed such labours. "Whether right or wrong in his belief, he was henceforth a Baptist, firm, consistent, earnest, charitable. He was identified with all the movements of the denomination. In February, 1764, a charter was obtained for the Rhode Island College (now Brown University). Mr. Backus felt a lively interest in this college from the beginning. In 1765 he was chosen a member of the Board of Trustees and continued to serve the institution in this capacity thirty-four years.

The Warren Association, the earliest fraternal association which united the Baptist churches of New England, formed in 1767 and Mr. Backus was chosen clerk of the first meeting. This association rendered very important service to our denomination. Among other things, it encouraged those who were called to bear the spoiling of their goods on account of their Baptist principles, and "it sent forth appeals in behalf of religious liberty which hastened the separation of church and state."

In the work before us, we find a very thrilling account of the sufferings of Baptists of that period on account of their religious opinions. The author says:—"With a great sum" did the fathers of our denomination in New England obtain that religious equality which is our acknowledged birthright. They were driven into the wilderness, were scourged by order of the civil power, were spoiled of their goods, were cast into prison, were peeled by the violence of mobs, were falsely accused, were reviled and defamed, and treated as the filth and outcasting of mankind; their principles were caricatured, their purposes maligning, their integrity questioned, their petitions slighted, and their hopes deferred; yet trusting in God they were in general true to their Master and while not a few of them, like the subject of this narrative were distinguished for their moral courage and their assurance of ultimate deliverance. It would therefore be most ungrateful in us to exclude from this account a record of their exertions to establish religious liberty."

"In 1655, a few brethren established a Baptist meeting in Boston. They were fined and imprisoned for so doing by the General Court, but after several years of great suffering they began to be recognized as a Christian Church." "From the year 1692 to the year 1728, the Baptists were everywhere, except in Boston and some few other towns, taxed for the support of Congregational ministers." When they refused to pay the tax his unjustly assessed, their property was seized, or they were imprisoned or whipped. Several acts exempting the Baptists from taxation were passed between 1728 and 1757; but in many towns, the assessors so evaded these acts, that the Baptists experienced little relief."

In the year 1769 the Warren Association appointed a Committee to receive accounts of "well attested grievances" suffered by Baptists in resisting religious oppression. These grievances were to be employed in the petitions and memorials by which the Association was determined to seek a remedy for oppression. Mr. Backus was an active member of this committee of grievances. He was chosen in 1772 by the Warren Association as its agent to prosecute the cause of religious freedom. He attended to his duties with remarkable faithfulness, leaving nothing untried which promised to secure relief for his oppressed brethren. He collected evidence, wrote and presented to the General Court memorials and petitions; and performed long journeys to obtain evenhanded justice for Baptists. He continued to labor for this object until the close of his life, with unabated zeal. He lived to see the evil of religious oppression very much abated, though not entirely removed. It is a remarkable fact, brought to light by Professor Hovey that:—"Not until 1833 was the third article of the

Bill of Rights so amended, that Church and State were separated in the Commonwealth of Massachusetts, and soul-liberty, as maintained by Roger Williams and the Baptists of every age, finally and perfectly secured."

Mr. Backus gained considerable distinction as a writer. Besides a number of printed sermons, memorials, petitions and addresses, he was the author of a valuable church history in three volumes, which is soon to be republished by the Backus Historical Society. "His volumes are a full store house of events, indispensable to every one who would understand the true history of New England." His labors as a historian were commenced before 1770 and were continued till near the close of his life. He died Nov. 20th, 1806, aged 82 years and ten months. He had been pastor of a church in Titchet 58 years, and was as a Pastor eminently useful and beloved.

It would be well for us as Baptists to become well acquainted with the trials and struggles of our forefathers, that we may be sensible of our obligations to them. We may also prepare ourselves for greater usefulness by learning how they defended and promulgated their religious belief.

Baptists ought to provide their children with the means of becoming acquainted with our history, so that they may know early, that Baptists in all times have been the earnest and persevering advocates of civil and religious liberty. No work can be better suited to give them correct views on this subject than "The Life and Times of the Rev. Isaac Backus." B.

DEBATE ON THE COLLEGE BILL.

Hon. SURVEYOR GENERAL.—Mr. Chairman: The present Session, as compared with some of the previous ones, has been remarkable for its harmony; and, although the reign of harmony is in some degree interrupted just now, this discussion will be useful, connected as it is with the rise and progress of Self Government, and all those constitutional rights which we now enjoy. Reference has been made to many important events recorded in history, such as the rising under Charles I, the two rebellions in America, and more recent transactions in this Province; but, as these occurrences were noticed incidentally it is my intention to take a brief notice of them in the order in which they transpired. I might go back to the time when all the power was in the Crown, and when the barons united and compelled the king to concede certain rights, in a deed which was called Magna Charta; and when the king afterwards summoned to his assistance delegates from the people, as a counterpoise to the power of the barons, and thus formed the three estates of Crown, Lords and Commons. But I shall begin by observing that, after that time, the power of the Crown was so oppressive, and the conduct of the barons so overbearing, that the people rebelled against both. In this great outbreak, John Milton the poet did the writing and Oliver Cromwell did the fighting; and between them they beheaded the king and abolished the House of Lords. The country, however, got tired of that kind of Government, and after Cromwell's death re-assembled the House of Lords, and restored the son of the beheaded king. Still the power of the Crown was tyrannically exercised, and during the succeeding reign, the people again revolted, drove the Royal family from the Kingdom, and placed the Crown on the head of a stranger. This was the Revolution of 1688, and the rights of the people extended. The King then began to act under the advice of Councilors, who became responsible to the people for all his public doings, and this was the origin of Responsible Government in the mother country. The system however was not extended to the Colonies; there was power without responsibility, and that power was abused; and so a number of the Colonists revolted, and formed an independent nation.—Canada and Nova Scotia held on to their allegiance under the old system, and Nova Scotia was divided into two Provinces, New Brunswick being one of them. When I got a seat here twenty-eight years ago, the power of the House was small. No law could be passed without the consent of the Assembly, and that was all the power they had; and all the public officers were appointed by the Crown, most of them for life, and many of them with salaries more than double what they now are. All the public lands, timber, minerals, &c., were in the hands of Government, and more than £20,000 a year collected therefrom, and expended without the control of the Assembly in any way. The people complained, and grumbled, and petitioned and raised grievance committees, and at last sent Messrs. Simonds and Chandler as delegates to London, and they made a fair bargain with Mr. Stanley, then Colonial Secretary, for the surrender of all the ungranted property. The delegates returned, made their report to the House, and after due consideration it was adopted by a very small majority, as the terms were thought very unfavorable; when lo, and behold! a second despatch from Mr. Stanley forbade the Governor to sanction the agreement. Meanwhile the Government sold and gave away a great deal of the land; 18,000 acres were granted to the two churches of England and Scotland. Then Charles Grant, a Scotch Highlander, was made Colonial Secretary; so we thought we would try again, and thereupon sent Messrs. Crane and Wilmot, who made a new bargain with Mr. Grant, then Lord Glenelg, wherein they agreed to pay £14,500 a year, on which the Crown was to surrender to the House of Assembly all the ungranted lands, timber, minerals, money on hand, and money due the Crown; engaging to pay out of the £14,500, the salaries of the Lieutenant Governor, Judges, Attorney and Sur. Generals, Secretary, and some others, and £1000 sterling a year to King's College. The tenure of office, and high salaries of some, were the subject of earnest remonstrance, but Lord Glenelg was unyielding in his determination to sustain them just as they were, during their incumbency. It was indeed admitted that large reductions would be made in the salaries of their successors, by which there would be an annual surplus arising from the £14,500; but this surplus was not to be returned to the Treasury, but to accumulate in a fund by itself, to be expended under the direction of the Imperial Government. A Bill, called the Civil List Bill, was prepared

and agreed on in London, and introduced into this House; but so determined were the local Government to defeat the measure, that they at once sent off the late Judge Freet to try to get Lord Glenelg to break the bargain again. So Messrs. Crane and Wilmot had to leave at mid winter, cross the ocean, and fight the battle a second time. But Mr. Street was defeated, and the Governor was directed to assent to the Bill. This he refused to do; so the House passed a resolution against him, and he resigned, and the Bill was sanctioned by Sir John Harvey. No man regretted more than I did, the unfortunate course pursued by the brave Sir Archibald Campbell,—a man of many virtues and excellent qualities, but unacquainted with civil and political affairs, and surrounded by unwise and injudicious advisers. All this time troubles were arising in Canada. They too resolved, and grumbled, and complained, and sent delegates; but all was in vain: they were unfortunate and unsuccessful, and at last rose in open rebellion. This was quelled at a great expense to the nation and a searching enquiry made into the cause. Lord Durham, after a full investigation, recommended the establishment of the British Constitution in all these colonies, which was accordingly done: so that the imperial and Colonial systems are now nearly similar. When this was first proposed, it was affirmed by many that the thing was impracticable in a Colony, and that Responsible Government could only be carried out in an independent nation. It has however been adopted, not only in Canada, but in all the other Colonies, and it has so far worked well. Canada, which before was a by-word and a reproach when compared with the adjoining country over the American boundary, has made unprecedented progress, both in wealth and population; and this province has succeeded well also; the Governor is advised by his Councilors, who are responsible to this House for all those acts in which they have a right to be consulted, and are removable by the vote of the majority. The principal officers are no longer appointed by the Crown for life, with large salaries, but elected by the people, for a term not exceeding four years. In short, self government is fully established in the country, and is working well. The voice of the people is heard, and their influence felt in every branch and department of the Government; the whole power is in their hands, and no political force can hurt them, unless they are in some way deceived or misled, by designing men.—This is a state of things for which I have for many years been a steady advocate, putting the power gradually into the hands of the people as they become capable of conducting their own affairs. I come now to the resolution, which declares that "his Excellency the Lieutenant Governor, in his despatch, urges objections to the act relating to King's College, which are at variance with the clear and undoubted rights of the Legislature, and the best interests of the people of this Province." Surely, if words have any meaning at all, these apply entirely to the Governor, and not to the Council. Then the resolution declares that "the despatch was calculated to create an unfavorable impression upon the minds of Her Majesty's Ministers"; and it is further affirmed, that "it is a reflection on the Legislature, and contrary to the just expectations of the people of this Province." In all this, the Governor, and he alone, is severely blamed and censured; and he alone must be to blame, if there be any blame at all, as it has been proved beyond a doubt that the despatch was written by him, as the Queen's officer, under the royal instructions, and that his Council never saw it. I am willing to resign when I lose the confidence of my colleagues; I am willing to resign when the Executive lose the confidence of a majority of the House; but I am not willing to hold myself responsible for any despatch I never saw. I might criticize this long despatch, and give my opinions on it; but this is not necessary, as right or wrong, I all along imagined I was in no degree responsible.

In regard to this debate, I shall leave the mover in the hands of the Attorney General, and merely express my regret that he ever moved such a baseless resolution. I leave the learned member for St. John to abler hands, merely remarking that he almost persuaded me that I was responsible for the despatch, even if I did not see it,—just like the man that stole the horse, who, after being tried and acquitted, was asked by an acquaintance whether after all, he did steal the horse, and replied that he always thought he did, but ever since he heard the remarks of the lawyer who defended him, he doubted very much whether he did steal the horse.

But I must now, in conclusion, make a few passing remarks on the loud and long speech of the learned member for Westmorland. We of the Executive are largely in debt to him; and I wish I were able to return him his own, with interest. He was very severe on us; he blamed us for dereliction of duty, for obsequiousness, for ineffectuality, for going cap in hand to his Excellency to beg for that as a favour which belonged to us as right. He maintained that this resolution did not reflect on His Excellency in any way, and, in fact, that His Excellency was not in it. Mr. Chairman, did you ever read the tale of a tub, where Peter, Martin, and Jack were seated at the table, with a loaf of brown bread before them? After a discussion as to what it really was, Jack, a plain blunt man like me, affirmed, after all, that it was just a loaf of brown bread and nothing else. And so of this resolution; I see nothing in it but an attack upon the Governor. Not so my learned friend. He affirms that the Governor is not in it. He affirms that he dwells on it; he repeats it; he returns to it;—he tells us, "I say again as I said before, that it is just so."—Well, sir, he succeeds to a certain extent, any way; he convinces the learned member for Northumberland, who is, like himself, a lawyer; and the hon. member from Kent, who, if not a lawyer, is at least a politician—and so he goes on, repeating and affirming.

"And wherefore not? a reasonable reason, if good, is sought the worse for repetition; if bad, the best way certainly 's to cease on. And amplify; we lose much by concision.—Whereas, insisting in and out of season. Convinces all men—even a Politician.—Or what is just the same, it wears out.—So the end's gained, what signifies the route?"

And then our learned friend gave us of the Council the benefit of a paraphrase, into which he introduced the pheasant, and the grouse, and all the other delicacies, which he handled so classically and so poetically; and therefore, as a per contra, I must try my hand at another, by way of set-off, to balance the account; I take, at random, a passage from Macbeth:

"And wherefore not? a reasonable reason, if good, is sought the worse for repetition; if bad, the best way certainly 's to cease on. And amplify; we lose much by concision.—Whereas, insisting in and out of season. Convinces all men—even a Politician.—Or what is just the same, it wears out.—So the end's gained, what signifies the route?"