

from all parts of the country to see the new and strange spectacle. But though many of them were prepared to deride and sneer, the usual expressions of popular indignation were wanting. Hitherto, as I have stated, the pillory had been reserved for the vilest criminals. But Mr. Keach was a good man, and a preacher of the gospel. They could not find it in their hearts to pelt him.

Precisely at eleven o'clock he was placed in the pillory. His head and hands were fixed in the holes, and to his head was fastened the inscription declaring his alleged crime. Many friends attended him, and stood around the instrument of torture for the purpose of sympathy and encouragement. And there, too, stood his wife, and frequently spoke in vindication of her husband, and of the principles for which he suffered. A true "helpmeet."

"Good people," said he, "I am not ashamed to stand here this day, with this paper on my head; my Lord Jesus was not ashamed to suffer on the cross for me; and it is for his cause that I am made a gazing-stock. It is not for any wickedness that I stand here, but for writing and publishing his truth." "No!" exclaimed an episcopal clergyman who was standing by; "it is for writing and publishing errors."

"Sir," replied Mr. Keach, "can you prove them errors?" He would have answered, but he was too well known by the multitude. "One told him of his being pulled drunk out of a ditch. Another upbraided him with being lately found drunk under a haycock. At this all the people fell to laughing, and turned their diversion from the sufferer in the pillory to the drunken priest; insomuch that he hastened away with the utmost disgrace and shame."

When the uproar had subsided, the voice from the pillory was heard again. Having somehow slipped one of his hands out of the hole, he took his bible from his pocket and said, "Take notice, that the things which I have written and published, and for which I stand here this day a spectacle to men and angels, are all contained in this book." The jailor snatched the book from him, and replaced his hand in the hole.

Still the voice came from the pillory. "A great concernment for souls was that which moved me to write and publish those things for which I now suffer, and for which I could suffer far greater things than these. It concerns you therefore to be very careful, otherwise it will be very sad with you, at the revelation of the Lord Jesus from heaven; for we must all appear before his tribunal."

The officers interposed, and he was compelled to be silent for a time. But again he ventured. "Oh! did you but experience the great love of God, and the excellencies that are in him, it would make you willing to go through any sufferings for his sake. And I do account this the greatest honour that ever the Lord was pleased to confer upon me."

The sheriff was furious, and declared that he should be gagged if he did not hold his tongue. So he refrained from speaking. Yet he could not forbear uttering these few words—"This one 'yoke' of Christ, which I can experience is 'easy' to me, and a burthen which he doth make 'light.'"

When the two hours had expired he was released, and "blessed God with a loud voice for his great goodness unto him."

That day week he was exposed to the same indignity at Winslow, where he lived, and bore it with equal patience and manliness. There also his book was publicly burned, according to the sentence.—(Crosby, ii. 186-208).

Yours truly,
From my Study, MEXNO.
Feb. 13, 1858.

For the Christian Messenger.
Reasons for not answering Biblios.

Messrs. Editors,
To persons who read the long tirade of Biblios against me in the *Morning Chronicle* of the 4th inst., it may seem strange that I do not reply. I will therefore assign a few reasons:—

1. Desiring that the Bible should be used extensively and profitably in common schools, and perceiving that extreme measures were proposed, calculated to prevent such beneficial use of the sacred volume, I have cordially and conscientiously presented that view of the subject which preserves the golden mean, and which, if adopted, can not fail to subserve the interests of truth and godliness. I therefore consider this duty for the present as discharged.

2. Continued debate with an ardent politician, even in defending myself against the groundless charge, might by some be misconstrued into a meddling with politics. From these I choose to stand aloof. I never attended a political meeting; nor did I ever attempt to influence any man with reference to voting. I have no recollection of having once thought of the late elections in Annapolis in connection with writing on *The Bible in Common Schools*. I knew nothing about the Nomination Day till two days after it was past. Nothing could induce me to lift a hand to keep any man in office to the injury of the community. I wish, therefore, while discharging my duty faithfully with reference to the Bible and religious matters, to avoid whatever might afford any pretext to regard me as a politician.

3. My opponent refuses to give his name, and so meet me on fair ground. I published a mild and pacific article, on a subject obviously belonging to my province, in a religious paper, and, in accordance with my invariable practice, over my own name. In it there were no unkind or personal allusions. If it was not *unfair* to attack me anonymously and virulently, I know not what deserves the name of *unfairness*. B. need not, however, flatter himself that I feel disquieted, or alarmed about my "reputation." In some cases censure is more reputable to a man than commendation.

Is it *fair* in him, while he cannot deny that he misrepresented those whom he charged in unlimited terms with "denouncing the Bible as reprobate," to demand proof from me, while concealing his name, that he has himself said "harsh things" against the Translators of the Common Version? A specimen, however, shall be adduced in proof. I presume he will not deny, that he is the writer of a communication headed "REVISION," C. M. April 23rd, 1856. That writer unjustly charges the Translators with making an "interpolation of the words 'But he answered nothing.'"—(Mark xv. 3.)—and remarks, "Some persons may think this a small matter—a very venial offence. It is not so, I apprehend, in the eyes of Deity. If any man shall add unto those things," says the Revelator, "God shall add unto him the plagues that are written in this book." The fact that he charged these worthy men with a crime subjecting them to unutterable plagues in time and to eternity, does by no means justify others in saying "harsh things" against them; but it evinces that reproach for it comes with an ill grace from him. It is useless, however, to contend with an anonymous writer; for he can evade everything.

4. Biblios has not answered me. Though his professed replies occupy much more than double the space of my letters—he seems to have attempted to make up in length what is wanting in depth—yet none but ultra partisans can imagine that he has met my arguments. His recourse to the imputation of base "motives," his efforts to prejudice his readers against me, his ungentlemanly epithets, and his gross misconstruction of my plain language, clearly evince his own conviction that he could not refute them. *Burlesque* is applied to some, and others are not touched. For instance, I remarked, "If, as Biblios suggests, there be reason to fear that a law will be obtained to exclude the Bible from Common schools, this consideration furnishes a decisive argument in favour of my view. Let this whole matter be viewed in its true light, as not being a proper subject of legislation, and no such enactment can ever be obtained. No demonstration can be clearer. The pressing of the measure proposed by Biblios, is manifestly the most direct way to produce, by reaction, the result which he professes to deprecate." This, with the fact that all who contribute to the public funds have a right to participate in them, irrespective of peculiarities of sentiment, &c., B. passes over, without even applying his epithets "egotistical," "puerile," or "rank nonsense." Till he at least attempts to look my arguments in the face, I have no need to answer.

5. His misrepresentations are too glaring to require exposure. No man who has read my communications, or who has even a slight acquaintance with me, can for a moment imagine that I would allege "liberty of conscience" to justify men in injuring their fellow-creatures, plead for Catholicism against Protestantism, "find excuses for priestly conclaves," uphold infidelity or superstition, or circumscribe the reading of the Scriptures. Intelligent readers will readily perceive that I ardently wish for all men to read, believe, and obey the Bible; and that I conceive this object will be best advanced by allowing liberty of

conscience in matters strictly pertaining to religion, teaching all men justly and kindly, and using moral suasion only for this purpose.

Whoever knows any thing about India is aware that the measures adopted by Government there were diametrically opposite to those advocated by me. Its interference in reference to religion did, as usual, immense harm. Idolatry was sanctioned by law; the Bible, instead of being freely admitted into all public schools, as I would have it, was excluded; and evangelical Christian Missions based on moral suasion, were for a length of time almost wholly prohibited. If now an attempt be made to establish any form of Christianity there by law, and to put down all that do not conform to it, the result will undoubtedly be pernicious.

The reader of his piece can easily detect similar misrepresentations.

6. B's inconsistencies must be self-evident to discerning readers. When he stated that my letters were copied into the *Colonist*, was it consistent in him to withhold from his numerous readers who do not see that paper the fact, that his letter, as long as both of mine, was republished with them? Who can fail to see how inconsistent it is in one who professes anxiety to have the Bible read by all, to urge the withholding of their manifest right from those who cannot conscientiously receive that right, on his terms; and so to prevent many poor children from learning to read at all, and consequently from ever reading the sacred volume? Is it not manifest cruelty thus unjustly to shut up those hapless and unoffending children in ignorance, which naturally plunges its victim into vice, crime, and misery?

The reader shall have B's last paragraph in full, as a sample of his prolix epistle. "I bid thee adieu, Sir! Go shrive thyself for this offence. Betake thee to pursuits more congenial to thine office. And if 'political wranglers' are fond of advocating the use of the Bible in Schools, say in the spirit of the great Teacher, when one of his disciples forbade the stranger to cast out devils because he followed him not, Forbid them not, for those who advocate the teaching of the Bible 'cannot lightly speak evil' of its Author."

Would that such were the case. Facts, however, are stubborn things. It is patent to those acquainted with them, and is undeniable, that numbers of those who have on a sudden—strange they did not introduce this highly important measure years ago—become zealous advocates for the use of the Bible in all schools, or their exclusion from any share of the people's money appropriated for general education, are profane swearers, and consequently do "lightly speak evil" of its Author. Would not these men wince at the enactment of a law requiring all householders to read the Bible daily with their families in their houses—quite as requisite and important—and subjecting all delinquents to the penalty of being deprived of participation in the public funds? Are these the men privileged to discuss the religious subject of the use of the Bible in Schools? Must a Minister of Christ who has spent more than forty years in studying the Bible, imparting instruction from it, and teaching its proper use, be denounced for touching this subject, merely because one of his sons is Provincial Secretary?

7. In taking leave of my anonymous friend, I need only assign one farther reason for not writing a formal answer to his communication, namely, that sarcasm and ridicule are best answered by silence, and that apart from these there is nothing in it to be answered.

Yours in gospel bonds,
C. TUPPER.
Aylesford, Feb. 12, 1858.

Christian Messenger.
HALIFAX, FEBRUARY 24, 1858.

THURSDAY, the 25th inst., has been named as a day of supplication and prayer to God in our churches, on behalf of our Colleges and Institutions of learning. We trust it will receive such general observation as the importance of the subject so justly demands, and as the peculiar circumstances of our own Institutions seem so loudly at the present time to call for. It is, however, a matter on which we can only hope the Divine blessing to rest, when we show ourselves zealous and active in promoting the means best adapted to effect what we so greatly desire. It is most evident that one great mean most necessary

for the attainment of our ends is that of lifting up our earnest prayers to God for his blessing to rest upon whatever efforts may be used in the exercise of faith and diligence for the accomplishment of the end proposed. It is useless to attempt to conceal the truth or to exclude the conviction from our own minds that our College affairs are in an exceedingly perilous and precarious state. We cannot imagine that such a state of things will be eventually left by the Denomination, to the only result that would follow, but there is no time for vacillation or apathy if we would avert one of the most serious misfortunes that could befall us. In the meantime it becomes all who would avoid an evil so greatly to be deprecated, to unite in prayer to God that he would endue us with a right spirit and enable us to meet the emergency with firmness and determination.

ALTHOUGH Telegraphic despatches from New York bring us a few days later news than that received by our last mail, there does not appear to be anything of moment, except a rumour of some further outbreak in the Punjab. In the present excited state of the Indian Native soldiery, however, these partial outbreaks in certain localities of the vast Empire of India may naturally be expected for some time to come. The force now there, or on their way thither, will, we trust, be amply competent to effectually quell, ere long, every remnant of the late mutiny.

We are sorry to observe in the American papers a notice of a most disgraceful riot in the Lower House of Congress, on the 6th inst. It arose on a division of the House on the subject of the admission of Kansas into the Union, when Mr. Keitt of South Carolina, was knocked down by a Mr. Grow, of Pennsylvania, and a general row took place, in which several of the members were more or less bruised or injured. The Speaker was wholly unable to restore order for a length of time. The provocation was, it would appear, by his own subsequent acknowledgement, first given on the part of the Southern member, but the almost periodic bruising matches that take place in the Body are little creditable to their good sense or good feeling. Parties in the House on the Kansas matter, which in fact is the great question of Slavery or no Slavery, appear almost equally divided, but President Buchanan and his Cabinet assume a strong position in favour of the Slaveholding interests.

We trust there is but little doubt that eventually Kansas will effectually repudiate the hated Institution.

A large portion of the time of the Assembly has been occupied in receiving petitions. Occasionally there are subjects of importance referred to by Hon. Members on presenting them; generally, however, they are only of local or personal interest. We give in our daily summary the items of most general interest. The debates thus far have been of but little moment, except the one on the Mines and Minerals question, which has been the subject of debate for several days past.

On Saturday, the Hon. Mr. Young moved an amendment "That the further consideration of this Bill be deferred until the next session, &c."

On Monday afternoon, after brief speeches by Messrs. McKeagney and Munro, the Hon. Attorney General addressed the House for upwards of three hours. The House adjourned at near 7 o'clock till 1/2 past 8, when the Hon. Mr. Young spoke for upwards of two hours. He was followed by Messrs. Wade and Howe. The vote was taken at 11 o'clock, when there appeared for Mr. Young's amendment, 19: against it, 30.

For.—Geldert, Parker, Munro, Wier, Rynard, Esson, Bailey, Davidson, Webster, Morrison, Locke, Chambers, McLellan, Young, Annand, Dimock, Chipman, Robertson, Howe.

Against.—McLearn, Churchill, Shaw, White, Killam, Bent, Moses, J. Campbell, Caldwell, Pro. Secretary, Martell, Bill, Ruggles, Borneuff, Fin. Secretary, McDonald, Sol. General, Archibald, Hyde, Attorney General, McFarlane, C. J. Campbell, Ryder, Tobin, McKeagney, Wade, Brown, McKinnon, Robicheau, and Fuller.

THE letter of "A Primitive Baptist," in another column, will throw some further light on "The Bible in Schools" question.

If any improvement of our present law is necessary in this particular, the insertion of a clause such as that in the present New Brunswick School Law, would, we think, answer every purpose. It is as follows:

"The Teacher shall 'by precept and example seek to impress his scholars with the principles of religion, morality and loyalty. No pupil shall be required to read or study in or from any religious book, or join in any act of devotion objected to by his parents or guardians.'—*Codified Laws, Ch. 51, Sec. 4.*"

THE attention of our readers is called to the advertisement of Mr. Geo. Fraser, in another column. His well-known ability in that line of business will, we doubt not, induce many to secure for themselves his valuable services.

We have editorial in space for the ents. We h on highly it would alv have been g are compell Our Corr appointed t early as they it would alv them inserti but we hav space as w We have mortification time in gath or in the pr interesting "crowded of aside article ready for us ber would n lost. We several ite stance so t do not will municatio THE INL out a list of Inclined Pl great publi considerable mer, in the SIR JO Allen, is st quite infru good servic this worty her old pu self, she d the tender to the Br Having sp struction, a pittance of The City properly w pounds for Her sel principally WE hav "Suggesti mon Sch veteran in who was e Great Bri the Train qualified subject, in referen province h hints may ment of a place. W under wh of educat spection, and Mod cultural nomination