

feeding an enemy. So she hoped she had reward with him for whose sake she did this service, how unworthy soever the person was who made so ill a return for it. She rejoiced that God had honoured her to be the first that suffered by fire in this reign, and that her suffering was a martyrdom for that religion which was all love. Penn the Quaker told me that he saw her die. She laid the straw about her for burning her speedily, and behaved in such a manner that all the spectators melted in tears.—(History of his own Times, iii. 62: Octavo Edition).

This execution took place Oct 23, 1685. When she left the prison for the place of burning, Mrs. Gaunt gave a paper to the keeper of Newgate, from which I extract the following paragraphs:—

“Let none think hard, or be discouraged at what hath happened unto me; for he doth nothing without cause in all that he hath done unto me; he being holy in all his ways and righteous in all his works; and it is but my lot in common with poor desolate Zion at this day. Neither do I find in my heart the least regret for any thing I have done in the service of my Lord and Master, Jesus Christ, in securing and succouring any of his poor sufferers that have shewed favour, as I thought, to his righteous cause; which cause, though it be now fallen and trampled on, yet it may revive, and God may plead it at another time more than ever he hath yet done, with all its opposers and malicious haters. And therefore let all that love and fear him not omit the least duty that comes to hand or lies before them, knowing that now Christ hath need of them, and expects they should serve him. And I desire to bless his holy name that he hath made me useful in my generation, to the comfort and relief of many desolate ones; that the blessing of many who were ready to perish hath come upon me, and I have helped to make the widow's heart leap for joy. And I bless his holy name that in all this, together with what I was charged with, I can approve my heart to him, that I have done his will, though it doth cross man's.”

Having mentioned several persons, engaged in the prosecution, whose malice and cruelty had aggravated her sufferings, she proceeds:—“All which, together with the great one of all [James II.] by whose power all these and multitudes more of cruelties are done, I do heartily and freely forgive, as against me: but as it is done in an implacable mind against the Lord Jesus Christ, and his righteous cause and followers, I leave it to Him who is the avenger of all such wrong, and who will tread upon princes as upon mortar, and be terrible to the kings of the earth.”—Ivimey, i. 456-458.

Elizabeth Gaunt was a noble-minded woman. James II. was a despicable tyrant.

Yours truly,
MENNO.

From my Study,
Ap. 10, 1858.

Christian Messenger.

HALIFAX, APRIL 21, 1858.

It is much against our inclination to have occasion to refer to any thing written in any of the secular papers concerning ourselves, lest our doing so should lead any of our readers to suppose that we wish to take a position either for or against the party whose sentiments such paper is supposed to express.

When, however, there are incorrect statements on matters of moment, and charges brought against us which have no foundation, whatever reluctance we may have to appear in our own defence, we do not feel at liberty to allow such misconstruction to pass without a word of remonstrance.

The *Morning Chronicle* of Thursday last has a long editorial article headed “The Bible in Schools.” Although it is milder and more guarded in its language than some of what has appeared on the same subject in that journal, yet there are some features in it which shew pretty plainly that it is from the same writer. He endeavours to shew that Baptists cannot consistently object to a law to enforce the use of the Bible. Since we have shewn that a “national religion” involves the establishment of a State Church, he appears dissatisfied with the ground he had formerly chosen and tries to amend his “national religion” by asking his readers to understand its meaning to be “the Christian religion based upon the Bible,” and now lays down as his “platform” “the Bible free, and in all Schools and places.” What new law he requires enacted to make the Bible free, we

are at a loss to determine. Is there any restriction now on himself, or any one else translating, printing, selling or reading the Bible? We know of none. We know of no law in this country or in the British dominions which can prevent the freest use of the Word of God. What then does he want? He would fain persuade his readers that “the *Messenger* Editors and Correspondents, mistook themselves” when they failed to distinguish between “the Christian religion based on the Bible, and a national religion, or denominationalism promoted by Act of Parliament.”

He fancies because we have human laws against Sabbath breaking, theft, polygamy, &c. &c., which agree with the Bible, therefore we must have the Bible itself used by law. If this were written by a lawyer, we might conclude that he was but a very indifferent one, or one who was striving with all his might to make “the worse, appear the better reason.”

As well might we say because certain laws on our Statute book are not in accordance with the Bible, therefore it ought to be entirely excluded from “all schools and places.” Is this a logical deduction? Any tyro in the law who has the least regard for his reputation, would be ashamed to own such an argument. The support and extension of Christianity, as we understand it, is to be, not by constraint, nor by the arm of civil power, but by the influence of its own truths on the hearts of believers.

He wants to know if we would refuse government aid to a Common School in which the Douay version of the Bible is used, and strangely imagines that he has “impaled us on the horns of a dilemma.” We are sorry he has not read the pages of the *Christian Messenger* to more profit than to have a doubt on this matter. We should find not the slightest difficulty in such case, as we would not make the mere using or not using of the Bible the ground of giving or withholding state aid. If we found it in other respects a useful well-taught school, we could not withhold the public money; but should recommend the use of the Bible as the Word of God and the text-book of morality and religion, but not as the sole condition of participating in the government allowance.

If our contemporary would permit that circumstance to influence him either in giving or withholding state aid to a School, we think he would act on a most unrighteous principle and one which genuine Protestantism has never sanctioned.

The principal design of the article referred to in the *Chronicle* appears to be that of trying to shew some discrepancy between two letters which appeared in our pages about a year ago, signed CUI BONO, and the more recent writers which have appeared in the *Messenger* on this subject. Had he accomplished that object we should have deemed it nothing very extraordinary, as it is hardly to be expected that all the correspondents of a religious journal would agree on this or any other subject. He must surely see, however, that his attempt is a signal failure.

“CUI BONO” will not thank this pretended friend for making extracts from his letters, taking sentences of one, two, or three lines from paragraphs, and throwing them together, and in several *actually making alterations in them, so as to make them answer his own purpose.* And yet after having done this the writer of the article wholly fails to prove what he proposes by it. Whilst “Cui Bono's” letters say that the Bible must not be excluded from the Schools,—the same thing which we have continually reiterated; our more recent correspondents, to whom he refers, have said only what is in perfect agreement with this,—that to make the use of the Bible the condition of giving state support is inconsistent with the principles of religious liberty.

A special effort is made by this writer to call attention to the circumstance of our New Brunswick contemporary the *Christian Visitor* having differed from us on this subject. After searching a file of the *Messenger*, our friend of the *Chronicle* thought he had made a discovery, and probably supposed “Cui Bono” might be induced to come to his rescue, when he found he might by that means obtain such notoriety. We believe however, that Cui Bono is too well versed in Baptist principles and practices to countenance any such enactment. Our columns are, however, always open to him, and are frequently enriched by his able pen.

It is somewhat remarkable that this is the only writer in the *Messenger* to whom the author of this laudable article in the *Chronicle* shews any favour, although there are several others who have written on the same subject, and to the same effect. He

does not, however, make any reference to any correspondents either in the *Visitor* or *Messenger* who ask for a law such as that he advocates. Is this not rather a significant fact? and does it not shew that the Baptists as a body, both in New Brunswick and Nova Scotia, are not in favour of such law? We are in hope that our N. B. brother will yet see that “good sound Baptist doctrine” does not favour such a law.

We learn that the consideration of this subject was made the order of the day for yesterday in the House of Assembly. We know nothing yet of the action either party will take on the question, but shall watch the proceedings with interest. We hold ourselves free to treat upon it independently of all party considerations. It being what we consider a religious question, we shall not allow any scruples to prevent our giving full attention to it and advising our readers.

OUR London papers by last mail would seem to promise a longer continuance for Lord Derby's Ministry than the suddenness of its introduction into office was thought to indicate. There are two obvious reasons for this state of things. First, there has been of late so thorough a disruption of old party connections that there is no sufficient number of what are termed, somewhat incorrectly in England at present, the liberal party, to take hold of and conduct the Queen's Government; and secondly, Lord Derby and his colleagues seem quite willing to take their cue from the prevailing inclinations of Parliament, and act upon them, without caring to venture on the old conservative measures, which they so strenuously attempted to enforce, when they were last in power. In fact it is very difficult to discover what great constitutional questions or principles, whether in England or her Colonies, can come under discussion in the Legislative bodies. Lord Derby is therefore pretty secure in his tenure of power during the present session, and his management of existing questions will probably test his stability for some time to come. After the settlement of the affairs in India under the new measures now being discussed in Parliament, and which will probably be mutually conceded by all parties, the only question that is likely to trouble the present ministry is that of Parliamentary reform which for some time past has been loudly called for. The necessity of this is, we believe, very generally admitted, but the great point of difficulty with Lord Derby will be, as to the amount of reform he may be willing to grant. Upon this question, whenever it is brought on, as it must be ere long, the present Ministry are likely to break down. Another year must, however, elapse, before it can fairly come up for discussion.

In our own Legislature, since the division upon Mr. Young's Resolutions, which we noticed in our last, no question of importance in the Lower House has occurred for debate. The time has therefore been occupied in hastening on the passage of various Bills and the other routine business of the House. In the Legislative Council some warm discussions have taken place upon a Bill introduced by Mr. Dickey, to exclude Judges of Probates and Prothonotaries from the Legislature. As it passed the Legislative Council and has gone down to the Lower House, it will probably be the occasion of considerable debate in that body.

There is little probability of the Sessions ending before the end of the month, if even then.

THE REPORT OF THE PRESIDENT OF KING'S COLLEGE, just published, gives the names of eleven students. It also gives a general outline of the studies under Classics, &c. Theology, Mathematics, Chemistry and Natural History, and Foreign Languages. Under the head of “General Conduct” he states:—“The Reports of all the Professors concur in the most satisfactory statements of general good conduct during the term now concluded.”

THE THIRD ANNUAL REPORT OF THE HALIFAX VISITING DISPENSARY has been handed to us. If we understand the statistics given at the close, there have been 11,000 prescriptions given during the year, 1834 persons have received attendance at the Institution, of which number 1793 are reported relieved, and 1762 cured; 348 teeth have been extracted! About £400 have been expended during the year. The Institution is one of vast importance, not only to the City, but, as far as it is possible, is made to answer the purposes of a public hospital, by offering its advantages to all who need medical treatment, whether in the city or from other parts of the province.

The Alliance.

We find in the *Provincial Wesleyan* of the 15th inst., a letter from the Rev. Mr. Freeman, explanatory of an editorial reference to himself and others, which appeared the previous week in connection with the above Association, and correcting some of its statements.

The editor closes a pretty long editorial notice of the subject with the following paragraph:

“Reflecting now upon this unpleasant controversy, with which we hope we have done, we express, without any reserve, our opinion, that the leading minds of the Protestant Alliance have been sadly deficient in that foresight which belongs to secular politicians. This, perhaps, is their best defence against those who falsely accuse them of being in league with such; but the fact is plain. They have been incautious and impolitic in the time chosen for bringing their Society to the notice of the public, though their impolicy and want of caution in this particular has turned out to the furtherance of their cause. They have been incautious and impolitic in not having the basis of their Society subscribed by its members, and thus precluding the shifts and evasions that have been witnessed. They have been incautious and impolitic in allowing their circulars to be franked in any case by a member of Parliament. But in the simplicity of their souls they never suspected the wiles by which they might be betrayed, and therefore, as Christian men with Christian men, they took no precaution against each other, exercised no wariness, called into play no worldly wisdom.”

THE REVIVAL INTELLIGENCE from the United States this week comes to us in such a ponderous form that we find it impossible to make extracts which would be at all satisfactory to our readers. The reports consist of crowded meetings—twenty, thirty, forty, and upwards baptized.

In New York city and vicinity over six hundred persons had been received into the Baptist churches during the month. We might fill columns of such notices as the following:

“We learn that the Revival is progressing in Oswego in a wonderful manner. Hundreds have been converted.” &c.

“We are in the midst of a powerful Revival of God's work. Over 100 hopeful conversions have occurred.”

“Nothing equal to the present Revival has ever been seen by the oldest church members. In many churches there are from 100 to 200 accessions.” &c.

ACADIA COLLEGE.—The Secretaries of the Collège Board have handed us the following Resolution which was passed by the Church at Liverpool. They have also received replies to the Circular from several other churches of an encouraging nature. The Governors are still waiting anxiously to hear from those to whom the Circular was sent.

Resolution passed by the friends of the Collège at Liverpool:

“Resolved, That in the opinion of this meeting the suspension of the operations of Acadia Collège, even for a year, would be attended with consequences very disastrous, to the secular interests of the country, and especially so to the spiritual interests of the Baptists as a Denomination; and although our past efforts, as we thought, when compared with other churches, were fully equal to any demands upon us, we are still willing to sustain the Governors in the present undertaking, and to say, by our sympathies, prayers, and purses, *the Collège must not stop its operations.*”

Latest from Europe.

New York, April 18.

Steamer City of Washington, from Liverpool, March 31st.

Sir Colin Campbell was before Lucknow, at the head of nearly 60,000 troops. The attack would be made about the 10th.

Several scattering encounters had occurred, in which the rebels were defeated with great slaughter.

The English ladies held prisoners at Lucknow, are reported alive and well treated.

Military preparations were being urgently pressed in all parts of France.

APRIL 16.—The British steamship Africa from Liverpool 3d inst., with dates three days later.

The relations between France and Switzerland continue unsatisfactory, giving rise to uneasiness.

The Paris Bourse has lost its buoyancy, and a daily decline is being experienced.

General Intelligence.

Foreign and Domestic.

The sum of £7,000 torn and defaced notes, have been handed to the committee on Public Accounts by the Provincial Secretary, and destroyed by them.

Immense icebergs have been seen two degrees to the northward of us and about 15 degrees to the eastward.