

But the reservation must not be overlooked—"yet count him not as an enemy, but admonish him as a brother." (Ib. v. 15.) The "meekness and gentleness of Christ" must be exemplified, even in the modes of admonitory courses. Brotherly love is the essential element of Christian union, the divine test of discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another." (John xi. 35.) Tertullian tells us that it was observed and admired by the heathen in his days. "See," they said, "how these Christians love one another." Paganism produced nothing like it. It was the champion-grace of Christianity, an all-comprehensive virtue, embracing excellencies of every kind. If the obligation or expediency of different courses of behaviour should appear doubtful, a decision may be obtained by the answer to the question, "Which course is most consistent with brotherly love?" at any rate, we have to avoid treating a separated one as "an enemy." His restoration, on honourable grounds, is to be earnestly sought, and in order to it brotherly efforts should be employed to bring him to repentance, and promote reconciliation.

We must distinguish between law and liberty. The Lord Jesus is sole Head of the Church. He only has power to make laws. The New Testament is his statute-book. Beside his own words, which are found in the Gospels, the precepts and precedents of the Apostles, who were qualified for their work by the enlightenment and influence of the Holy Spirit, are to be regarded as indications of his will, and reverently followed. Other laws there are not. Usages are not laws. If contradictory to the law-book, which is not uncommon, they are unlawful, and it behoves the churches to be jealously watchful against this abuse. As has been before observed, the legislation of the New Testament does not resemble that of Moses. There is liberty as well as law. That liberty chiefly relates to times and modes. A holy variety is permissible and practicable, and church polity should be shaped and ordered by the "spirit of power, and of love, and of a sound mind" (2 Tim. i. 7), rather than by stiff rules: thus it will be seen that the kingdom of God is "righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17.)

Among the unalterable statutes is that celebrated one recorded by Matthew (chap. xviii. 15-17). "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican." Nothing can exceed it in wisdom. Strict regard to this enactment should be sternly enforced in every church. It will prevent the rising of many a storm. Disobedience should be visited with the severest censures.

There are certain "apostolical canons," which, if constantly observed in the churches, would prevent much mischief and preserve christian societies in peace and purity. "Let all things be done decently and in order." (1 Cor. xiv. 40).—"Let all things be done unto edifying" (Ibid. v. 26.) "Let all your things be done with charity." (1 Cor. xvi. 14).—"Do all to the glory of God." (1 Cor. x. 30).—"Do all things without murmurings and disputings." (Phil. ii. 14).—"Do all in the name of the Lord Jesus." (Col. iii. 17).—"Abstain from all appearance of evil." ("All suspicious things."—Tyn-dale: "any form of evil."—Elliott.) (1 Thess. v. 22.)

If the treatment of private offences be regulated by the Lord's statute, quoted above, and the general affairs of the churches governed in the spirit of these canons, harmony and holiness will prevail, and the designs of church fellowship will be secured. The churches will be so ordered that the Epistles of Paul and Peter and John might have been written to each of them. It should be the ambition of our churches to bring about a result so desirable.

J. M. C.

(To be continued.)

About ten days ago a ewe was discovered on a lonely part of the Lammermoor hills, near Westhope, after having been buried fifty-seven days under a snow wreath. The poor animal has quite recovered.

The son of the Emperor of Mexico has died in Paris, where he was garcon at a cafe.

For the Christian Messenger.  
An Act for raising the Standard of Higher Education in the Province of N. S.

The regulations for matriculation into the University of Halifax have recently been published, from which we obtain the subjoined requirements which we place side by side with the branches required for admission to Acadia College.

FOR ADMISSION TO ACADIA COLLEGE. <i>Latin.</i> Seven Latin Books: Two Books of Cæsar; two Books of Virgil's Æneid; and three Orations of Cicero; Latin Grammar with rules for pronouncing the language and ability to scan Hexameter verse.	FOR ADMISSION TO THE HALIFAX UNIVERSITY. <i>Latin.</i> Two Latin Books of Cæsar, e. g.: One Book of Virgil's Æneid Latin, Grammar, including similes of English to be translated into Latin. Questions will be set in History and Geography arising out of the Books prescribed.
<i>Greek.</i> Three Greek Books—i. e., two Books of Xenophon's Anabasis; and one Book of Homer. Greek Grammar.	<i>Greek.</i> One Greek Book, e. g.: one Book of Xenophon's Anabasis. Greek Grammar.
<i>Arithmetic.</i> The whole.	<i>Arithmetic.</i> Proportion, Interest, Square Root, Vulgar and Decimal Fractions.
<i>Algebra.</i> To the end of simple equations.	<i>Algebra.</i> Addition, Subtraction, Multiplication and Division, Simple Equations and Euclid.
<i>Geometry.</i> The first four Books of Davies' Legendre or the first, second, third and fifth books of Euclid.	<i>Geometry.</i> First and Second Books of Euclid and the subjects thereof.
<i>English.</i> Grammar, Geography, British History, Roman History, Grecian History and elements of Physics.	<i>English.</i> Grammar, Analysis, Outlines of English and Canadian History & General Geography.

This is "raising the standard" in a most incomprehensible manner. By a careful comparison of the two lists of studies it will be seen that the work required for matriculating into the new University is about one-third of that required for admission to Acadia College. And yet this miserably low Standard will admit Students into all the College affiliated with the University. With these facts in view, there is a sentence in the last Report of the Superintendent of Education (p. xxxi.) which requires some explanation. He says, "And in the interests of that Higher Education which the University was established to foster and subserve, it is hardly to be regretted that the Senate have commenced by raising the Standard higher than that required by any of the existing institutions of learning." How the Superintendent of Education can with perfect gravity pen such a sentence as that, we are at a loss to conjecture; we do not suppose he intended to mislead the public, but the statement is strangely at variance with the facts.

We do not wish to condemn *in toto* the University of Halifax. It will probably serve a very useful purpose in conferring degrees in Law, Medicine and Science but to say that with its present requirements *ambitious* students will seek its degrees in Arts, is to say that ambition has a very extraordinary way of manifesting itself.

April 12th. CANDOR.

**The Christian Messenger.**  
Halifax, N. S., April 18th, 1877.

LEGISLATION ON ECCLESIASTICAL SUBJECTS is perhaps less respected in Great Britain than that on any subject calling for the attention of her legislators. Whenever any attempt is made to provide a remedy for a crying evil if members of the Established Church have anything to do with it they try to make concessions to the Dissenters as obnoxious as possible and generally meet the reward of their doings in awakening more and more the hostility of the people. They then wonder why "the masses" do not attend the Established Church.

In the matter of the Burial Grounds Bill an attempt has been made to stop the clamor against the exclusiveness of the Church of England, but thus far it has been an entire failure. A Government Bill has been provided which is described by the *Spectator* in one sentence: "For a fish it gives a stone." The demand of the Nonconformists was "that the right of a parishioner to bury his dead in the parish graveyard

shall carry with it the right to hold a service alike suitable to the memory of the deceased and solacing to the bereaved. The reply given by this Bill is that the only service at the grave must be the service provided in the Book of Common Prayer, that the only officiating minister must be the clergyman of the parish or his deputy, and that, if the bereaved object to the office or the official, he must bury his dead as though the deceased had died excommunicated or had committed suicide."

The London *Freeman* justly asks: "Is this a concession? Can it be that any Dissenter of Archbishop Tait's acquaintance would accept such a settlement of this long continued controversy? The Bill insults Nonconformists, and deserves the reprobation of every large hearted Englishman." Earl Granville declared that the Bill was unsatisfactory, and failed to redeem the pledge given by the Government to deal with the evil.

Apart altogether from the question of silent burials, the Bill is drawn so as to perpetuate, rather than put a period to, the grievance complained of. "It is not easy to determine whether the Burial Bill should be treated with contempt or indignation. That it must be rejected as utterly unworthy of consideration, no one doubts. The Liberation Society and Dissenting Deputies have already condemned it. Baptists and Congregationalists can do none other than turn from it with disgust. Methodists of all kinds must decline to accept silent burials. The Friends themselves, though often silent at the grave, claim to speak there if the Spirit moves them to comfort the bereaved. The Beaconsfield Government has insulted Nonconformists, and, in doing so, has so blundered that we are by no means sure its Burial Bill will reach the Commons; but, if it should, we shall be greatly surprised if it be read a second time. In all probability the Bill will be withdrawn. The sooner it is the better for the Established Church.

The Great Seal question has occupied a good deal of time in the Legislature, in the Supreme Courts and in the public press. The question of precedence in the matter of Queen's Counsel has been determined by the decision of the Judges, but the address to the Queen adopted by the House of Assembly has been rendered altogether unnecessary by a letter received from the British Colonial Secretary stating that when submitted to the Crown officers they decided that the Queen's warrant was merely directory and that non-compliance does not render the old seal illegal or documents on which it was used invalid. This is a very simple solution of the difficulty although at variance with the opinion expressed by some of the judges.

In St. Paul's Church, in this city, on Sunday morning last a sermon was preached having reference to several deaths which had occurred during the past week. One of these was that of Mr. J. G. A. Creighton, the head of the old firm of Creighton & Grassie. Mr. Creighton was 85 years of age, and it was stated by the Rev. Mr. Hill that Mr. C. had occupied the same seat in that church for upwards of eighty years. He was brought by his father when five years of age and had remained a regular attendant ever since. Mr. Creighton was highly respected, having been a communicant for about sixty years and actively engaged in the Sabbath School and formerly in the Y. M. C. Association.

Rev. J. H. Robbins, Agent of the Nova Scotia Home Missionary Union came into Halifax on Monday last, and is presenting the claims of the Union to the churches of the city. He spent the Lord's Day at Hammond's Plains and Sackville, after having visited Margaret's Bay during the past week. He expects to visit Mount Uniacke, Newport and Rawdon after leaving here. The friends of Home Missions will perceive that our brother is actively pursuing his work. He intends to pass on to Yarmouth about the 1st of May and make arrangements for future operations.

We were sorry to learn that the parcel of *Messengers* for Wolfville did not arrive at the usual time last week. It appears that by some mistake in the post office the parcel was put into the Yarmouth mail-bag, and taken there, but sent back by the return mail. It is not often that such things occur, and we are therefore the more ready to overlook such error.

THE HON. STAYLEY BROWN.

The sudden death of the Hon. Stayley Brown, Provincial Treasurer, on Saturday last was quite a shock to the community. He had been in attendance in the Legislative Council during the session, and was present at the prorogation on Thursday. On Friday he was taken unwell but able to get up to breakfast. On Friday night he became seriously ill and next morning was pronounced dangerously ill of congestion of the lungs, and died about 2 o'clock in the afternoon. He was born in Glasgow, Scotland, in 1801 and came to this country when 12 years of age. He was highly respected both in Yarmouth and Halifax.

CHRONOLOGY OF THE WEEK.

April 9. Lord Bacon died.....	A. D. 1626
" 11. Battle of Cerisole.....	1544
" 12. Death of Dr. Young, Poet.....	1765
" " Admiral Rodney's victory.....	1782
" " Death of Dr. Judson.....	1850
" 13. Death of Jane Taylor.....	1824
" " Roman Catholic Relief Bill.....	1829
" 14. Death of Handel.....	1759
" 15. Pres't Lincoln assassinated.....	1865

The attention of our lady-readers is invited to the notice in another column respecting the box which is shortly to be forwarded to our missionaries in the Telooogoo land.

Troubles in the Education Office have been of late frequently referred to by the morning and evening papers as well as by our weekly contemporaries. Our silence in the matter has been misconstrued into indifference, which we wholly deny, but as we supposed that something more than rumor would be shortly made known, we were waiting to learn the facts from the Council of Public Instruction's investigation, before speaking of them to our readers. It appears that charges have been made by the Superintendent and his first clerk, each against the other, of wrong doings in their offices. It is due to each of those gentlemen as well as to the best interests of Education, that, without delay, a full enquiry should be instituted, and the public mind be satisfied with a statement of the facts in the case.

Amongst the deaths of the past week is that of Mr. C. Melbourne Witt, barrister, of the firm of McDonald & Witt. Mr. W. was quite a young man, married only a few days before he died. He had been confined to his bed but a few days with hopes that his sickness was but temporary, and had a house in course of erection which he hoped to occupy in the course of two or three months. His early death is deeply regretted by all who knew him. His young widow, sister of the Rev. J. W. Bancroft, will have the deep sympathy of her many friends.

During the past week a large number of fishing schooners have made their appearance in our harbour, getting their supplies for the seasons' fishing. We wish them much success.

The steamer *Falmouth* means business. It is proposed that she shall make weekly trips between Portland and Yarmouth and Portland and Halifax, two separate trips a week. She is to commence next month.

The Methodist Minister at Wolfville recently made an attack on Baptist sentiments. On Sunday last the Rev. S. W. DeBlois preached a powerful sermon on Believers' baptism before a very large concourse of people, and shewed clearly what the Scriptures teach on the subject.

The first number of the clergyman's new magazine, THE COMPLETE PREACHER, is just issued. It opens with a translation of a powerful sermon just prepared for the press by the great German preacher, Prof. Christlieb. It contains, also, able sermons by Spurgeon and Archbishop Tait of England, and by John Hall and J. P. Newman, of the United States, also a comprehensive report of a sermon by Rev. Dr. Broadus, the author of "The History of Preaching." The object of this monthly is to print, in full, sermons by the most representative divines of all denominations in the world. We are informed that the monthly is proving a great success; and that several thousand annual subscriptions were received before the first number was issued from the press. This monthly is published at \$2.00 per year, by the publishers of the Metropolitan Pulpit, 21 Barclay Street, New York.

THE CANADA CHRISTIAN MONTHLY.

Toronto: C. Blackett Robinson. One Dollar per annum—free of Postage. Edited by the Rev. James Cameron, Chatsworth. It is evangelical and unsectarian in character, its motto being, "In things essential, Unity; in things indifferent, Liberty; and in all things, Charity." Both its editorials and selections are always replete with weighty thought, bearing upon the most important religious, moral, and social questions of the day. Every number contains a department for the children, and one or two illustrations. Sample copy mailed on receipt of 10 cents.

EDUCATIONAL RECORD.

The Baptists of the state of Vermont have recently opened a first class Academy. The inception of the school has differed somewhat from the beginnings of other Academies. Some friends of education, understanding the fact that the teacher makes the school, pledged certain sums for an endowment on condition that \$100,000, should be made up, and that no portion of this money should be used for buildings. Thus an endowment was provided before a site for a building was selected. Other parties then became interested in the erection of suitable buildings; they have succeeded, and the school opens with unusually encouraging prospects. Its managers can command one great advantage, they can make the grade of the school what they wish, without anxiety about numbers. The necessity of a large attendance has frequently made it impossible to raise the standard of a school. The Vermont Academy opens with the rule that the children of all pastors, and the orphan children of all deceased pastors of all denominations in the state, may attend the school free of tuition charges. It might be supposed by some that this was a shrewd device for proselyting; but we have good reason for believing that the rule arose from no such purpose, nor will the practical application of it be marked by any such tendency. The endowed schools of New England are freely patronized by all denominations and this free intermingling of representatives of different beliefs brings many beneficial results.

It is reported that the British Government has appointed a Commissioner of Public Instruction for British Burmah. Grants of money are made to mission and other schools, on condition that at least equal sums are raised from other sources for the same schools. The Director says that Missionary institutions have been, in proportion to their numbers, the greatest auxiliaries to the exertions of the Government in the cause of education.

Greenleaf's Arithmetics have been so widely used in this Province, that many of our readers must be interested in the following sketch of the author's life.

Benjamin Greenleaf was born in Haverhill, Mass., September 25, 1786. So limited were his early advantages that when he was fourteen years of age he had not yet learned the multiplication table. But his desire for knowledge triumphed over all obstacles, and in 1810 he entered Dartmouth College. Here his ruling taste showed itself by his calculation of the transit of Venus, which was to occur in 1874. After graduating, and teaching for a short time in his native town, he became preceptor of Bradford Academy. It was in a poor condition, but the enthusiasm with which he entered into all the pursuits of life, soon awakened new interest, and the number of scholars rapidly increased. As an educator he was frank and direct, with much real kindness of heart; firm, yet, not severe; well-grounded in the subjects he taught, though not claiming distinction as a general scholar; and endowed with that good humor and sense of the ludicrous which contributes so much to a teacher's success. He could hardly, however, have been much stimulated by the prospect of pecuniary returns; for the trustees voted, "to give Mr. Greenleaf \$400 a year, on condition that there are thirty scholars in his apartment; and if there be more than thirty, he shall have one-half the surplus in addition; and when the number falls short of thirty, one-half will be deducted out of the \$400 dollars;" an arrangement which seems likely to have afforded considerable exercise to his powers of calculation. His influence was felt outside of Bradford. He was one of the first to give popular lectures on scientific subjects. As a member of the legislature, he advocated normal schools and the scientific surveys of