

In 1845, and now he is Premier, appointed by Mr. Buchanan in 1857. He has been in the public service for upwards of half a century.

There is a petition before the Legislature of Massachusetts, from the celebrated Lucy Stone and other females, asking for the right of suffrage for women. The arguments in favor of the bill are almost wholly based upon the principle that taxation and suffrage should go together. Women are urged, therefore, they should vote.

C. F.

The Intelligencer.

SAINT JOHN, N. B., MARCH 20, 1857.

Church Discipline.

The value of just and proper church discipline can hardly be overestimated. Its neglect has disgraced many a church, and we have proved the loss of many a soul. It is certain that nothing can ever be gained by neglecting any rule given by the head of the body for the government of his flock and members; and the nearer we obey the law prescribed by him, the better spiritual health we shall maintain and enjoy. It is a subject of frequent complaint that discipline is sadly neglected; and we believe that there is just cause for such complaints. But we are of the opinion that the neglect lies deeper than is ordinarily conceived. The fundamental principles of church discipline are indicated by our Lord in the following words: "If thy brother trespasses [or offendeth] against thee, go and tell him he hath between thee and him alone; if he shall hear thee thou hast grieved thy brother." &c. [See Mat. 18: 15 to 16.] That there are trespasses now none will deny. "It often needs be that offences come, but to that end by whom the offence cometh." But the question is, do we not give more of an official than a personal direction to the requirement of the law of trespass? In other words, is it not regarded as a process for turning members out of the church, rather than for keeping them in—a process for punishment rather than reformation? It is evident that the law of trespass is applied except in cases of serious difficulty between brethren, or flagrant crimes against morality. This is not so, it shan't be. It is not necessary that a unkindness or injury be done, nor yet a violation of the laws of morality, to constitute trespass. And so exclusive an interpretation of the law is not consistent with the scope of Christ's teaching. There is not a trespass or offence against any law of Christ, but is a sin against every member of the Church with which the individual is connected. If we are spiritually minded every offence against Christ, by any brother will grieve us, whether personal or not, and hence constitutes a trespass against us. Now we know, is there not much trespass, or many offences of this kind of which no cognizance is taken, and hence no effort made to remove? It is well known that in many church members their remissness deservedly tends to a corrupt nature, they have not fully experienced "the renewing of the Holy Ghost," and against these tendencies they do not faithfully struggle. Their covenant obligations are neglected, they fail to pay their tithes, frequently absent themselves from the Lord's house, neglect almost entirely the social and prayer meetings of the church, refuse the tokens of Christ's broken body and shed blood, anoint no family worship, and fail in nearly or quite all the practical spiritual duties of every-day life. Some are even more inconsistent than this, and by the manifestation of a worldly, selfish, covetous, or trifling disposition give occasion for offence to the Church of Christ. By what process are such tendencies to be reached and reclaimed? These sins are "the little ones in the spot the vane"—the flocks that come down upon the "excesses"—the worms that pierce the leaves, and soil the thorn, and destroy the fruits of the Christian profession. It may be said that pastoral teaching, admonition, and rebuke, is the remedy for these. But how many churches are without pastors, without any Scriptural oversight, only that which each member should exercise over the other! And where pastors do exist, it is impossible that they can do the work of the Church. He who sins against Christ, sins against every member of his body, and hence the interest that each should feel in cases of trespass or offence. It is the duty of all pastors to teach and urge the faithful application of all laws relating to sin, but they cannot execute discipline independent of the church. Often, very often these minor offences are left to grow into shameful sins, their influence is not restrained nor the offender brought back in penitence to the feet of the Saviour. Here we believe is where church discipline should begin—in the family and Christ-like watch-care of each over the other.

We permit our brethren to start wrong without instruction, to fail in duty without rebuke, and to commit a wrong spirit without exhortation. And one sad result of this is the little care we have for each other's welfare, the little "love of Christ" we enjoy within us, and the great lack of a holy energy against all sin. We feel not that we are our "brothers keeper," and that in keeping his neighbor, we also keep our souls. We look to him to discharge a duty that belongs to us. The result is we become offenders ourselves, we lose our "brotherhood," and when the erring brother is as far fallen as to sin against mortality, we call up the law of trespass for the purpose of punishing and communicating him, while at whose spirit motives of us that we should strive to prevent this sad ultimate necessity, be truly and earnest Christian soldiers.

May we not here perceive where church discipline is most safely employed, and what methods are best for maintaining the purity, and promoting the efficiency of our churches.

Death of Children.

Jesus said to his disciples when he was about to depart from them,—"In my Father's house are many mansions . . . I go to prepare a place for you . . . That where I am, there ye may be also." When the Spirit afterwards brought to the remembrance of these disciples this saying of their dear ascended Lord, it no doubt comforted and cheered them in their wavy wanderings to and fro. But it is equally cheering to all believers, for only in relation to their own future glory with Christ, but it also drives up the fountain of

sighs which would otherwise be felt when those depart, whom they love, and in whose happiness their own was bound up. "They sorrow not as others that have no hope." There are "many mansions," "mansions" for all in the heavenly kingdom. There are no capacities or attainments for which some proper "place" is not "prepared," and each will find their proper sphere there, and enjoy their full measure of unsullied glory.

The death of a child, the removal of one of those deeply beloved ones that God has given us, is an event in a family of an ordinary character, & one in the home circle, a ray of earth's sunshine is departed. The prattling tongue, the cheerful voice is hushed, the inquisitive words, and smiley mirth of the little wayfarer on the rough sea of life is silent and mute; while everything at home continually reminds us of the one that is gone.

But with all that the parent and few, the Christian remembers the "Father's house," the "mansions prepared" and hears the voice of the Saviour saying: "Suffer little children to come unto me, and let them come not, for of such is the kingdom of heaven." The death of a child is the removal of a loved one from his home on earth to his home in heaven, from the family here to the family there. And he who blessed the "little ones" on earth, and presented them as models of believers, gathers them one by one into his arms above. Parents who lose children have an additional inducement to "set their affections on things above," and strive to reach their home in high, where they may again meet their loved ones, and recognise the happy countenances and voices of those they so much loved on earth. We make these remarks on the death of children because we wish to notice the recent demise of two, who though living far apart on earth, we are certain have met in heaven, and who, though strangers to each other here, are children of the same unity there. The first of these that we shall name is:

Sarah Annabella Graham.

We are sure that among our numerous readers many will deeply sympathize with our beloved brother the Rev. D. M. Graham of New York, whose letters so frequently appear in our columns under "New York Correspondence," in the loss of his eldest daughter. We make the following touching extract from a private note informing us of the melancholy event:

"Sarah Annabella, the eldest of my two daughters, after a painful illness of nearly nine weeks, died last Wednesday, March 4th. Her age was five years and one day. She was taken with the small fever, from which we thought she had recovered, for she was able to be dressed and up three or four days the second week. The swelling of the neck then came on; that was followed by violent fever, and typhoid; last of all she was instantly strangled, when she was to all appearance rapidly recovering, by the breaking of veins, the matter completely filling the bronch pipes. Her last struggle was less than two minutes! Most painful has this affliction been to us—yet still is. We do not however mourn without hope. We pray that God may sanctify it to our spiritual good. We can say, 'The will be done.' 'We will trust in him, though as yet.'

Now we ask if there was no hope in death, no glorious immortality beyond, what could such those wounded hearts, or dry up the tears of parents sorrow? But think but unto God, there is hope, glorious, certain, and eternal. It is said with the child she has a "mansions" above, a home in heaven. The Lord grant the sorrowing parents a glad reunion with it in the bright world above.

Jane Woodcock.

Here is the name of another, the eldest daughter of William Radcliffe, M. D., of St. Marcus, who departed this life on the 6th inst., "in the triumphs of faith," aged ten years seven months and eight days. The following facts of this child have been communicated to us—from the earliest days of our acquaintance with her—she gave evidence of being under the influence of the divine spirit. Her mind sought food in sacred things, and so sensitive was her memory, that previous to her death she was able to repeat all the hymns in the "Sacred Melodies," and also many of the Wesleyan hymns, and other sacred hymns.—"Alice Brown" she had committed to memory, and the "Children of the Bible," while her knowledge of the Bible, and the plan of salvation were astonishing for one so young. She seemed during her last illness to be filled with the Spirit, and expressed her weeping parents for their grief: "Would you keep me from Jesus, and the white robes?" said she, and admonished them to prepare her in heaven, exclaiming, "We will never part again, no never part again; we shall meet in Jesus' love, and never part again."

To the die, is a sobering reflection for those bereaved parents, that anything on earth can afford. The parent is bereaved, but the circumstance is counted; and while the parents of the dear child, whose death we are now noticing, are inspired of the sweet society of the dear beloved one, they can rejoice that it dwells in the Paradise of God. Happy child, and happy parents, let them not murmur.

New Brunswick University.

We have carefully read the "Draft of Bill" uniting King's College, Fredericton, which proposes to turn that hitherto unpopular establishment into a University, open to all, without respect to religious or sectional distinctions. The Bill seems very liberal—we think quite too much; and we do not see how it can excite the opposition of the religious portion of the people of this Province. The following are among the provisions of this Bill:

1. The Corporation consisting of six persons together with the President of the College, shall be legatees, who shall constitute the Senate of the University.

2. There shall be no Professor of Theology, nor any religious tests required of any member of the Senate, Professor, Teacher, Student, or other person in any way connected with the school. Hence an atheist may be President or hold any other office in the establishment.

3. Section 14 makes it imperative that every Student shall receive "religious instruction" "of some Minister of Religion or new Frederick," and is bound also to make "satisfactory progress" therein.

4. Section 15 provides that a portion of the

Bible shall be read, every day, and morning, and evening prayers be offered; all reading Students will be required to present at such hours unless the contrary is signified by arrangements or guidelines.

5. Section 18 provides for a number of free schools from each County in the Province.

These we consider the principle features of the Bill.

We confess its provisions seem to us somewhat extraordinary. Shall the President, Professors, Chaplain, and other officers of the highest educational establishment in the Province be open to the most corrupt latitudinarians and infidels? A disciple of Tom Paine is as likely to occupy the first place in this University as a holder of the Bible. There is nothing in this Bill to prevent Joseph Barker, the notorious infidel lecturer of England from filling the Presidents chair. Ministers and teachers of the Christian religion are excluded but preachers of infidelity, and teachers of the most corrupt kind may be members of the Senate and also Professors! The provision for reading a portion of the Bible daily, and a prayer meeting at noon and evening, will in our opinion prove in the end worse than useless. The manner in which these may be got through, may throw but one contempt, and render this shadow of religious exercise a burlesque & a恘miliation. Again, in the establishment of this kind, supposedly public funds, and open to all, it is just to suppose that a large number of students would be indolent. Those according to this Bill must receive religious instruction from ministers in or near Fredericton. And doubtless there would be a considerable number for each, even were the allotment equal. For them to make "satisfactory progress" would require nearly equal all the time of these ministers, and obliges them to neglect their churches and congregations. From whence also are the ministers of Fredericton to receive remuneration for their services? Why a law should be passed imposing a duty like this on a class of men, because they happen to reside "in or near Fredericton" to the exclusion of their pastoral duties without making any provision for their remuneration seems strange to us. But further, if "religious instruction" be necessary for students, why exclude it from the University—why not provide in some way for some mode of religious training, or else declare it a "godless" establishment at once? We are quite certain that this Bill will not meet the wishes of the people of New Brunswick.

Revivalist Mission to Greenland.

The men of the world often wonder at the self-sacrifice and sacrifice of the few in the Christian Church, who are truly devoted to God. They know not that "the love of Christ constraineth them, and that they love with a holy enthusiasm the work in which they are engaged. Nothing is said for a man believer in Christ—as evidence so great of it is only following in the master's steps:—as through Christ helping them, they can do all things. The history of the Revivalist Mission to Greenland, is an illustration of infinite divine christian perseverance and holiness. In 1720, three illustrious men whose names were Christopher Dove, Matthew Stark, and Christian Stark, having heard that the people of Greenland had no knowledge of the few in the Christian Church, who are truly devoted to God. They know not that "the love of Christ constraineth them, and that they love with a holy enthusiasm the work in which they are engaged. 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