

Then, too, beware of certain stocks which are the football of speculators, and which are constantly flying up and down. Better sell out if you have any money in them. While you are eagerly waiting for some one to kick the ball sky high, it will suddenly collapse.

Set this down as a general, though perhaps not an invariable, rule: the higher the rate of interest, the greater the risk, and with it, of course, the probability of not getting the principal when you want it. If the rate of interest be too high there is danger of its ceasing to pay at all. An ancient writer says, "They that make haste to be rich fall into a snare"—a fact which very few people learn until they are taught by that harsh-toned, sour-faced, but very wise old teacher, Experience.

Then, too, do not put all your earnings into any one thing, even though it seems to be as solid as a rock. Even rocks crumble. There is nothing of an earthly character which is absolutely safe and abiding. In Boston and Chicago "fire-proof" buildings went down like pasteboard. Land depreciates, banks have no money, and rogues are kindly allowed to live in order to teach us not to lay up treasure upon earth. Therefore do not carry all your eggs in one basket nor all your money in one purse.

Do not trust implicitly to the names of the directors of a company. Their financial soundness may be beyond a question, but not so the soundness of their company. We are sorry to utter this caution. It shocks us to find that many allow their names to be used as "Directors" and thus delude the public, when they know nothing of the affairs of the company and do not direct in its management. This ought not so to be.

Beware of the Grand Central and International Gridiron Railroad Co., with its unnumbered millions, and which will break down with its own weight some day, and produce another panic.

Finally, have a higher, nobler purpose in life than either to make or to save.—*N. Y. Methodist.*

For the Christian Messenger.

THE NEW ACADEMY BUILDING.

DEAR EDITOR,

Please to allow me to acknowledge the following subscriptions to the above object:—

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For the Committee,
D. M. WELTON.

The following paragraphs are from the *National Monitor*, a small paper published in Brooklyn N. Y., in the interest of the colored citizens of the United States:

"The Fall campaign is begun with peculiar energy.

All along the political line, North and South, political leaders of the respective parties, are making ready for significant battle—slandering, quarrelling, fighting and killing being the initiatory steps, in which the Negro gets the worst of it every time.

O tempora! O mores!"

"Brains, integrity and money are the best civil rights bills a black man can

have, and himself is the only Congress that can enact them."

It is a good account for one to give of himself before the bar of God; that while here, he loved the Lord and helped the negro to help himself.

The Christian Messenger.

HALIFAX, N. S., SEPTEMBER 22, 1875

GEOLOGY AND "EVOLUTION."

We are indebted to Theodore H. Rand, Esq., D. C. L., for the following extract from the address of Dr. Thos. Wright, F. R. S. E., President of the Geological and Palaeontological Section of the British Association, delivered at its recent session at Bristol. The utterances of this distinguished Geologist are gratifying, and we make no doubt will be perused with satisfaction by our readers:

"Geology suggests no theory of natural causes, and Palaeontology affords no support to the hypothesis which seeks by a system of evolution to derive all the varied forms of organic life from pre-existing organisms of a lower type. As far as I have been able to read the records of the rocks, I confess I have failed to discover any lineal series among the vast assemblage of extinct species which might form a basis and lend reliable biological support to such a theory. Instead of a graduation upwards in certain groups and classes of fossil animals, we find, on the contrary, that their first representatives are not the lowest, but often highly organized types of the class to which they belong—This is well illustrated in the Corals, Crinoids, Asteriadae, Mollusca, and Crustacea of the Silurian age, and which make up the beginnings of life in the Palaeozoic period. The fishes of the Old Red Sandstone occupy a respectable position among the Pisces; and the Reptiles of the Trias are not the lowest forms of their class, but highly organized Dinosauria. *Ichthyosaurus*, *Plesiosaurus*, *Pterodactylus*, *Teleosaurus*, and *Megalosaurus* stand out in bold relief from the Mesozoic strata as remarkable types of animal life that were specially organized and marvelously adapted to fulfil important conditions of existence in the Reptilian age. They afford, I submit, conclusive evidence of special work of the Great Designing Mind which pervades all creation, organic and inorganic. In a word, Palaeontology brings us face to face with the Creator, and shows us plainly how in all that marvellous past there always has existed the most complete and perfect relation between external nature and the structure and duration of the forms which gave life and activity to each succeeding age.

Palaeontology likewise discloses to our feeble understanding some of those methods by which the Infinite works through natural forces to accomplish and maintain His creative design, and thereby teaches us that there has been a glorious scheme, and a gradual accomplishment of purpose through unmeasured periods of time; but Palaeontology affords no solution of the problem of creation, whether of kinds, of matter, or of species of life, beyond this, that although countless ages have rolled away since the denizens of the Silurian beach lived and moved and had their being, the same biological laws that governed their life, assigned them their position in the world's story, and limited their duration in time and space, are identical with those which are expressed in the morphology and distribution of the countless organisms which live on the earth's surface at the present time; and this fact realises in a material form the truth and force of those assuring words, that the Great Author of all things, in these His works, is the same yesterday, to-day, and forever."

Our readers will be pleased to learn that the article in another column of our present issues, "Mission in Lunenburg County" signed "F. D. Crawley" is from a son of our devoted Missionary brother in Burmah, Rev. Arthur R. R. Crawley. He (Mr. F. D. C.) has occupied the summer vacation in mission work in that county and we rejoice to find that his labor have not been in vain. This is an auspicious commencement of what we trust may be a life of extensive usefulness in the service of the Lord Jesus. What may we not hope for from so good a beginning! Here are some of the answers to prayer offered for blessings to descend on Acadia College. Not only is she honored in her sons, in many lands, but also now in her sons' sons. The

"Child of Providence" is becoming the benign mother of a goodly host of strong men, whom the Lord has chosen to lead on his bands of christian soldiers, and gather men from the world for service in his kingdom. It is not for us to anticipate what may be in store for us in the future, but when reading such communications as these in our present issue—one letter from the father, and another from the son—both conveying cheering accounts of what the Lord of the harvest is doing amongst those with whom they have labored we may thank God and take courage.

THE GILCHRIST SCHOLARSHIP.

Another source of gratification to the Faculty and friends of Acadia College is that in the contest for the Gilchrist Scholarship the laurels have fallen upon the brow of Mr. Jacob G. Schurman one of Acadia's graduates of the past year. When we learned from Mr. Schurman, that he intended to enter as one of the competitors we were very sanguine as to what would be the result. His success as a student at College, as shown on the day when he took his degree of Bachelor in Arts shewed that he had powers of no mean order of which we might expect to hear on a future day. Mr. Schurman is a native of Prince Edward Island, whence have come several of Acadia's most successful students.

It will be interesting to many to know that the Gilchrist Scholarship Trust for the benefit of young men in the Dominion of Canada has been in existence nine years; during which time the Scholarships have been taken by students in Quebec, New Brunswick, and Nova Scotia, one year each, and by Ontario students five years; and this year by a Prince Edward Island man—Mr. Schurman. There were six competitors in the Dominion this year. Two others in Nova Scotia gave in their names at first but afterwards withdrew.

The examinations are the same as are demanded of all matriculates of the London University, and occupied a week for six hours each day. The papers were given to the candidate by the Commissioners, the Hon. Provincial Secretary and Prof. Sumichrast, and the answers written in their presence without any preparation or aid from books or papers of any kind. The papers were taken from the writer at the close of each morning and afternoon session and sealed up, and at the close of the week all were sent off to the Examiners at the London University.

Mr. Schurman's papers we are told were the 10th from the highest of the whole 500 who stood the examination in Great Britain. Mr. J. G. McGregor's three years ago, we believe, stood about the twentieth. The highest of the other papers sent from the Dominion of Canada this year stood the 19th in order.

THE FUNERAL CONTEST AT MONTREAL.

The contest between the clergy of the Roman Catholic Church and the State at Montreal is still going on. The decision of Her Majesty's Privy Council that the remains of Joseph Guibord should be buried in the Roman Catholic Cemetery on the 2nd of September, contrary to the decision of the Bishop of Montreal, seeing that he, Guibord, had been excommunicated, is still resisted.

The roughs who in the cemetery, a week or two since, drove the funeral procession back, are, apparently, not encouraged in their violence by the Bishop and clergy; but the fact that he threatens to pronounce a curse upon the grave in which the body may be buried is sufficient to shew that he does not forbid their determined opposition to the funeral taking place there.

It appears that Joseph Guibord who died about six years ago was a member of the Institut Canadien, a literary society, that is said to have had in its library certain books forbidden by the church, and placed on the *Index Expurgatorius*. About 200, the whole of the members of the Institute were excommunicated. They appealed to Rome against what they regarded the arbitrary course of the Bishop. Guibord died suddenly, Nov. 8th, 1869, before the reply had come from Rome. He had previously been a good Catholic, a printer and a useful man to the church, but would not withdraw from the Institut, and suffered the extreme penalty of the church—being excommunicated. He died without having an oppor-

tunity of being reconciled and restored to the bosom of the church after penance. Under these circumstances he was refused christian burial—according to the rites of the Roman Catholic Church, and his remains were placed temporarily in the Protestant Cemetery, waiting the decision of the law courts. That decision having been reached, in the highest court of the realm, his friends seek to comply with his request; and wish to remove his body into the Roman Catholic consecrated Cemetery.

It is therefore purely a Roman Catholic quarrel but regarded by one party in the church as an effort to set the Roman power above the law of the nation. This is doubtless perfectly logical and right according to the view held by that church as to its power over its members, but it is resisted by the other party as too great a stretch of power to be held by the priests.

There may be some other minor elements and details in this particular case of Guibord, but these are the leading features of the case and contest.

Of course the Church has a perfect right to withdraw its blessing from the ground in which an excommunicated person is buried and to refuse to give christian burial in such a case, but the lot being the property of Guibord or his friends it would be unjust to prevent the funeral taking place there. The Bishop of Toronto has written several letters in defence of the course pursued by the Church in resisting the burial of the body. He argues against the decision of the courts as follows:

"But the State steps in and says, this man bought a lot in the cemetery, and it can now be used for his burial.

But the lot was sold with this condition expressed or understood, for the burial of those only who died in communion with the Church, so that, like any other sale or a lot under condition, when that condition is wanting the land is forfeited. The Catholic Church provides for the burial of those who die out of her fold, for in every cemetery a place is set apart for the burial of such persons."

The friends of Guibord however do not so regard the matter. What they will do now, seeing that a new phase is presented by the Bishop's curse being pronounced upon his grave, notwithstanding it may be within the precincts of the consecrated ground, we know not. It is a movement in the game which seems to require some consideration before a counter movement is made.

THE PRIEST, THE WOMAN, AND THE CONFESSORIAL; by Father Chiniquy. F. E. Grafton, Montreal pp. 184. We have received a copy of this book from the office of publication. Every body knows that Father Chiniquy was formerly a Roman Catholic Priest and is now a Presbyterian minister. The object of this work of his is to shew that the practice of women confessing their sins to an unmarried priest is a source of moral pollution, to the heart of both the priest who receives the confession and the woman who makes it, which often leads to immoral relations between them, and always degrades her and places her in his power. He shews that the questions which the priest is required to put to the penitent in the confessional, being intended to reach her most secret sins, and assist her to tell all she has said and done and thought that is wrong, opens up between her and the priest, a relationship destructive of all modesty and purity, which brings her so under his control, that in very many cases the ruin of both is the result. Mr. C. describes the practise of Auricular Confession as the grand secret of the power of the priesthood in the family and the State, and the means of the degradation of the people; the wife or daughter being compelled to speak to a man, and he unmarried, of what would be a shame to converse upon, even with their own sex, making him the depository of all the iniquity of his parishioners as well as of all their family secrets and troubles.

Rev. Dr. Fyfe writes a brief letter to the *Canadian Baptist* giving an account of what he heard and saw at the Convention at Hillsburg. He was much pleased at many things he heard, and ventures the remark, "In Educational works they seem to be doing finely, except New Brunswick, which does not seem to be awake yet."

One paragraph comes in the way of suggestion from Dr. F. which would be of but little good except it should be read by Nova Scotia brethren. We therefore, without any solicitation from Dr. F., copy it entire. He says:

If I might criticize anything which I saw

in these meetings, it would be, that their business, educational, and missionary, required too much doing! They have so many Committees, Governors, and Boards which do the work, and then have much of it done over again in the open meeting, so that many fail to get a very clear view of what is done. This, however, may be only the impression of an uninformed looker on. I prefer business done by a few heads, and then only the results of that business should be submitted to the constituents. If the few heads cannot be trusted to do the business, turn them out, and appoint men that can. When the many undertake to manage all the details, or to review all the details, of the work of an Educational, or Missionary Society, they will blunder at more points than I need mention. The details of any enterprise can be mastered by the few, and the general results, can be so presented as to be both intelligible and interesting to the masses, and at the same time, be a safe test of the integrity of those who have given their time and energies to study up the work. But enough of generalizing!

Our brethren may take this for what it is worth. Perhaps if Dr. F. knew more of our people, and their anxiety to secure unanimity in all they do, he would see the propriety of their modes of operation.

THE RELIGIOUS SERVICES AT THE RINK at which Mr. Needham has preached have been very largely attended every evening. On Sunday afternoon and evening there were probably between three and four thousand persons present. The arrangements for accommodating the people and preserving good order are excellent. Mr. Needham's preaching is a warm-hearted earnest presentation of Gospel truth. His discourses abound with illustrations and are remarkably clear and touching, commending the Saviour to all and urging an immediate acceptance of his invitations. The ministers of the city generally attend and participate in the meetings. Good service is done by Mr. Crawford—a fine tenor singer of Halifax, who sings some of Mr. Sankey's and other gospel songs with much pathos and effect. After some of the meetings an invitation is given for enquirers to remain for conversation. We have not seen any estimate of the number of conversions that have taken place in connection with Mr. N's labors, but have heard that several have professed to have experienced a change of heart. The morning and afternoon meetings this week are being held in Argyle Hall. To-day Wednesday is an "all day meeting" from 9 a. m. to 1 p. m., and from 3 to 5, and at the Rink from 7 past 7 in the evening:

The following is the published programme for the day:
From 9 to 10 o'clock: Praise, Prayer and Promises.
From 10 to 11: Addresses by city clergymen on Christian Life and Work.
From 11 to 12: "How to Study the Bible," an address by Mr. Needham, to be followed by discussion.
From 12 to 1: "Evangelistic Effort by Christian Workers."
There will then be a recess till 3 o'clock.
From 3 to 4: "Experiences based on the Word"—the meeting to be led by Mr. Needham.
From 4 to 5: Prayer Meeting.
At the same hour—from 4 to 5, there will be in the Y. M. C. A. Hall a meeting for young men only, to be addressed by Mr. Needham. There will be a meeting at the Rink in the evening as usual, only that the service will begin at 7.30 instead of 8 o'clock.

SABBATH SCHOOL CONVENTION IN ST. JOHN.

The Fifth Sabbath School Convention of the Maritime Provinces commenced its sessions in the Leinster Street Church, St. John, on Thursday afternoon. The devotional exercises were led by Rev. H. Pope for half an hour. The President W. D. Stuart, of Charlottetown, opened the Convention. The Secretary, Mr. H. R. Smith, was called to his place and a committee appointed for nominating officers. The reports of delegates and superintendents were read, and showed the Sabbath Schools of the Provinces to be in a very encouraging condition, with even brighter hopes for future progress. The following is the list of officers of the Convention for the present year:

President—E. D. King, of Halifax.
Vice-Presidents—A. W. Masters, St. John; Hon. Judge Young, Charlottetown; Matthew Lindsay, St. John; J. Ekersley, Halifax; W. G. Matheson, New Glasgow.
Secretaries—H. R. Smith, St. John; J. Wesley Smith, Halifax; W. W. Stumbles, Jr.
Treasurer—T. S. Sims, St. John.
The meeting of welcome was held in the Centenary Church in the evening. Addresses were delivered by Rev. H. Pope, Hon. Judge Young, M. Lindsay, W. D. Stewart, J. E. Irvine and John Gierston.