

would be a force on one side of the planets and other heavenly bodies causing them to approach, and soon chaotic ruin would be the result.

What is time? "A measured portion of eternity." And what is eternity? "Time without measure." Can we conceive of it? No; but we know there must be something corresponding to the term. Though we can not explain or describe it.

It was then the soundest philosophy which St. Paul was uttering when he told the Corinthians. "We see all things, enigmas by means of a mirror"; that is, we see only their reflection and not the things themselves. We know of things as they manifest themselves to us by the changes they undergo and by their influence one upon another.

How motion is produced is as much a mystery as how the mind of one man can act upon the mind of another, or how the Spirit of God acts upon our spirit. As the two former acts are not disbelieved because beyond our comprehension, why should the latter be? Are we to reject the mysteries of the spirit world, because we can not explain them when we do not reject the mysteries of the natural world for the same reason? Certainly not; for the preponderance of the argument is in favor of the spirit world. The real things are those which are unseen.

Let then no reasonable man reject the Bible because it contains things hard to be understood. If we fail to comprehend "earthly things" which ought to be easy of comprehension if any thing is, should we expect fully to understand "heavenly things," which from their very nature are beyond the grasp of our intellect?

But perhaps you think there are no mysteries in mathematics. It is the favorite boast of would-be philosophers that mathematics is one of the exact sciences, and its results always certain and reasonable. Let us examine this matter. It is laid down in all treatises on Geometry that two parallel lines are always equidistant, and can never approach, however much they may be extended. Of course it follows if two lines are not parallel, they will meet if sufficiently produced. That is, if they are not parallel, they can be made to meet. Every school boy knows that, and yet it is not so; for it is possible of the asymptotes of a parabola to be forever meeting and never come in contact. You say that is a contradiction, and we quite agree with you; and yet geometers tell us we must believe it; and Professor J. Y. Johnson of London speaking of those lines says. "However improbable their existence, it can easily be proved." How any one can prove that which he knows to be a contradiction we do not undertake to say; we leave that for those whose readiness to receive the deductions of science is equalled only by their readiness to reject the teachings of God's Holy Word.

We might also ask, what is the bond of connection between our souls and bodies? How do our bodies grow? How is our life preserved from day to day; how is a plant produced from a single seed, and how is it that each seed produces its own kind of plant? There are multitudes of questions which we might ask, but which no one could answer; for there are multitudes of things which we all believe though we can not explain them. If then it is not incredible that there should be things in nature above our comprehension why should it be incredible that there should be things equally incredible in the scriptures? The leading truths of the Bible, however, such as God's existence, our Lord's incarnation, death, resurrection and ascension, though mysterious and incomprehensible, are in no wise more so than many things which we accept and act upon though inexplicable. The only question is, has God revealed Himself to us, and not, can he do so, or ought his revelation to be so plain that no one could fail fully to understand it?

Indeed the very fact that there are hard passages in the Bible is an argument in its favor; for if it were all easily understood, we might very justly conclude it was merely a human composition; for all books that a man has written can be understood by man. But if on the contrary, the Bible be an inspired book—inspired, that is in a respect in which no other book has been; for in a certain sense all good books are inspired; since all good thoughts are the results of the Holy Spirit's influence—if the Bible be inspired we should naturally expect to find in it many things too high or too deep for us.

We ought then to accept the truth as it is revealed to us; rejecting nothing, but believing it all; living up to it, and acting out the good principles it contains. Those matters which are most important for us to know are very clearly made known. No one can mistake the Creed, the Lord's Prayer and the Ten Commandments. If he believes these and lives by them, he will have fulfilled his duty. We ought to improve what we do know, rather than perplex and distress ourselves with what we do not know; and as we grow older and better we shall be more competent to understand what is now dark and mysterious.

The Holy Bible was given us to be our guide in life no less than our comfort in death. No one has yet regretted that he has believed that book and acted according to its teaching; but multitudes have lamented, when too late, that they did not follow it.

There is a definite faith revealed which all must accept who hope for happiness here or hereafter. This contains all which it is best for us to know while in this world, and will enable us to conduct ourselves so as to be admitted into the other world, where we shall know as we are known.

Let us then hear the conclusion of the whole matter. We should not reject the Bible on account of its difficulties, because:—

1. We are learners here, mere children in comprehension and intellect.
2. We see things but very imperfectly; only as revealed in their reflected images. We see the reflection, and not the very things themselves.
3. There are mysteries in the world of nature as in the world of spirit. Astronomy, Physics, Geometry, Chemistry and Mechanics all contain truths beyond our comprehension.
4. We believe these things though we can not explain them.
5. We ought to treat the truths of the Bible in the same just manner; not disparaging the Book because of its difficulties, but accepting what is clear, and waiting patiently for the time when it shall be made perfectly intelligible to us.

WESLEYAN TESTIMONY TO THE CHURCH'S WORK.

The following unwilling testimony to the Church's zeal and growth in England will be of interest:

At the recent Wesleyan Conference, the statistics of the Society, which showed a diminution of 934 members, led to some interesting conversations on "The Work of God." In particular great stress was laid on the fact that 64,000 persons had been received during the year on trial, and no fewer than 44,201 as full members; so that, as there has only been 5,572 deaths, the real loss was no less than 37,729.

Dr. Rigg believed the main reason to be that other Ministers had multiplied who were doing the work of preaching and Pastoral Visitation in a measure and with a power unexampled. He said:

"I believe that this is the great, wide cause which we meet with everywhere. I am sorry to say that some Churches which I know are crowded where the Chapels are very poorly attended, and that the Chapels in those places are as scantily attended as the churches used to be three generations ago; and everybody knows that this is true. Of course we cannot wish that there should be less zeal in the Church. We may say as regards ourselves that we are as good as our fathers. I dare say we are; and some of you that are younger, better than we who are older. But it is a harder light to-day than it was thirty years ago. Then we could go and preach, and we had no competitors, and, wherever we went, our Chapels would be filled. Now it is contest and competition everywhere."

Dr. Osborn said he had been watching the religious condition of the country for more than half a century, and he had no hesitation in saying that he did not believe there ever was such a revival of religion as that of which the Established Church of this country has been the subject during the last half century.

"Looking at its origin, effect, tendencies, and results, there is nothing in ecclesiastical history that can be put side by side with it. I do not enter into details, but I know a place in which the Clergy are patterns to all Christian

Ministers of every kind and distinction, in zeal, in untiring labor. They seem to me to live in the Church, except when they are in the school or in the houses of the people. They have such a judicious use made of the Church's gifts that the effect is to swell the congregation; and so with eight Services a day with five men always at work visiting boarding-schools and day-schools—and remember that means laying hands upon young people in a plastic state, holding Bible Classes, Sunday School teachers' classes, in one way or other giving up their whole time to the work—is it a wonder that Churches are crowded? They can adopt all our means except the class-meeting. They can use private influence and public influence, and influence of every degree, and they do it. And it is impossible to expect that you can have the same facilities of access to the people, or the same influence as you had fifty years ago."

In an article on these discussions, the Methodist Recorder says:

"No Church probably gains so many; no Church probably loses so many. We do an immense business, we employ a vast capital, and we show large returns; but when we come to take stock and balance our accounts we have amassed but little profit. We miss members, but we fail to retain them; we grow workers, earnest, zealous workers, but we do not suitably and adequately employ them, and they leave us to fill other pulpits and occupy other spheres, and cultivate other fields. There is no Church that gives so much to other Churches and gets back so little. In every department of Christian activity and service, from the highest to the lowest, you may find hundreds and even thousands who were reared and trained in Methodism, who are the fruit of Methodist teaching and influence, and who carry with them the warmth and fervor of Methodist zeal, but for whom Methodism, from some reason or other, has not found an abiding home or a sufficient sphere. This is a startling fact."

THE BISHOP OF ONTARIO'S LABOURS.

THE Bishop of Ontario, Canada, says that he has confirmed 25,000 persons since his consecration in 1862, 8,000 of whom were accessions from different denominations, and that during that time 130 new churches have been built in his diocese.

The *New Era* prints the above under Roman Catholic news; will it please correct its mistake, and inform its readers that this is not a Romish, but a Church of England item.

THESE wise words are worth remembering: "Repentance without amendment is like pumping in a ship without stopping the leak."

MANITOBA. WINNIPEG—ST. JOHN'S CATHEDRAL AND COLLEGE—THE UNIVERSITY OF MANITOBA.

(From Correspondence of the Living Church.)

A short distance beyond the limits of the city, and about two miles from its central business portion, is situated, Bishop's Court the see residence of the Bishop and Metropolitan of Rupert's Land. The Most Reverend Robert Machray, D.D., LL.D., is the present Incumbent of the See; and he exercises jurisdiction over a territory covering an area of 300 miles from east to west.

Up to the year 1875, this was all one vast diocese; but, in that year, it was subdivided into four—Rupert's Land, Moose, Saskatchewan, and Athabasca, each of which has its own episcopal supervision; and, over the whole, Dr. Machray is Metropolitan. In what may be termed the arch-diocese, there are now 30 clergymen, most of whom are settled within the Province of Manitoba.

There are three organized parishes, and as many churches, in the city of Winnipeg—Holy Trinity, of which the Rev. O. Fortin, B.A., is Rector, and which is self-supporting; St. James, the incumbent of which is the Rev. C. Pinkham; and Christ Church in charge of the Rev. Canon Grisdale.

Close to Bishop's Court is St. John's College and under the same roof, St. John's School, for boys. As soon as practicable an effort will be made for the erection of more suitable buildings both

for College and School, as well as for the Theological and University students. This mention of the University leads me to speak of an Institution located at Winnipeg, known as "The University of Manitoba," consisting at present of three affiliated Colleges—St. John's, representing the Anglican Church; St. Boniface, representing the Roman Communion; and Manitoba, representing the Presbyterians. Others will doubtless be connected with the University from time to time. It is governed by a Council consisting of a Chancellor, a Vice Chancellor, seven representatives, elected by each affiliated College, three elected by the graduates of the University, and one by each of the two sections (Protestant and Roman Catholic) of the Board of Education. The Bishop of Rupert's Land is the present Chancellor. The experiment of such a University as this is, I believe, unique; and I was informed that it bids fair to be an eminent success. I have a word or two more to say about St. John's. The mental and intellectual training at that Institution, is no sham. It has been my privilege to see some of the Examination Papers in several various branches, Classical, Scientific, Moral, and Mathematical; and I venture to say that they would not be unworthy of any of the colleges, either of our own country, or of the old world. As a matter of fact, St. John's College, has already turned out several most able and distinguished men; among whom I may mention the Hon. J. Norquay (the present Prime Minister), A. K. Sobister, LL.D., Master of the Stationer's School in London, and Editor of the leading Educational Journal in England. The college is also one of the chief meteorological stations for the Dominion; in fact, is the central station, to which all the rest refer.

But I must speak, also, of another educational enterprise in connection with the diocese, almost half a mile from the College and lying between it and the city is the "St. John's College Ladies' School," of which the Metropolitan is President. It is a handsome and spacious building of brick, with every convenience for the purpose for which it was erected. The diocese is indebted for this Institution, in a large measure, to a prominent English clergyman, the tidings of whose sad and (as men speak) untimely death has so recently reached our shores. I allude to the late Rev. Henry Wright, who, at the time of his sudden summons, was Prebendary of St. Paul's, and Honorary Secretary of the Church Missionary Society. How little did we either of us imagine, as the good Bishop was telling me, with gratitude and affection, of all that Prebendary Wright had done in aid of the work in his diocese, that just three days before, the waters of the beautiful Cumberland lake had closed over the lifeless form of his much loved friend! St. John's College Ladies' School at Winnipeg, will be a fitting memorial of our deceased brother; since, by making a most generous donation, he inaugurated the effort, which, having been subsequently aided with great liberality, in other quarters, has proved a grand success. The outlay for its completion amounted to \$23,000. The Rev. Canon Grisdale is Rector of the School, and the Venerable Archdeacon Cowley is Chaplain.

There is a great deal more that I should gladly say with respect to these two important institutions, if the space at my command would permit. But I must hasten on to a subject of commanding interest in the founding and working of new dioceses in this great West; I mean, the Cathedral System. In the immediate neighbourhood of the Episcopal Residence and of the College, is a plain stone building, in the simple form of a parallelogram, and capable of holding a congregation of about two hundred and fifty. This is St. John's Cathedral, the Mother Church of the diocese, built eighteen years ago. The Dean and Chapter are incorporated by an Act of the Legislature; and there is a body of Statutes, framed by the Metropolitan, as nearly as circumstances would permit, after those of the English Cathedral. The Capital Body consist of a Dean and six or more canons, whose main functions are—to conduct the regular services in the Cathedral Church, to have spiritual charge of the souls connected with it; to form a Council for the Bishop, according to his discretion; to assist in the Mission work of the diocese, and (for the present) in the Educational work of St. John's College, especially in the Theological Department. It is intended that endowments shall attach to all the Cathedral offices; and, in point

of fact, two of the canonries are already so endowed. For the present, the Bishop himself acts as Dean receiving, however no emolument for the discharge of the duties appertaining to the office.

Connected with the College, and with the Cathedral as a Collegiate Church, there is a valuable tract of land (on a portion of which all the present buildings stand), running along the river bank for about a third of a mile, and extending back for four miles. It comprises not much short of one thousand acres, and must eventually—and that, too, at no distant period—be extremely valuable.

It will be evident from the foregoing statement of all the work that had been done, and that is still going on, in connection with the Cathedral, the College and the Schools at Winnipeg, to say nothing of the missionary work accomplished in other parts of the diocese, that both the Bishop and his clergy are, emphatically, busy men. With such a Bishop, a man would have to work, or find another sphere of duty. In fact the work that has been done so far can have resulted from nothing less than unremitting labor. Moreover, between the Bishop and the clergy by whom he is surrounded, the warmest affection and the most perfect confidence appears to exist. They work together in harmony, having for their sole aim the glory of their Divine Master and the well-being of His Body, the Church, which He bought with the price of His precious Blood.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

TABLE OF PROHIBITED DEGREES.

(To the Editors of the Church Guardian.)
Sirs,—Our Legislature, in attempting to relax the Marriage Law, is, as the Provincial Synod decided,—taking a step in the wrong direction.

A good deal has been said about the action of the Papal priesthood in this matter. I would tell, for the benefit of your readers, what a faithful layman of that communion thinks of the marriage with a deceased wife's sister. He said of the two: "It is worse to marry the wife's sister than one's own, for the former is a spiritual relationship contracted through the Holy Sacrament of Matrimony, while the other is but a relationship of fallen nature."

We may not see it in this light, but surely it will be strange if the taught in the Papal Church should have higher spiritual discernment than their teachers; but the chief end I have in writing is to suggest that if any alteration be made in the Table of Prohibited Degrees, it should be in direction of addition—viz: by enacting that—

- A man may not marry:
31. His father's brother's daughter.
 32. His father's sister's daughter.
 33. His mother's brother's daughter.
 34. His mother's sister's daughter.

- And that—
- A woman may not marry:
31. Her father's brother's son.
 32. Her father's sister's son.
 33. Her mother's brother's son.
 34. Her mother's sister's son.

This is a matter not of affinity, but of consanguinity, in common phrase, "cousinship."

The marriage of those thus related is productive of the very worst results in the offspring, and productive of very heavy charges upon the rate payers. Let any one study the statistics of lunatic and idiot asylums, orphanages, deaf and dumb and blind asylums, and count the useless waste of humanity in our poor houses, whose sad fate is the result of the infatuation of cousins marrying. I was in a house not many hours since, where the head of the house was married cousins—octogenarian—and they are hampered with six out of eight children children yet as far as capabilities go—though from 40 to 50 years of age, only 2 (women) able so much as to "tie their own shoes," to use the father's expression.

We all know the results—less in degree perhaps, but the same in kind—arising from these marriages. Will not the legislature, in the interests of the human species, and of men's species, take some action in this matter?