

where many of the trained. He was ordained Priest in 1832, by his first appointment was also missionary from 1831 to 1845, in which time he visited the fleet and Binbrook, 1873. Severe family loss of two promising sons preparing to take him to Grimsby, and just been interred, he up parochial duty. Mr. Alexander kept up recently had young men

situation made all who firm sincerity of his beautifully set forth the which he preached, and is gone to join the five us just been placed in yard of St. Andrews family, in the midst of the deep sympathy seem his memory and

ara, the Dean of Niagara each took a part on Sunday, the 25th. Rev. is, Rural Dean Bull, Messrs. Carscallon and Rev. R. S. Locke was

rep in Jesus, waiting things shall be made

BY A LAYMAN.

IC IDIOCY.

ception of science as of severe accuracy of to the point of demonstration existence of "certainty grounded eley says, is likely ere ction that looseness of roof, wild imagining, scientific language,

The time is shaded a period when men period is the present its. It seems, nay, it at naught the Word estation of God in His er a substitute for a lunged by Him into gave them reason has gs, confounded their it into darkness, their turned their so-called tried to expel Him ce of all life and order ons bordering upon

or the Advancement become an association n, of Materialism, of owable and the non- ing of this society at his Presidential ad- y opposed to the con- l, an immortal being- t and chemistry had avre in a dissecting ul or spirit of man, n a mere compound

of elementary gases, and a future life a dream that would dissolve into naught; and, said he, "all our philosophy, all our poetry, all our art, are potential in the fires of the sun." But even that trash has been surpassed by his successor in the Presidency of this celebrated association.

Dr. Allman, in his recent address at Sheffield, undertook to enlighten the non-scientific world on the discoveries made by himself and fellow biologists. A more humiliating utterance never passed the lips of man in the name of Science. Dr. Allman commenced by stating that a certain "structureless, semi-fluid, contractile substance" named Protoplasm, had been found by an eminent Frenchman, Dujardin. This "substance" he said, "lies at the base of all the phenomena of life," or as Huxley states, "is the physical basis of life," "every vital act being referable to some mode or property of protoplasm." He added, "it is a tangible and visible reality which the chemist may analyse in his laboratory, the biologist scrutinize beneath his microscope and his dissecting needle." We have, then, this wonderful statement, that a substance, tangible, a thing visible to the eye, matter that can be analysed, "the elements of which," Dr. Allman said, "are oxygen, carbon, hydrogen and nitrogen," is the principle of life, "the base of all the phenomena of life." What life is, however, these men tell us not. How a substance can be the base of that which they cannot differentiate from that of which it is said to be the base, how life which is not tangible, not visible, not open to chemical analysis, how life in its infinitude of forms can be based upon matter, be "merely some mode or property of matter," this Dr. Allman deigns not to show, nor even to theorise upon, he says it is so, Mr. Huxley says it is so. Modern science is not "certainty grounded on demonstration," but is thus seen to be content with a daring speculative assertion, utterly incapable of demonstration. This marvellous substance is described as a tenacious, glairy liquid, with a consistence like that of the white of an unboiled egg. But it is stated in the next sentence that "in speaking of Protoplasm as a liquid it must be borne in mind that this expression refers only to its physical consistence (we might ask, has it a consistence which is not physical?), its distinguishing properties are totally different from a physical liquid, and are subject to an entirely different set of laws." This then is a specimen of the scientific power of definition possessed by these speculators: a certain thing is called "a substance" in one sentence, in the next "a liquid," in the next "totally different from a liquid," in the next it is called "a living liquid!" We read further that Huxley considers the whole sea bottom to be covered with this liquid which is not a liquid, this substance which is a liquid, Huxley too considers "it originated by spontaneous generation," which seems likely, for even the Creator—in all reverence be it said—could not create a substance which is a liquid and not a liquid all at the same time. Strangely enough this wonderful stuff was found by dredging the ocean depths, was brought up and pickled in spirits by the scientists of the exploring ship Porcupine; but the far more skilful dredgers of the ship Challenger, positively declared, after searching every part of the sea bottom the world over, that no such stuff was discoverable at all, and pronounces that what Huxley calls "the basis of all life," etc., etc., etc., to be nothing but a sediment at the bottom of the pickle bottle used by the scientists of the ship Porcupine! So that this material called Protoplasm, which was thought to be the key which

would unlock the whole mystery of life, which the greatest scientists of the day have written a literature upon, have theorised on, and in a thousand ways has committed themselves to an absolute belief in the subtlest form of matter, a link, indeed, between matter and spirit, turns out to have no existence at all; and what the great Huxley distinctly declares to be the universal covering of the bottom of the sea and the universal basis of life, all forms of life being merely "some mode or property" of this matter, never had any existence at all on the sea bottom, but was a sediment only found in one particular pickle jar! "Making themselves wise, they became fools," must be applied to the Atheist man of science, even to men of the reputation of Allman, Huxley, and Tyndal. But they still cling to the idea that there is a substance which is all they claim for this exposed imposter, protoplasm. They remind us of a scene we witnessed at a lecture by one of this class. He descanted some time on the origin of man after the Huxley-Darwin-Allman style, as built up from some tiny cell, then passing gradually on through various stages of development, until at last man appeared, and pictured a pool being set into a ferment of life by the sun until these primal cells were generated. At this point a Yorkshire laborer arose and begged leave to ask a question, which was this, "How long be I to stand a-waiting by that pool afore a man comes out of the dirt?" This rather took the wind out of the "development theory" lecturer who, amid a perfect hurricane of laughter, subsided.

These men have at any rate patience; Dr. Allman evidently believes in protoplasm, though its very existence has yet to be proved and the extent of his faith, which exceeds a thousand fold any which a Christian is called on to exercise, is seen in this that he looks forward to the day when "consciousness may be referred to a material source, and light may stream in and reveal to man the great mystery of thought." As Cowper said of Gilpins' next ride, "May we be there to see," when this takes place! Of all curiosities we should indeed love to see a specimen brick of "material consciousness," and a thought or two bottled up in a pickle jar would be a sight for the gods, Mr. Barnum should be on the lookout for it. The conception of Tyndal that "all our philosophy, all our poetry, all our art—Plato, Shakespeare, Newton, Raphael—are potential in the fires of the Sun," had in it at least a touch of poetry, but what can we say of the new theory that all life, ranging from a tadpole to that of a Plato, Shakespeare, Newton, Raphael, is a mere "mode or property of mud?" What can we think of the sanity of men who supposed that having discovered, as they fancy, a germinal cell of slimy matter which is "the basis of all life," that therefore, they have solved the difficulty of the eternal self-existence of matter?

Granting all these speculations ask, surely the creation of a germ cell capable of developing into all the phenomena of physical life seen in the world, was as stupendous an exercise of Creative power as that of calling worlds into being by a direct act of Divine power? To push back life into a nodule of slime does not in the slightest degree help to bridge the chasm between the existence and non-existence of matter—that gulph revelation alone spans. Seriously we turn from such speculations in disgust at their being in any manner associated with Science, their proper place is at a Spiritualistic seance, or a conference of Atheists. The very speculations of men of science are to the uninitiated "confirmation strong as Holy Writ;" nay, more so. When the president

of the British association predicts the day being near when thought and consciousness will come under his microscope and be analyzed like a bar of soap, young men's minds are unbalanced, disturbed, latent scepticism is developed, doubts are engendered, and the ferment of infidelity is set working in the mind.

This very address we know to have been read out at a meeting of young sceptics; it is being circulated freely, and most audaciously are some declaring that Materialism has achieved an overwhelming triumph in the discovery of protoplasm as though it were a solution of the mystery of creation. That scepticism abounds, that there is a liking, longing for infidel literature, especially of a sham scientific character, is patent to all who are not hermits. What is the church doing to keep back this terrible pestilence? The so-called Churches are doing much to prepare young men for falling easy victims to its ravages. Yes, the bonds of society are loosened by the divisions of sectarianism. What authority has the Bible to one who looks round and sees a hundred sects all declaring that their peculiar views, their separate organizations all are alone justified and taught by Scripture? Churchmen shrink from looking this problem in the face, while some are seeking to destroy the fatal force of this question by a mockery of unity which, if true, would annihilate their sect, but it is a mockery, for after effusive professions of union they all retire to push on their sectarian interests. The very police regulations in our large cities are set at nought, vice the chief handmaid of scepticism, keeps high carnival nightly because of the moral paralysis of a sectarian community, and the very pulpit is gagged because it dare not ring out with prophet-like speech in denunciations of evil lest the purse of some wicked Diotrophes be shut. Such scientific idiocy as we have satirized speaks ill for the intellect of this age, but the idiocy of Church divisions, Church parties, speaks worse for its Christianity.

Diocesan Intelligence.

NOVA SCOTIA.

KING'S COLLEGE, N. S.—The calendar of this University for the academical year 1879-80 has been published and may be obtained from the President on application. Michaelmas Term commences Oct. 4. We notice that local examinations for male and female candidates have been instituted by King's College after the pattern of the Oxford and Cambridge examinations in the mother country.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

SACKVILLE.—Sunday, the 14th inst., the Lord Bishop of Fredericton held a confirmation service in the pretty church of St. Paul's, which was crowded to its utmost capacity. So great was the interest taken in the Apostolic rite, that people began to flock to the church about an hour before the service commenced. There were three clergymen present, besides the Rector (Rev. R. J. Uniacke); viz.: Rev'ds Canon Townshend and Dr. Uniacke, of Amherst, and Rev. C. P. Mulvaney, of Ontario. After the anthem had been sung, the Rector presented eleven candidates for confirmation. It was a touching sight—the earnest, thoughtful-looking candidates, robed in white, kneeling before their gray-haired bishop to receive the "laying on of hands." After all had been confirmed, the Bishop gave an address, earnestly entreating the new members of the Church as well as their more experienced brothers and sisters, to gird themselves manfully for their conflict against the world, the flesh, and the devil; "that having all things done," they might be "more than conquerors through Him that loved"