

the *monera*, makes the Professor describe them, which he does; and his description proves that each *moneron* possesses the chief functions of vitality, namely, those of nutrition, growth, voluntary motion, and reproduction, which functions necessitate certain specific bodily parts and organs adapted to such purposes; that each *moneron* is as truly an organized being as the Professor himself, and that he is as far as ever from having discovered any living thing which could have been generated by the lifeless "mire and dirt" of the sea. But the author goes thoroughly into this subject of spontaneous generation, and proves it to be a physical impossibility, a fiction of the imagination, the advocacy of which arises from spontaneous opposition to God and to common sense.

There are also in this volume some things, not exactly new, but presented in a new and somewhat startling light. Take, for example, his estimate of the human soul or spirit. Our old definition of the human soul is, "a living, thinking, immaterial substance." But the author gives a more comprehensive definition, viz., "an intangible and incorporeal, vital and mental organism within us." He endeavors to prove, on purely scientific principles, its indestructibility; that it is the person proper, and that the soul, equally with the body, must be an organization. The soul having certain functions, such as perceiving, remembering, &c., must possess spiritual organs suitable to such functions. Indeed, he ascribes to the human spirit a substantiality which reminds us somewhat of Swedenborgianism, but without the vagaries of Swedenborg. But the author's ideas of the human soul are assuredly more Scriptural and reasonable than those of the modern metaphysicians with whom we are acquainted, whose teachings concerning the nature of the human spirit generally tend toward the old puzzle of the mediæval schoolmen, viz.,—"How many angels, or human spirits, could stand on the point of a needle?"

A considerable part of the volume is occupied with an entirely new theory of the evolution of sound. The reader, however, if not interested in the matter, may skip this part, and go on with the demolition of infidelity and atheism. One thing, however, is certain from this treatise on sound, that the infidel Professor Tyndall, once the greatest living authority on acoustics, can no longer hold the pre-eminence he has done in the department of science. It is manifest, also, that he and other so-called scientists who, in our day, have been so busily engaged in opposing Christianity, are but fallible guides, even in the sciences they have studied, and much less are they to be trusted in religious matters which they have, perhaps, not studied at all. And another thing would seem evident—the air-wave theory of sound, now taught in our schools and colleges, must be abandoned.

If any poor soul has been led away, by Darwinism, from Christian truth, or is in danger, by it, of making shipwreck of faith, we advise such to read, and study, and pray over this volume of the Problem of Life. Doubtless the God of Providence has raised up the author to meet the wants of the Church in this time of need.

ADVENT.

With Advent we begin, again, the round of the Christian year. Just as in common things, we begin the year with January, so in the holy seasons of our religion, we begin the year with Advent, and so we find that it stands first in our Prayer Book.

"Advent" means "coming;" and the season of Advent, which lasts for the four weeks next before Christmas, is so called because, during that time, our thoughts are turned upon the coming of the Lord.

First, it is meant to remind us of His first coming in great humility to save men, and to prepare us to hear, and receive, and rejoice in the blessed news of the birth of the Saviour, which is Christ the Lord.

It is equally meant to remind us of His second coming in great glory to judge the living and the dead. We cannot separate the two comings of the Lord in our minds. The thought of the first coming will, of itself, lead us on to the thought of the second. The thought of the Saviour brings with it the thought of the Judge. And, therefore, the Collects, Epistles, and Gospels, for this season, lead us to think equally of both the comings of the Lord, His first coming in great humility to save, and His second coming in great glory to judge. And while they teach us to hail with joy the thought of our Saviour's birth, they teach us to be ready to hail with equal joy His second glorious appearing at the last day.

I.—First comes the old familiar Advent Collect, which comes from Advent Epistle. It reminds us that Christ, Who came first in great humility to set an example, is coming again as our Judge to see how we have followed it. It bids us, therefore, prepare for that coming by "casting off the works of darkness, and putting upon us the armour of light." Now, every prayer is a warning also; for if we pray with our lips while our heart does not go with them, our prayer is a witness against ourselves.

II.—As that Collect, therefore, sounds its warning day after day, the question naturally suggests itself, How shall we prepare? At the end of the first week the Church answers, "Study the Word of God." "Whatsoever things were written aforetime, were written for our learning," says the Epistle which she quotes. Put them to the use for which they were intended, but not without prayer, that you may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of that Holy Word, you may embrace, and ever hold fast, the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ.

Then that day, which will be a day of wrath to those who have to meet their Lord now, for the first time, will be a day of joy and gladness to those who have found Him in His Scriptures,—have known them to be the very message of their unseen, yet ever present Lord—have loved them as they would the letters of their absent friend and benefactor, have ordered their whole life by them—are already familiar with the mind of their Judge, and already fitted for His visible Presence. This is one help to prepare for Christ's coming—the prayerful study of God's Word.

III.—But this, by itself, is not sufficient. At His first coming, Christ sent His messenger to prepare His way before Him. So now He sends the ministers and stewards of His mysteries to make ready the way for His second coming. When, then, the Advent Collect has again sounded in our ear its solemn note of warning,—"Prepare to meet thy GOD"—the Church again takes up the answer, and points to the perpetual Presence of the Lord by His ministers,—"As My Father hath sent Me, even so send I you;" "Lo, I am with you always, even unto the end of the world." The presence of Christ on the second Sunday is like the presence of a friend through his letters. The presence of Christ on the third Sunday is like the presence of a king through his ambassadors. The ministers of Christ are His ambassadors. Their duty is to prepare and make ready His way, "by turning the hearts of the disobedient to the wisdom of the just," so that we may be an acceptable people when Christ comes again. What a solemn trust is theirs! What a solemn responsibility is ours! It is theirs to call men to repentance, for "the Lord is at hand." It is theirs to dispense the word of reconciliation—beseeching us in Christ's stead, "Be ye reconciled to God." It is ours to "esteem them very highly in love for their work's sake"—to seek them out when trouble or sickness comes—to "pray for them"—to make offerings to God for their support to "obey them" for "they watch for our souls," (Heb. xiii: 17, 18). Not to "judge" them, which the Epistle forbids, but to "account of them as ministers of Christ, and stewards of the mysteries of God." "He that receiveth them," as the Lord saith, "receiveth ME."

IV.—But once again the Advent Collect sounds its solemn warning! Christ has come—Christ comes again! "Go ye out to meet Him!" And again the Church takes up the answer, and reminds us that Christ is REALLY PRESENT NOW by His power and grace. Therefore, we are taught on this fourth Sunday to pray, "O Lord, raise up Thy power and come among us," that "Thy Grace and Mercy may speedily help and deliver us." Hence St. Paul, in the Epistle, bids us, "Rejoice"—"Rejoice in the Lord." For he who has learned to rejoice in the Lord's present power and grace, is best fitted to receive Him when He comes again. Where shall we look for Christ's presence now? Surely in His ordinances—in His "means of

grace." There we shall find Him, if we seek Him. In Baptism He gratts us into Himself, making us members of His Body. In Confirmation, in answer to prayer, He sends the promised Comforter into every prepared heart. In Holy Communion, He gives us His special grace or blessing. He sends His Holy Spirit, who will dwell in us, and will "comfort and strengthen us in every way," and will "keep us from falling, and will bring us unto the fullness of the Kingdom of God." And the "mercies," which will "speedily help and deliver us from the sins by which we are sore let and hindered in running the race that is set before us." How fitting a lesson when the great Christmas Feast is drawing near! When Christ came on earth as a little child, there was "no room" for Him in the inn. Shall there be "no room" for Him, now that He would come under our roof. Shall worldly things crowd Him out, or "our sins and wickedness" drive Him away when He comes, not only by His Scriptures, not merely by His ministers, but when He comes and gives us Himself. Oh, let this coming Christmas find us paying our vows in the presence of His people, and receiving the cup of salvation. If we turn away from Him, Who now stands at the door and knocks, and seeks for admission, will He not turn away from us when He comes in His glorious majesty—as soon He will come—to be our Judge?

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—St. Thomas.—It is a pleasing feature to know that the tide has turned in the interest of this new and flourishing church. The whole aspect of the church, the edifice and the service, is all the heart could wish.

On the 3rd, being Thanksgiving Day, large congregations assembled in St. Thomas at 10 a.m., and 7 p.m. Prayers were said by the rector, and a very earnest sermon preached by the rev. Mr. Echlin, of Bath. The organ, a very sweet-toned instrument, was presided over by Professor Oldham, and the excellent singing was heartily joined in by the congregation. The collection, which was for the restoration fund of the church amounted, during the day, to something over \$40. After the sermon, the Eucharistic office was proceeded with, when a large number partook of the blessed Sacrament. The Rev. W. Burke may well be congratulated, who, under Providence, has brought the church to its present condition. May he and his estimable family long be spared to work with earnestness, patience and zeal, among the united congregations of St. Paul's and St. Thomas.

The Rev. Montague Peole, has returned to this diocese after his visit to England. He was offered a parish in the suburbs of London with stipend \$1200 dollars and prospect of increase, but declined the offer preferring to return to Ontario; he is now taking sole charge of Onabruk in the absence of Rev. Arthur Jarvis, who is away to the Old Country.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Nov. 6, 1880.

MISSION FUND.—Thanksgiving Collections.—St. Mark's, Parkdale, 12.76; St. Philip's, Weston, 12.00; Toronto, St. Anne's, 20.02; All Saints', 120.68; St. John's, 31.89; St. George's, 122.68; Church of the Redeemer, 51.66; Trinity East, 12.08; Norway, 11.00; Chester, 8.00; All Saints', King, 5.50; Cobourg, 181.68; Midland, 8.00; Fenelon Falls, 8.05; Gore's Landing, 8.16; Thornhill, 8.00; Richmond Hill, 2.20; Tecumseth, Trinity Church, 8.50; St. John's, 1.50; Haliburton, 8.70; Sunderland, 1.65; West Brock, 1.18; St. Mark's, Port Hope, 4.50; Whitby, 8.84; West Dysart, 25 cents. July Collection.—St. Barnabas, Chester, 2.00; Trinity East, Toronto, 10.12; Sunderland, 1.00; West Brock, 75 cents; St. Mark's, Port Hope, 1.50. Missionary Meetings.—St. Mark's, Port Hope, 1.00; St. Paul's, Bethany, 4.00. Special Appeal.—E. B. Osler, Toronto, balance of subscription, 150.00. Donation.—Mr. and Mrs. Nott, West Dysart, 1.00.

WIDOWS' AND ORPHANS' FUND.—October Collections.—St. Matthias, Toronto, 4.06; St. John the Baptist, Runnymede, 1.00; Credit, 12.38; Dixie, 6.00; Port Credit, 2.00; Thornhill, 4.40; Richmond Hill, 8.80; St. Mark's, Carleton, 6.89; Mulmur West, Whitfield, 1.80; Honeywood, 1.45; Elba, 50 cents; Alnwick, 1.20; Hastings collection, 1.50; W. A. Curtis, 1.00; C. Lancaster, 25 cents; Mr. Powell, 50 cents; St. John's, Berkeley, additional, 1.00; Gore's Landing, 9.02; Port Perry, 4.60; Whitby, 20.00; Guildford, 80 cents; West Dysart, 50 cents; Holy Trinity, Toronto, 62.80; Church of the Redeemer, Toronto, additional, 5.00.