

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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ALL THE ARTICLES OF THE DARWIN FAITH.

The appearance of this third and greatly enlarged edition of Mr. Morris's well known attack on Darwinism, happens to coincide with the death of the distinguished author of that system. Perhaps it is not to be regretted that these pungent and unanswerable pages should issue afresh from the press at a time when the public is liable to be carried away by the universal laudation of the great naturalist. No one can justly deny to the late Mr. Darwin, the praise due to high character, patient research, great powers of observation, and skill in marshalling his numerous facts. What we object to is first the facts, but his fancies. The facts he states are most interesting, but the fancies he attaches to them are most dangerous. The world is too easily dazzled by a great name, because Mr. Darwin has written interesting books full of original observations, it is not necessary that we should adopt his wild theories and illogical conclusions. It is wonderful to read in Mr. Darwin's late work about the earth-worm, the novel facts he has noted during observations lasting for forty years, in the history of that small and despised creature. How worms make mould and enrich the earth with their labours, nay, change its very appearance, is well within the power of man's observation; but how God created the world, and the order of His Divine processes, is beyond human ken, except so far as it is revealed, or hinted in the word of God. We are willing to sit at Mr. Darwin's feet when he discourses of earth-worms and their doings, but we need a higher authority in the matter of the origin of species, and the creation of the universe. In Mr. Morris's racy book we have "all the Articles of the Darwin Faith," arranged in a manner which surprises and amuses the reader. He has taken Horace's hint with regard to the power of ridicule in cutting things to the quick. The doctrine of Evolution, which Mr. Darwin has suggested and laboured to prove, is shown to be as baseless as a morning dream. The weak points of the theory are remorselessly exposed—the want of logic held up to "inextinguishable laughter." Among the many great names enrolled against Mr. Darwin, and wisely given here with extracts from their works, there is a striking letter from the late Lord Chancellor Hatherley: "I have received your valuable exposure of Darwinism, and most heartily thank you for it. I believe your mode of treating the preposterous fictions of Darwin, is the only way to shake the self-confident tone of the would-be philosophers. Newton's grandest saying, after *Dues non est eternitss sed eternus* was *Hypotheses non fingo*." Newton kept back his Principia for years, because a mistake had been made in an arc of the meridian, so closely did he keep to experimental truth. In a powerful sermon preached by Canon Liddon at St. Paul's, the Sunday after Mr. Darwin's death, that learned and eloquent divine observed, in condemnation of the doctrine of evolution—"There are apparently three important gaps in the evolutionary sequence which it is well to bear in mind. There is a great gap between the highest animal instinct and the reflective, self-measuring thought of man. There is a great gap between life and the most highly organised matter. There is the greatest gap of all between matter and nothing. At these three points, as far as we can see, the creative will must have intervened otherwise than by way of evolution out of existing materials

—to create mind, to create life, to create matter." We hope that the timely republication of Mr. Morris's book, in enlarged form and improved appearance, will make many pause before they allow "all the Articles of the Darwin faith" to supersede the Articles of the Church's faith, or suffer themselves to imagine that these airy theories have in the slightest degree shaken the solid foundation of historical Christianity—"the facts of ages and the hopes of men."—*Guardian*.

A PRESBYTERIAN ON THE USE OF A BOOK OF COMMON PRAYER.

It is interesting to English Churchmen to know exactly what a leading Scottish minister thinks of his own Church services. Whether, when the Scottish Establishment comes to an end, there will be a large influx of ministers and people into the "more peaceful fold" of the Episcopal communion, as an eminent Scottish minister has predicted, is, of course, a doubtful question; but it is certain that the well-ordered services of the Prayer Book are becoming more widely appreciated in Scotland every day. Dr. Sprott, as a recently issued volume shows, evidently feels not only how much his Kirk loses by the want of regular forms, but how entirely it has cut the thread of primitive tradition by following a Directory instead of a prescribed Liturgy. In his lecture on "Morning or Evening Prayer," he tells his hearers that it is well to have a suitable and simple form of words for giving out the chapters, when the Bible is read; he deplors the fact that many ministers never give their congregations the Blessing, and virtually recommends the use both of the Scriptural forms in Numbers vi. and 2 Cor. xiii., and of that of our Prayer Book; speaking of baptism, he regrets the possibility of the omission of prayer before the administration of the rite—an instance of such omission having come under his notice; he advises the drawing up of a form for the solemnisation of marriage, as being obviously "not an occasion for an extemporaneous effusion;" he gives an outline of what he considers a useful form of burial service; and he rejoices that since 1865 a considerable number of the clergy have combined for the study of the Liturgies, ancient and modern, and for the improvement of the worship of the Church, in accordance with her old laws and better traditions.

Dr. Sprott gives a popular account of the ordinary practice as to public worship, in the Scottish Kirk, and generally suggests to his hearers the form which he thinks most useful for them to adopt. His lectures are devoted to such subjects as "Morning or Evening Prayer," "Baptism and the admission of Catechumens," "The Holy Communion," "The Solemnisation of Matrimony—The Burial of the Dead—Public Solemn Fasting—Days of Public Thanksgiving," "Ordination," and "Church Architecture." Based upon the Directory, and consequently without any prescribed liturgical form, the services of the Scottish Kirk appear nevertheless to have gradually assumed a recognised shape of customary usage. Our author gives a *rationale* of their various parts; and it is curious to notice how much more order and method there is in these maintained and meagre Offices of devotion than is commonly supposed. A large portion of them is, however, left to the "extemporal wit" of the minister, a larger portion than Dr. Sprott apparently approves, as we noticed above. He is a Presbyterian of decidedly wide views, and many

of his remarks are well worth attention. But his book is marred by misleading and sometimes totally erroneous statements. In the first place, why should he say that in the English Church there is no fixed rule as to the time when the sermon is to be preached at Morning or Evening Prayer? This assertion is true, perhaps, in the letter, but as the Communion Service, in which there is a distinct place for the sermon, forms part of the Sunday morning service, it does not practically hold good. In his lecture on the Holy Communion, Dr. Sprott is anxious to make out that the form of consecration ordered in the Directory embraces the invocation of the Holy Spirit on the elements, so widely used in the Church since primitive times. But, in point of fact, what the Directory orders is not the invocation on the elements, but "the effectual working of the Spirit in us"—a very different thing.

Finally, as might be expected, the lecture on ordination is open to serious criticism. What is meant, for instance, by "the primitive and Apostolic practice of consecrating all presbyters Bishops?" Why is not the English Church mentioned as a notable exception, when it is said that "all the Reformed Churches held that there are only two orders in the ministry of divine appointment—those of Bishop, or presbyter, and deacon?" And is it not absolutely untrue to say that "the English Ordinal contained nothing to distinguish the order of Bishop from that of presbyter between the Reformation and the time of Charles II., when it was amended?" Dr. Sprott had better at once read the Preface to the Ordinal, and then study carefully its services from beginning to end.—*Guardian*.

If men of the world would ask why you communicate so often, tell them that it is that you may learn to love God; that you may be cleansed from imperfections, set free from trouble, comforted in affliction, strengthened in weakness. Tell them there are two manner of manner of men who need frequent Communion—those who are perfect, since being ready they were much to blame, did they not come to the Source and Fountain of all perfection; and the imperfect, that they may learn how to be perfect;—the strong, lest they become weak; the sick that they may be healed, and the sound, lest they sicken. Tell them that you—imperfect, weak, and ailing, need frequently to communicate with your Perfection, your Strength, and Physician. Tell them that those who are but little engaged in worldly affairs should communicate often, because they have leisure; and those who are heavily pressed with business, because they stand in need of so much help, and that he who is hard-worked needs frequent and substantial food. Tell them that you receive the Blessed Sacrament that you may learn to receive is better—one rarely does that well which one does seldom.—*St. Francis de Sales*.

THE population of Syria and Palestine is estimated at 2,076,321. Of these there are about 1,000,000 Moslems, 250,000 Nusairiyeh, 250,000 Maronites, 235,000 Greeks, 80,000 Papal sects, 30,000 Jews, 30,000 Ismailiyeh, gypsies, etc., 20,000 Armenians, 15,000 Jacobites, 100,000 Druses, 6,311 Protestants, 60,000 Bedouin Arabs. The Protestants have 302 schools in Syria; these schools have 7,475 male and 7,149 female pupils. In Beirut there are 30 Protestant and 58 non-Protestant schools, with total number of 11,187 pupils.