

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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ECCLESIASTICAL NOTES.

THERE have been several translations of our book of Common Prayer into French, but hitherto none of them have proved acceptable. A French lady named Mademoiselle de Varreoux has recently made a translation and placed it in the hands of the S. P. C. K. Considering the number of translations, and the consequent inconvenience experienced therefrom, it is certainly time that some representative Society published carefully an edition which would secure the imprimatur of the Convocations of the Anglican Church. The matter is an important one not only for the Continent, but also for our own French Canadians. Let them have *one* Prayer Book, which shall be universally accepted.

A NEW phase of clerical sociability has met with amazing success in London, England. "The Clergy Club," is the title of a new Club which has been started as a pleasant rallying ground for all persons interested practically in the work of the Church. So many have been the applicants for admission that it is feared the original list will have to be closed sooner than was expected. Twelve Bishops, seventy Deans, Archdeacons, and Canons, and some 500 Rectors and Vicars are enrolled. The Club counts two dukes, six earls, and a number of other peers and distinguished laymen among its members. The Club will form one of the most powerful organizations of its kind in England, and will be of incalculable good to the Church.

CLERGY HOUSES for aged clergy are being built in the States. And not too soon. Many of the clergy have to struggle to make both ends meet; and when increasing age and loss of power grow upon them the outlook is sad indeed. Near Saratoga there stands the Central Clergy House, quite a mansion. On either side of it, for the small sum of \$1,500, small cottages can be erected for married clergy. In a delightful neighbourhood, near the Sulphur Springs, for the small sum of \$200 per annum, a clergyman may receive all the comforts of a beautiful home, and prepare himself for his last call. A wide-felt interest is shewn in the work, and already contributions have been sent in from twenty Dioceses. Would that God would put it into the heart of some of our Canadian sons of wealth to build up such a home for His servants.

It is to be hoped that the Provincial Synod will take some definite action in the matter of the regulation of Sisterhoods and Deaconesses. These valuable aids to the Church should not be left entirely to the whims of individuals, but should be in hearty conformity to the existing order of the Church. Now that these organizations are beginning to spread in our Dioceses, it is but proper that a thorough mutual understanding should exist between the Church and those who desire to devote themselves to works of charity. Many of the disagreeable mistakes of the past will be avoided if the matter is taken up in time.

DR. McCOSH takes up the cry that athletics are overdone in the colleges. A professor of a college was addressed bitterly by a disappointed father on the occasion of his son's graduation: "I sent my son to your college that he might be-

come a scholar and assist me in my law-office. I find that you have made him a tumbler, and I believe I should look out for a place for him in a circus." An accomplished lady was heard to say: "My boy formerly, when he came home, was accustomed to talk of the lectures he heard, and the new books of history and poetry he read. Now his talk is of sparring, and he has actually asked leave of me to go up to New York to see the performance of a band of boxers."

THE *Episcopal Register* is right in thinking that the general movement of religious thought of today is away from the subtle to simple and practical things. Men have ceased to elaborate mechanical systems of doctrine, and have rather aimed at guiding the individual mind and developing the personal character in daily conduct. The historic faith has not so much been lost as transferred from the region of argument to conduct. The pressing need of the day is earnest, prayerful work, and not the waste of valuable time in discussing subtleties or puerilities.

THE Shapira manuscript, which contained a version of the Ten Commandments, and which created such a stir in literary circles, is now pronounced a swindle. No less than a cool million sterling was asked for the supposed precious document. But if latest accounts are true, experts assert that the leather is modern and the ink not ten years old.

In a recent speech, Canon Farrar said that the Temperance reform movement in England, so actively seconded by the Church of England Temperance Society, had reduced the revenue derived from excise liquors from £34,000,000 sterling to £28,200,000 sterling. It had induced the War Office to throw every discouragement upon the use of stimulants to the army. It had led the navy and merchant service to revise all their rules about the use of grog and spirit rations in the ironclads, and the great national lines of steamers, it had throughout the country, created some 4,000,000 of total abstainers.

ONE of the most eccentric of the American millionaires of the day, it is reported, intends to take to England a dozen intelligent Huron-Iroquois Indians, who have shown their ability by their proficiency at native schools, and have them educated at Eton and Oxford at his expense, with a view to their entering on a special mission, partly religious and partly educational, among the red tribes in Canada and the United States. The idea is a very good one and we hope that the venture will prove beneficial to the Church.

REPORTS of the Episcopal Church in Scotland are highly favorable and encouraging. There is a gradual accession to the number of Church worshippers and communicants; the funds for Church work are increasing, and the prospects are that the Church in Scotland will become strong and flourishing. The new Bishops of Aberdeen and Argyle have vigorously entered upon their work, and have been cordially received by the Clergy and Laity of these Dioceses. The prejudices against the Church, once so strong in Presbyterian circles, are fast giving place to a warm interest in her welfare.

EVOLUTION.

To lovers of truth, a physical fact is as sacred as a moral principle. Both are truths, and as such, they can never antagonize each other. No lover of truth takes issue with Evolution as originally taught by Dollinger and his pupils, Karl Ernst von Baer and Pander. By thorough investigation they discovered the fact that "all living beings produce eggs, and that these eggs contain a yolk-substance out of which new beings, *identical with their parents*, are evolved by a succession of gradual changes."

This is Evolution *substantiated by the facts of Science*. Its fundamental law is "a law controlling types within appointed cycles of growth, which revolve ever upon themselves, returning at appointed intervals to the same starting point and repeating through a succession of phases the same course."

It admits of the improvement of types and of individuals; but the cycles have never been known to pass into each other and the adherents of evolution, as defined above, will refuse to admit that they do pass into each other until facts are produced to substantiate such a claim.

But how vastly this differs from the Evolution of Darwin and Haeckel. One of the fundamental assumptions of their theory is the transmutation of types. To support this assumption they present a vast array of facts respecting the changes animals undergo under domestication; and, in his Pangenesis, Mr. Darwin jumps to the conclusion that because animals do undergo great changes in domestication; because there is such a thing as metamorphosis; because climate, external conditions, natural preferences and proclivities, among animals, do influence the results in breeding, (facts which no naturalist thinks of denying,) that, therefore, one species does evolve another.

And yet, despite all the investigations on this subject for the last thirty years, *not a single fact has been produced to substantiate this conclusion*. To reach it, Mr. Darwin had to overstep the boundaries of actual knowledge and draw on his imagination to supply the links which science fails to furnish.

Not only are there no facts as yet discovered to substantiate the conclusion referred to; but Louis Agassiz declares that, "our domesticated animals, with all their breeds and varieties, have never been traced back to anything but their own species, nor have artificial varieties failed to revert to the wild stock when left to themselves."

Darwin's works and those of his followers, have added nothing new to our previous knowledge concerning the origin of man and his associates in the domestic life, the horse, the cow, the dog, the sheep, or, indeed, of any animal.

The reader seeks in vain for any evidence of a transition between man and his fellow creatures. Indeed, both with Darwin and his followers, a great part of the argument is purely negative. It rests partly upon the *assumptions* that, in the succession of ages, just those transition types have dropped out from the geological record which would have proved the Darwinian conclusion, had these types been preserved; and that in the living animal the process of transition is too subtle for detection. Darwin and his followers then threw off the responsibility of proof with respect to embryonic growth and Geological succession.—*Wilford's Microcosm*.