

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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THE TENDENCY OF SCIENTIFIC INQUIRY.

SIR HENRY BARKLY, G. C. M. G., F. R. S., took the chair at the annual meeting of the Victoria (Philosophical) Institute, at 7, Adelphi Terrace, London, in the last week in June. The Honorary Secretary, Captain F. Petrie, F. R. S. L., read the report, by which it appeared that the Institute,—founded to investigate all questions of Philosophy and Science, and more especially any alleged to militate against the truth of Revelation,—had now risen to 1,020 members, of whom about one-third were foreign, Colonial, and American, and new applications to join were constantly coming in. An increasing number of leading men of Science had joined its ranks, and men of Science, whether in its ranks or not, co-operated in its work. During the session a careful analysis had been undertaken by Professor Stokes, F. R. S., Sir J. R. Bennett, Vice-Pres. R. S., Professor Beale, F. R. S., and others, of the various theories of Evolution, and it was reported that, as yet, no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order in animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection—namely, with the rest of the Animal kingdom. In this, Professor Barrande, the great palæontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded. Among other investigations, one into the truth of the argument from Design in Nature had been carried on, and had hitherto tended to fully confirm that doctrine. The question of the Assyrian inscriptions and the recent Babylonian researches had been under the leadership of Mr. Hormuzd Rassam, who, on his arrival from Nineveh, had given a full report of the extent of his new excavations, which were of the highest interest. His discovery of Sepharvaim, one of the first cities mentioned in Holy Writ, was most important. Professor Delitsch and others aided in the consideration of the discoveries and the inscriptions found. Two meetings had been held to consider the questions raised in Mr. Herbert Spencer's Philosophy, and Lord O'Neill and others had shown, by a careful analysis of his arguments, that a greater attention to accuracy in statement would have kept Mr. Spencer from arriving at those hasty conclusions which had made his philosophy remarkable. It was announced that the results of explorations now being carried on in Egypt would be laid before the Institute early in the winter. The discoveries were very important, especially

that of the site of Succoth, which, like the results of the survey of Palestine, was confirmatory of the Sacred Record.

GROWTH.

THREE years ago, at the annual Conference of the Wesleyans in England, Dr. Rigg, one of its leaders, testified that while some of their chapels were being deserted, some of the English Churches were crowded; that as a general rule their chapels were as scantily attended now as the Church of England Churches were three generations ago. Rev. Dr. Osborn, who went on to speak in the same way, "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 has been the subject during the last half century." Testimony from such a source is entitled to great respect. As an evidence of this revival, we give these statistics;—"In England, within the last thirty years, over 2,000 new parishes have been created. The bishops and clergy have increased from less than 15,000 to nearly 24,000. Over \$250,000,000 have been expended in Church buildings. About \$500,000,000 have been contributed for Church endowments. In the last twelve years more than \$30,000,000 have been subscribed voluntarily for the day schools under Church control, and the net increase of accommodation in these schools during the same period has exceeded one million and a half."

One cause as well as one evidence of this great progress is seen in the speech of the Archbishop of York which he delivered to the workingmen of Sheffield. That he could get into union with these men, and that they should so appreciate him and his work, shows what a change has taken place. Not many years ago an Archbishop of Canterbury on his enthronement was hissed by the mob of Canterbury; but when Archbishop Benson was enthroned a few months ago, all Canterbury turned out to welcome his coming! It shows a great change for the better, that the working people of England are claiming their inheritance in the Church of their fathers.

We called attention some weeks ago to the progress made by our Church in Virginia. Since the close of the war, in 1865, the communicants in the two dioceses of Virginia and West Virginia have increased threefold, and in this space of time about one hundred new churches have been built. And in the present diocese of Virginia, from 1865 to 1881, there have been 136 persons ordained deacons, 119 deacons ordained priests and over 16,000 confirmed.—*Southern Churchman.*

THE CHURCH OF ENGLAND.

It is frequently asserted that the Church of England is dead, or at least in a moribund state. Probably they who make the assertion wish it were so, but whatever foundation their statements may have, they do not seem to be built upon fact.

For instance, in 1869 there were in London 620 churches, while in 1883 the number is 928. That is, in fourteen years the number has increased fifty per cent. In other words this dying (?) Church builds twenty-two new churches every year in one city. In 525 of these churches there is a celebration of the Holy Communion every Sunday, in 482 of them there are services every holy day throughout the year, and in 286, or nearly one

third of them, the offering of prayer and thanksgiving is made every day. In 336 of these churches all the seats are free, and that the people appreciate the privileges offered by this dying Church, is shown by the congregations throughout the city. Old churches which twenty-five years ago could count their worshippers by the score are now thronged, and in St. Paul's Cathedral, where a generation ago there were literally only two or three gathered together for the Daily Prayers, can now be seen on week-days as many hundreds; and on *Saturday* afternoons the usual number is from 800 to 1,000 mostly of the working class.

The same activity marks the Church, not only throughout the United Kingdom, but throughout the world. In fact, instead of dying, there never was a time when the whole Anglican Communion was so full of love and activity, and when the Church of England was more truly the Church of the English race.—*Kentucky Chronicle.*

DISESTABLISHMENT.

SPEAKING at the Rochester Diocesan Conference, the other day, the Bishop reverted to the question of disestablishment in the following words:

"For many reasons, I should deprecate and resist the denationalizing of the English Church. But should it come in our time, need we hurl ourselves into the pit of a base despair? I say, no. The poor would suffer; the village would suffer; every household would have its bitter intestine struggles; for some years Parliament would be absorbed in the strife; and for perhaps an entire generation the Church would reel from the blow. Then a wider and ampler fabric would succeed, just as the perpendicular nave of the Church of York rose gradually around the Norman shrine within it. Then stronger, purer, holier, freer—yea, and more formidable than ever, both to insolent unbelief, and selfish statecraft, the Church might come up out of the wilderness, leaning on her beloved, and glorious as an army with banners." The Bishop concluded a most eloquent and exhaustive address by a passionate appeal to his brethren standing on the edge of the two abysses of immorality and skepticism, which insolent and licentious, is spreading its hideous spawn over town and suburb, hamlet and cottage, which is enlisting boys to go forth and preach "the wickedness of God" and "the gospel of atheism," and besought them to rise without delay from the torpor of abject helplessness and despair.

TEMPERANCE.

RECENTLY a sermon on "Temperance" was preached in the nave of Lincoln Cathedral, by the Rev. the Earl of Mulgrave, to an enormous congregation, filling the transepts and a large portion of the nave. This sermon was preached in connection with "The Gospel Temperance Blue Ribbon Mission," which had been carried on in Lincoln during the ten days previously, with very cheering results, between 2000 and 3000 having taken the Temperance pledge. Lord Mulgrave's sermon was both earnest, and calm and well reasoned. His lordship dealt with the government of the body as a whole, speaking very strongly, and with admirable tact and good taste, on the kindred sins of impurity and licentiousness. Hymns were effectively sung by the "Blue Ribbon Choir,"