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Halifax, N. S., 1st Oct., 1880.

SCIENCE AND RELIGION.

In this country we may gratefully record that we are not troubled with that kind of unbelief which results from mental power and activity disappointing itself in its efforts to disentangle self-woven knots.

Some men, however, do suffer themselves from time to time to be thrown off their balance by a smartly written article, or by some book which orthodoxy has indignantly relegated to the "Index Expurgatorius."

Such we have not in view in writing this article. For there lurks in the minds of many good Christians the conviction that Religion and Science are at issue.

Now, in the first place, few are sufficiently well-informed to verify for themselves the facts of Science, and in no department of knowledge must we rely so much on naked authority.

We hear it said that while the existence of a God of Nature is a mere assumption, the scientists, whose view of religion is agnostic, can demonstrate as

logical truths their tenets; that these tenets must be accepted if we accept the guidance of science at all. We do not and will not discard science, but neither will we admit that religion stands at its bar for acceptance or rejection.

Those who profess to find an answer to all the puzzles of material nature in material nature itself, base their conclusions on assumptions just as much as do the advocates of Religion.

For instance, Science in all her deductions postulates Unity in the circle of material things. Yet she cannot prove this Unity. It is the wildest of guesses to assert that inert matter can become a living organism without some interposing power.

Science lays down as the first law of motion, that what is at rest cannot move without external impact compelling it. What is it but an assumption, nay, self-contradiction, to aver, in view of the movement of celestial bodies in space, that there was no power external to a matter naturally inert and at rest, which hurled them originally on their whirling course?

Science professes to trace causation from its origin in nature to its end there. Now, in causation there is an antecedent and a consequent, but to explain the phenomenon of cause and effect, it is necessary not only to show that such and such an antecedent has such and such a consequent, but to explain the reason of the sequence, and the manner of connection between the two.

Science founds on an assumption her fact of the unity of nature organic and inorganic; the idea of original motion she is compelled to postulate, and cannot account for in her theory of dynamics.

It is quite absurd for the votary of Science to accuse of fond superstition those who acknowledge her postulate of Unity, but place its basis in the act and design of one Creator; who believe in the sequences of causation, but own, in each tiniest link, the ever-working power of God, that power which to inert matter

gave originally and still continues to give its varied movement and its life.

THE CATHEDRALS.

II.

1. The Cathedral is the Parish Church of the whole Diocese. In ancient times the name of the Diocese was Parochia, or Parish. But after a while this name came to be applied to the smaller ecclesiastical divisions which taken together, under the jurisdiction of one Bishop, constitute the Diocese.

One main object of the Cathedral Church in every diocese is the maintenance of Divine worship daily. In many of the Cathedrals of Europe this is never intermitted; and the service of prayer, praise, and thanksgiving has ascended to the throne of grace for many centuries without a break.

The plan of a Cathedral is usually that of a Latin cross. It is probable that in the primitive Church this shape was not at first symbolical, but was derived from the transverse hall or gallery in the ancient basilicas. The halls of justice and of other public business among the Romans were thus called.

The Cathedral is the Bishop's Church. In it he rules supreme. But it has been usual for many centuries to have a body of clergy in connection with the Cathedral, primarily, no doubt, for the purpose of maintaining Divine worship without interruption.

2. Dean.—This is the title of the Presiding Officer of the Chapter. The name is derived from a similar title in ancient monasteries of an officer who presided over ten Monks (decanus). Under some designation or other, all the world over, from the most ancient times, this officer was found in the principal Church of the diocese, to which a body of

clergy was attached. There are records of a dean at Bangor, A. D., 603; at Llandaff in 612; at Canterbury in 825. If the Cathedral was conventual, the head was called Prior, the Bishop being abbot. The Dean is the first dignitary of the Cathedral, the head of the corporation, and subordinate to the Bishop, had, in the most ancient Cathedrals, the cure of souls over the members of the Cathedral body, and the administration of ecclesiastical discipline.

GENERAL THANKSGIVING.

On Wednesday next, we are bidden to assemble in our Churches, there, publicly and unitedly as a nation, to give thanks to Almighty God for the blessings bestowed upon us during the past year, and especially for His having so abundantly crowned the labours of the husbandman and fisherman.

A glance over the year just past will convince us all that we have much—very much—to make us thankful.

A year ago, the whole country had still the gloom of a great financial and business depression hanging over it; true, men thought they saw a rift in the clouds, and the dawn of a brighter day, yet it was still in the future, and the present was far from hopeful.

The crops of the year have been above the average, and have been gathered in good condition; while the hardy fishermen of the Eastern Provinces have had a bountiful catch to reward them for their toil.

There is no surer sign of the prosperity and future greatness of our Dominion than to find each year the area of wheat greater, and the returns larger, which assures us not only of our own food but of being able to provide the means of sustenance for the millions of our motherland, who have to look abroad for the staff of life.

At all times it is becoming and right in us as individuals to praise and bless the name of our God, for every day we

ought to remember that our existence and all that keeps us in being is from God—that it is "through Him we live and move and have our being;" but at this time more particularly both for personal mercies, and for national blessings, let us, as the Psalmist bids us "enter into His gates with thanksgiving, and into His Courts with praise"; let us "be thankful unto Him and bless His name"; "let us give thanks, yea, unto God let us give thanks."

We are alas! too apt to overlook the Providential care which preserves us, and the marvellous blessings which flow from a Beneficent and Almighty Ruler; and we too frequently prove ourselves, by our wicked and selfish lives, to be ungrateful recipients of those Divine mercies. On every hand men and women live as if they felt in their heart "it is my power and the might of mine arm that hath gotten me this wealth," and selfishness or reckless living are the fruits of our forgetfulness of God.

Let us hope that the blessings and mercies, which crowd upon us as we look back over our lives, may, on this Thanksgiving Day, lead our hearts to resolve upon a higher and better life. Let not the Thanksgiving Day of 1880 be given over to high living and dissipation, but rather let it be made an occasion for joyous thankfulness, and for large hearted, Christian liberality.

CHURCH PROGRESS IN COLORADO AND ALGOMA.

CLOSE upon the news of the laying of the corner stone of Trinity Cathedral, Omaha, Nebraska, there comes in the Tribune, of Denver, Colorado, seven columns of an account of the laying of the corner stone of the Cathedral of St. John the Evangelist, on St. Matthew's Day. The ceremony was of a more imposing nature than any event that has entered into the history of the New West.

The Bishop, with 12 clergy, the military, masons, municipal authorities, platoon of police, Federal officers and hosts of others participated. There was a choir of 150 voices, with full brass band. The ceremony was a very impressive one. After a short service, the usual ceremonies was begun by the Grand Master of the Masons of Colorado, the National Flag was hoisted, the Governor's Guards presented arms, and three guns were fired. The Grand Master delivered an address, and the Bishop laid the corner stone, followed by the recital of the Nicene Creed, and the gloria in excelsis. Addresses were made, and after hymns, offerings and prayers, the vast crowd dispersed. Twenty years ago, the Church began her work in Denver in a log cabin, with a barrel for a reading desk. Now, in addition to other of our Churches, the city of Denver will soon have a Cathedral 140x98 feet, of brick and stone, to cost \$75,000, complete in every part, with the largest organ ever seen in the West. We submit a statement of growth during the past six years.

Bishop Spalding came to Colorado in 1874, so that this year is the seventh of his episcopate. The increase of the Church during this period will be seen from the following statement:

Table with 2 columns: Year (1874, 1880) and various church statistics (Clergy, Parishes, Churches, etc.).