Ebe Clutite Courdiant

## WEERLY AEVGPAPER, PUD

 LIAILED It TIIE INTBRESTS OF HIIF OHUUUI OF EIVGLAND. It is MAMPARTIZAM. IT IS HEEPENDENT.It will bo federicione and oultrpokodit on all subjecta, bult ita ofiort will al amaya be to speak what it holds to ve the truth in love.
price duly pl per year, palilin aovance WHEN NOT PAID II ADYAGOE, 81,50,

aseadidress the church cuafolan,

- Lock Dratuer 20; Halifax, N.S


## The Inalifax Ealltor inn bo found inetween the

 at his oflleo, No. 32 (irmnvinh street, (up-atnira) huld noxt drour to tha eflleg of the Clerical Bec | Helle net |
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| retary. |

SPECILL MOTICE TO SUBSCRIEERS.
 that ufter this dute our termss will striclly enforced.
All whol pay in altuance zeill yet the maper at one dillar a yearr, while all ather hult.
Those mhose whlecriptions are' nou duc, and whens wied to get the prper at the maller amount, must pay up at once.
Thero will be no deviations from this rule, us the purier cannut 'posesildy be pul

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

## science and religion.

In thia cottutry wo may gralofully record that wo nro not troubled with that kiail of nubuliof which rosults from mental powor and netivity disappoizting itsolf in its efforls to dieontangle selfwoven knots. Tho iloubt which, in enty stages of high inteliectunlism, comes like the menales and goos like thes wo know titlla of.
Some men, howover, do suffire thennelvos from time to lime to be thrown off their balanco by a amarlly written article, or by some book which orthodoxy has indignantly rolegated to the "Index bepury yatorius." The attention that is roused
on seoing some freo handling of Clristinn opinion, or the gloom of doulth set fath with tho gmeo and omphnsis of rhutoric is, however, mooly a parallet to the intorest that, oariior in tho century, woke
to lifo in the goductivo and pioturegque molancholy of Ryron's orotic nuse. Only nfow protond to donbt becauso they think it wiso, and, like Fuller's apo, pilo up tho dry leaves, and sprend their palnos oves the unconsuning glow-worm of their make: Lolieve apostnoy.
Such wo lavo not in view in writing this artiole. For thure lurks in the minds of many good Christians the conviction that Religion and Scienco aro at isbue.
Wores than this, they suspect, oven if they do not avow thoir bolief, that Scienco oan prove all it teachos, and that Religion clains our boliof in what it cannot prove.
Now, in the first plaos, fow are sufficientry wollinfornied to verify for thomsolvos the facts of Soionce, and in no de. partment of knomledge must Fo rely 80 much on nakod autharify. Meligion, howeyor, bse the qpea Bible whioh fll
can read, and the intuitive consoioumeses of all humanity as verifocition of her dogmas.
Wo hear It cald that while the exis tonce of e Cod of Nature is mare os sumption, the soionatioth, mhose vierr of
logical trethe their lonetry that thene te
noto mast . We niccopted if we accept. the guidance of aciencs at all. We do no and will not discard scionce, bat neither will wo allmit that roligion stands at it bar for necoplance or rojection. To omi the polut that Materialism, in attributing to mattor proporties that can not be scienlifically proved to belong to it, is a supor atition es rank as the fatish service of Januariue or Yeronica; wa will maintain that Scionco just as much an Rellgion is based on unproved and unprovable veri. hes ; that the hyputhesis of a superanlural overruling Power can alone reconle the truths of sciepice with reason.
Those who profoss lo fiad an angeser to all the putzles of material pature in materinl natura itsolf, baso their conclusions on asaumplions just as much as do the advocntos of Religion. If Scionce is to hold the lamp whose rays illumine hrough the dirknoas the intricncies of nature's workings, and tho marvels of orgnnic life, yet wo must not hope thn
she can thaco the reason and cause for ench procoss of phehonena without refe aneo to the supanitural.
For instance, Sciunce in all hor dedue ions poatalates Uuity in the crrcle o materinal things. Yet she onnnot prove this Unitty. It is the wildest of guesser a asgort that inurt matlor can become a iving organism without some interposing rowor. Can she explain ity Can sh bridgo over the gaps in the ranged orice of living thinge, or fill the gulfs that ejparato well defined integrations organic ad inorganic? She prochnims all to be ne by an asaumption which Religion loes not dony, but intorprets in her alloring confession of their common origin in Ciod the Creator.
Scionco lays dawn an tho first law of motion, that what is at rest cannot move without oxternal iupact compelling it What is it but an assumption, nay, solf contradiction, to aver, in view of the hat there was no power oxtornal to matter naturally inort and at rest, which hurled thom origimally on their whiming oursel
Scionce profesges to trace cmusation rom its origin in nature to its ent there. Now, in culusation there is an natecedont and a comsopuont, but to explain the phonomouen of cause nald offect, it is hecessary not oniy to shew that such and consen notectont buls the sich thosequence, and the manner of connec ion betweon the two. When rays of a cortnin undulation striko the re!ina, the on tho part of tha liviog subjoct. Can cionce atand within tho chamber of ight and point out tho reason of this There may be $n$ chain of causation her of $n$ million invisible links betwoen the it is a baro assumptian to say const and to put down the whole process as mechnnical and material. The mind that acknowledges hero One that made ho oye and gave lifo to its possoseor, is not more irrational or credulously illogi cal.
Soionce founds on an gssumption he act of the unity of nature organic and norganic ; the idea of original motion ho is compelled to postulate, and canno In causation she begs the question of a and consequant, just as the advocate of the Supornatural refors such sequence to the will and rosang of GoD.
It is quite absurd for the votary o Scienco tu accuse of ford superstition thos who aoknowledge her pogtulate of Unity but place its basis in the not and dosign o
one Croator ; who beliovs in the se uencen of cuusation, but own, in esc inieat link, the over-working pewer o

## its varied inovemont and ite 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 camo to be applied to the smaller ecciesi. slical divisions which takon together, under the jurialiction of one Bishop, onstitute the Diocese. The Cathedral look ite name from the word Cathedra or chiair, because in it the Jishop has his seat, or throne. This seat is usasily od the south side of the Choir, just ontside the altar-mile. It was always the rule that the lishop should have his residence this cathedral or principal church; and any regulntions wero lassed at difforen Councils with roference to his duties in onnecliou therewith
One main object of tho Cathedml thurch in every diorese is the mainto nance of Divine worship daily In many of the Cathadrals of Lurope this is never internitted ; and the service of prayer praiso, nad thanksgiving has ascended to the throne of grace for raany centuries without- a break. The Cathelral is the Church to which not only the other Churches of the Diocese, but individual members of Chriat's Boly: look for an example and pattern in the conduct of Divine service. There tho appointments of the sanctuary aro parfectly ordered. Thero the architacture is pure, the music laborate; and there the ritual of th Church is observed in its iategrity.
The pian of $n$ Cathedral is usually
hat of a Latin cross. It-is probnble hat in the primitivo Clurch this shap was not at fisst symbolical, but was do ived from the transverse hall or gallery n tho ancient basilicas. The halls o juslice and of other public business anong the Iomans were thus called. Of hrese, after the conversion of the Empire, many were transformod into Christian
churches; and by far the grenter number of churches were constructed upol the sams model. The basilicas terminated ith a recess, or apse, in which the ministrates sat. Jeneath this was a traus erse hall, the origin probably of the ransept; while below was the great hal rith its tiro side passages, afterwards alled the nave and aisles. The acciden cal appronch to the Jorm of the cross was onbtless perceived by later Chistin rchitects, who by degrees adrpted the older buildings to the exact plan of the Latin cross. Thore are often to be ound in the older Cathedmis, both in ransepts, aisles, and crypt, (or undor round portion) numerous chapels which, before the Reformation, were dedicated to various saints, and contained their altars. This is still the case in Roman Catholic Churches. Of these, the Lady Chapel was generally the largest and nost elaborate ; and was built at the easi and of the choir or chancel, the excep to this being very rare.
The Conthedral is the Bishop's Church n it he rules supreme. But it has been usual for many centuries to have a body
of clerry in'connection with the Cathedral clergy in'connection with the Cathedral maintaining Diving vorship withou nterruption. This body of clergy is called a chapter (hoads of the Church capita emelesies), the members of which lvelling, and were under rule.
2. Dean.-This is the title of th Presiding Officer of the Chapter. The name is derived from a vimilar titlo in ancient monsaterias of an officar. Th preaided over top Monks (decanus). Un der some dasigation or other, all the world over, from the most ancient times
elergy wae ettiched. There are recoides o
a dean at Bañgor, A. D., $603 ;$ at Llan daft 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 Cathadral, the head of the corporation, and, suborlinate to the Bishop, had. in the mosi ancient Cathedrals, the cure of oouts over the members of the Cathedral body, and the ndminiatration of ecclesiastical disciplino. By English law, the Dean is a corporation sole, being capable of taking an estate as Dean, and conveying it to his successors. In more medern times, tho Deans, as having charge of Cathedrals, and ns heads of the chnpter, have gradually usurped, to a great degree. the place of the Bislop. and in some instances have set up their auhhority against his. Some collegiate Churchas are ectraparachial; that is they were exempted from Episcopal visitation and jurisdiction in tho middle ages by the Popes. And such is the tenacily of English law, that oven after the Reformation, these rights
remain. Such $a$ Charch is the $A$ hboy of Westminster, of which Ibr. Stanley is Doan. Ho is accountable to no cecles astical superier.

## GENERAL THANK SGIVLNG.

On Wednesday next, we are bidden o nssemble in our Churches, there, publicly and unitedly as 3 uation, to give thanks to Almingty GoD for the blessings bestowed upou us during the past year, and especially for Mis laving so abundantly crowned the labours of the husbandman aud fishorman.
A glance over the jear just past will convince us nll that we have much-very much-to make us thankful.
A. year ngo, the wholn country had still the gloom of a great financinl and business depression hanging over it; truc, men thought they saw a rift in the clouds, and the dawn of a brighter day, jet it was still in the future, and the present was far from hopeful. Since then, there has been nu unnistakeablo jmprovement. Wo canuot, perhaps, claim that the coun t'y is in a highly prosperous state, but we can congratulate ourselves that there has heen a marked and substantial change for he better.
The crops of the year have been abovo the nverage, and have been gathered in rool condition; while the bardy fishermen of the Eastern Provinces have had a bountiful catch to reward them for their toi! There is no surer sign of the pros perity and future greatness of our Dominion. than to find cach year the aroa of wheat greater, and the returns larger, which assures us not only of our own food but of being able to provide the menss of sustenance for the millions of our mothor-land, who have to look abroad ior the staff of lifo As years are adder to our untional existence we feol the more strongly the groat and glorious future which our Deminion has before it. Not only are the older Provinces increasing in population and m material wealth and importance, but wo bare rapidly opening up in our Grent North West a mighty country destined to contain, probably, the largest part of the population of this Continent, and capable of producing incalculable quantities of food for the support and nourishment of its people drendy many thousands have adopted his country as thoir homie, and we haye omigration is stoadily setting in that dir action, and that in $n$, very foiv years millions will be found, where but thou ands now are. The outlook, then, is $n$
very encouraging one; and while the present position of ourDominion fills us $s$ with consciops pride onr palses quick 1 Tith eager ind glowng expectations of of futare before is.
At all times it is beooming and righ nose as individuale to praise and bless the neme of aur God, for every day
ought to remember that our oxistence 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 mercie, and for natioual blessings, lat us, as the l'salmist bids us "enter into his gated with thankgiving, and into His Courte with praise"; lel us " be thankul anto Him und bless His name;" " ua give thanks, yea, unto Godlet us give hanks,"
We are alas! too apt to overlook the Providential care which preserves us, and the marvellous blessings which fiow, rom a Boneficent and Almighty Ruler we loo frequently prove ourselves, by our wicked and selfish lives, to be ungrateful recipients of those Dirine mercies. On every hand men and women live as it 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 af our forgetfulness of God. When Gors's calis come thoy are put aside, or but we. aponded to feebly, while on plensure or selfish indulgence, or to gratify pride, or the lust for position or power, tens, ur bundreds, or even thousands of dollars wili be rillingly and checrfully expended.

Ict us hope that the blessings and nercies, which crowd upon usat we look

