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After the Evening Service, the Rev. J. J. Roberts drove with the Rector to Dalhousie, and preached at the Parish Church at the usual Service at 7 o'clock.

DIOCESE OF NOVA SCOTIA. BRIDGETOWN, AND BELLE ISLE.—The Bazaar held by the ladies of St. James' Church, Bridgetown, assisted by the ladies of St. Mary, Belle Isle, came off on Wednesday last, and was a decided success.

It is a question that admits of no delay, and therefore we hope that an immediate answer will be given by all who desire the success of the Mission to this query.

It seems impossible that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion &c., should make so many and such marvellous and wonderful cures as Hop Bitters do.

We most sincerely regret to have to record the sudden death of Mr. J. B. Morrow, of this city, which took place at Londonderry on the 10th inst.

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REASONS FOR BELIEVING IN CHRISTIANITY. Addressed to Busy People. By the Rev. C. A. Row, M. A.

GLADY'S ECCLESIA, or Church Lessons for Young Churchmen. By the Right Rev. J. K. Tizob, D. D.

THE REFORMERS, Their Homes, Haunts, and Works. By Dom M. Tunnefather.

A CHURCH SUNDAY-SCHOOL HANDBOOK. A Manual of Practical Instructions for the Management of Church Sunday Schools.

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EVENING COMMUNIONS.

The action of the Lord Bishop of Nova Scotia in having an afternoon celebration of the Holy Communion at Louisbourg, C. B., during his recent visit to that distant Mission, will commend itself, we are sure, to all our readers.

The whole matter resolves itself simply into this: A large and scattered Mission, a long distance from any other, in charge for the time being of a Deacon, and the faithful have thereby been prevented from renewing their fealty to their Lord and Master, and from feeling upon Him in their hearts by faith, in the Holy Sacrament of the Lord's Supper, which He ordained and commanded them to receive.

Would that all our clergy everywhere acted with the same judgment, and with the same appreciation of the relative value of the customs of the Church, and of the benefits to be derived by a faithful participation in the ordinances of Christ.

REGENERATION: NOT CONVERSION.

In Church Work on various occasions, we have entered fully into the meaning of Regeneration, and we shall recur to it at more length another time.

the same thing. We had to the utter meaning of regeneration which it implies daily here for 1000 years, and are responsible for confusion introduced by modern bodies of Christians.

CHRIST BEFORE THE BAR OF HUMAN CONSCIENCE.

Not alone did the Lord Christ stand before Pontius Pilate on his trial. Pilate was on his trial before Him. The prize was the crown of life.

But the evil voices in that clamouring like the voices of the Jews outside the palace. So opportunities are lost. There is often a quiet process.

TEMPERANCE.

The venerable Bishop of North Carolina said, in his late Convention Address "I know that there are good men who object to Societies for this special purpose, on the ground that they interfere with the proper work of the Church.

would have to be renounced. I know, moreover, that the pledge of Total Abstinence is strongly objected to by many conscientious persons on the ground that however little it may be intended, it casts a stigma upon the teachings of Scripture, which, fairly understood, do not forbid, but permit, while they regulate the use of wine.

The testimony to the value of Church Temperance Societies comes from every quarter of the Church. Their advocates are not confined to any one school, but Ritualist and Radical "Low" Churchmen join hands on this question.

BISHOP HERZOG.

The newspapers have been publishing telegrams to the effect that Bishop Herzog is about to visit America in order to promote a union between the several religious bodies, upon some basis not yet made public.

The Rt. Rev. Edward Herzog Christian Catholic Bishop for Switzerland, has accepted an invitation from the presiding Bishop to visit this country and be present at the approaching session of the General Convention.

During his stay in this country he will be happy to render any assistance in his power to our Bishops or clergy by teaching or confirming in the German or French language, in any churches where his services may be desired.

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understand, and thus condemn a well known Romish usage.

Article XXV. declares that five so-called sacraments of the Roman Church are not sacraments of the Gospel; and sets forth an objection to a certain improper use of the two sacraments.

DALHOUSIE COLLEGE.—We call attention to the advertisement of the Munro Bursaries in Dalhousie College in this issue of THE CHURCH GUARDIAN.

QUESTIONS ABOUT OUR CHURCH

BY THE REV. GEO. W. SHINN.

I.—Is not your Church very much like the Roman Catholic Church?

When this question is asked, it is usually assumed that any likeness whatever to the Roman Church is a serious objection. The question would be in better shape if it were run thus: Does your Church hold any of the errors of the Roman Catholic Church?

To this we can unhesitatingly reply. No. It stoutly protests against them all, and is to-day the most formidable opponent with which Rome contends.

Let us, however, clear the way for a better consideration of this point.

If entire unlikeness to the Roman Church is to be insisted upon as a proof of soundness of faith, you will readily see where such a position would land one, for it is very evident that the Church of Rome, though fearfully corrupt, does hold many a truth.

It would be absurd, then, to say that any likeness to the Roman Catholic Church meant error, for then the only consistent person in the whole land would be the infidel who denies everything, and believes nothing, and every Christian organization in the land would be discredited.

What is, then, really the truth about the Romish Church? Simply stated, it is this: that it is one of the branches of the historic body, but from time to time it has added to the pure faith it once held, many erroneous and superstitious beliefs and practices, and that to-day it does not represent Christianity as Christianity existed in the primitive times.

That it is also one of the branches of the historic body, tracing its origin back to the day of the Apostles, and resembling as nearly as may be, the primitive Church in its doctrines and usages. At a time when corruption was spread over the whole Christian world through the power of Rome, many an error was fastened upon our Church as it then existed; but there came a time when these errors were thrown off from it, and it was restored to its early purity, from which it has never since departed.

No reader of history can be unmindful of the fact that one of the greatest landmarks in English history is called the Reformation in England, when the power of the Pope was broken, and the old Church of our fathers was swept clean from Romish corruptions.

Now let us turn to the Thirty-nine Articles of Religion, which you will find in the back part of your Prayer Book, and see what this Church officially declares concerning Romish errors.

Article VI. has this heading: "Of the Sufficiency of the Holy Scriptures for Salvation," and is directed against one of the prime errors of Rome, for that Church does decree as matters of faith, things which can not be proven by Holy Scripture.

Article XIV. entitled "Of Works of Supererogation," strikes a blow at the Romish belief that the merits of the saints may be applied to the credit of others.

Article XXIX. declares explicitly that the Church of Rome has erred not only in living, and manner of ceremonies, but also in matters of faith.

Article XX. declares that no Church has the right to ordain any thing contrary to God's written Word.

Article XXII. enumerates certain Romish errors with reprobation.

Article XXIV. requires the services to be conducted in a language the people

understand, and thus condemn a well known Romish usage. Article XXV. declares that five so-called sacraments of the Roman Church are not sacraments of the Gospel; and sets forth an objection to a certain improper use of the two sacraments.

Article XXVIII. boldly says that transubstantiation (one of the chief points of Romish doctrine) can not be proved by Holy Writ; and Article XXX. says that the cup should not be denied to the laity, as is done by Rome.

Article XXXI. condemns what are called the sacrifices of Masses.

Article XXXII. declares it lawful for clergymen to marry. Rome says not.

Here, then, you see that nearly every leading Romish error is officially condemned, and in language, too, so emphatic, that the accusation that our Church is like the Roman Catholic Church in its errors, is disproved so far as the standards go.

You may go on still further in your investigation. Compare our Prayer Book with the Manuals in use by Romanists, and see important differences on nearly every page. Read the Pastoral Letters of our bishops, and contrast their spirit with the official utterances of Rome. Study such books as Bacon's "Both Sides" (published by Delisser and Proctor in 1859), and see in parallel columns the opposite statements of Romish authorities and the views held among us. Examine such a book as Bishop Odenheimer's "The True Catholicism Romanism," and you will be still further convinced that there are irreconcilable differences of belief and of usage between the two Churches.

But say you "I will admit all this; but after all, are there not certain principles held in your Church, and certain customs which have a Romish look, which somehow prepare people for going over to that body? You keep seasons, you call some of your ministers priests, and you have a great deal of ceremony. Is not your tendency, after all, toward Rome?"

Let us begin in the reverse order of your questions, and answer the last first. Our tendency is not toward Rome. On the contrary, while Rome is year by year becoming more corrupt by the addition of new doctrines, (the last one added only a few years ago is that the Pope is infallible, to cling as the head of the Church) and by opposing the world's progress, our Church remains true to the primitive Faith, and seeks to bring that Faith to bear upon the happiness of mankind. There is a great gulf fixed which can be lessened only when Rome gives up her errors, as has recently been done by a reforming party in that Church in Germany, who are known as the "Old Catholics."

It is only in this Church of ours not drifting Romeward, but there are fewer individuals who become converts to Rome from this body than from the other organizations. It can be shown from statistics that the larger proportion of converts to Rome, are from the non-Episcopal bodies, and when you hear of a Churchman going over, you can be almost certain that he came to us from some other body, and that he never was fairly instructed in the principles of our Church. If he had been so instructed, he would never have gone from us. Exceptional cases can readily be accounted for.

It is needless to reply at length to the first part of your question. We leave you to settle the propriety of keeping festivals, and having ceremonies, with our brethren of other bodies, who are fast running ahead of us in such matters.

We think it right to make our worship of God beautiful, and a befitting offering to the King of Heaven, and we mark off the year by seasons, which remind us of our Lord and our duties to Him. There is nothing extravagant or erroneous in all of this. We conclude the present subject by saying this—that you need fear no influence among us that will lead you to Rome, but that just in proportion as you become an intelligent Churchman, you will become entrenched against the errors of Romanism, as well as against the errors of any other system.

(To be continued.)

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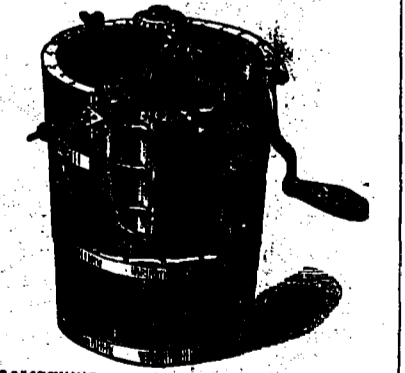
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