

## HALIFAX SENSATION.

Some excitement has been created of late in the City of Halifax by the announcement that the Missioners had claimed Divine authority for hearing confession, and the power to forgive sins. The Missioners, Rev. Mr. Marturin and "Father" Davenport have been holding, in the interest of the Church of England, what is commonly called revival services. The following is an extract of a sermon delivered by the first named gentleman:

Christians are divided into two great branches—(1) the Holy Catholic Church, comprising the Churches of England and Rome; (2) the Protestant sects, from Quakers to Presbyterians—the latter holding the doctrine that man must worship God as a Spirit; the former holding that all approaches to God must be by means of the "keys," i. e., those appointed in Christ to hold the keys of the Kingdom of Heaven. Christ became man, and so raised material things to a higher level, and made them the means of bringing grace to the soul. Thus, by the Bread and Wine of the Sacrament we receive the Body and Blood of the Lord. By the water of baptism we are cleansed from original sin, and by the lips of the properly ordained priest we obtain pardon and absolution.

Christ gave the Keys of the Kingdom of Heaven to his Disciples. Through those "keys" alone was there access to God. Suppose the rector of St. Luke's would hand the keys of the church to several young men and tell them they alone should admit persons into the church, and then, some person ignoring those who held the keys would go to the rector and ask to be admitted, he would not allow such a person to enter, but would refer him to the holders of the keys, by whom alone entry should be obtained.

"The only divinely instituted means by which a man may be saved and receive absolution is by the priesthood." They have the key of heaven. Whosoever they bind on earth shall be bound in heaven. When he hears of anyone going straight to Christ to be forgiven he thinks to himself, "Poor soul! you are making a great mistake." Men must use the things provided. You can be forgiven by the power of the keys on earth. I believe that God has given me the right to absolve. I would say to every sinner that I have power to forgive sins, and if he earnestly seeks it I will absolve him. It makes me burn with indignation when I think that some of the ministers of the Church of England ignore the confession. God has commanded me to absolve the sins of seekers. I have authority to forgive sins by the commission of my church and by the authority of Him whose I am.

After the sermon he told the congregation that he would be in the church to receive confessions and grant absolutions all the next day and urged the people not to be influenced to stay away. If they had any doubts as to his teaching and arguments, they were not to go to any other minister, but to go to him as he would clear their doubts. He expressed his intense dislike to the word *Protestant*. His authority for teaching these things came from his mother, the church, whom he was bound to defend with his life. The church by the hands of the bishop in ordination gave him the power to receive confessions and grant absolution and who could prevent him.

The above produced quite a sensation among the people of Halifax and elicited from most of the Protestant preachers formal protests against such teachings, none perhaps more severe than that given by the Rev. Dr. Hill, Rector of St. Paul's Episcopal Church, on Sunday, 18th:

But when assault is made upon the doctrines of the church, when all that has been held dear by the Protestant Church of the Reformation is assailed, and when an attempt is made to subvert the teaching of God's Holy Word as to the "forgiveness of sins" and to inveigle silly women and weak-minded men into the confessional of mediæval times, silence can no longer be maintained, and in God's name and in God's house I enter my most solemn protest against the whole proceedings of the Missioners now conducting services in this city.

Several of the criticisms appearing in the daily papers accompanied with a challenge to discuss the points at issue, the Rev. Gentleman prefaced his sermon with:

He said that it had been his custom never to notice anything that was said about him in the papers, and he advised his hearers not to read the newspapers until after the mission closed, as some poor soul might be staggered by the newspaper

criticisms and thereby be prevented from attending this mission. In an English church he was not called upon to prove the doctrine of confession; it was the creed of the church. And by his ordination vows he was bound to preach it. The doctrine was abundantly taught in scripture, but it was only necessary for him to show that it was the doctrine of his church. Any one who did not believe in it should leave the church, and if they wished join the Presbyterians. The doctrine of the real presence was also a cardinal doctrine of the church. The low church Puritan views, at present held by many churchmen, could be traced back only to the time of Cromwell, who placed about 7000 ministers over English parishes. These men did not believe in the church doctrine, but after the restoration were compelled to become ordained or leave their parishes. About 4,000 of these, rather than give up their livings, became perjured rascals, accepted ordination, and subscribed to doctrines in which they did not believe. These men were the fathers of the true low churchism of the present day. But the time was soon coming when the Church of England would be relieved of this incubus.

He was himself a regular attendant upon the confessional, and speaking for himself and from the experience of some thousands of others, whose confessions he had received, he was certain that in no single instance had the practice ever prevented a single penitent from communing directly with his Saviour.

Referring to criticism on the mission by Presbyterian ministers, he asked what would be thought of him if he in that place should attack the Westminster Confession? It was his business to proclaim the doctrine of his church, not to attack those of other churches, and he asked "Why in God's name the Presbyterians do not mind their own business."

The claim of these men will appear to many as next to blasphemy; but many of our readers will see at a glance that their claim rests upon several assumptions, the falsity of either one would destroy the basis of their claim. But let it be said, in justice to these men, that the power claimed is but the natural outgrowth of what was taught and said to be imparted at their ordination, and not theirs only, but at the ordination of every Church of England priest. Though we are certain that their position is unscriptural, yet we give them credit for coming out boldly and declaring publicly the doctrine of their church. And in all this Bishop Binney, the head of the Church of England in Nova Scotia, and Bishop Meadey, of New Brunswick, are in full sympathy with them. O.

## TEMPERANCE NOTES.

"HAD NEVER LOOKED AT IT IN THAT LIGHT."

There are some people in America who have great sympathy for hotel-keepers when the rate-payers refuse a license. A man, a few days ago, said: "You Temperance people are depreciating the value of property; our hotel-keeper will lose £2,000 on his property if this town remains without a license. You will admit this, won't you?" "Yes, of course we will admit this; but my dear sir, let us see if this hotel has not been the means of depreciating the value of real estate. Do you know how much Carton paid for his farm ten years ago? 'Yes! he paid £10,000 for it, and at that time it was a bargain.' 'I was by there to-day, and I saw the barn doors were off the hinges, the fence down, the house needed painting; all along the tumbled-down fence: I saw alders, briars, etc. How much would you give for it now; you are a good judge of property?' 'I would not give over £6,000 for it; in fact, I would not want it at that price.' 'How did this farm come to run down as it has? Why, you know Carton spent all his time at the hotel, neglected his farm, has a heavy mortgage on it now—and it came from the hotel; am I overstating it?' 'No, his farm has run down in the way you have mentioned.' 'How is it

with John McLuney, Will Allen, McCormick, and others I might mention? Has not this hotel you have helped to keep running been the means of depreciating the real estate of this town? Look at the farms mortgaged because their owners spent their time and money at this bar.' 'I think you are right. I had never looked at it in that light before.' We then commenced to reckon, and at the figures this man set himself, we found on seventeen farms a loss of £27,000 coming direct from the hotel he had desired to keep open. He came to the conclusion it was better for the hotel to lose in value £2,000 than taxable property to the amount of £27,000. How much longer will it be before the people will see the wholesale ruin coming from the public houses?—*Irish Temperance League Journal*.

## DANGER.

Write it on the liquor store,  
Write it on the prison door,  
Write it on the gin shop sign,  
Write, aye, write this truthful line—  
"Where there's drink there's danger."

Write it on the work-house gate,  
Write it on the school-boy's slate,  
Write it in the copy-book,  
Write it where the young may look—  
"Where there's drink there's danger."

Write it on the church-yard mound,  
Where the drink-slain dead are found,  
Write it on the gallows high,  
Write it for all passers by—  
"Where there's drink there's danger."

Write it underneath your feet  
Up and down the busy street;  
Write it for the great and small,  
In the mansion cot and hall—  
"Where there's drink there's danger."

Write it on our ships which sail,  
Borne along by steam and gale;  
Write it in large letters plain,  
O'er our land and past the main—  
"Where there's drink there's danger."

Write it in the Christian's home,  
Sixty thousand drunkards roam  
Year by year from God and right,  
Proving with resistless might,  
"Where there's drink there's danger."

Write it in the nation's laws,  
Trampling out the license cause;  
Write it on each ballot white  
Where politicians read things right—  
"Where there's drink there's danger."  
—*New Hampshire Journal*.

WHEN THE "blue ribbon" or teetotal society was first started in England it was made the subject of unlimited ridicule, particularly by London saloon-keepers. It is stated by the *Medical Press* that a number of the blue ribbons were kept in stock by these publicans, and whenever a customer was leaving the house because he was too drunk to drink more the barkeeper would take one of the badges out of a bowl under the counter, and, while pretending to help the poor man out, would tie it in his buttonhole. The Bacchanalians would then stagger homeward, to the scandal of the elect and the mirth of the ungodly. It seems, however, that the matter was so greatly overdone that people's sympathies turned toward the blue ribbon men, who made so many converts as to greatly worry the publicans. At the present time the latter have become further saddened by the statement that the list of blue ribbons foots up to 4,000,000, and the average annual consumption of alcoholic drinks per head of population in England has fallen from £4 sterling to considerably under £3.