

THE CONFESSIONAL IN THE CHURCH OF ENGLAND.

The English Mail brings intelligence which indicates that no little agitation surrounds this subject in the mother country.

Mean while strenuous efforts are being put forth by loyal men in the Church of England to stay the onward tide of Ritualism.

Foremost in the ranks of the donouncers of these innovations on the doctrines and practices of the English Church, in our Province, and perhaps the Dominion, stands forth the Rev. Dr. Hill, Rector of St. Paul's.

In view of recent occurrences in the Old World, as well as in the new, in this connection, the reverend gentleman took occasion yesterday afternoon, in his pulpit address to his congregation in St. Paul's, to say a few words on the subject of auricular confession.

The rev. gentleman then proceeded to show its results. The practice was repugnant to every feeling of our manhood. It was subversive of liberty—that liberty and freedom which was so

dear to every British heart, and for which the church and country had shed their best blood. It was degrading and abhorrent to the best feelings of our nature—that the secrets of our homes should be divulged to a stranger—that our wives and daughters should pour into the ears of a minister secrets which the former should blush to tell their husbands, and the latter would feel ashamed to impart to their mothers.

The discourse was a powerful protest against ritualistic practices in the Church of England, and an eloquent defence of evangelical truth. But it was also a masterly criticism on a subject which, from a secular standpoint, seems likely to exercise, in the future, an important influence on the politics of the mother country where Church and State are so intimately blended.

DEDICATION OF THE METHODIST CHURCH AT TRINITY.

DEAR SIR,—On October 2nd, 1877, the new and beautiful Methodist Church at Trinity was solemnly dedicated to the worship and service of Almighty God, according to the form and usage of the Methodist Church of Canada.

A collection was then taken up in aid of "Building Fund." After the reading of the appointed Psalm, the trustees (who sat together and in front) all rose up, while Mr. John Cross went forward and made the presentation of the church for dedication.

A sacramental service followed, at which a fair company gathered to partake of the emblems of the Lord's death.

On the following evening, Oct. 3rd, the Rev. John S. Peach preached at Trinity, while the Rev. James Dove, in company with the Rev. J. Hayfield, paid a visit to

English harbor, about six miles distant. We understand that the ex-President preached a very powerful sermon there on the "Death of Moses." After which the sacrament of the Lord's Supper was administered to a goodly company.

On Thursday evening ex-President Dove appeared before Trinity friends again, when he preached another powerful sermon on "the prayer of the dying thief and its answer." (Luke xxiii, 42-43.) At the end of the service the Rev. Mr. Peach was called on to say a few words and offer the concluding prayer.

—North Star.

OUR INDIAN MISSIONS.

"W. H. W." writes to the Recorder (London) a Canadian letter, in which appears this interesting paragraph:—

One of the chief glories of our Church in Canada is its Indian missions, and we have been much indebted to many of our English friends for kind and generous contributions to their support. I had recently the pleasure of making a visit to one of these missions, somewhat remote from the often demoralising contact with man's civilization.

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An esteemed correspondent writes us that on Thursday evening, at about 6 p. m., a serious fire broke out in one of the Forts, and continued burning until 1 a. m., on the morning of yesterday.

Two men were ordered to examine and stop a leak in a cask of Kerosene oil, and whether from carelessness, or from what other cause we are unable to learn accurately, but the oil exploded and set fire to the building.

flames, but without avail, and the fire engines were useless until the oil had consumed itself. The room on fire is immediately adjoining a magazine, where about 2½ tons of powder were stored—and the excitement in consequence, was naturally very great.

The indignation over the Clergy Bill, already reported in our columns, is intense. Here are extracts from letters sent to the "Bermudian":—

Never was a greater outrage forced upon any community. The Episcopal Ministers, no matter how many their congregation or flock numbers, receive £140, one Presbyterian Minister £140, the Methodist, with four Ministers and churches, only £102, the B. M. E., but few in numbers, £106, the Roman Catholics, £30, the Presbyterian Church of Hamilton 0, the Free Church of England, with a large and influential congregation, who on account of various causes, too well known, were compelled to withdraw from the Parish Church 0; compare the two Churches of St. George's—the one that receives £140 deserted by its former members, its Minister compelled to preach to almost empty benches; the other in its temporary Chapel, each Sabbath its Minister preaches to a large congregation, who meet to worship God in a pure and simple manner and who are now building a handsome Church, receive nothing.

Has it brought or tended to bring the people into any closer relations with the clergy? Has it brought the clergy closer to the people? Has it put the clergy in the spirit or position of preaching against sins and iniquities or of setting forth a pure Gospel with any greater boldness? Has it tended to harmony between the Churches? Has it made a clergy less mercenary? Has it made a people more loyal to the Church even; not to speak of loyalty to the Great Head of the Church? No! a thousand times no!

"TO SEE OURSELVES AS OTHERS SEE US."

I read some time since a statement that on a Saturday evening a Baptist classmate was visited by a college clergyman who passed the Sabbath with his old friend. He was an Episcopal clergyman.

At the breakfast the host was uneasy and disconcerted, and relieved himself by saying, "Brother, I hope your feelings will not be hurt to-day. It is our communion, and I cannot invite you to commune with us, as you have not been baptised."

"Give yourself no uneasiness on my account," his friend replied, "for if you should invite me I could not consent to receive it at your hands, as you have never been ordained."

"Why so?" asked the Baptist minister, not doubting his own qualification for the ministry.

"Your ordination is not valid because you are not as we are, in the line of succession by Bishops from the time of the apostles."

After thinking a few moments he significantly observed, "Well, I don't see but that one is as bad as the other."

I thought this rather apocryphal, as stating an inference for a fact, till I found a full confirmation of the principle in a similar occurrence related to me by one of the parties:—

A Baptist and an Episcopal clergyman, both of whom had years before

been in the Methodist ministry, and both stationed in the same city, were conversing in a very friendly manner, when R. said,

"Brother B., why cannot we exchange pulpits as we used to do when we were both Methodists?"

He replied, "I am surprised at your question. You could not read our service in the church."

"Well," said he, "I am not very familiar with it, and might not know exactly where the different parts come in, but I could learn."

"Oh, I mean you would not be allowed to read it, as you are not authorized to do so, not being regularly ordained."

I then stated to my friend that I had read an anecdote of a similar type, but never supposed I should find such a verification of it as his relation had given me.

OBITUARY.

MARIA E. BENNISON.

It is not often that the bridal robe becomes the winding-sheet, but such was the case recently, with one of the loveliest Christians with whom the writer ever had the pleasure of being acquainted. On Wednesday, the 10th day of Oct., Mrs. Maria E. Bennison, of Kemptville, Yarmouth County, departed this life, aged 22 years.

The deceased was the daughter of the late Mr. Valentine Munro, of Annapolis County, and came to Yarmouth about five years ago. She was converted to Christ under the ministry of the Rev. John L. Spongale, and it may not be out of place to add, that she was endowed with just such mental qualities, as the profound and searching logic of Bro. S. was likely to prove a blessing to. Well does the writer remember the agonizing to enter into the straight gate, the apparent distress of the soul, made manifest by the repeated appeals for mercy at the penitential bench, and the earnest longings for deliverance from the bondage of nature. Mercy and peace however were ultimately experienced, and although flattery of the dead is not to be tolerated, we are constrained to say, that one of the most amiable and lady-like persons, one of the most worthy and refined Christians whom we ever met, was the late Miss Maria E. Munro.

She taught a school near Rockingham on our mission stations in this county, and often has our heart been cheered, after a 25 mile journey, by her humble, yet scholarly and dignified testimony for the truth as it is in Jesus. Five weeks to a day preceding her death, she was united to Mr. Charles H. Bennison, an amiable young man, although not a professor of religion. The very night of their marriage the family altar was reared, our dear sister presenting the offering at the merry seat. Only one short week had rolled round when disease, something in the form of dysentery, laid its hand upon her. For a while she seemed to rally, when suddenly an affection of the heart seized her, and almost before her friends could realize it, she had pierced the veil.

As they bowed the ear to catch her dying accents she whispered to them in words which will never be forgotten, "Tell Bro. Lewis to follow me to my grave, and preach for me a funeral sermon." This loving service it was our painful duty to perform. Bro. Read consigned her mortal remains to the grave in the "Mountain Cemetery" at Yarmouth, on Friday, Oct. 12th, and on Sabbath, Oct. 21st, to a large audience, in the Free Baptist Church in the neighborhood where she died, from the words found in 2nd Cor. i. 3-4, "Blessed be God, the God of all comfort," who comforteth us in all our tribulation." The writer endeavored to improve the sad event. The kind friends had gathered from far and near, for the departed had been tenderly loved by all who enjoyed her acquaintance—and "Those who knew her best, mourned most their loss. Bereavement hours is friendships truest test." Her Sabbath school class was there. Her day scholars were there in numbers. Her weeping agonized husband, through the mercy of God, had already since her death given his heart to Jesus, and altogether as various loving testimonies to the personal and mental charms of the deceased, as well as to her sterling devotedness to Christ were given by one and another. It was a season long to be remembered. Truly we may all learn the lesson, that not unfrequently it is but a step from the happy and festive scenes of earth to the dark and silent grave, and that as in the present instance, the same kind, loving hands, that decorated the body blooming with life, for the marriage ceremony, may speedily be called upon to rearrange these very adornments preparatory to entering the casket of death.

"Peaceful be thy silent slumbers, Peaceful in the grave so low, Thou no more will join our number, Thou no more our song shall know."

T. M. LEWIS.

Yarmouth, Oct. 24, 1877.