## 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. Declarations are being sent to the Queen, signed by wives and mothers who themselves use the confessional, and who are training their families as far as they can in that direction. This is but natural. Having once departed from the old paths, and entered on a course which awakens opposition. it is not in human nature to yield very readily. The stronger the opposition, the more tenacious will these votaries cling to their choice. It is but charitable, too, to believe that weak-minded persons, piously inclined to save themselves by obedience to their superiors, and by a round of weekly duties, will take comfort from the confession of their sins in to a sympathising ear. A correspondent of an Episcopal paper in Halifax, a few years ago, avowed himself a recipient of decided advantages by confessing his sins to "a Priest of the Church of England." In a few years those who adopt the new economy of Ritualism will be found defending its modes and exercises as positively as Roman Catholics now defend theirs.

Meanwhile strenuous efforts are being put forth by loyal men in the Church of England to stay the onward tide of Ritualism. A report of a sermon by Dr. Hill of St. Pauls, Halifax, appeared in the Reporter a few days ago, which called out several letters-one, it is believed by many, from the Bishop, though over an assumed name. Here is a report of the sermon:-

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. Whereever and whenever the ancient and timehonored landmarks of Evangelistic ruth, as taught and practiced in the Church of England, have been thought and State are so intimately blended. to be threatened, be has been found in It is in this view of the subject, as the forefront, battling against what he | showing the lines of division between believes to be unscriptural "innova-

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. He based his remarks on the admonition of St. James v., 16-" Confess your faults one to another," etc., and showed that so far from authorizing or enforcing any such practice as that of "auricular confession" as enforced by the advocates of the doctrine—that is confessing to a principle which must precede all, a repentance of wrong-doing-" confessing your faults one to another, and seeking from your brother man forgiveness for any trespass against him. The words of St. James were the embodiment of all the teaching of Christ bearing on the question-" First be reconciled to thy brother." and such like; and it was in this way that the practice of "confession" was taught and enforced in the liturgy, and articles of the Church of England. The necessity for confession was mutual—the priest had as much necessity to confess to the layman as the layman to the priest. The rev. gentleman pointed out in what connection "confession" and "absolution" were enforced in the rubrics of the church. and no where, either in the liturgy, articles, or homilies was such a practice taught as that of confession to a priest. with the power invested in the priest to give absolution. The prayer-book could not be inconsistent with itself, and the explanation of "confession" and "absolution," given in the opening service on each Lord's Day, must be taken as conveying the true intent of the teaching of the Church throughout. But we are told, said the preacher, that many of the early Reformers believed in and enforced the practice. What is that to us? they had but just emerged from the darkness and errors of the times, and it was natural that their minds would be somewhat tinged by their surroundings. But did the Bible teach it? Did the Church of England teach it? These were the questions which Christian men and women had to decide for themselves. Mr. Hill noticed the Commission of Christ to his apostles, and maintained that nowhere in Scripture was it taught that the power to "remit" sin extended beyond the lives of the divinely inspired men that ministered to the Saviour while on earth. Since then that duty was reserved for the Saviour himself.

The rev. gentleman then proceeded to shew its results, The practice was repugnant to every feeling of our manod. It was subversive of liberty-

dear to every British heart. 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. Think of me, said Mr. Hill, being the repository of the secrets of two thousand souls! The very thought of such was calculated to rouse our sternest feelings, and set our blood coursing through our veins. He appealed to his hearers, as Britons and as Protestants, to boldly withstand such an innovation of their firesides and their homes-such an insiduous attack of their rights. The great danger to the church was that the vile practice was being insidiously introduced. I's advocates do not, at present, enforce it—they only recommend it. If the practice is right it should be enforced, and its advocates are traitors to their own principles and cowards. when they fall back on such mean and contemptible subterfuge, as this truckling exhibits. The secret circulation of such vile works as the "Priest in Absolution" showed whither such a practice as auricular confession and absolution, in the Church of England, was tending. Happily the poison to morals, in this instance, had been discovered, but the plotters were still at work One great danger to be dreaded from the movement was its effect on the young. It was chiefly in behalf of this class that he now spoke on the subject. It was to arouse parents to be watchful of their children in this matter. Four vears ago he had sounded a warning note on the innovation which threatened the Church in this province, and the results showed that his fears were but too well founded. He implored his hearers to hold fast to that freedom of Bay in the staunch mission sail-boat conscience—to that religious freedom from priestly surveillance for which our forefathers had shed their blood, and

had left us as our inalienable right. 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 "High" and "Low" Church, and as a subject likely to occupy future attention, that we have introduced it to our readers, as the Reporter is without bias in religion as well as in politics.

#### 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. The recent priest-St. James was but enforcing a Newfoundland Conference appointed a deputation consisting of the Rev. James Dove (ex-President) and the Rev. John S. Peach, who both attended for the occasion. It was expected that the Rev. John Reay, Bonavista, would also be present, but affiiction prevented him The church was comfortably filled. The service was commenced by the Rev. J. S. Peach, who very feelingly spoke of the many changes which had taken place since he was in Trinity last, thirty-one years ago-expressing also his high gratification at the sight of so commodious and beautiful a sanctuary as that in which they were assembled. He then proceeded to read the appointed form in the "Book of Discipline." The 738th hymn was then sung, and Mr Peach led the congregation in prayer. The Rev. F. Bull, George Willey, of Catalina, afterwards read the first lesson, and then followed the Rev. Jesse Heyfield, of Trinity, with the second lesson. The ex-President here gave out the 541st hyun, which being sung, he proceed to deliver a most able, eloquent and practical discourse from Col. i, 27.29, which was listened to with rapt

A collection was then taken up in aid of "Building Fund." After the reading of that on Thursday evening, at about 6 ring the reading of the declaration by the Ex-President. After singing the 736th hymn, suitable and earnest prayers were offered, when this very interesting service terminated with the Doxology.

A sacramental service followed, at which a fair company gathered to partake of the emblems of the Lord's death. A lady from Catalina-Mrs. Isaac Snelgrove - very ably presided at the organ and assisted greatly in the psalmody.

On the following evening, Oct. 3rd, the Rev. John S. Peach preached at Trinity. while the Rev. James Dove, in company

and for | 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. Thus terminated these most interesting and profitable dedicatory services. May the expressed wish of God's ervants be speedily realized—when many hearts shall be fully dedicated to him within that sanctuary. The church is 56 by 36 feet, with vestry and singing gallery, tower, spire, &c. Mr. Wm. Campbell, of St. John's, was the bullding contractor, who received the sum of \$3000 for its erection. I am, dear Sirs, yours, &c.. REPORTER.

-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. On a bright sunny day in August, I embarked on the Georgian John Wesley for the Indian village of Shewawnagha, on the north shore of Lake Huron. Our party consisted of a white missionary, two Indians, an interpreter and a cook oarsman and factotum, the present writer and his son. Our equipment consisted of a tent and rugs for camping out, a supply of provisions, a quantity of picture papers for the Indian children, &c. After sundry adventures in sunshine and shower, breeze and calm, camping on the rocky islan is and depending on our rolling lines for the staple of our meals, we safely reached our destination. I twice preached through an interpreter and baptized an Indian child. The dusky audience filled the house, sitting on benches, squatting on the floor, and standing in the doorway. Scarcely an adult in the company who had not been converted from paganism-from sacrificing the white dog, and worshipping the "Great Manitou"-to the worship of the true God, and now sat clothed and in his right mind at the feet of Jesus. In the chief's house, a comfortable two story building. I found an English Bible, Wesley's Hymns and Sermons, newspapers, and the statutes of Canada, for the chief is Justice of the Peace, and a very intelligent man. On the visit to these regions of Lord Dufferin, the Governor · General of Canada, he read his Excellency, on behalf of the tribe, an admirable address. How vastly cheaper, as well as more Christian, it is to Christianise these people, and thus make them loyal subjects, than to exterminate them, as the people of the United States are endeavouring to do with the insurgent followers of Crazy Horse and Sitting

# BERMUDA.

Recent papers bring news of a fire at St. Georges which might have terminated very differently.

FIRE IN ONE OF THE FORTS AT ST. GEORGE'S AND IMMINENT DANGER OF THE TOWN.

An esteemed correspondent writes u the appointed Psalm, the trustees (who p. m., a serious fire broke out in one of sat together and in front) all rose up, while the Forts, and continued burning until 1 Mr. John Cross went forward and made a. m., on the morning of yesterday. As the presentation of the church for dedica. it was very near the magazine, the danger tion. The congregation all stood up du- to the town was extreme, and a large number of the inhabitants left it during the night. All the soldiers' wives and children were ordered from their huts around and in the neighborhood of the Forts, and for some hours the utmost consternatian prevailed. The following are the particulars of the catastrophe, so far as they have been learned:

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 me by one of the parties :the building. The soldiers went to work

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 21 tons of powder were stored-and the excitement in consequence, was naturally very great. The flames had just reached this dangerous spot, in fact the door of the magazine charred by the heat-when most Providentially, the fire was extinguished. The Fort is much damaged and several stores destroyed-but considering the tremendous risk to the town and neighborhood there is abundant cause for thankfulness that the destroyer was arrested without loss of life or further injury to property.

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, oaly £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. Georges-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 Minster 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! The very reverse have been the results. Quarrelling, taught a school near Rockingham one oigotry, hatred, love of money, dishonest acting, as a result in order to obtain it. f often has our heart been cheered, after a Paying by numbers! Why the first fruits was a dishonest census. Men were called upon to declare themselves Methodists, or Presbyterians, or Roman Cathoics, and the remainder, good, bad, and indifferent were swept into the Episcopal net. Discipline? Did any one ever hear of it in the Church? What! discipline a Church member for drunkenness or ungodliness, or anything else, for whom the Government paid at the handsome rate of £10 a hundred. It would be the height of madness! He might leave the Church, he certainly would leave. His pecuniary importance is too grea for him to stand anything of that kind quietly.

His family might go. Even many of his bowed the ear to catch her dying accept relatives out of sympathy might go too-Let the Church be what it may, but its quiet slumber of death must not be disturbed. The grand struggle is for a funeral sermon." This loving services quantity not for quality.

"TO SEE OURSELVES AS OTH-ERS SEE US."

I read some time since a statement that on a Saturday evening a Baptist clergyman was visited by a college classmate 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 doubing 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 the other."

I thought this rather apochryphal, as stating an inference for a fact, till I found a full confirmation of the principle in a similar occurrence related to

A Baptist and an Episcopal clergythat liberty and freedom which was so with the Rev. J. Hayfield, paid a visit to and threw man, 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 we both Methodists?"

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

"Well," said he, "I am not very to miliar with it, and might not knower. actly where the different parts come in. but I could learn."

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"Oh, I mean you would not be al lowed to read it, as you are not an. thorized to do so, not being regularly

I then stated to my friend that I had read an anecdote of a simila type, but never supposed I should fit i such a verification of it as his rela ion had

### 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 loviest Christians with whom the writer ever had the pleasure of being acquainted. On Wednesday, the 10th day of Oct., Min. Maria E. Bennison, of Kemptville, Yan. mouth County, departed this life, aged 2 years. The deceased was the daughter of the late Mr. Valentine Munro, of Anna. polis County, and came to Yarmouth about five years ago. She was converted to Christ under the ministry of the Rev. John L. Sponagle, 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 me peated appeals for mercy at the penitest bench, and the earnest longings for delirerance from the bondage of nature. Merry and peace however were ultimately eme rienced, and although flattery of the dead is not to be tolerated, we are constraine to say, that one of the most amiable and lady-like persons, one of the most worth and refined Christians whom we ever me was the late Miss Maria E. Munro. Sh 25 mile journey, by her humble, yet scholarly and dignified testimony for the truth as it is in Jesus. Five weeks to a day preceeding ber death, she was united to Mr. Charles H. Bennison, an amiable young man, although not a professor religion. The very night of their mar riage the family altar was reared, our dea sister presenting the offering at the mere seat. Only one short week had rolledin round when disease, something in the form of dyptheria, laid its hand upon her. It a while she seemed to rally, when sudden ly an affection of the heart seized is, and almost before her friends could relise it, she had pierced the vail. As the she whispered to them in words which will never be forgotten, "Tell Bro. Lewisto follow me to my grave, and preach for me was our painful duty to perform. But Read consigned her mortal remains to the grave in the "Mountain Cemetry" Yarmouth, on Friday, Oct. 12th, and a Sabbath, Oct. 21st, to a large audience, 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 comfort eth us in all our tribulation." The mi ter endeavored to improve the sad erest The kind friends had gathered from is and near, for the departed had been is derly loved by all who enjoyed her so quaintanec-and

Those who k new her best, mourned me

their loss, Bereavements hour is friendships truestes. Her Sabbath school class was there. day scholars were there in numbers. He weeping agonized husband, through mercy of God, had already since her deal given his heart to Jesus, and altogether as various loving testimonies to the sonal and mental charms of the deceased as well as to her sterling devotedness Christ were given by one and another, was a season long to be remembered Truly we may all learn the lesson, not unfrequently it is but a step from the happy and festive scenes of earth to dark and silent grave, and that as in present instance, the same kind, loris hands, that decorated the body bloom with life, for the marriage ceremony, speedily be called upon to rearrange the very adornments preparatory to ent ing 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 songs shall know.

T. M. LEWIS. Yarmouth, Oct. 24, 1877.