

THE DAILY EXAMINER.

OCTOBER 26, 1891.

Notes and Comments.

We announce, to day, with great regret, the death of James Macdonald, Esquire, High Sheriff of King's County.

The Patriot commends Hon. Mr. Forbes as a man of "sound sense and influence."

The shifts and falsehoods to which the Patriot and the Pioneer are forced, in their endeavor to invent some ground for the outrageous dismissal of the Superintendent of Education, are indirectly and unintentionally complimentary to Mr. Nicholson and well, hard on the Government.

The Patriot did on Saturday evening that which it should have done on the insertion of Mr. Nicholson's letter. It tried to disabuse the mind of Mr. Nicholson and the public of the idea that Mr. D. J. McLeod had anything to do with the dismissal of the Superintendent of Education.

As the Guardian's reporter was not present, we publish a condensed report of the Rev. James Simpson's remarks in St. Peter's Church, last evening, upon the letters of the Rev. William Hamlyn. It is, of course, fair that the public should have both sides of the question.

Canadian two-rowed barley—the product of the seed recently imported by the Government—is in demand in Great Britain. The average weight of the grain produced from ordinary good farming is 52 pounds to the bushel, that is, four pounds over weight of the standard bushel of 48 pounds.

It seems a pity that the P. E. Island farmers did not avail themselves of more of this new two-rowed barley. A thousand miles nearer the market than the farmers of Ontario, with a soil well-adapted to its growth, they ought to have an advantage in growing barley for the Mother Country.

Board of Health.

The Board of Health met this morning and discussed the prevalence of smallpox in Quebec and New Brunswick, and the best means of preventing its introduction here.

In a letter to Mayor Haviland, which was read, Dr. Conroy, quarantine officer, expressed the opinion that the only absolute safeguard against smallpox was general vaccination.

Dr. Johnson addressed the meeting at length in relation to the working of the law respecting vaccination, and submitted a statement showing that in his case the expenditure exceeded the revenue by some \$14.

He urged that some provision be made by the Board or City Council to reimburse the cost of vaccination for losses sustained in carrying out the law.

He also explained the regulations in force in Montreal, and expressed the opinion that similar rules would be beneficial here.

Other members of the board made remarks relative to the possibility of the disease coming here in vessels, clothing, etc., and the Collector of Customs, who was present, promised to do all in his power to assist the board in its efforts to prevent the introduction of the disease here.

A resolution was carried recommending that the City Council reimburse Superintendents of Vaccination for such loss as may be sustained by them in procuring lymph, advertising, printing certificates and the failure of parents and guardians to pay for the vaccination of their children.

County Court.

The October session of the County Court commences here to-morrow. The docket consists of 16 removers and 148 new suits.

The business will probably be reduced by suits settled and confessed to about one half the above number. Several suits are reserved for judgment from last term.

Judge Alley has been engaged during last week in holding Revision Courts at New London, Brantford, New Glasgow and North River. On Thursday next he will re-open the Revision Court at Bonshaw, and on Saturday at Long Creek, and the County Court will adjourn on those days if the business is not then concluded.

Philharmonic Society.

A selection of choice choruses from the operas and oratorios of Beethoven, Mozart, Hayden, Cherubini, Handel and other classical musicians, has been made for the coming concert of the Philharmonic Society, to be held about a week before Christmas.

As the choruses are not very difficult, and have beautiful orchestral parts arranged for them, the society may look forward to very enjoyable practices during the coming season.

During the two years of existence of the society, the vocal powers of the members have very materially improved, and it is anticipated that the concert of the present season will be more successful than the former ones.

A full meeting of the society members is requested for next Tuesday evening when active work will begin.

CONFESSION AND ABSOLUTION.

Rev. Mr. Simpson in Reply to Rev. Mr. Hamlyn.

On ascending the pulpit last night, the Rev. J. Simpson said that while he declined to enter into religious controversy in the secular press, he felt that it was a duty he owed his congregation to answer certain statements made by the Rector of St. Paul's in his letters to the Morning Guardian on "Confession and Absolution."

The rev. gentleman spoke for nearly an hour, but we have endeavored to make a condensed summary of his address.

(1.) He took exception to the statement of Mr. Hamlyn, in his letter of Oct. 17, "I was referring to the teaching of the so-called 'Father' Huntington, who claims a title which is unrecognized and unknown in the Church of England, and whose distinctive teaching is as unauthorized either by Bible or Prayer Book as the paternal title which he claims."

The title was not unrecognized, for in the Ordination service the Bishop was addressed as "Reverend Father in God," Canon 30 and 31 spoke of "the ancient Fathers of the Church," and if ancient Fathers why not modern Fathers? These ancient Fathers were not all bishops, so it could not be claimed that the title was purely Episcopal.

If Mat. 23, 9, "Call no man your father upon earth," is taken literally, you must not call your mother's husband father. Matt 23, 8, says: "Be ye not called Rabbi," (master) —so Master or Mister Simpson is quite as unscriptural as Father Huntington. St. Paul says, 1 Cor., iv., 14 17: "My beloved sons, I warn you."

"I have begotten you in the Gospel"; "Time has who is my beloved son," and in other places. "Timothy mine own son," "Titus mine own son," "My son Onesimus." Now, what did those people call St. Paul—if they were his spiritual sons, was not he their spiritual Father. So all priests are the fathers of those they have begotten in spiritual birth.

There was no prayer book authority for Reverend, except where connected with Father—and so far as he could remember, no scriptural or prayer book authority for Mister. If Father Huntington's "distinctive teaching" is only as unauthorized as his title, he has very good authority for it.

Says Mr. Hamlyn: (2) "I characterized the doctrine of auricular confession and priestly absolution as having been successfully used by Satan for 'ruining the souls and bodies of thousands.'"

Now, He did not say used, but an invention of Satan, which is a very different thing. God gives us His gifts, such as light, health and strength; but if we pervert their uses, we cannot be said to be the authors or inventors of these gifts.

Mr. Hamlyn says: (3) "Had he (Mr. Simpson) read my sermon a little more carefully, he would have seen that in speaking thus, I was alluding to the subject of auricular confession in the most general terms without confining my remarks to its use in the Church of England."

Twelve lines before he acknowledged that he was referring to the teaching of Father Huntington. If he were speaking of confession in two different senses in the same sermon it would have been only right for him to say so at the time and state where he ended referring to Father Huntington and began alluding to it in "the most general terms."

The second letter, Oct. 21: Mr. Simpson explained (1) that he took the prayer book authority before the scriptural, because if the Church of England taught confession, then as priest of that Church had a right to denounce it while he remained in that Church.

(2) It is true God "pardoneth and absolveth," and to Him "only it appertaineth to forgive sins." That is—exactly what we claim,—we only pronounce the forgiveness and absolve (or loosen) the sinner.

(3) "Mr. Hamlyn do not hesitate to say that I regard it as unfortunate that in the Ordinal and in the Office for the Visitation of the Sick the compilers of our prayer book were not more guarded and explicit than they have been in the words they adopted, and more careful to make them accord with its general teachings elsewhere."

The words in the Office for the Sick (said Mr. Simpson) were twice altered by the revisers of the prayer book. If they had thought them misleading or unnecessary they could have put them out altogether if they wished to do so.

The words in the Ordinal, "Receive ye the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained," are the words of Jesus Christ himself (St. John, xx., 23). So why does not Mr. Hamlyn go a little further and say, "I regard it as unfortunate that Jesus Christ was not more guarded and explicit than he was in the words He adopted, and more careful to make them accord with His general teaching elsewhere."

(4.) Referring to the exhortation to Holy Communion, Mr. Hamlyn says: "Throughout the whole exhortation, up to this point, not one word is said about confession to a priest. But, in the closing paragraph, special cases are provided for, and who (said Mr. Simpson) is to judge of the special case, except the person himself? If 100 people come and say they cannot quiet their consciences, then the priest must receive them."

(5) "These means (going to the clergyman) are not to be used till all others have failed, said Mr. Hamlyn; and then we have to fall back upon an invention of Satan for ruining souls, I suppose.—Mr. Simpson replied: "The opening of his grief 'may be aided in the presence of a parent or a husband or a wife,' says Mr. Hamlyn. Then why does the 113th Canon still order 'if any man confess his secret and hidden sins to the minister. . . he (the minister) do not make known what is so committed to his trust and secrecy?'"

And is it likely a man would "open his grief" with his wife, and perhaps the minister's wife or half a dozen other people in the room, who would talk about it to others? (7) "In the articles of 1536," says Mr. Hamlyn, "sacramental confession is enjoined as necessary; in 1549 this practice was made optional; in 1552 it was abolished altogether."

Then, said Mr. Simpson, the rubric which orders a priest to move a sick person to make a confession "is a very remarkable one, and the words 'I absolve thee from all thy sins in the name of the Father and of the Son and of the Holy Ghost' are more remarkable still."

(8.) "Nor," says Mr. Hamlyn, "can anyone pretend to find a single word in the Thirty-nine Articles (which, be it remembered, form the authorized and standard of doctrine in the Church of England) which can possibly be said to sanction the practice."

The 25th Article mentions, Confirmation, Penance, (Sacramental Confession,) Matrimony, Holy Orders and Extreme Unction all together. So if penance is not sanctioned neither is matrimony nor confirmation, for this is the only place they are referred to in the 39 Articles so far as the latter are concerned.

In his third letter, of Oct. 24, Mr. Hamlyn said: "Take from it these two characteristics, secrecy and necessity, and confession will have lost its sting." Mr. Simpson replied: "When Mr. Hamlyn denounces confession, he said he was referring to the teaching of Father Huntington and yet he never taught it was secret or necessary. I, (Mr. Simpson) myself, have said in this pulpit more than once that there is nothing secret about it. If you want to make your confession in the Church or on the square I am ready to hear you. I have made my own confession in the middle of a Church, and anyone who liked might have come to listen, but they were not so inquisitive."

(2.) "In the first place," says Mr. Hamlyn, "there is nothing to indicate that the confession which is supposed to precede this absolution, should be said in private." Reply: Is there anything to indicate that it is to be said in public, and as it was always said in private, is it not likely that the custom should be continued?"

(3) "The sick penitent is only to be absolved if he humbly and heartily desire it." Exactly; but I never yet heard a confession wherein the penitent did not desire absolution, and I don't suppose I ever shall.

(4) "This power to absolve is not left in the hands of the individual, but is committed to the congregation of faithful men." Then why is the priest ordered to say "By His authority committed unto me, I absolve thee?"

(5) "Thus a clear distinction is drawn between the absolution (or removal of church censures) bestowed by the Church and the forgiveness of sins against God, which is the prerogative of Christ alone." Reply: Our Office for the Visitation of the Sick is a translation, with amendments, of the office in use in England before the Reformation. Ecclesiastical censures (excommunication, &c.) were then referred to in absolution in a separate clause, viz: "I restore thee to the sacraments of the Church." Now, why should this very clause be omitted, if instead of absolving from sin as before, our reformers only meant to release from church censures for the future—unless such a change were explained, but no such explanation was given.

Besides, says Canon Carter: "The priest is to inquire into the sick man's sins." The sick man is to be "moved" to confess "his sins." Can the term "sins" be used in one sense in the rubric and in a totally different sense in the absolution? Throughout the Office no mention occurs of church censures. Nor can church censures be meant as the "weighty matter" troubling the sick man's conscience, which occasions the confession."

It is no part of a Priest's office to release from church censures. He needs for the purpose a special commission from his Bishop. But there is no indication of any commission being here supposed, and the absolution is enjoined to be given when desired by a sinner or ordinary priestly authority. In 1641, and again in 1661, when the prayer book was under review, the Nonconformists raised objections to this indicative form of absolution, and desired that it might be made declaratory. Mr. Cooke, remarking on the circumstance, well observes: "How easy it would have been for the bishops to have answered, that nothing but a release from church censures was meant, if such had been considered to be the object of the absolution." The very ground of the objection was the use of such a form in the forgiveness of sins, because it was supposed, though erroneously, to imply some independent personal powers in the priest; and it is inconceivable that the difficulty should not have been removed by a ready and plain explanation, if such were the meaning of the terms. But the answer of the bishops to the objectors, who, supporting the use of the authorized form, clearly affirm the contrary. "The form of absolution," they replied, "is more agreeable to the scriptures than that which they desire, it is said in St. John x., 'whose sins ye remit, they are remitted; not, whose sins ye pronounce remitted.' And the condition needs not to be expressed, being always necessarily understood." It is clear that both the objectors and the respondents alike believed the debatable words to relate to the actual forgiveness of sin in the ordinary acceptance of the terms. There could have been no possible objection to the use of the indicative form in a release from ecclesiastical censures.

(6) Mr. Hamlyn says the absolution could not refer to sin, because immediately afterwards the priest is ordered to say in his prayer "O, most merciful God open thine eyes of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness." To sin a man pardoned and then to ask for pardon is not only to make the minister a liar, but to place him before the dying penitent in the light of a man who has believed in sin in the possession of the power he seems to claim."

Reply: This statement shows how very little Mr. Hamlyn knows of the subject he is writing about. This prayer, with stronger words for pardon, stood in the same place before the Reformation; and surely in those dark ages of sacerdotalism the priests claimed to absolve the penitent from his sins. If Mr. Hamlyn had referred to the offices of the Roman Church, he would have seen that even there, after every absolution, the priest is ordered to say, "The Passion of Our Lord Jesus Christ be unto thee for the remission of thy sins. And if even the Roman Church claims to give absolute absolution, it is in the last rites of that Church to a dying person; but even here the rubric orders to absolve the penitent,

then anoint him with oil, and then the priest shall say this prayer: "Cure, O our Redeemer, we pray Thee, by the grace of Thy Holy Spirit, the infirmities of this sick person, and heal his wounds, and forgive his sins."

Twice every Sunday, Mr. Hamlyn declares to all people, God "pardoneth and absolveth all them that truly repent and unfeignedly believe His Holy Gospel." I think he will admit that even before these words are pronounced the truly penitent are absolved. Yet in spite of this he prays, and his people pray immediately afterwards, "Our Father which art in heaven, . . . forgive us our trespasses, as we forgive them that trespass against us." Does that make the said minister a liar?

This prayer for pardon is said because every absolution given in this world must necessarily be imperfect, and dependent upon that given by our Lord Himself at the Day of Judgment.

(7) Mr. Hamlyn says: "If a person is very sick he is to be moved to make his confession. Every one as a rule is very sick before he dies, so every one is to be moved to make his confession once in life. Would it not make a very sick man worse to talk about confession to him if he had been told in health that it was an invention of Satan for ruining souls? And may not some people who are not very sick have their consciences burdened with a weighty matter (is not all sin a weighty matter), and must such go and make themselves ill before they can receive absolution."

In the letter from Mr. Hamlyn to Mr. Simpson, published in THE EXAMINER of Oct. 22nd, Mr. Hamlyn says: "In my sermon I was alluding to the subject, (confession) in the most general terms, without confining my remarks to its use in the Church of England." Reply: In his former letter he said "he was referring to the teaching of the so-called 'Father Huntington.'"

(8) "As long as the Sixth Article remains as one of the authoritative standards of doctrine in our Church, the question as to the legality or otherwise of an auricular confession must ever be referred by loyal Churchmen to the authority of Scripture."

Reply: The 6th Article speaks of things necessary for salvation. We do not claim that for confession. The Church believes in other things besides those necessary for salvation. For instance, Marriage or Holy Orders are not necessary for salvation, and yet the Church provides a special service for those who wish to be married or ordained, and in like manner she provides a special form of absolution for those who wish to confess.

(9) "I have only to say that I claim for myself what I willingly concede to others, viz, the right of private judgment in all questions affecting the interpretation of passages either in the Scriptures or in the Book of Prayers." Reply: I take Mr. Hamlyn on his own word. Then why not concede it to Father Huntington? He is at least as intelligent as the ordinary run of ministers; he sets quite as much store on his Bible and reads it quite as much. Suppose his private judgment leads him to conclude that Confession and Absolution are Scriptural, suppose he lays that judgment before his people and allows them to go home and search the Scriptures whether these things are so—suppose their private judgment agrees with Father Huntington's and they come to him to make their confession in consequence, why should he be denounced? Are "Fathers" the only ones not to be allowed private judgment by their brother priests? But I deny the right of private judgment to priests of the Church of England in such matters, and I do so on the authority of the 39 Articles, to which Mr. Hamlyn reminds us "every clergyman at his ordination gives his solemn assent," and "which he is remembered, are the authorized standard of doctrine in the Church of England. Article 34 says:—

"Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and are ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."

Now Mr. Hamlyn may claim that confession is repugnant to the Word of God. In reply, I say our Church in the Preface to the Prayer Book says it is not, for say the Revisers:—

"We are fully persuaded in our judgments (and we here protest it to the world) that the Book, as it stood before established by Law, doth not contain in it anything contrary to the Word of God, or to sound Doctrine."

Now the book referred to here, contained Confession and Absolution in the Visitation of the Sick just as it does now, except that there the penitent was absolved after his confession whether he humbly and heartily desired it or not.

Nothing like HAWKER'S Tolu and Cherry Balsam FOR A Cough or Cold. A FEW DOSES Will Speedily effect a Cure. Price 25 and 50 cents. Sold by all Drug Gists.

FIRE INSURANCE. The Manchester Assurance Co. of Manchester, Eng. The Western Assurance Co. of Toronto, Ontario. Risks taken on all descriptions of property. A share of your patronage solicited.

HORACE HAZARD, General Agent for P. E. Island. Ch'town, Oct. 26, 1891—1m ad.

MARINE INSURANCE. THE WESTERN MARINE ASSURANCE CO. Sterling and Domestic Certificates issued and rates fixed without reference to Head Office.

HORACE HAZARD, Agent, P. E. Island. Ch'town, Oct. 26, 1891—2w ad.

IN OLDEN TIMES

IT WAS A COMMON REMARK that the Ladies of P. E. Island had not an opportunity of buying the Latest Novelties. For years it has been our aim to change all that, and we now claim that

TO-DAY

no city in Canada is more thoroughly in touch with the fashions than our own. We buy in Paris, London, Berlin and New York—the Centres of Fashion—and no Firm in Canada can undersell us.

TWO YEARS AGO

we gave up all kinds of Men's Furnishings, and since then our business has rapidly increased. Our MANTLE DEPARTMENT is second to none, and we are giving Astonishing Bargains in JACKETS, LONG CLOAKS, etc. Indeed, we think we are justified in saying that never before were such High-Class Goods shown here, and never before were such marvellously low prices given.

The Reason of the Change

is simply that we now give our whole time and attention to LADIES' GOODS. As a result, we buy to better advantage, we sell at lower prices, we secure the latest novelties, and we invite everyone to call and secure some of our FALL ATTRACTIONS in

DRESS GOODS, MANTLES, MILLINERY, FURS.

BEER BROS.

BULBS

A Large and Choice Stock of HYACINTH and CHINESE SACRED LILY BULBS now on hand and for sale at low prices.

HASZARD & MOORE,

Charlottetown, Oct. 26, 1891—w f s

162 BROWN'S BLOCK.

Apples, Stoves and Furniture.

AT Sales Room, TO-MORROW, at 11 o'clock: 25 barrels Choice Apples, 25 Stoves, and lot of Furniture.

R. BEARSTO, Auctioneer.

GARNET POTATOES.

2,000 Bushels wanted this week. Apply to

HORACE HAZARD.

WHITE OATS.

5,000 Bushels wanted.

HORACE HAZARD.

BLACK OATS.

10,000 Bushels wanted.

HORACE HAZARD.

Ch'town, Oct. 26, 1891—3l ad.

Mortgage Sale.

To be sold at Public Auction, on TUESDAY, the 1st day of December next, 1891, at the Law Courts Building in Charlottetown, at the hour of 12 o'clock, noon:—

ALL that tract of land on Lot 51 in King's County, bounded and described as follows, that is to say:—Commencing on the north side of the road leading from Cardigan bridge to Grand River, at the south-east angle of land held by Michael McPherson; thence north one hundred chains; thence south sixty-nine degrees west five chains and thirty-six links; thence south to the road aforesaid; thence westerly along said road to the place of commencement, said land being bounded on the west by land in possession of Michael McPherson, on the north by land in possession of James Currie, on the east by land in possession of Donald Kent, and on the south by the Grand River Road, containing fifty acres of land, more or less.

The above sale is made by virtue of a power of sale contained in an Indenture of Mortgage bearing date the 27th day of September, A. D. 1888, and made between Thomas McQuarrie of Grand River North, of the one part, and Michael K. J. Lewis of Little York, of the other part. For further particulars apply to McQuarrie, Lewis & McQuarrie, Solicitors, Charlottetown.

HERBERT E. J. LEWIS, Mortgagee.

REAL ESTATE

—AND—

AUCTION SALE

Stock, Farm Implements, etc.

THE Trustees of late Owen Connolly will sell by Public Auction, on WEDNESDAY, the 18th day of November next, at 2 o'clock, p. m., on the premises, Beech Hill Farm, situated on the Norwood Road, near Wright's Bridge, East Royalty, the whole of the Stock, Farm Implements, etc., consisting of 3 Horses, 6 Cows, 3 Oxen (rising 3 years), 2 Heifers (rising 3 years), 4 Heifers (rising 2 years), 2 Bulls (rising 2 years), 1 Heifer Calf, Self Binder, Mowing Machine, Hay Rake, Drill Plough, Scuffer and Moulder (combined), Cultivator, 2 sets Iron Harrows, 1 Randall Harrow, 2 Carts, 1 Iron Plough, 2 Wood Sleighs, 1 Seder, Turnip Cutter and Seeder, Cart Harness, etc.

30 tons Hay or thereabouts, and a large quantity of Straw; also, Oats, Potatoes and Turnips.

TERMS—All sums under \$10, cash; above \$10, six months on approved joint notes.

The FARM, consisting of 150 acres of land, with buildings thereon, will also be offered for sale on reasonable terms, or lease.

A. A. MACDONALD, W. W. SULLIVAN, FREDERICK PETERS.

oct26—dy 2w & w t 1st ad her jour

Trotting Horses

BY AUCTION.

I AM instructed by Mr. Henry Ross to sell by Auction, on the Premises, Bruce Street (near Upper Queen Street),

On Wednesday, 28th of October,

AT 2 O'CLOCK, P. M.,

His Real Estate, comprising a Lot of Land, 100x50 feet, with two Dwelling Houses and Stable.

Also—The well-known Horses "Massie Pilot" and Filly "Scott S." 1 Track Sully and Harness, and other articles.

Terms at sale.

oct22—end R. BEARSTO, Auctioneer.

PLAY BALL

—AND TAKE IN—

THE SILVER OAR,

Opposite the Railway Station.

OYSTERS of the best; BILLIARDS, POOL and BOWLING ALLEYS just built. Everything according to regulation.

JOHN JOY.

oct20—tl

TO LET—Three new private residences, well built and finished with all modern conveniences, can be seen by inspection from view of the harbor and surrounding country. These houses are now open for inspection from 7 a. m. to 6 p. m. Apply to THOMAS CAMPBELL, Richmond Street.

To Produce Shippers!

FULL and reliable information as to the state of our Cape-Breton Produce Market, and as to size and assortment of cargoes, is obtainable by application to

D. A. SMITH, Commission Merchant.

North Sydney, C. B., Oct. 16, 1891—guar