

Colorado, and the Assistant-Bishops of South Carolina and Virginia.

The Reformed Episcopal Church in Boston is likely to be given up. The preacher has resigned, and no one can be found to fill his place. In Allston, Mass., they are no better off, as the sheriff has sold their church property. There is no room in this country for such a hair-splitting, puny little sect as the Reformed Episcopal.

Nashotah Theological Seminary has 40 students this term. This augurs well for the future, as their men all come forth as champions of the Catholic faith. The faculty of Nashotah is everything that can be desired.

The Bishop of Delaware (Dr. Coleman), the Rev. Mr. Yen, of China, and the Rev. J. L. Prevost, of Alaska, addressed the children's mass meeting at the recent Mission council.

The right of a priest to celebrate the Blessed Eucharist at a funeral, or wedding, or churching, does not admit of controversy.

The English Church—as a church—has never once discouraged non-communicating attendance at the Holy Eucharist. Neither does the American Church.

#### PREFERMENTS AND APPOINTMENTS.

The Rev. A. H. Hord, rector of Emmanuel Church, Holmesburg, Philadelphia.

The Rev. V. C. Lacey, rector of St. Luke's, Milwaukee, Wis.

The Rev. S. Beckwith, rector of Trinity Church, Marshall, Mich.

The Rev. A. A. Abbott, rector of St. Paul's, Laporte, Ind.

The Rev. R. W. Rhames, rector of Calvary, Louisiana, Mo.

The Rev. J. B. Hubbs, secretary Board of Missions for Western Michigan.

The Rev. A. H. Stubbs, warden Theological College, Asheville, N.C.

The Rev. A. G. E. Jenner, secretary Men's Help Society for Central New York.

### Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

#### Sunday School Examinations.

SIR,—Arrangements having been now completed by which the delegates from the diocese of Niagara will conduct the examination of S. S. teachers and scholars—intending candidates are requested to communicate with Rev. Canon Bland, Hamilton, instead of H. Pollard, Ottawa. H. P.

#### Men's Help Society.

SIR,—If the Canadian clergy are seeking an admirable society for men, let me commend to them the "Men's Help Society" of the Church of England. I introduced it into America a few months ago, and it is rapidly spreading through the country. I will gladly forward the constitution, etc., of the society, to your clergy upon application.

REV. PERCY T. FENN.

Boonton, New Jersey, U.S.A.

#### Loyalty to the Canadian Church.

SIR,—“A Priest and Oxford M.A.” has discovered a “mare's nest!” Nothing could be farther from my thoughts than to make a charge of disloyalty against the CANADIAN CHURCHMAN. But as your correspondent of the above *nom de plume* thought he saw in its innocent sentences a charge of that character, I honour him for his eagerness in rushing to your defence. I would have done the same myself. But he is mistaken. The loyalty of the CANADIAN CHURCHMAN is not in question at all. It was my very belief in the steadfast loyalty of the CHURCHMAN, of which I have been a warm friend for years, that made me feel surprised that anything in its columns should seem—it is, after all, only seeming—to further an acknowledged cause of weakness to our beloved Church in Canada. The leakage we lament is serious enough without any enticing paragraphs from “our own special correspondent.” However, as my letter has been so misconstrued, and has led to such a fearful expenditure of italics on the part of “A Priest and Oxford M.A.” who might wisely have reserved his heavy artillery for a more needful occasion, I think it well to write this disclaimer and resolve henceforth to hide my diminished head.

R. W. S., Ontario.

#### Young People's Society.

SIR,—I trust your worthy correspondent from Nananee does not consider his letter of 18th inst. a general expression of opinion from the Church in Canada upon the very important subject of Young People's Societies; and I hope no one will be misled by his manifestly crude experience in these things. It is becoming more and more felt, by all who have the Church's future at heart, that our not having a united general society for our young people is a great loss to us, and there are very many earnest Church-workers among us who would not at all object to the “formation of a new society to include both sexes,” nor fear the dire results your correspondent anticipates. Experience has shown the falsity of such fears. From many years observation of the working of such Church societies in city, town and country, I unhesitatingly say that, if carefully supervised, there is no danger whatever of such degeneration as your worthy correspondent suggests; and that such a united general society for our young people is the great want of our Canadian Church to-day.

EXPERIENCE.

#### The Seal of Confession.

SIR,—In an editorial item of Oct. 25th, under this heading, and commenting on an editorial in the *Church Times*, you seem to confine your view to the question, “Whether a sinner is at liberty to go to his spiritual adviser and reveal his faults to him for the purpose of ultimately receiving from him wholesome and useful advice,” as a question, “which concerns everybody.” Surely you have missed the crux of the question, which I take to be, that confession is made to a spiritual adviser for the purpose primarily of receiving God's promised pardon to the penitent, assured by authority and through the effective ministration of the Church of God, speaking by the voice of her ordained priest, the minister of reconciliation. Is not this pardon and absolution the very essence of the Christian doctrine of confession? Is not the ministration by the Church of this absolution the direct and blessed end of the commission bestowed by our Blessed Lord? That commission was given immediately to His first priests, when priest and bishop were convertible terms, and mediately to their successors in the solemn ordination. “Receive ye the Holy Ghost; whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain they are retained.” That commission has descended, unimpaired in force, unaltered in language, in the Church of England. Perhaps in your comment, you mean by the expression, “ultimately receiving from him wholesome advice, etc.,” that the wholesome advice or direction follows the pronouncement of absolution; nevertheless it seems to me a pity that in view of an ultimate object you obscure the proximate and immediate effect of confession, namely, absolution.

CHAS. E. WHITCOMBE.

#### Scripture Interpretations.

SIR,—I regret that Mr. Hammon should have thought me unjust to the letters on Scripture Interpretation—as the fatal sequel of the allegory of the knights before the golden and silver image was extraneous to the object of the illustration. Archbishop Trench says, in his Notes on the Parables, “It is true, indeed, that for them who have not merely to live upon the truth themselves, but to guard it for others; for them it is well that they should be conscious, and the more conscious the better, of the wonderful thing which language is, of the power and mystery, of the truth and falsehood of words, etc.” Again, “There are those who expect to trace only the most general correspondence between the sign and the thing signified, while others aim at running out the interpretation into the minutest detail, with those who occupy every intermediate stage between these extremes.” “They have often used the illustration of the knife which is not all edge, of the harp which is not all strings, urging that much in the knife which does not cut, the handle, for example, is of prime necessity,” etc.; so with the application of the knights and the image, “persecution to the death” was not in the writer's thoughts. My letter, by the way, was in reply to one with the superscription “Is it Heresy?” in which I tried to show that regeneration might be expounded in more ways than one, as Bishop Lightfoot says, in his thesis on the Christian ministry: “Some definition of terms is necessary. On no subject has more serious error arisen from the confusion of language.” And Trench has well said, “For a while all language is and must be figurative, yet long familiar use is continually wearing out the freshness of the stamp, so that language is ever needing to be recalled, minted, and issued anew, cast into novel forms, as was done by Him of whom it is said that without a parable spake He nothing.”

L. S. T.

P.S.—With reference to the interesting point mentioned by Mr. Hammon, as to which Mary saw the

risen Lord first: I remember, the late Rev. Dr. Collins, of the Scotch Church, told me that the same point was the subject of a very lively discussion among some of his circle of friends; some were for Mary, the mother of our Lord, and others for the Magdalen. Nor is the indefiniteness of the Gospel as to the identity of the Mary without its lesson, as saith the Master, “Who is My mother? and who are My brethren?” Practically, I think, the case stands, it may have been either Mary, so far as our knowledge goes, so that none need despair, not even a Magdalen, as on the cross it was the dying malefactor who first felt the pardoning power of the precious blood of “the Lamb of God, which taketh away the sin of the world.”

#### Church History.

SIR,—Notwithstanding the increased interest manifested in the study of Church history, by Church people of late, there is surely much yet to be done in this direction. It is a study which certainly possesses a great attraction for one when once interested in it, but I am afraid that its pursuit among laymen is confined largely to the middle-aged men, and that few young men take the trouble to educate themselves in it as they might do. It is to be regretted that more is not done in city parishes to endeavour to interest the young men of the Church in its study, and, having done that, to direct and systematize their research. If this was done the young men of some of our congregations would begin to take a more active interest in Church work generally, and the movement would probably be the cause of fewer evenings being spent by young men in very doubtful places of amusement and entertainment. This would alone be of immense benefit, not only to the youths, but also to the Church generally; besides disseminating sound information about her, the lack of which so many are deploring. In our parish, which some people call “the High Church” of Montreal, there is not a really live society for men. There exists one in connection with the finances of the parish, which gives its members the privilege of either paying or collecting \$20 per annum in quarterly instalments, and then voting it away *en bloc* once a year. It certainly has helped with the finances, but that is all. Our parish magazine is defunct and we were not even notified of the funeral; what there was of it was very good, but it came in such small doses. It seems a pity that it could not have been handed to a committee of laymen to edit, under the supervision of the clergy, or otherwise. It might have proved a success had this been done and the committee proved good financiers. However, this is a digression. Our Roman friends have a society here called the (Roman) “Catholic Association of Canada,” which meets in the Jesuits' Church, and has, I am informed, access to a library of three thousand volumes, belonging to St. Mary's (Jesuit) College. This society holds debates and the Jesuit Fathers take an active interest in it. It has also attempted to defend what it is pleased to call “The Catholic Church” in the daily press, but with limited success. It is some such society as this that the Church needs; a society which will hold debates on Church doctrine and history, and systematically study the same, being ready, if necessary, to charitably correct mis-statements of the secular papers, but above all to interest the young men in the study of their Church. There ought to be a branch of such a society in every parish.

L. STONE.

#### One Holy Catholic Church.

SIR,—Thus “A Priest and Oxford M.A.” writes in a recent issue of your paper: “Any man who would ever leave Canada to work in the States, certainly has no reason to speak on the matter of loyalty to our Church, and any man who has once left us should be looked upon with ‘suspicion’ if he ever returns.” Why he expresses himself in such a strain I, for one, cannot understand. At any rate, I totally differ from his views. I had thought we, as priests, believed in One Holy Catholic Church, and that mere geographical boundaries or limitations could not prevent inter-communion. The kingdom wherever found is one, and the more we can do to break down these restraints which prevent priests from passing from one diocese to another, or from one section to another, the better. Many a man, from various reasons—ill-health among them—is forced to seek a milder climate than Canada offers, and should such an one, in the Providence of God, be restored and then wish to give the remainder of his days in the Canadian Church, I, for one, believe—instead of looking upon him with suspicion—he should be most heartily welcomed. There are instances frequently occurring showing the absurdity of such a statement as this M.A. makes. Surely his knowledge of the Canadian Church is very imperfect. Has he forgotten one circumstance which reflects credit on a “returning” priest and those who honoured him? For eleven