

the former \$750 have been raised, and \$71 towards the latter, to which may be added £30 paid to the S. P. G., on this fund. The few Europeans at Sandakan are bending their energies towards raising £100 for the chaplain's stipend, and another £100 for maintenance of the school. Mr. Elton says the work among the Chinese, who live chiefly near the seaports, is very encouraging, and missionaries are earnestly hoped for to work among the native Borneo in the interior. Mr. Elton relates that the Bishop of the island recently made a tour from Sandakan through Labuan and North Borneo. He travelled 140 miles to meet him at Kudat, a town on Marudu Bay in the northern part of the island; while waiting the Bishops here two Chinese services were held, which were heartily joined in, and preparations were made for the opening of a new school-church which was duly opened on the day following his arrival. There are about 600 Chinese Christians in Kudat. They belong to various Missions, such as the Basel, the Berlin and the C. M. S. Some, too, are Wesleyans and Baptists; but all were invited to the opening. The building was filled to overflowing, and many who could not get in stood at the windows. The Resident and the few Europeans at Kudat were also present. After prayer had been offered by the Chinese Catechist, the Bishop addressed them through an interpreter. Hymns were heartily sung to the tunes of "Home, Sweet Home" and "God Save the Queen." The school-church was built by Mr. Elton with the labour of Chinese carpenters who are Christians. It cost \$307 and was opened free of debt. A small parsonage is now being built for Mr. Richards, a student who has been with Mr. Elton at Sandakan for a year, and who is to have charge of the Christians of Kudat when he has made sufficient progress in the knowledge of Chinese. To acquire this more rapidly an interval is to be spent in China. The establishment of this station has been the chief work of the year. Next year a similar work is to be undertaken at Labuan, an island on the west coast 300 miles from Sandakan. The next step will be the founding of a mission station at Pannajah, 300 miles up the Kinabatuagan River, quite in the interior among hill tribes. After the services at Kudat the Bishop accompanied Mr. Elton in a local steamer to Sandakan, arriving on Sunday morning at 5.30. A celebration of the Holy Communion was held at 7.30, and after the Chinese service at 11 a.m., more than 60 Chinese Christians met the Bishop at the parsonage.

## 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.

### For Distribution.

SIR,—I shall be very pleased to forward for distribution, to any clergyman, quite a number of the following: "The Church Times," "The Canadian Churchman," "The Canadian Church Magazine," "Our Work," "Echoes," "The Banner of Faith," "The Dawn of Day," etc.

ALICE STANLEY.

61 Elm Grove, Parkdale.

### Clerical Education.

SIR,—The Church in Canada should be very grateful to you for your article of April 30th on this subject. It is a timely warning to us all. It would appear that there is a tendency to-day to ignore "learning" for sheer "bombast" and ignorant impudence of every sort, and sometimes one would almost imagine that those who ought to know best are about to dethrone the old "University" for the new "Theological College," or for men who have no training at all. It is sad to see the lack of reading and the lack of real knowledge concerning men and things in many of the articles we are compelled to read, but the "forum" not the "cell" is in order in the 19th century. If the quasi theologians of a good many of our cities would only take unto themselves holidays among the university and other libraries of the old world, and not confine themselves to one circle of reading, there would not have been committed so many grave mistakes as there have been in the secular and religious press and in the life of this age. A few years ago on Yonge street, I bought for a few cents some books that would enlighten many a reading man, but they were not worth looking at by your college students; 2 vols., however, came from the library of a very learned Irish prelate, and

2 vols. would delight such an one as the author of "The Travellers," or Wordsworth, but they had cost not worth half a dollar. Those last referred to had their pages uncut. Some of your readers are going to London this year. Let them not content themselves with a look at the Alexandrine M.S. which is on show in the British Museum let them, if they only can do so, get influence enough to see the hidden treasures of that noble structure and then take a little time in the Advocate's Library, Edinburgh, and the Library of T. C. D., or The Bodleian, Oxford, and possibly this great colony will be none the worse for it. The last few clauses of your writing cannot be carried out very easily. Who to-day in Canada can become a Latin, Hebrew, and Greek scholar? Surely scholarship, to be worth anything, involves nearly a life-time of research. Modesty does not appear to be in vogue always. A few months with some and they can teach the world nearly everything, especially the eternities. Since "non-residence" has become the order of the day, universities and schools are fast losing their raison d'être as such. They are like the theatre. They change.

CLERICS.

### Cottage Hospital for Springhill Mines.

SIR,—I very gratefully acknowledge the receipt of the following subscriptions:

Collection from St. Thomas Church, Morden, Man., per W. P. Duncalfe, \$31.35; a friend, Port Dover, Ont., per Rev. Dyson Hague, \$1; per Rev. R. Hewton, Lachine, T. A. Trenholme, \$5; James Doran, \$10; A. P. Bastable, \$1; the Misses Rothwell, \$1; Walter Brimson, 25 cents; Maxwell Mounsey, 50 cents; anonymous, 25 cents. Total \$50.35. Full total from Canada, \$684.92.

The necessity for the hospital was again apparent this week. One of the company's employees, sleeping in an isolated room, was taken seriously sick with inflammation of the lungs at midnight. He suffered agonies until assistance came in the morning, and he is now being cared for at one of the hotels, which is naturally enough not the quietest place.

W. CHAS. WILSON.

Springhill Mines, May 11th.

### Information Wanted.

SIR,—As Easter, with all its reports and comparisons is past, it may be of some interest that we notice the deceptiveness of comparing the ecclesiastical years from Easter to Easter. Such a year may be of 50 or 55 weeks, but is never of 52 or 53 weeks, and seldom of 54. It is usually of 50, 51 or 55 weeks. Thus the current year is one of 55 weeks, and last year had 51. These years, again, go by a very peculiar progression, which corresponds to the intervals of the diatonic scale of music, and gives a long and two shorts, a long and two shorts, a long and a short, a long and two shorts, a long and two shorts, a long and two shorts, a long and a short. This may be represented thus:

C D E F G A B C  
1877 (78, 79) 80 (81, 82) 83 (84, 85) 86 (87, 88) 89 (90, 91) 92 (93, 94) 95 (96)

The same holds true in the next century as in this, except that you have to adjust the years by an alteration that corresponds to the change of key. Can any of your readers give a reason for these very peculiar features? It is easily seen how the year can never consist of 52 weeks. A law must somewhere be directing the other arrangements, but unfortunately it may be stowed away among the astronomical calculations.

JAMES GAMMACK, LL. D.

East Toronto, May 6th, 1891.

### Members of the Church.

SIR,—Your correspondent "H" takes exception to my plea that communion is necessary, absolutely essential, in order to maintain that Church membership into which baptism initiates us. His argument is a technically legal one—does not touch the fact, but the proof, of membership and its loss. He wants a regular formal trial of each case. This view of the matter leads him to fancy I make no allowance for want of instruction, want of opportunity, &c. Common sense, as well as common law, should teach him that sufficient instruction and opportunity are assumed by my theory. In Canada, as a matter of fact, the absence of such instruction and opportunity is exceptional; whereas, the actual amount of wilful (or what he prettily terms "passive") neglect is immense. The *onus probandi* rests on the claimant.

At the root of the matter lies our Lord's own express canon or rule, "Except ye eat, ye have no life in you." A branch attached to a tree by the mere shell of bark, or at most dead wood, may be called a branch or part or "member" of that tree by courtesy, but by nothing else! We cannot afford

such courtesy in the Church of England, as a part of the Catholic Church. We are dying of such formalistic theories of membership and duty and right. Away with such sophistical rubbish; let us come down to hard facts—clear away the dead branches. Yours,

SMITH.

### Success of Methodism.

SIR,—One real cause of the apparent success of Methodism is the wretched way the Church of England deals with those who desire to repent and follow the Messiah. The sense of weakness at that stage calls for sympathetic guidance and support. Confession is an absolute necessity to give relief to pent up feeling. Opportunity for confession, the comfort of personal assistance, is provided in the Methodist body, after a way of their own devising. We are afraid to deal with penitents as the Christ appointed. Herein the children of this world are wiser than the children of the Kingdom. Those who see the reason why we do not attract the hosts who are daily coming to be healed, are prevented from proclaiming and using the remedy, because only too well aware that this part of their character as priests and shepherds has never been trained. No one can be fit to hear confession, administer absolution, and give needed advice, who has not learnt the reality of this minor sacrament by use, and been through proper instruction and discipline. The consequence is the Church gathers in only only is not a great exaggeration—those who have passed through the first days of repentance. Human nature demanded what was found in Methodism, or some similar system. Many never can forget the help given in that time of need, and consequently live content with a perverted faith, which leads them along a path of false obedience, although in all good conscience they desire to follow the commandments of God the Saviour. Being but a novice, the matter must be left to older heads than mine. Will not some priest of ripe experience speak out. The battle must be fought. Is any one on our side?

S. D. HAGUE.

### Itinerancy.

SIR,—Judging from a number of letters on the above subject, which have appeared in your last two issues, some interest seems to exist manifesting a desire for furthering the interests of the Church.

Some persons are of opinion that its adoption would tend to the advantage and growth of the Church. I believe it is considered that its practice by the Methodists has contributed largely to the growth in numbers, and the popularity of that body. It may be so, but with due deference, I am inclined to doubt its applicability to the Church of England. It seems to me somewhat of an artificial remedy for indifference to religious teachings and to foster whimsicalities of taste, visitations of which will occasionally overtake individuals and congregations,—favouring also, as it must do, a desire for change and novelty, which latter motive, I think, ought not to be encouraged.

A limited application of the system might perhaps be tried with the young clergy, to the advantage of themselves, and those to whom they minister; but in the case of the married clergymen, I think it would be an undesirable move, interfering seriously with domestic arrangements, and almost obliterating the idea of home and its associations, without any compensating benefit to the Church.

There may be, and doubtless are cases, where a change of clergyman may be beneficial, but such cases are exceptional, and can be managed by the Bishop in conjunction with his Archdeacon and representatives of the parish; with administrative tact and talent on the part of the Bishop, and reasonable counsel with good and sufficient reasons for the change, offered by the parishioners, would meet the case.

The Methodist system possesses features which are marked with shrewd worldly wisdom. There are two points in particular which I think we might with advantage borrow and adopt; these are, a more general exhibition of zeal for the dissemination of their peculiar system; the other is the measure of Christian courtesy and fraternal consideration which is shown and reciprocated between the members, in both of which particulars, especially the last-named, we are very deficient.

J. H.

Toronto, May, 1891.

### Who Will Help?

SIR,—I make an earnest appeal for funds to complete the new stone church at Banff, in the Rockies of N. W. T. of Canada.

It has become more and more apparent of late that a church is absolutely essential, if any progress is to be made in this far off national health resort and watering place of Canada.