

tion the more successfully; and even Mr. Graham, who is valiant in maintaining the dual basis, inconsistently justifies the position of such in our Society. The Society stands on two legs, that is, moderate use and voluntary abstinence; but prohibition cuts off both, and leaves not a leg to stand upon. Now how any honest man can advocate prohibition while yet a member of this Society, is hopelessly beyond my comprehension. Can a man be a true lover of himself who commits suicide? Is he a true C.E.T.S. man whose highest temperance ambition is its forcible destruction—not its demise when its work has been done? No, he is but as the traitor who accepts Home Rule as a stepping-stone to independence. On these grounds I consider that the Bishop, who has openly expressed himself as adverse to the extremists, not only compromised the synod, but consented to a fatal infraction of the Society's constitution in allowing, as President, the question of prohibition to be discussed at all before him. The synod of this diocese in sanctioning the C.E.T.S., clearly gave no countenance to prohibitionist doctrines, and until the Society repents and amends, and clears its skirts of all complicity with prohibitionists, it cannot hope to be re-instated in the confidence of the Church. There are great principles involved in this movement—more than the mere sobriety and the material welfare of the state. The question is coming to a clear issue—Christianity or Prohibition? Which? Shall the Divine Panacea give pledge to a human specific? Shall the gospel of Christ as ministered in the Catholic Church, the intended remedy for the sickness of sinful humanity, have its authority and its Christ ordained ordinances still maintained in honour; or, shall a part of God's Word be actually excised, and the highest institution of Christ be mutilated, in the supposed interest of not temperance as a virtue, but—the material well-being of the state? Yours,
Port Perry, July 20th, '87 JOHN CAREY.

W. & O. FUND FOR ALGOMA.

SIR.—Will you kindly insert in your next issue, the following list of offerings already received in Ontario towards the Jubilee W. & O. Fund for Algoma:—From Ottawa W. A., \$801; Sydenham, \$10; Kingston, \$168.62; Cataraqui, \$13.75; Prescott, \$18.27; Gloucester, \$5.50; Carleton Place, \$39.30; Trinity Church, Brockville, \$17.87; the parish of Odessa, \$3.35; the parish of Kemptonville, \$5.10; St. Thomas's, Belleville, \$21.08. Total, \$598.84.

It is to be wished, that parishes not having already contributed, would send in their offerings as soon as possible.
ALICE L. ROGERS.
Kingston, Aug 1st, '87 Treas., Ont. W. A.

ALGOMA.

SIR.—Will you kindly grant me space gratefully to make the following acknowledgments: A large box, filled by many friends, with clothes for distribution; books for Clifton Hall and our S. S. libraries, per Miss Garrett, Chiselmhurst, Eng. Also cheque for £8 towards expenses from a lady in Devon; a cheque for £1 from a lady in Wiltshire, and a cheque for £1 from a lady at Welwyn, England, contributed through the "net"; the greater moiety of these last is to be devoted to the work at Lancelot church. Yours, etc.,
WILLIAM CROMPTON.

Aspdin P.O., Muskoka, July 27, '87.

ST. BARNABAS' CHURCH.

SIR.—Will you allow me a few words on St. Barnabas' Church, to which a previous correspondent has drawn attention. I am only an occasional attendant at the Church; but I have seen enough to convince me that the excellent and devoted Incumbent of the Church deserves support rather than criticism.

There are some things at St. Barnabas which I don't greatly care for; but I dare say I should say the same of any other church in the city. I understand that the Rector stands during the prayers for the sake of being heard. I think the Churchwardens should make better arrangements for his kneeling.

As regards the service, however, two things should be said: first, that it is most distinctly and markedly reverent, and secondly, that it is wonderfully good, all things considered. This is a poor district, and the persons who contribute to any amount are very few in number, and the results, as regards attendance at the Church and the hearty character of the service, are very remarkable.

A very short time ago the Rev. W. H. Clarke was appointed to the parish, and began holding services in a small building on Dovercourt Road. The congregation speedily crowded this little building; and then a site was obtained at the corner of Halton and Givens streets, just off Dundas street, where a cheap and plain, but Churchlike, building has been raised. It has not been opened above two or three months,

and it is already fairly filled. The truth is that Mr. Clarke, by quiet, earnest, self-denying work has made a great impression already in his district, and won over many persons holding views very different from his own: and there is every appearance of a great and living Church-work being done in this quiet corner of our great city.

I am writing these lines simply in the interests of truth, having no personal object to serve, and I hope you will give them a place in your widely circulated paper. Your faithful servant,

CIVIS

ALGOMA DIOCESE.

SIR.—Kindly allow me, through the columns of your valuable paper, to make an appeal to all good church people, more especially to the friends of our own beloved bishop, for funds for a "missionary horse and rig." In this mission there are some eight stations—the nearest five miles—all others are ten, and above, miles distant. Since taking charge of the mission in November last I have had no horse, and consequently have worked under considerable disadvantage, some of my people I have not even been able to see.

If the good work is to go on and prosper in this mission, something must be done in this matter. I should be deeply grieved to have to leave these people, who ask to be supplied with "spiritual life," with few, perhaps not any, services during the coming winter. The readers of this paper doubtless know how poor our people on the Manitoulin are. After paying their contribution to stipend they cannot spare much more, nevertheless, they will do what they can and raise among themselves perhaps \$50. The Bishop of Algoma has promised the last \$25 needed. Where is the remainder coming from? I bethink me of the many homes into which this paper will find its way, and hopefully, trustfully, I write to you, Mr. Editor, asking for a small space in it for my "begging letter," feeling sure that there are many sympathetic generous church people who would not knowingly have the Bishop of Algoma's hands crippled, and who only have to know our need to help us out of their abundance.

Remember, dear readers, how high jubilee has been kept this year, thanksgivings on every hand, and do not forget the workers in this missionary diocese. Contributions, however small, even the "mite," will be thankfully received and acknowledged by yours,
CHAS. A. EATON.

Gore Bay, Manitoulin Island,
Algoma, July 30, 1887.

QUASI-HIGH CHURCH IRREVERENCE.

SIR.—In your issue of the 21st, a copy of which has just reached me, a Mr. F. G. Plummer attempts to exonerate the rev. rector of St. Barnabas from the implication of irreverent administration of his functions and inattention to the rubrics of the Church in his administration of the rite of Holy Communion referred to in my criticism of the 7th ult. I observe nothing in Mr. Plummer's communication to lead me or any reasonable man to the conclusion that it is any answer at all to my letter. On the contrary, that gentleman admits the truth of my own observations and so the correctness of my information, and adds largely to the regret I have expressed. In point of fact, sir, Mr. Plummer's reply is an attempt to apologize for and excuse the errors complained of, and had that been the head and front of its offending I should not have condescended to notice it; but when actual misrepresentation is added to a general condonation of the wrong, may I ask your permission for liberty to express my opinion of it.

Mr. Plummer sets out with the assertion that "I do not think that it helps the matter to publish it throughout the country in the columns of a newspaper." I cannot agree with Mr. Plummer when serious mischief and grave errors have been committed, and the very canons and laws of the Church have been ignored. Mr. Plummer's assertion would have been much less ambiguous had he said: "You should submit to everything the rev. rector does, no matter how serious and detrimental to the interests of the Church and the Parish, it may be, without remonstrance other than such as may be quietly set aside to your own disadvantage." I am mistaken however if this is to be accepted as the policy of the open hearted, dignified and Christian Church of England in this Dominion or elsewhere. If it is, I can tell Mr. Plummer that it will not answer at all. Members of the Church of England are too sensitive and too intelligent to submit tamely to any such pretensions or practice.

I have not the time, and you, sir, perhaps, have not the space to permit me to exhibit the absurd inconsistencies of Mr. Plummer's assertions. I will only call your attention to a few of them: He takes umbrage at my use of the words, "a young clergyman," as applied to Mr. Clarke, who is, he says, "a

man of considerable experience," protesting at the same time that "as Mr. Clarke has really just commenced his work he ought to get a fair trial," and quite oblivious of the fact, as I am informed, that Mr. Clarke has been in charge of the parish for nearly three years already, and that after having held the same responsible position in other parishes. Again, in reference to alleged irreverence in saying the prayers, he says: "As far as the prayers are concerned I think the difficulty arises from the unfinished state of the chancel, and the want of a proper kneeling stool." The chancel is evidently as thoroughly finished as it is likely to be for some time to come. The absence of a kneeling stool is somewhat inexcusable. It might have been overlooked for one or possibly two Sundays, but to remain unsupplied, as I presume it has for months, is quite unpardonable, and would convey the impression of a studied neglect of the rubrics of the Church and the consequent irreverence of which I have complained.

A graver matter is that having reference to the celebration of Holy Communion. I stated that I had been informed that that holy rite had been administered more than once to one or two, including the priest. And Mr. Plummer in reply says that, "even that is defensible," and that "the Rubric says three or four, according to the priest's discretion." The Rubric says nothing of the kind, and nothing that can be construed or twisted into anything of the kind. It says plainly that "there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the priest, according to his discretion." And if there be not above twenty persons in the parish of discretion to receive the communion; yet there shall be no communion except four (or three at the least) communicate with the priest."

Finally Mr. Plummer says, "If Mr. Clifton knew the whole history of the parish, the difficulties in the separation, etc., the deadness of the parish, and the small income of the church," etc., he would be more thankful for what has been done. That may be so; for with all these difficulties, of course, it is impossible for an outsider to be acquainted, except upon reliable information, which my time was too limited to enable me to acquire. But if such difficulties as those which Mr. Plummer refers to have existed, I have little doubt that they are the outgrowth of just such conduct as Mr. Plummer is doing his best to defend and to justify; and so long as that conduct is continued, Mr. Plummer may depend upon it that the deadness of the parish will increase *pari passu* with the decrease of its income.

But is it not painful to know and feel that a united, harmonious and zealous congregation may be rudely scattered and disturbed by the cultivation of unsympathetic conditions and discord among those who would prefer not to be so disturbed. Those who are selected to take charge of our parishes, whether they be high or low, should at least be gentlemen before they are clergymen; not unsympathetic; not prone to make the wrong appear the better reason; but men to whom one can look up with confidence, face to face and eye to eye; men whom, if we may not always agree with them in all things, we may still cordially respect and esteem. If the parish of St. Barnabas has difficulties to contend with—and Mr. Plummer says that it has—then, if my communication may have had the effect of bringing them to the surface, so that they may be diagnosed for special treatment, it will not have been without a salutary effect. Yours, etc.,
J. K. CLIFTON.

Montreal, July 28, 1887.

SKETCH OF LESSON.

10TH SUNDAY AFTER TRINITY.

AUG. 14TH, 1887

A Self-Chosen Priest.

Passages to be read.—Numbers xvi. 38-35.

1. *The Selfish Claim.*—Korah, Moses' cousin, with three others, stirred up a rebellion against Moses and Aaron. They seduced into it 250 princes, (probably heads of families), and, being favoured by the congregation generally, matters looked very serious. They rebelled against Moses' authority, (verse 3). Korah was evidently using the others to further his own ends, viz., to have himself made High Priest (verse 10). It was self all through. The Levites wanted to be priests, the Reubenites (as descendants of Jacob's eldest son (Gen. xxix. 32), wanted to be first instead of Judah. They forgot that this was not Moses' arrangement, but God's. Moses seeks counsel of God, (verse 4), and then reasons with Korah and the Levites, showing them their privilege as Levites, (verse 9). He hopes that by giving them time they will see their error, (verse 8). Moses then sends for Dathan and Abiram, but they set him at defiance, (verses 12-14).

2. *The Hour of Decision.*—Next morning Korah and his company, having accepted Moses' challenge to