

One more symptom of the disease and I have done. Our Mother Church is at war, a spectacle to men and angels. The eyes of all beatitudes, of all visible anti-Christ and all invisible principalities of hell are upon her; and yet we have not a prayer for her! Poor mother! Still poorer daughter! What a contemplation for the Church in Paradise, for the holy angels, for our dear Lord Himself, to behold a church so parochial, so diocesan, so utterly selfish, that no prayers for our spiritual mother ascend when the remembrance of his death is celebrated in the Holy Communion. Is there no remedy? Heathen Nineveh applied the remedy and was saved. Could not the Canadian Church for once unite in humiliation, fasting and prayer? Let us at all events try to strengthen the things that remain. One of those things is the promise, "I am with you always, even to the end of the world," and as a branch of a National Catholic Church that promise is ours, and ever will be, unless we prove recreant, which God forbid!

I am, &c.,
C. A. B. POOCK,
Honorary Sec'y., S. T. G.

Toronto, Dec. 11, 1885.

A FUND STARTED.

SIR,—I am disposed to believe with many others that the course adopted by the Bishop of Algoma towards the Rev. W. Crompton is quite unjust. Since the stone has been set rolling, the Bishop apparently intends to resort to other channels for refuge than the columns of the DOMINION CHURCHMAN, but the course may drift in quite an opposite direction to that he anticipates. I am pleased to see that there has been a fund started to make up the amount withheld by his Lordship. I enclose one dollar.

R. H. G. CHAPMAN.

Belleville, Dec. 31st, 1885.

THE BISHOP AND MR. CROMPTON.

SIR,—For many a day I do not know when any correspondence has been so intensely painful as that relative to the Bishop of Algoma's dealings with Mr. Crompton. I am sure this is the feeling of most churchmen in our ecclesiastical province. Just now in the blessed season of peace and good will, when men, Christian men at all events, are striving to forgive differences, and let charity cover a multitude of sins, it literally took one's breath away to read the very angry words of the Bishop of Algoma about poor Crompton, written on Dec. 26th. I had to read the Bishop's letter over ten times before I could bring myself to believe it possible for Doctor Sullivan to have penned it. I have a strong impression that when in cool moments his Lordship sees his wrathful words and those long, long sentences in print, his generous mind will deeply regret their publication. Evidently they were written in hot haste. "A tissue of evasions, inventions, and misrepresentations;" "a tirade of bitter and baseless personalities;" "slanders;" "falsehood;" are expressions which strike a disinterested friend of both parties as unduly severe, and somewhat unbecoming towards such a missionary hero as William Crompton. Whatever be the faults of the latter—and from what I know of him no man is more ready to admit and deplore his constitutional infirmities than Mr. Crompton himself—he is a devoted servant of Christ and His Church, and of whom we all must be exceedingly proud,—whose life-long labours from infancy to this hour have raised him to an eminence far beyond that reached by most Bishops or Priests in the Dominion, and whose name will be remembered when thousands of other missionaries are buried in oblivion. Surely to such a man,—who has done for Algoma the work of ten men—it would at least be judicious to

"Be to his faults a little blind,
But to his virtues very kind."

Yes, Sir, I cannot refrain from saying that, to me and I believe to a great many others in Canada and in old England, the name of William Crompton sheds a lustre over the diocese of Algoma that cannot ever be dimmed, and which is scarcely second to that of its late first saintly Bishop, who raised Crompton to the Priesthood. That good man—whose memory must ever be revered—was well aware of his missionary's weakness, but he reckoned them as nothing when compared with the extraordinary zeal and self-denial, the organizing ability, and the unprecedented success of Crompton in his Master's cause. A manifest and marvellous blessing rested on the man and his work. This I state from personal knowledge. No doubt even the best men will have differences in doubtful and unessential matters. Between Doctor Faquier and Mr. Crompton there was happily a general harmony that may not now exist between Bishop and Priest. Still I am quite satisfied that of himself the present broad and liberal-minded Bishop would never quarrel with such a man as Crompton for any church proclivities.

But, alas, there are others ready and willing enough to strike behind the Bishop's back. It is for this reason that I take up my pen, deprecating all the harsh, rude, and violent language of both sides, but assuring the Bishop of Algoma (in regard to whom personally I greatly regret that a disrespectful word should have been written) and through the Bishop these others, whom I forbear to designate further, that anything like persecution of William Crompton will not be tolerated. The whole church has an interest in the brave old missionary's peace and welfare. The sooner this miserable dispute comes to an end the better for all parties. The Bishop of Algoma is wise in declining further correspondence in the public press. "The interests of his Diocese" are sure to be imperilled by any attempt to depreciate Crompton, or interfere with his work which is beyond all praise. May I suggest that one or two unprejudiced gentlemen (not party men) may be found to exercise a mediatorial office and see whether there is not a *modus vivendi* for both the Bishop and his Presbyter, whose chief fault lies in the allowing his impulsive nature to get the better of his discretion, but who is beloved and honoured by us all. Would to God we had a thousand like-minded men in Canada. It is such men that, with all their failings, make the desert blossom like the rose. What would the desert of Muskoka be to-day had not God's providence sent William Crompton there?

T. BEDFORD JONES.

Napanee, Dec. 31st, 1885.

MIDNIGHT CELEBRATIONS.

SIR,—I should like to hear the views of some of your readers on the subject of midnight celebrations of the Holy Communion. I am aware that it is a very Catholic and ancient practice to celebrate the Divine mysteries on Christmas Eve at midnight. This, however, I presume has been due to the pious memory of the angelic message in the night upon the Judean hills to the shepherd watchers. Whether such a celebration at such an hour in our parish churches is advisable in the interests of devotion and reverence is an open question. No doubt in the religious houses, where only the "religious" would assemble, the celebration would be preceded by a proper interval of fasting, meditation and prayer. I fear that very many who are now "attracted" to our churches by the midnight service, come in a very unprepared way—some directly from gaiety, some directly from the supper table, some as members of a "party" which has been made up to go to midnight service. Allowing, however, the propriety of a midnight Christmas celebration, where carefully guarded against profanity, what shall we say of a New Year's Eve midnight celebration, to which the masses have been invited by advertisement, and which is thronged by men and women, thus attracted, and who have not pretended to make the slightest preparation for the solemn service? If it is urged that an opportunity is thus given to the earnest minded to begin the new year in God's house, why should they begin it at 12 o'clock at midnight? I am not now speaking so much of holding a midnight service for the masses (though I never saw any good come out of it, and have often strongly suspected much evil as the result) at which a sermon might be preached, but I am speaking of the intense risk of profaning the Holy Sacrament which these midnight services involve. If the Christian is anxious that his first moments of the new year shall be spent in God's house and at "God's board"—why cannot he rise "with the sun," and let the clergy see that opportunity is afforded by an early celebration of the Holy Communion upon the Feast of the Circumcision, that is upon the 1st January? I am sure to rise at 6 o'clock and proceed to God's house is a far more devout, reverent and holy way of beginning the new year than to sit up till 12 o'clock the night before, and make up for loss of sleep by rising extra late on the first day of the new year.

ALGOMA.

SIR,—May I ask for some of your space that I may acknowledge with warmest gratitude the receipt of \$30 from the Children's Church Missionary Guild, Ottawa, per Miss Yielding, Hon. Sec., with the request that I would accept as an Xmas gift; also a box of household necessities (very welcome under present circumstances), and containing also a nice plum pudding and some presents for children, per Mr. Maingy from friends in Ottawa and New Edinburgh; a large roll of friends in Ottawa and New Edinburgh; a large roll of friends of England almanacs for '86 (S. P. C. K.) from a lady in Dover, Eng.; a box having therein many personal gifts to my family, and a plump pudding from a friend in Surrey, Eng.; a handsome copy of the Teacher's Prayer Book, by Dr. Barry, from a dear old friend in Louth, Lincolnshire, Eng.; a packet of large ornamental texts suitable for walls, from a friend in Wiltshire, Eng., and Xmas and New Year's cards too numerous to do more than allude to. The Xmas

gifts from the people of my mission have been very good, and include a couple of turkeys to breed from, a turkey ready for the spit, a pair of pure bred darking fowls, and a rustic garden chair made by a settler at Lancelot from cedar branches. These things, with many papers sent, illustrated and not illustrated, *Moonshine*, and *Punch*, and a continual flow of sympathetic letters, compel me to look somewhat more on the bright side of things. Some friend at Ottawa has sent a comfortable dressing gown, both useful and warm, and which I have great pleasure in wearing as I write. I ask for the prayers of all my friends at the best time for intercessions, when they meet their Lord at His Holy Altar.

I am, &c.,

WILLIAM CROMPTON.

ASPEN P. O., Muskoka,
Canada, December 26th, 1885.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

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Compiled from Rev. J. Watson's "Lesson on the Miracles and Parables of our Lord" and other writers.

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BIBLE LESSON.

"The Gadarene Demoniaca."—St. Mark v. 1, 20.

If the question were put to each of us whether we should prefer liberty to slavery, there would be no doubt of the answer. Yet there are many who think themselves free who really are slaves. This is the worst kind of bondage.

(1). *The Demoniaca's Bondage.* We saw last week that on the east coast of the Sea of Galilee the country is a wild and hilly region, many tombs cut in the sides of the hills. The people who lived in the district were called Gergesens or Gadarenes, they were chiefly Gentiles. Our Lord had crossed the lake to find rest and peace, but it was not to be found here. No sooner had He landed than a terrible sight meets His view, a wilder and fiercer storm than that He had just quelled. For a long time there had existed in the neighbourhood two poor men possessed with evil spirits, one of them especially terrible, he had often been chained up by his friends, but as often broke loose; he lived in the caverns: such a terror did he inspire that men dared not pass that way. Day and night he would roam about shrieking, cutting himself with sharp stones, naked, his soul and body in the power of evil spirits, will and speech guided by the demons possessing him.

(2). *The Demoniaca's Deliverance.* Their friends had long since given them up as hopeless, but see them now rushing down to Jesus. Is Jesus afraid? No, the evil spirits have now met a stronger one. See what the fiercest of the demoniacs is doing! crouching in terror at Jesus' feet, the demons within recognizing the presence of Jesus, verses 6 and 7, and knowing what His mission on earth was, (St. John iii. 8,) they dreaded being sent by Jesus unto the "Abyss," (St. Luke viii. 31, Rev. Ver.) the place prepared for evil spirits, (St. Matt. xxv. 41; Rev. xx. 3, 10.) Our Lord asks the man his name, verse 9, not for His own information, but in order that the disciples might hear the evil spirits confess their presence, and so they might see the reality of the miracle. What is the answer? *Legion*, a word used for the largest division of the Roman Army, about 6000 men, implying that a vast company of evil spirits had taken possession of the man, compare (St. Luke viii. 2; St. Luke xi. 26.) See their strange request, verse 12, to be suffered to take refuge in the swine, which were feeding in large numbers near by. And what a scene follows! verse 13. We cannot understand this, those who witnessed it could not, but one thing was plain, verse 15, the demoniac who had been the terror of the neighbourhood was restored to himself "in his right mind." Did these Gergesenes feel grateful to Jesus for this wonderful cure? they thought more of their wine than their Saviour, verse 17, they begged Jesus to leave them. How different it was with the man himself; he begs that he may remain, but Jesus has other work for him to do. Though the Gadarenes pray him to depart, He will send them a preacher. The man so wonderfully cured must himself proclaim the good news to his friends and neighbours, verse 20, so God expects every Christian man to be a sort of missionary.

(3). *The Soul's Bondage.* Now-a-days no people are possessed with demons, yet there are many in bondage, (St. John viii. 34.) Those who sin wilfully are Satan's slaves. He takes them captive, leads them on until