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at \$12 per ton in the barn makes "grass" valuable. But what shall I say, not as the Parent, but as their clergyman, to two poor boys who from love of their Church almost as much as from love to their Father, give liberally of their substance, and feed their parson's horse oats for nothing, that their own Bishop should sneer at their "excellent farm," and make their kind and loving treatment an excuse for dealing out gross injustice to their Priest and Father?

I think the less the Bishop of Algoma says about "those who contribute of their poverty" to his Diocese the better. He has effectually shut the mouths of all his clergy so that they are not permitted to ask for help because "the people at the front are tired of Algoma." I only wish he could see the letters I have received from all parts of the Dominion as to that statement. Then he did his tiny best to prevent my getting any help from England, although I had offered to turn the channel from myself to the diocese. He has effectually shut down my personal friends, and the extent of this may be guessed when I state that one lady alone in fifteen months sent over £30 to our W. and O. Fund, entirely through my pen. Not one cent of this is credited to me although I have the lady's letters to prove it. Without the least exaggeration I now explicitly state that the Bishop of Algoma deprived his diocese of over £500, I refused offertories on every hand, from High and Low Church. I gave an address at a certain parish church. In that parish I was nursed over sixty years ago, my father owned valuable property there, and many years we had the pew belonging to the "hall." My foster brothers and sisters were present and many too who remember the time, just thirty-one years ago, when I played the organ for six months for nothing, to keep the place for a poor man who had had an accident. One lady was so annoyed here that as I came out of church, she took a valuable locket set with a large pearl, off her neck, saying, "Here, you shall have something whether you will or no," and my wife has that locket now.

Before I left Muskoka, I wrote my friends and told them "I was not coming on a begging tour," and I consistently carried out my programme. My expenses were met of course, but money gifts I would not take from any one except for one declared object, started by some good friends, viz., the purchase of "dissolving views." These are both good and valuable, the "duty" alone being £6 sterling. One gentleman gave me a large topaz, and another had it set in eighteen carat old gold as a ring. This I wore in England, and gave to one of my sons as soon as I came home. I had also some valuable books presented to myself, and over 200 vols. for my Settler's Library, per Mrs. Norris, wife of my friend Archdeacon Norris, who has known me many years. Lastly, having sent him word in February, that I meant to be (D.V.) at my son's at the end of April, I landed there on the 28th, and on the 30th I had a note from my dear friend and Bishop, Dr. Fraser, asking me to go. I went on Friday, May 1st, and if it were only for this one visit I do not regret my journey to England. His Lordship gave me from 2.30 p.m. to 5 p.m., an unheard of time for so busy a man. We had, of course, some conversation as to missionary matters, but soon he said, "I know all Crompton," and then went on talking about "the boys" and their farm. He knew them all as choristers, especially the one that died. When I described Johnnie's death, the Bishop completely broke down, for he and the lad had often walked home together. The dear Bishop has gone now and so cannot be referred to, suffice it then for me to say he voluntarily offered himself as my reference whilst in England, (this can be known in the registry of the Archbishop of Canterbury,) and gave me a large photo of himself with his sign manual and the date of the gift thereon, and this is now to be seen in my drawing room.

I do not know why and wherefore, but there seems to be a determination to "put me down" and ignore the work I have done. The sneering allusions to the place of worship, God has allowed me to plant around, and which were never meant to be permanent are unworthy of any man, but they are better than no places at all, and far preferable to sharing school-rooms with sectarians. The last place mentioned by the Bishop in your issue of Dec. 3rd, as being under the supervision of Rev. Mr. Magnan is a case in point, one out of many. The site for that church, five acres was given to me, as a token of gratitude from a man whom God had enabled me to snatch as it were from the fire, more than twenty years ago in England, the first \$200 came through my labours at my desk, and in addition I have sent them a surplice, stole, altar linen, frontal and vessels, of over the value of \$70. Yet you will not find one allusion to me. Had I been one of "the party" and given \$25 or \$50 it would have been blazoned abroad pretty well.

This notoriety has been forced upon me, and is making me fret night and day. I care not for the money of itself, but I do care for injustice and wrong treatment, and I confess it is most painful to me to be receiving letters from my old friends—I

have now three on my desk which have come with in this fortnight asking for help. I do feel it very hard, too, for my clerical friends to be writing me and asking also for help, and to have to tell them that their own Bishop is the one who, of all others is hindering the good work—keeping out church furniture—clothes—money, help in any shape—Why? I am yours, etc.,

Aspdin, P. O.,  
Muskoka, Canada,  
Dec. 18th, 1885.

WILLIAM CROMPTON.

## Notes on the Bible Lessons

### FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

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

DECEMBER 27th, 1885.

VOL. V. Sunday after Christmas. No. 5

#### BIBLE LESSON.

#### "The First Miraculous Draught of Fishes." St. Luke v. 1, 11.

Our Lord had now entered His ministry in Galilee. The centurion and the nobleman of the two previous lessons lived at Capernaum, which lay on the north-west shore of the Sea of Galilee, called also the Sea of Tiberias, and Sea of Chinnerith, and in the present lesson the Lake of Gennesaret. It is a beautiful fresh water lake thirteen miles long by seven miles wide, different from other lakes in that it is six hundred and fifty feet below the ocean level. The Jordan runs through it and thence into the Dead Sea. It is now a desolate forsaken locality, with only a few fishing boats on it, but in our Lord's time it was the centre of a large population, with numerous cities on its shores, and fleets of fishing boats on its waters; Herod had a grand palace in Tiberias, a city on one of its coasts. Our Lord was already well known in the neighborhood when the incident recorded above took place.

(1). *Fishing on the Lake of Galilee.* One day as Jesus was walking on the lake shore a crowd of people followed Him, gradually hemming Him in, so anxious were they to see and hear Him. He approaches four men already well known to Him, employed at their trade, washing and mending their fishing nets, after a long night's unsuccess-ful work, these were Andrew and Peter sons of Jonas, and James and John sons of Zebedee. Jesus enters Peter's boat and asks him to row out a few yards into the lake, while He speaks to the multitude lining the shore, verse 3. He selected this as being the best place to convey the lessons He intended to teach. At the conclusion of His address He bids Peter to steer into deep waters and there let down the nets. This seemed a strange order to Peter who, as an experienced fisherman knew that night was the best time, but did he hesitate? No, he knew the value of a "word" from Christ, and at once obeyed, verse 5. Down goes the net; an instant's lull, and suddenly a heavy strain, verse 6, which their skilled hands could tell was on the point of bursting their net. This was no ordinary catch. They knew at once it was a miracle. The power that gave, however could also keep. They called their partners, the sons of Zebedee, who bringing their boat alongside helped to fill the boats almost to the verge of sinking under the weight of fish. How astonished the fishermen must have been? But Peter overwhelmed by a deep sense of his unworthiness falls at Jesus feet, verse 8. Does he really wish Jesus to "depart"? No, but this is just the feeling of the best of God's servants when brought near an all holy God, compare Exod. xx. 18; Judges xiii. 22; Job xlii. 5, 6; Isaiah vi. 5. See Jesus' answer, verse 10, "Fear not." How comforting! He will have a grand work to do henceforth. What is their decision? verse 11. "They forsook all and followed Him."

(2). *Fishing for Men.* Let us now see what is meant to teach us. The ship may be taken as a type of the Church of God, its work ever since it was launched has been to catch men; this is its work to day. But to win souls it must be well manned, its crew must work hard and obey orders, its Captain in the Lord Jesus Christ expects and requires that all who ship with Him shall do their duty faithfully. We see to-day who the first fishermen were in the Gospel ship. He did not select them from any Scribes or Pharisees, but He chose a few poor men who when called gladly forsook all to become "fishers of men." Even since the Church's work has gone on, its bishops and pastors have led the way, the fishermen are still at work. But are only the clergy to work? Ah, this is what so many think, and are quite contented to take no part in the fishing, but see Rev. xxii. 17. All must work, each in his appointed way; we can all help with their nets. God likes earnest self-denying work, St. Matt.

x. 38, 39. But is not the ship getting old and worn out? No. "The Church of Jesus constant will remain," see St. Matt. xvi. 18; St. Matt. xxviii. 19, 20. And just as the Galilean fishermen were successful when Jesus was with them, so now, all our work is of no avail without His blessing, see Psalm cxvii. 1; St. John xv. 5; 1 Cor. iii. 6. We must not be impatient or disappointed because we cannot do all the good we wish. "In due season we shall reap if we faint not," Gal. vi. 9.

Let us note they were called, so are we, are any hesitating because not fit, and feel their own unworthiness, think of Peter's "Depart from me for I am a sinful man, O Lord," and the Lord's answer, "Fear not." See what God says about the humble in heart, Isaiah lvii. 15; Isaiah lxvi. 2. Let us then learn these lessons, (1) To follow Christ. (2) To work for Him. See collect for St. Andrew's Day.

JANUARY 3rd, 1886.

VOL. V. 2nd Sunday after Christmas. No. 6

#### BIBLE LESSON.

"The Stilling of the Tempest."—St. Mark iv. 35, 41.

What is it we all desire most after a hard day's work? Is it not rest and quiet? The passage selected for our lesson to-day shows clearly the human as well as the Divine side of our Lord's nature. He had come to the close of an eventful day; after a night spent in prayer, He had had crowds round Him all day. He had been teaching them by parables, and afterwards explaining their meaning to the disciples. He finds Himself in the evening completely exhausted with fatigue. The crowds are still thronging round, St. Matt. viii. 18. He determines to cross the Sea of Galilee to the quiet and lonely country on the "other side."

(1). *The Storm Raging.* The evening looked calm and fine, it was only six or seven miles across the lake, they expected a pleasant sail, and so after sending away the multitudes, His disciples, without waiting for Him to have any refreshment, embarked with Him on the little vessel which was in attendance on Him, "just as He was." Jesus lies down on the boat cushion in the stern, and worn out by His labours is soon wrapped in the deep sleep of the weary. For a time everything goes well, but suddenly a fierce squall strikes the boat, everything is in confusion. Peter and the other experienced fishermen, no doubt, helped the sailors to take in sail, thinking they could easily weather this storm, as they had often done others, but their seamanship was of no avail now, the boat begins to ship heavy seas, let but a few more such waves wash them over, and they will sink. But where is Jesus? there in the stern He lay, with the wind howling through the rigging, and the spray wetting Him through, yet He calmly slept; nothing can disturb that peaceful sleep. Was there really any danger? We remember once when Jonah in a similar storm slept too. But how different the two sleepers! Then the ship was in danger because Jonah was on board; now the ship was safe, because Jesus was on board.

(2). *The Storm Stilled.* With despairing cries the disciples aroused Jesus. Can we not picture the scene? "in perplexity for the roaring of the sea, and the billows, men fainting for fear," St. Luke xxi. 26, (Rev. Ver.) and compare also Psalm cvii. 25, 29, they exclaimed "Lord save us we perish," St. Matt. viii. 25. Was Jesus alarmed when He opened His eyes on the wild scene? No. Without a tremor, raising Himself on His elbow, He says to them "Why are ye fearful, O ye of little faith?" then raising up He stands for a moment, amid the shrieking of the wind, gazing at the foaming waves, now His voice is heard by all on board, saying, "Peace be still," St. Matt. iv. 39, and instantly the wind dropped and "The angry deep

Sank like a little child to sleep."

How astonished they all were, in fear and trembling they exclaimed "What manner of man is this?" Ah, He was more than man, He was God, see Psalm lxxv. 7; Psalm lxxxix. 9; Psalm xcii. 4. Let us note two faults in their faith, (a) not enough of it, "little faith," they showed this by being "fearful," (b) not ready for use, "where is your faith?" When put to the test it was found wanting. The storm on the Sea of Galilee teaches us something. Our life is a voyage; we shall meet storms, i.e., troubles and difficulties, things to tempt us to give up, and let the waves overwhelm us, 2 Tim. iii. 12. Christ has told us, so St. John xvi. 4, 38, but we must meet these storms with faith, Psalm lxiii. 8, never let Christ have to say "where is your faith?" And let us remember that the Christian is not promised freedom from storms; but He will give us peace in them, Isaiah xvi. 3. And we cannot be in any trouble but He will hear us if we call upon Him, Psalm l. 15. Again, the ship represents the Church. It has been in many a storm, Acts viii. 1, but as the ship on the lake was safe because Jesus was on board, so the Church is safe because Jesus is

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