

Dominion Churchman.

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LESSONS for SUNDAYS and HOLY-DAYS.

April 22. FOURTH SUNDAY AFTER EASTER.

Morning—Deuteronomy iv. 23 to 31; Luke xvii. to 20.

Evening—Deuteronomy iv. 23 to 41; or Deuteronomy v. Ephesians v. 22 to vi. 10.

THURSDAY, APRIL 19, 1883.

"AN ATTACK OF MEASLES."—Anglican Church party troubles suggested a few remarks on a recent occasion which are causing much merriment in church circles. One of the leading and most prosperous churches in Toronto is about to commence building operations, and for this purpose required to borrow a large sum of money. When the loan was applied for the liberal and increasing offertories of the congregation were cited as the guarantee for the repayment of the money. The application was entertained by the company. When under consideration by the board one of the directors, with a penetrating business foresight, realizing that dissensions in the congregation would considerably depreciate the value of the transaction, asked, 'But what would you do if Blake, Howland & Co. should come in and break up your congregation?' The reply was that there was no fear of that taking place. The rector, when the objection raised by the director was made known to him, remarked that the congregation had "had an attack of the measles once," but he did not think they would have them again.

A WORD TO THE CONVALESCENT.—The above very naughty paragraph, which does not refer to St. Phillip's church, appears in a Toronto morning paper. It is quite true, and as the director who put the question is a Presbyterian, it affords us a very valuable testimony as to the judgment formed by those outside our ranks touching the mischief and injury done by certain agitators in breaking up congregations. We congratulate the rector alluded to on his flock having got over their complaint. We trust they will not merely keep from sickness, but go on "from strength to strength," inspiring all his parishioners with vigorous Church life, so that "measles" will be banished from his congregation for ever. As the building in question is a school-room it is most important that so wretched and so catching a disease, oft-times fatal, always injurious, should not be allowed to get inside a church school! A good sound course of such tonics as Catechism and "Church Doctrine, Bible Truth," would tend to ensure the health of the teachers and scholars. This remedy is a specific against lowering complaints.

A PERTINENT EXAMPLE.—Last week we spoke on this page of the discipline of the benevolent societies as being strictly exercised against schismatics. We have just opened the organ of one of them, the "Order of United Workmen" and find this notice, which is well worth studying by those who defend Church rebels, inside and out. "The rebellious Grand Lodge of Iowa has declared by its action that it despises the fraternity feature of the Order, and only cares for the insurance it gives. It is useless then for it to try to keep up any longer the farce of subordinate Lodges, for why should they? When a Lodge meets and goes through the mummery of what portion of the ritual is retained, the action is meaningless. Why talk of any fraternity when they have left the parent governing body, or why ask further pledges when the solemn vows first

taken have been wilfully violated, and all laws recklessly set aside." [What vows more solemn than Confirmation? and yet "Our Bible Class" sets these aside in contempt!] "No, this Iowa Grand Lodge is simply a business concern, and it can only claim to give 'so much insurance for so much money.' Subordinate Lodges are useless excrescences, and expensive affairs. As for the idea of pretending to be a fraternal society, it is mere non sense, a perfect sham, for they have flouted the suggestions of charity and obedience to law. It ought not to work longer under the mark of fraternity, or obtain accessions to its members by false pretences. It has no right to the name A.O.U.W."

A FEW WORDS IN CONCLUSION.—The lesson of the above stares out so plainly that even a fool could not err in reading it. The grand plea of dissent in all forms is that good is being done by the sects. That simply means that the evil of disunion is fully atoned for by the good done by those who so far despise the fraternity feature of the Church, as to "leave the parent governing body," or in other words, they do evil that good may come. The Spirit of God says of such, not what the sects say of themselves, but this—"their condemnation is just." But as we have said before, each sect exercises authority to reject anything in the Word not agreeable to its policy or its founder's notions.

A GOOD DELIVERANCE.—The chief organ of the Conservative party delivers its soul thus in a recent issue:—"There are journals in this country whose editors systematically insinuate agnostic notions, and strive to familiarize the popular mind with communistic theories. These gentry do not approach in form, their prescription is moral dynamite in homœopathic doses—hardly enough to startle or shock, yet quite sufficient to daze. Their chief aim appears to be to lead the reader by easy paths down the treacherous declivity to their special Avernus. Now, there is but one remedy for this initial step, and that is to withstand the poison from the outset; and so to educate public opinion as to secure it from the insidious poison. For this purpose it is the bounden duty of all public teachers, whether in pulpit or press, academic chair or public rostrum, to speak out boldly and with persistent effort. The hour for trifling with the most momentous interests of humanity has passed away."

Our compliments to the writer of above. The writer of the excellent article we have quoted from, no doubt, is the author of the series of able articles of an apologetic character which have appeared weekly for a length of time past in the same journal. We accept the above as a very decided mark of approval on the part of this influential paper of the course we took in exposing the dangerous infusion of agnostic poison into the *Canadian Monthly* and we thank our neighbour for so recognizing the wisdom of the course we took in speaking out boldly in withstanding this poison. But "everything comes to him who waits."

THE BLASPHEMY CASES.—Three men were convicted on 7th. March, at the Old Bailey, of the publication of blasphemy in the Christmas number of the *Freethinker*, in which Scriptural scenes were grossly caricatured by woodcuts and comments. In the first trial on the previous Thursday, the jury were unable to agree. The sentence on Foote, the editor, was imprisonment for a year with hard labour, on Ramsey for nine months, and on Kemp for three; a newsagent of Fleet street, who had sold the periodical, being liberated on his recognisances. The definition given to blasphemy by Mr. Justice North, was that of "any contumelious reproach or profane scoffing against the Christian religion or the Holy Scriptures, or any act exposing the Holy Scriptures and the Christian religion to ridicule, contempt, or derision." We often observe in some of our Canadian papers grossly profane attempts to joke upon the sacred text of scripture, English Law might be well enforced here, and we know

no one so likely to carry public opinion with him in such a prosecution as the editor of the Conservative organ who thinks the hour for trifling has passed away.

THE MYSTERY OF DREAMS.—Canon Knox-Little tells the following curious story in his parish magazine:—"The verses sent herewith were written under the following circumstances. The writer, in a dream one night last autumn, believed himself to be conversing with two friends on the subject of the blessedness of Christian sorrow, and fancied that then and there he wrote the first two verses and the last, while one of his companions wrote the third. Immediately upon waking, in the very early hours of the morning, the verses were written down on the fly leaf of a book which happened to be at hand, and after this the writer again fell asleep. On rising at the usual hour every word had vanished from his memory, so that, had he not written them down at once, and on first awaking, he would not have written them at all. On mentioning the matter to a great living statesman, he informed the writer that the same kind of thing had once happened to himself, except that, owing to the pause of a moment or two, when he was about to write down a sonnet which had come to him in sleep, it vanished suddenly and completely from his mind, and was never recovered, both facts showing the slender hold of impressions on the memory in the land of dreams. What is more remarkable remains to be told. The next day one of the *dramatis personae* of the dream called, and, hearing the facts, astonished the writer by assuring him that at the very time of the night when the dream must have been flitting across his brain, a conversation on the very subject was going on miles away from the writer's residence between this person and another, a statement corroborated by the other, who called unexpectedly the following day. These curious facts, not any intrinsic excellence in the verses themselves, may make them of interest." The verses themselves are as follows:—

"The Dignity of Sorrow" (*Romans viii. 36, 37*).

Not much of sorrow, not much of woe,
Joy for Thy Kingdom, earth's joys to forego;
Think! O my Saviour, what sweetness to me
If in my sorrow Thy face I may see.

Not much of sorrow, not much of pain,
Short is the sorrow, great is the gain;
Ah! when this sad life is passing away,
Glad, if to suffer for Thee, would I stay.

Not much of sorrow, not much of woe,
Gladness from suffering surely must flow;
For goodness is gladness, so it must be,
Since goodness, my Jesus, is likeness to Thee.

Not much of sorrow, not much of pain,
Labour and sorrow, O Christ, are not vain;
The trouble of toil transfigured must be,
For working for others is working for Thee.

A CONFIRMATORY STORY.—The Bishop of Melbourne used to tell the following and vouch for its literal accuracy:—A young gentleman in the service of the Government in New Zealand came to England, and while there, proposed to a lady who accepted him on condition that he waited a certain time before she came out. He returned to New Zealand, and after a while all arrangements were made for his betrothed sailing from England by a certain vessel. This vessel came into port without her and no letter of explanation. He at once embarked to go to England to see what was wrong. When off the coast of South America, he dreamt that the lady was near the ship in another vessel coming out from England and was going into Rio. He induced the captain by offers of compensation to change his course and also make for Rio and the vessel as she entered that port sailed in alongside one from the old land and upon this ship was the lady! An accident had compelled her to re-embark from the first ship. They were married at Rio, and returned to New Zealand. Now, what power communicated such exact information to the mind of that traveller, saving him and his lady so much trouble and anxiety?