

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

Frank Wooten, Proprietor, & Publisher.

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LESSONS for SUNDAYS and HOLY-DAYS.

JAN. 21. SEPTUAGESIMA SUNDAY.

Morning. Genesis i. & ii. to 4. Revelation xxi. to 9.
Evening. Genesis ii. 4. or Job xxxviii. Revelation xxi. 9 to xxii. 6.

JAN. 25. CONVERSION OF ST. PAUL.

Morning. Isaiah xlix. to v. 13. Galatians i. v. 11.
Evening. Jeremiah i. to v. 11. Acts xxvi. to v. 21.

THURSDAY, JANUARY 18, 1883.

PAY YOUR SUBSCRIPTIONS.

In the last number of the DOMINION CHURCHMAN envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears and also in advance. We trust this will be a sufficient hint for all to pay up immediately. Those who have already done so, will be doing a kind favour by forwarding one dollar for a new subscription.

A SINGULAR and pleasing incident in mission work is just chronicled. A congregation at Nagasaki, Japan, have sent \$15 towards a building fund of a church in London, England, with which the Missionary in Japan is associated.

There is an awakening interest, we rejoice to read of, in Christianity among the Mohammedans in the Krishnagar district, where a number have been baptized by a missionary of the Church.

Can the leopard change his spots? When we consider how very recently there have been interchanges of most affectionate courtesies between the leaders of the party alluded to in the following paragraph from the Baptist organ and the Baptist authorities, we must condemn this charge of insincerity as in very bad taste to say the least. If Low Churchmen are as dishonest as the Baptist thinks, they should be avoided and not visited and not made much of as visitors. We give the paragraph as a specimen of the true feeling of Baptists towards those they salute so lovingly as "brethren":—

Do the Low Churchmen of Toronto really believe that diocesan Episcopacy is either Scriptural or expedient? We have our doubts.—*Canadian Baptist.*

There is, however, one thing the Baptists have been told by one of their Professors at the McMaster Hall not to have doubts about, which is this—that their form of immersion was not known in England until 1641. Prof. Newman has published "The True Story of John Smyth, &c.," in which he admits that their theory was a new one in the 17th century. What a marvellous thing it is that men who despise the Church traditions and history of the early centuries, think it a matter of such tremendous importance what some John Smyth did a couple of centuries ago! JOHN SMYTH versus THE CATHOLIC CHURCH, about puts the case of the sects in sti true light.

The following criticism appears in the *Guardian*:—The use of Dr. Newman's hymn, "Lead, kindly Light," at the funeral of the reverend Primate induces me to point-out what I believe to be a defect, both from a literary and ethical point of view, which I take to be so serious as almost to disqualify the hymn for use in public worship. If I am wrong, I make sure that I shall speedily be corrected by some of your numerous correspondence.

My criticism is this. In the first stanza we read:

"Lead, kindly Light, amid encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home."

What, I ask, do the gloom, the darkness, the night here signify? Surely they represent the dim and sinful condition of even renewed souls in the present life, as compared with the "glory that shall be revealed."

To the same purpose are the words in the concluding stanza:—

"till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile."

Here, again, the present life, with its obscurities, its doubts, and its sins, is imaged by "the night," and "the morn" is the dawning of that day which shall never end.

So far all is consistent and correct.

What, then, are we to say of the words which we find in the second stanza? We read there—

"I was not ever thus, nor prayed that Thou
Should'st lead me on;
I loved to choose and see my path; but now
Lead Thou me on.
I loved the garish day," &c.

It seems to me to be quite inconsistent with poetic or literary accuracy, within the brief compass of three short stanzas to make use of the light of day as representative of two distinct and even opposed ideas.

Again, may not the propriety be called in question in any case of using the light of day as figurative of evil and sin?

Certainly the habitual usage of the writers of the New Testament is opposed to this. The nearest approach to a justification which occurs to me is in those words of Christ—"Now, ye say, we see, therefore your sin remaineth;" and in the Old Testament, Isaiah l. 11.

But the general tendency of Holy Scripture, and of theological usage, undoubtedly is to employ darkness and night as emblematic of sin, of ignorance, and of misery; and light and day as the emblems of purity, holiness, knowledge and joy.

The above is not the first of its kind. A writer in the *Westminster Review* recently spoke of this hymn as "unintelligible." The error of the critic seems to us to be this—that he assumes that by "gloom" and "night" is meant a sinful state of the soul. Dr. Newman, we are sure, had no such idea in his mind. He wrote this hymn when oppressed by the "gloom" of mental disquietude, his "night" was simply the night of perplexity. "The night is gone," sings the poet, meaning that faith triumphs over human questionings as to the future, and with the morn comes a sweet sense of the presence and sympathy of those "loved long since and lost awhile," whose "angel faces" are seen to smile in love now "the encircling gloom" no longer shuts off communion with the departed.

The critic seems to lose sight of the communion of those still walking amid the gloom of earth's passing shadows and those whose angel faces shine with heaven's unchanging light. A *Westminster Reviewer*, one expects to sneer at this realization of angelic presences, but it is strange indeed to find a clergyman unable to realize how touching, how beautiful and how true is Newman's picture of his soul's gloom passing away and "kindly Light" re-

vealing the angel faces of those "loved long since and lost awhile." We know no hymn, nor indeed any prose, which is so graphic a picture of spiritual experience rising from the gloom and night of the anxiety and care caused by self-guidance up to the sunny heights of full confidence in Him Who leads His people by the kindly light of love.

A correspondent will find the following to be an excellent reply to his inquiry:—That the intention of the revisers of our Prayer-Book in 1662 was to direct the repetition of the words to every communicant severally is clear from the following considerations:—

The rubric in 1549 ran thus—

"And when he delivereth the Sacrament of the Body of Christ, he shall say to every one these words."

This rubric appeared in an altered shape in 1552 as thus—"And when he delivereth the bread he shall say," and so continued in the Prayer-Book till 1662. But that the practice contemplated was not changed is shown by an objection raised against it in the time of Queen Elizabeth by the Puritan party in the "Admonition to Parliament," which was answered by Whitgift.

In 1661 the objection was raised again in the following form:—

"We desire that at the distribution of the bread and wine to the communicants, we may use the words of our Saviour as near as may be, and that the minister be not required to deliver the bread and wine into every particular communicant's hand, and to repeat the words to each in the single number, but that it may suffice to speak them to divers jointly, according to our Saviour's example."

It was overruled by the Bishops, who said:—"It is most requisite that the minister deliver the bread and wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of sacraments to make particular oblation to each believer, and it is our visible profession that, by the grace of God, Christ tasted death for every man."

They at the same time altered the rubric to its present shape—"And when he delivereth the bread to an man, he shall say," &c.

That the personal mode of distributing the elements is the one most in accordance with Catholic practice goes without saying, that it is the most edifying is equally outside any questioning as those know who have ever been treated to the railfull-at-a-time method. At the same time there needs some better ordering of the administration than is now generally observed. The hanging round of waiting communicants in the aisle, the struggle to pass them back to seats, and other unseemly incidents often witnessed, could be reformed in the interest of reverence and order. It would be far better for the communicants to sit together, as is done in some English churches, where the chancel only is used for seating those about to receive the elements. It is a depressing sight to see a few score people dotted here and there over a large church. It destroys all trace of the social communion which should not be lost sight of as an element in this Service of the Communion of the Saints.

The Mayor of New York has won golden opinions from the Christian public by interdicting the performance of the Passion Play, in imitation of the Ober-Ammergau spectacle. The projectors of this projected abomination were bent simply on making money by a blasphemous travesty of sacred scenes. The peasants in Europe, who represent a similibiblical drama, do it as a religious office, they precede all they do by acts of worship, they are under-direction of their spiritual pastors. A friend recently wrote us on this topic and expressed his profound conviction, that nothing could be imagined more entirely free from objection, on the score of irreverence, than the Passion Play at Ober-Ammergau.