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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 14... TWENTY-FIRST SUNDAY AFTER TRINITY. Morning—Daniel iii. Colossians iii. to 18. Evening—Daniel iv.; or v. Luke xi. 29.

THURSDAY, OCT. 11, 1888.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

NARROW VIEWS OF THE GOSPEL.—The Rev. H. C. Powell has the following suggestive and instructive remarks in *Church Bells*:—What is it which occupies a similar position here to that which the doctrine of Predestination held in the system of Calvin, or to that which the Incarnation claimed in the Early Church Theology? It is Justification by Faith. This included, in Melancthon's conception of it, more than the truths that forgiveness is offered to us freely for the sake of Christ, and that it is by faith that we receive the offered forgiveness. At least, it is not the phrase, "Justification by Faith," which best expresses what was to him the leading truth of the Gospel, if not rather the Gospel itself. It was the promises of the Gospel altogether, including the remission of sins, but including also grace and salvation,—it was these promises, with the *gratis* offer of them to faith, which formed in his eyes the all-important kernel of the entire revelation of God. Observe how he will have his student of theology order his study of scripture. He is to begin with—not the Gospels, not the Life of our Lord, not the contemplation of His Person, not the meaning and purposes of His Incarnation, but—the Epistle to the Romans, because in it St. Paul discusses Justification, the use of the Law, the difference between the Law and the Gospel, "which are the principal topics of Christian doctrine." He is thoroughly to master what St. Paul says on these heads, and then he is to read the Epistles to the Galatians and Colossians. After careful reading of these he will be in possession of the sum of Christian doctrine. But in his reading of these, he is to study at the same time what Melancthon has written to make these subjects as clear as possible. Next, he is to read the Gospel of St. Matthew or St. Luke, noting particularly how all things fall under and illustrate those heads which form, as he has just said, the sum of Christian doctrine. Then he is to read the Gospel of St. John, "because a large part of it consists of discourses of Christ concerning faith and justification." The Old Testament is to be read in the same way, beginning with Genesis, Deuteronomy, and the Psalter, and carefully noticing all that falls in with the aforesaid sum of Christian doctrine. In short, the Bible is to be read altogether with an eye to this.

THE GOSPEL WIDER THAN ANY SCHOOL.—The consequence of thus focussing the light of Scripture upon a little cluster of closely connected topics, and filling the field of vision with them as alone being of primary importance, may be easily conceived. For necessarily other matters, being regarded as altogether secondary, are judged of solely by their relation to that which is put forward as the Gospel. All that side of the revelation of Scripture which shows us that our Lord took human nature, not only that in it He might offer the One Sacrifice for sin, but also that in it He might unite us with Himself and restore us by

the communication of Himself to us, and further, form an everlasting Body of the redeemed united together in Him,—all this side of revelation being passed over and not taken into account, the teaching concerning the Church and Sacraments could not but be proportionally curtailed and altered.

SIGNS OF A RETURN TO THE PRIMITIVE FAITH.—It is on this account that it is so cheering to observe signs of a return to the study of God's counsel towards us, as wrapped up in the mystery of our Lord's holy Incarnation. As the fullness of meaning of this counsel is realized more and more, it will be seen that the teaching of the Primitive Church was not only fuller, but far more scriptural, than that which is too frequently found at the present time. The great truth for which the Reformers contended, and which had been overlaid in the times preceding the Reformation—the truth that not for any works or merits of our own, but only for the sake of our Lord and Saviour Jesus Christ, is pardon and salvation offered by the grace and goodness of God—this truth will not shine out with less lustre when it is viewed in its true place and connexion as part of the counsel of the Incarnation. It will be seen that there is no sort of opposition, but entire harmony, between this doctrine and others, held by the Church of England in common with the Ancient Church, which are now misconceived or imperfectly understood or disliked; because they are not seen in their due relation to that which forms the true bond of union between each several part of the manifold Counsel of God. It will be seen that the Counsel of God is larger than men have believed. Mr. Sadler relates how he once had an interesting conversation with a great Revival preacher of the Church of England. "I asked him," he says (*Church Doctrine Bible Truth*, p. 39), "what place the application of the doctrine of the Incarnation had in the matter of the present saving of a soul? He seemed to think that it had none. He was surprised at the question." It is in the tokens of the gradual removal of this theological unconsciousness of one whole side of the revelation of the New Testament that there is so much hope of union in the future. For the doctrine concerning the Incarnation as a fact, and concerning its rich and weighty bearings on every part of the Counsel of God, which is indeed nothing more than an expansion and application of the capacities of the Incarnation, has roots planted so deeply in every part of the New Testament that when the attention has once been arrested by it, it is impossible to doubt either of its presence or of its importance. To the revived study of this side of the New Testament teaching, therefore, we may confidently look for results of the highest value.

RECOGNITION OF THE FULLNESS OF CHURCH TEACHING.—For, first, it will show that that teaching which has not unnaturally been called "the prevalent fanaticism of the day, which calls frantically on the sinner to trust in Christ's 'blood' or 'finished work,' without any reference to, or with very little reference to, His Person," is, to say the least, a very imperfect way of setting forth a most blessed truth. Secondly, it will show that the absence of any systematic method of setting before the people in their public worship the facts of Redemption—and outside the Church of England this omission is, it is to be feared, pretty general—is a very grievous omission indeed, and one which never would have come to prevail except through the dropping out of sight of the whole Scripture doctrine of the Incarnation. Thirdly, it will enable those sacramental doctrines and the doctrine of the Church—which, as being least understood, have been, and are, perhaps, the chief cause of separation on the side of doctrine—to be seen in their true light, as they are connected with one most weighty side of our Lord's purpose in taking our nature upon Him. And thus it may be hoped that here a common ground may be found, from which, as from a height above the plain beyond the misty region of passion and of prejudice, that which is

imperfect may be seen as imperfect, and the fullness and truth of the Church's larger teaching may be recognised and embraced.

THE OFFICE AND DUTIES OF A CANON.—At TRURO Cathedral recently Canons Moor and Scott Holland were admitted to the stalls of St. Nactan and St. Petrock by Canon Phillpotts. The Bishop delivered a short address. His lordship said the primary intent of the canonical institution was to invest the Bishop with a council of persons upon whom he might depend both for experience, devotion, and co-operation in all works touching the well-being and religion of his whole diocese. They were expected first of all to pray and to praise God, and to intercede. It was written in the Manual, which was their guide regarding the work laid upon them, that according to the custom of the old cathedral the Psalter was to be daily recited by the Canons and other members of the cathedral body, one portion by each person privately, as a memorial of their fraternal unity in work and worship, and as spiritual intercession for the whole Church. Secondly, the Canons were depended upon to meditate as opportunity offered on the divine ideal of a cathedral. Everything there was lifted up from the commonplace and transitory by reverent meditation on God's revealed Word. Then, and then only, was the cathedral transfigured; then, and then only, was the glory of the Lord so revealed to the Canons that all flesh should see, and the whole diocese rejoice. What an idea was here pictured of holy men of God, loving one another, and letting their light shine throughout the diocese, their intellects cultured, their minds ever open to catch the first breath of any Divine revelation that God may vouchsafe to any part of His Church at home or abroad! So they pictured to themselves a great centre of influence going forth to the utmost corners of the diocese, education, home missions, foreign missions, temperance uplifted and uplifting the morals of the people. Thirdly, in their cathedral they pictured to themselves a restful home, a home where God Himself would rest, because he delighted in it; a quiet resting-place where wearied workers might go from every part of the diocese, and find refreshment as they sit by the still waters that are fed by the river of God, that proceedeth from beneath the throne of the Eternal One, Who is like unto the jasper and the sardius. There at least they trusted would be seen the ladder set up from earth to heaven; there at least should be heard the voice of the Eternal saying, "Be still! this is the house of God, this is the gate of heaven."

TEETOTALERS AND SACRAMENTAL WINE.—The *Church Times* says: "No reliance can be placed on the assertions of teetotalers on the subject of sacramental wines. They are impervious to fact and argument, and will offer any statement which seems to make for their purpose. But we can put the whole question in a nut-shell for you in its practical aspect. No teetotaler alleges that any case of intoxication with the actual Sacrament has occurred, or is likely to occur. But they say that even the few drops of wine so taken may awake the sleeping thirst for alcohol, and drag a reclaimed drunkard down again. Very good: that is plausible enough. But they allege that their so-called 'unfermented wines' closely resemble the wine of commerce in flavour, colour, and everything except alcoholic strength. In that case, these so-called wines must be just as effective in reviving the memory of actual wine as if they were alcoholic, so that no advantage is gained by adopting them; while, if they are in fact unlike true wine in an essential particular, they must be invalid matter for the Sacrament."

There is another point over-looked by those who affirm that the Cup in the Sacrament stirs the desire for indulgence in reformed drunkards. Drunkenness from wine is now almost unknown; the very taste of wine is not known to the vast mass of drinkers, and therefore cannot call up any morbid memory in taste!