

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

November 29th.—FIRST SUNDAY IN ADVENT.

Morning.—Isaiah 1, 1 Peter 2, v. 11 to 3, v. 8.  
Evening.—Isaiah 2, or 4, v. 2. John 11, v. 17 to v. 47.

APPROPRIATE HYMNS for First and Second Sundays in Advent, compiled by Mr. F. Gatward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

### FIRST SUNDAY IN ADVENT.

Holy Communion: 187, 313, 314, 554.  
Processional: 47, 48, 358, 463.  
Offertory: 49, 52, 208, 204.  
Children's Hymns: 51, 387, 340, 473.  
General Hymns: 206, 360, 403, 430, 474, 586.

### SECOND SUNDAY IN ADVENT.

Holy Communion: 182, 310, 317, 320.  
Processional: 53, 265, 268, 463.  
Offertory: 52, 205, 226, 288.  
Children's Hymns: 48, 330, 332, 564.  
General Hymns: 45, 51, 54, 243, 452, 531.

### ADVENT SUNDAY.

We were baptized into Christ's Church that we might be made inheritors of the kingdom of heaven; God mercifully placed us in the Ark of His Church that in it we might be trained and prepared for the kingdom of God. It is, therefore, the object of the Church to set before us in order, out of Holy Scripture, the great truths which concern our salvation; and it is this office which she fulfils in the course of her yearly services. From Advent to Trinity she sets before us the great work of our redemption through our blessed Lord and Saviour Jesus Christ. This period, which is called the doctrinal part of the year, is devoted to commemorate, by fast and festival, the several passages of His most holy life. Each of these His glorious actions, which we thus remember, is made to teach us some lesson or duty which may be carried out by each one of us in our daily lives. Particular portions of Scripture are selected to help our meditations at these

seasons, and proper prayers are chosen to assist our devotions. The present season of Advent, with which the Church opens her year, proclaims the approach of our Lord Jesus Christ. The very name (which signifies coming) speaks to us of the two comings of our blessed Saviour—the first, in mercy to save, the second, in terror to judge. By thus having the two Advents of our Lord placed before us at the same time, we are both warned and encouraged; while with awe and trembling we look forward to the awful day of our Lord's coming to judgment, we are taught that if we learn to love and obey Him as our Saviour, we shall be prepared to meet Him as our judge. In the Gospel for this day, the awful moment is brought before us by type and figure—in the lessons by more direct prophecy. Christ's solemn entry into Jerusalem leads our minds onwards to the awful day when He shall come again to visit His Church. Let us, then, "arise and walk in the light of the Lord." To enter into the full force of this expression, we must turn to the Collect and Epistle for the day. The latter teaches us how Christians who would be prepared to meet their God, must now "cast off the works of darkness, and put on the armour of light;" and the former prays for grace to do so. The word "darkness" is used in Scripture to represent that state of ignorance and wickedness which prevailed in the world before the coming of Christ, and in which man still is by nature; therefore by "works of darkness" we are to understand those works of the devil, the world, and the flesh, which all baptized Christians have promised to renounce. But, as "darkness" is a fit emblem of our former state as children of wrath, so light is used to represent that state of salvation made known to the world by the Gospel of our Lord Jesus Christ, and applied to us individually at our baptism; therefore by the expression "armour of light" is signified that holiness, or sanctification which, being the mark of all who have been called into that blessed state, is as necessary to them as soldiers of Christ, as common armour is to the soldiers of an earthly king. This holiness or sanctification is therefore described by St. Paul as composed of various duties, virtues, and graces, each of which are severally made to answer to the different parts of a warrior's armour. As the soldier's loins are girt about with armour, so must our minds be built up and defended by the truths of the Gospel; we must put on righteousness as he does a breastplate; faith as he does a shield; and as he uses a sword to repel the attacks of the enemy, so must we oppose the temptations of the devil by the Word of God. This, then, is the armour in which we must be clothed, if we would stand in the great and terrible day of the Lord. With our loins girt about and our lamps burning, we must spend "the time of this mortal life" "in ceasing to do evil, and learning to do well;" daily casting off the works of sin and wickedness which Christ came to destroy, and covering ourselves more and more closely with that garment of light and holiness with which He came to clothe us.

### THE DAILY TEST.

One of the things which gives life its interest and its dignity is the fact that no experience stands by itself, but becomes a preparation for

that which is to follow. There is a unity and completeness about life on the moral and intellectual sides which gives every act a definite force, and which lends even to trivial things that importance which comes from close and vital relation to the working out of a large and comprehensive scheme. It is a truism that all life is but a preparation, but it is one of those truisms which very few people appear to believe, or, if they believe, to act upon. A great many men and women live as if each day had no bearing upon its successor, and as if each act were unrelated to the acts that are to follow it. They have read neither history nor their own lives. They have failed to learn the first and most obvious lesson of experience. In every successful career there is clearly revealed the close relation between the culmination in some striking achievement, and the fidelity, patience and courage which went before it. No man comes suddenly into any kind of supremacy. Every kind of superiority is the result of a thousand apparently unimportant and insignificant acts. The preparation for a great crisis is rarely made consciously. It is generally made by the man or woman who is doing the work of the day with the utmost fidelity, without any idea that that fidelity is to find its reward in the possibility of a notable achievement at the end. The experience of life is so adjusted to the development of character that everything which comes in the shape of opportunity or duty presents a test which there is no possibility of evading. He who meets these tests quietly from day to-day, often without the consciousness that they are tests, is making sure preparation for the time when some great test will suddenly be applied, and the quality of the intellectual and moral fibre instantly disclosed. However skeptical men may affect to be, there is no getting away from God in this life. Every day, in every occupation, we are dealing with an invisible power, and the character of our dealing, whether we will or no, is determining the kind of success or the degree of failure that shall come to us. The oft quoted remark credited to Wellington, that Waterloo was won on the cricket-field at Eton, is only a dramatic way of putting the truth that the great victories are not won on the field where they are finally secured, but in a hundred unregarded preliminary trials of strength. Every day is such a trial.

### THE CHURCH BOOK PRINTING HOUSE.

"I used to get books here sixty years ago," was the remark made by an active old gentleman in a well known bookstore a few weeks ago. "But you do not look older than that," replied the person. "Well, I am, and my father always sent the money with the order too." The incident set us musing. How many firms are there in Toronto, or in Canada, that have been continuously in business for so long a period? Here is a house that started in its career in the same year that Toronto became a city; before the Queen began her glorious reign; when candles were in vogue, and stage coaches the means of intercommunication. The Church had then but one bishop—His Lordship of Quebec—whose diocese was conterminous with the boundaries of civilization. From its beginning the firm of Rowsell has been closely associated with the history of the Church in Canada. There are few parishes, schemes or charities that have not shared in