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FRANK WOOTEN,
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Lessons for Sundays and Holy Days.

December 1—1 SUNDAY IN ADVENT
Morning.—Isaiah i. 1 Peter iii. 8 to iv. 7
Evening.—Isaiah ii. 1 or iv. 2 John xi. 47 to xii. 20

APPROPRIATE HYMNS for Advent Sunday and second Sunday 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:

ADVENT SUNDAY.

Holy Communion: 182, 310, 318, 552.
Processional: 47, 48, 268, 463.
Offertory: 49, 52, 204, 223.
Children's Hymns: 50, 380, 381, 478.
General Hymns: 45, 206, 217, 241, 474.

SECOND SUNDAY IN ADVENT.

Holy Communion: 193, 318, 319, 514.
Processional: 22, 50, 58, 463.
Offertory: 203, 205, 226, 398.
Children's Hymns: 47, 386, 340, 478.
General Hymns: 46, 51, 243, 284, 479, 585.

ADVENT—THE COMING OF CHRIST.

THE FIRST SUNDAY IN ADVENT.

Not only will this life come to an end, but while it lasts it is full of change, and of all the many things that work changes in it, that which works the greatest is death. We lose some friend, perhaps, whose loss alters the whole world to us, so that it never seems the same again; and one day the last change will come to us in our turn—we too shall die. Looking round us at this season, there is very much to remind us of death. Nature herself seems dying. The gay summer flowers are fast withering, many are withered and dead already; the leaves are falling, great heaps of them lie rotting by the roadside; chill autumn winds are blowing; the very sunshine begins to grow pale, and is no longer so warm and glowing as earlier in the year. These tokens of decay and change might fill us with sad thoughts except for

this one reason—Christians need *never* think of death without joining with it the thought of the life immortal! The change may be a happy change to us, for death is but "the gate" through which "we may pass to our joyful resurrection." Therefore the Advent services, which, more than any other services, recall to our minds our own death and help us to prepare for it, recall also thoughts of the life immortal to which we hope to rise. And that the Church begins the year by looking for the coming of Christ should remind us that Christians must *always* be thus looking, always preparing to meet Him. For who can tell when their last hour will come? This "mortal life" is passing away from us with every breath we draw, therefore on the first Sunday in the year we hear the warning, "the night is far spent, the day is at hand," and we are urged to prepare to meet our Saviour, by being more earnest in serving God for the time that may still be left us. The Epistle teaches us how to serve Him. In one of those short summings-up of Christian duty, which recall the first teaching of the Church in her Catechism, St. Paul shows us how we who have promised to keep the Ten Commandments may fulfil the whole law. We are to love one another; "for love worketh no ill to his neighbour, therefore love is the fulfilling of the law." He warns us also how we are *not* to live, and the petition in the Collect sums up the whole Advent teaching, showing us what we are to pray for, and, therefore, what we are to try to do. For the four weeks of Advent are a solemn time of preparation for Christmas, that first great festival in the Church's year. The four Collects all relate to the coming of Christ. They point out four ways in which He comes to men. In the one for to-day we are reminded of his coming in a *visible manner upon earth*, both at the first Advent, when "He came to visit us in great humility," and at the second Advent, when "He shall come again in His glorious Majesty." At this season, therefore, we should think not *only* of preparing to keep the Holy Feast of Christmas with due joy and reverence, but of how we ought to spend the year that begins to-day, and our whole lives to come; for it is *now*, "in the time of this mortal life," that we are to prepare for the second Advent. And this Collect teaches us what *kind* of preparation it must be our life-long work to make. We must pray for grace "to cast away the works of darkness and put upon us the armour of light;" in other words, we must turn from evil and do good. This is the only way in which we can really be ready for that "blessed hope for which we look, even the glorious appearing of the great God, and our Saviour Jesus Christ" (Titus ii. 13.)

DEATH OF PROFESSOR LUMBY.

The Rev. Joseph Rawson Lumby, D.D., for many years Norrisian Professor of Divinity at Cambridge University, died on the 21st inst., at Grantchester, near Cambridge. He was a Fellow of St. Catharine's College, Cambridge, a Prebendary of York Minster, and one of the examining chaplains of the Archbishop of York. He took his B.A. degree at Cambridge (1st Class, Class. Tripos) in 1858. In 1860, he gained the Crosse Divinity Scholarship, and a year later the Tyrwhitt Hebrew Scholarship. He took the degree of D.D. in 1879. He was ordained both deacon

and priest in 1860 by the Bishop of Ely. He has had a long and distinguished career, both in connection with his own university and with the Church at large. During the earlier years of his residence at Cambridge, he was first Scholar and then afterwards Fellow of Magdalene College. He was Classical Lecturer of Queen's College in 1871, and three years later was appointed Dean of St. Catharine's College, as well as an honorary Fellow. From 1860 to 1870 he was Classical Lecturer and Chaplain of Magdalene College, and was Select Preacher at Cambridge in the years 1870, '71, '73, '75, '77, '79, '91 and '93. For one year he was curate of St. Mark's, Cambridge, and for four years—1875-79—he was vicar of St. Edward's, Cambridge. He was appointed Lady Margaret Professor of Divinity in the year 1879, and in the same year Norrisian Professor. The latter professorship he held until the year 1892. He was a member of the O. T. Revision Committee, a contributor to the Speaker's Commentary as well as to other commentaries, and the author of a large number of books which dealt mostly with historical and Biblical subjects.

OBITUARY.

Rev. R. S. Cooper, for so many years in charge of the parish of Kirkton, passed away at his residence on Thursday, November 7th. Some five or six weeks ago he was stricken with paralysis, and from that time was unable to speak. He was a prominent figure in the social, Church and political history of Arran for nearly thirty years. He was very successful in developing the interests of the Church, to which he gave the service of his life, and endeared himself to many in each of his congregations. His name has been a household word throughout the parish, and will live in the memory of his congregations as long as they live. Indeed it is almost impossible to think of Arran during the past thirty years without taking into our thoughts the late Rural Dean Cooper. His age was 57 years and some months. He had not long removed to Kirkton, but had made many friends there, as evidenced by their many acts of kindness and the very large attendance at his funeral. Interment took place on Monday, the 11th inst., at Kirkton cemetery. The Kirkton brass band preceded the cortege; large numbers of the Orange and Masonic organizations were also present. Fellow clergymen bore the remains to the last resting place, the following being pallbearers: Rev. J. W. Jones, Tara; Rev. W. J. Taylor, St. Mary's; Rev. Prof. Williams, Stratford; Rev. E. W. Hunt, Exeter; Rev. W. F. Brownlee, Gorrie. The clergy of other denominations were also present. The service in the church was conducted by Rev. Prof. Williams, M.A., assisted by Rev. H. D. Steele. Eloquent addresses were also delivered by Rev. Rural Dean Deacon, B.D., Rev. W. J. Taylor and Rev. E. W. Hunt. The funeral was attended by a very large number of people. Rev. J. W. Jones, Messrs. A. Brunton, E. Guy and V. Berford from Tara, Mr. R. Powell, of Elsinore, and Mr. Wm. Morrow, of Arran Lake, attended the funeral. Mrs. Cooper has the sympathy of a large circle of acquaintances, left as she is with four little ones. To her, five weeks of intense anxiety during her husband's illness, followed by the utter loneliness she must feel, is a crucial experience indeed.