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Lessons for Sundays and Holy Days.

February 14th.—SEPTUAGESIMA SUNDAY.

Morning.—Gen. 1 & 2 to v. 4. Rev. 21, to v. 9.
Evening.—Gen. 2, v. 4; or Job 38. Rev. 21, v. 9, to 22, v. 6.

APPROPRIATE HYMNS for Septuagesima and Sexagesima Sundays, 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:

SEPTUAGESIMA SUNDAY.

Holy Communion: 190, 314, 317, 553.

Processional: 35, 162, 297, 298.

Offertory: 226, 227, 295, 367.

Children's Hymns: 242, 332, 343, 574.

General Hymns: 34, 83, 169, 218, 489, 544

SEXAGESIMA SUNDAY

Holy Communion: 191, 311, 313, 554.

Processional: 33, 189, 261, 292.

Offertory: 168, 172, 228, 296.

Children's Hymns: 236, 341, 346, 567.

General Hymns: 170, 193, 229, 243, 308, 533.

SIXTH SUNDAY AFTER THE EPIPHANY.

Last Sunday the great and final manifestation of the Son of God was brought before us with words of warning; to-day we speak of it with words of the most joyful hope. Then we learnt how diligent the enemy is in seeking to destroy our souls; to-day we are taught how gracious the Son of God has been in coming to destroy his works. This being the last Sunday of the season, the services dwell on the two great epiphanies of our Lord, and show how His first manifestation in the flesh, which we have been now commemorating, is to prepare us for His second appearing in glory. In the epistle, St. John speaks of the happiness which shall be brought to all glorified spirits at this second and glorious appearing. It will consist in being like God, and seeing Him as He is. What the full meaning of these wonderful expressions is we cannot yet understand; for

“the natural man receiveth not the things of the Spirit of God,” and “eye hath not seen nor ear heard the things which God hath prepared for them that love Him.” It is God's will that we should walk by faith, and not by sight. So far, however, we learn from Holy Scripture that by changing our vile body that it may be fashioned like unto His glorious Body, “Christ will make us like unto Himself.” Christians, who are now united to Him through the Spirit, shall then rise again, and ascend into heaven with a human though glorified body, of the same nature as that with which their Lord rose again and ascended. A change will pass upon their persons, tempers and inclinations. They shall be free from all the frailties and infirmities and earthly thoughts which have distressed them through life. If, then, we would be admitted into the place where there shall “in no wise enter anything that defileth,” surely our work on earth must be to “purify ourselves,” even as our Saviour Christ is “pure.” We must continually guard and keep that soul which He hath cleansed and prepared for Himself, warding off the sins which are most likely to defile it; or, if we are unfortunately overtaken by them, never must we cease our penitential prayers until He has “washed us thoroughly from our wickedness and cleansed us from our sin.” It is by thus “purifying ourselves as He is pure,” that we shall be prepared for that last awful manifestation which forms the subject of the Gospel and proper lessons for this day. What is here written has been once partly fulfilled at the destruction of Jerusalem, and will again be accomplished at the last day. It is, therefore, “a thing established by God, and God will shortly bring it to pass.” Though many “false Christs and false prophets” will first appear, yet a time will come when Christ Himself shall be manifested in the clouds of heaven to gather together His elect from the four winds. Thus, during the season of this Epiphany, has the Sun of Righteousness been gradually manifested to us, shining more and more unto the perfect day; first, as a guiding star, showing us our duty, and teaching us how to perform it; then pointing out our dangers, and teaching us how to avoid them; and now, finally, does He lead us “through the terrors of His last awful manifestation, to the contemplation of that blessed place where there shall be “no more need of the sun or of the moon to shine in it;” for “the glory of the Lord shall lighten it, and the Lamb shall be the light thereof.”

COMMENTARY ON ST. LUKE.*

This commentary deserves special attention on two grounds. In the first place it is one of the series entitled the International Critical Commentary, and so far as this series has gone—this is its fifth volume—it promises to be by far the best commentary on the whole Bible which has been produced in any country. This is much to say, yet we say it with some confidence, after a careful examination of the volumes published, and taking note of the criticisms of the best scholars of the day. In the second place, we can recommend the present volume as containing probably the very best commentary on the Gospel accord-

*A Critical and Exegetical Commentary on the Gospel according to St. Luke, by Rev. Alfred Plummer, D.D., Master of University College, Durham. Price 12s. Edinburgh: T. & T. Clark, Toronto: Revell Co. 1896.

ing to St. Luke that has ever been published. It is the more necessary to put forth this judgment clearly and distinctly, since Dr. Plummer speaks of his own work in a tone so modest that some readers might be prepared to depreciate what he has done. In speaking thus highly of the present commentary, we are not forgetting the admirable and scholarly work of Meyer, or the new edition of it so well elaborated (*neu bearbeitet*) by Weiss, nor the beautiful commentary by Godet, which must always be valued by those who prize devout scholarship. But the present work seems to combine, in a higher degree than any of the others, all the qualities of a good and complete commentary. We are satisfied that a continuous use of the work will verify the judgment which we have formed from a somewhat careful examination of its principal parts and features. First comes the introduction, dealing in a lucid and thorough manner with questions of authorship, source, language and the like. It is shown most convincingly that the writer is the same who produced the Acts, and that he was a companion of St. Paul, and that St. Luke and no other fits in with all the conditions of the case. In regard to the date, Dr. Plummer is not troubled by the theory which puts the Gospel as late as A.D. 100, because he considers that St. Luke was a young man at the time of his connection with St. Paul; nor does he regard the date of A.D. 63 as impossible; but he leans (and so do we) to the intermediate date A.D. 75-80, a date which relieves us from some difficulties and explains some usages in the language. Our readers may have come across an essay, published some years ago, affirming the Pauline authorship of the Acts. Dr. Plummer accounts for the Pauline character of these books in a more probable manner. He also points out the remarkable command of the Greek language in the third Gospel—a fact with which students are, however, familiar. The author further considers the integrity of the Gospel, the text and the literary history. The commentary naturally occupies the greatest part of the volume, and a series of special notes is added, dealing with topics which need a longer treatment than could have been conveniently supplied in the commentary. By way of illustrating the method and conclusions of the commentator we will refer to two or three passages which are interesting either textually or exegetically. First, we take the angelic hymn, which he translates: “Glory to God in the highest, and on earth peace among men of His good will.” Glory, he says, balances peace, and “in the highest” balances “on earth.” God balances men of His good will. This exact correlation between the parts is lost in the common triple arrangement, which has the further awkwardness of having the second member introduced by a conjunction, while the third is not, and of making the second and third members tautological. “The theory of Scrivener” is then criticized and rejected, and the meaning of the difficult phrase “of His good will” is carefully examined. It is not to be expected that this valuable note will carry conviction with all, but all will be grateful for the thorough discussion of the subject. Take another passage, that in chapter xv., which deals with the woman sweeping for the lost piece of money. Dr. Plummer considers that the woman represents the Church, “if she represents any-