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## Lessons for Sundays and Holy Days.

Nov. 14th.—TWENTY-SECOND SUNDAY AFTER TRINITY.

Morning.—Daniel 6. Heb. 8.

Evening.—Daniel 7, v. 9; or 12. John 4, to v. 31

Appropriate Hymns for Twenty-second and Twenty-third Sundays after Trinity, compiled by Mr. F. Gatward, organist and choir-master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H.A. and M., but many of which are found in other hymnals:

### TWENTY-SECOND SUNDAY AFTER TRINITY.

Holy Communion: 191, 309, 314, 558.

Processional: 219, 224, 231, 390.

Offertory: 167, 233, 271, 300.

Children's Hymns: 197, 329, 338, 568.

General Hymns: 19, 164, 229, 240, 273, 516.

### TWENTY-THIRD SUNDAY AFTER TRINITY.

Holy Communion: 233, 315, 319, 559.

Processional: 274, 280, 291, 393.

Offertory: 223, 225, 259, 288.

Children's Hymns: 265, 341, 343, 572.

General Hymns: 7, 266, 269, 282, 290, 517.

## OUTLINES OF THE EPISTLES OF THE CHURCH'S YEAR.

BY REV. PROF. CLARK, LL.D., TRINITY COLLEGE

Epistle for the Sunday before Advent.

Jeremiah xxiii. 5: "I will raise unto David a righteous branch."

Men are ever taught to look forward to a more glorious future. The blessings of the present only pledges of better things to come. Such hopes peculiarly precious in times of adversity and suffering. At such a time these words put forth by the Prophet Jeremiah.

i. Consider their primary meaning.—Two mistakes in the interpretation of Hebrew prophecy. (1) Restricting the predictions to

Israel. (2) Denying their application to the immediate circumstances of the people. In these words a promise to the people in captivity. The work of restoration going on slowly. They are assured that the promise made to David shall have a speedy fulfillment in "a righteous branch," who shall be a king, who "shall reign and prosper, and shall execute judgment and justice in the earth." Fulfilled (in part, at least) in Zerubbabel. This is made clear by the subsequent reference to the particular deliverance—not that first one, "out of the land of Egypt," but "out of the north country," as Babylon was designated. There is here, therefore, no reference to a future restoration of Israel, whatever other grounds may exist for such a belief.

ii. There is also a secondary meaning in this prophecy. Even the contents of the passage might satisfy us of this. Many Old Testament prophecies which seem to have no reference beyond their immediate application are interpreted in the New Testament as having a reference to the Messiah. Israel's history typical of the life of Christ and the Church. This passage can hardly be restricted to Israel.

i. A response to a human longing—the longing for a righteous Ruler. (1) Much of the evil of the world from bad government: (a) bad laws, (b) inequitable administration, (c) inability to enforce righteous decisions. (2) Hence the belief that somewhere in the future a King would appear who would "terminate the evil and diadem the right."

2. The King promised would fulfill man's righteous desire. (1) He is to prosper—by righteousness and power. He "shall reign and prosper." Rebellion against His lawful authority shall be vain. (2) He shall execute judgment and justice. One of the greatest blessings to a people—the ground of all other blessings. The remedy for most of the evils under which mankind are suffering. (3) He shall deliver his people and keep them in safety. He is to be Prophet, Priest, and King. He will not only deliver them out of the hands of their enemies, but he will establish them in the Kingdom of God, and keep them in safety from all their enemies. All the deliverances of God's ancient people, all the blessings which they enjoyed in the Land of Promise, were but shadowy representations of the good things which God prepared for men in Christ and in His Kingdom. These blessings are now the privileges of His people.

iii. Let us learn the lessons of this passage.

1. Man's state without Christ, a state of Egyptian bondage or Babylonian captivity.

2. Christ brings deliverance, liberty, safety.

3. Let us cultivate these thoughts during the approaching season of Advent.

## PHILOSOPHY OF THEISM.\*

This is the first of two series of lectures delivered under the Gifford Trust, at Edinburgh.

\*Philosophy of Theism: Being the Gifford lectures delivered before the University of Edinburgh in 1894-95. By A. C. Fraser, LL.D., D.C.L. Price 7s. 6d. Edinburgh: Blackwood, 1895.

by one whose contributions to the literature of Philosophy and therein of Theology have been extensive and important. If Dr. Campbell Fraser had done no more than provide us with his splendid edition of Berkeley, we should have been under the deepest obligations to him; but to this he has added an edition of Locke's great work, not to mention several monographs of importance. Yet, for all this, we are not sure that these Gifford lectures will not remain as his most characteristic and lasting contribution to the study of Philosophy and Natural Theology.

It is well known that Dr. Fraser was the favourite pupil of Sir William Hamilton, and the successor of that polymath in the chair of metaphysics at Edinburgh; and, although he did not, like his friend Dean Mansel, carry on the Hamiltonian tradition, yet he and his disciples have shown that they can claim the inheritance of the Scottish philosophy. In the ten lectures collected in the volume before us, the author enquires into the problem of existence, starting from what he calls the final problem, articulating that problem into its three parts of Ego, Matter, and God, examining the various theories which have been offered as substitutes for a self-conscious God, and ending by offering some answer to the question: What is God?

In the first lecture he considers in the most general way the question which "Natural Theology in the widest meaning of the term," has got to consider. After the manner of Aristotle, he reminds his hearers that the "strictly natural method" is not applicable to this subject in the same way that it is to astronomy and chemistry. There were two possible ways, he says, of undertaking his task. He might concern himself either with the history of the gradual development of the religions of the world, or he might examine the philosophic basis of the adopted solution, negative or constructive, of the final problem. Hume and the other Gifford lecturers have taken the former course. Dr. Fraser takes the latter.

We should like to give an outline of the whole course of lectures, and believe our readers would thank us for so doing, as they would also for the quotation of many passages of great power and beauty, which we had marked; but it is not possible. We must therefore content ourselves by offering, in the first place, the most general outline of the whole course, and then drawing attention to certain special points.

After setting forth the "three postulated existences of common belief," the Ego, the external world, and God, the lecturer proceeds to consider the various theories which have been offered as substitutes for a self-conscious God. These occupy lectures 3 to 7, and are: (1) Universal Materialism; (2) Pantheism; (3) Pantheism; (4) Pantheistic Necessity and Unity; Spinoza; (5) Universal Nescience; David Hume. The last three lectures have for their subjects, God in Nature, Man Supernatural, and What is God? The third lecture is one of special interest, and abounds in acute critical remarks on the manner in which the three postulated existences have been re-