

Canadian Churchman.

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Lessons for Sundays and Holy Days.

September 13th.—FIFTEENTH SUNDAY AFTER TRINITY.
Morning.—2 Kings 18 2 Cor. 5.
Evening.—2 Kings 19, or 23, to v. 31. Mark 11, v. 27 to 12, v. 13.

APPROPRIATE HYMNS for fifteenth and sixteenth Sundays after Trinity, compiled by Mr. F. Gattward, 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:

FIFTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 200, 318, 322, 553.
Processional: 96, 215, 471, 601.
Offertory: 240, 276, 304, 604.
Children's Hymns: 335, 339, 473, 570.
General Hymns: 37, 244, 352, 354, 477, 534.

SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 321, 328, 357.
Processional: 33, 221, 298, 445.
Offertory: 174, 232, 436, 530.
Children's Hymns: 228, 337, 435, 566.
General Hymns: 19, 198, 222, 420, 433, 615.

FIFTEENTH SUNDAY AFTER TRINITY.

The promises of God, though offered alike to all, are applied to us individually in the Church of Christ. It is as members of Christ's Body, the Church, that we venture to appropriate or take to ourselves the great and glorious privileges of the Gospel covenant. Having then been duly made to feel the value of these blessed privileges, now we look to the Church as the means or channel by which they are conveyed to us. We learn to love it and pray for it; we are bid to live and walk according to its rule. The Epistle, taking the words of St. Paul to his Galatian converts, speaks of the happy change which passes upon all baptized Christians, at their admission into the Church of Christ. It shows us how by our entrance into this holy society, we become partakers of the "liberty wherewith Christ has made us free," and are consequently released from the ceremonial observances of the law of Moses. Of this, the cross which was then signed upon our foreheads, is a mark or token; for circumcision,

with all other Jewish rites and ceremonies, having once for all been done away in the cross of Christ, those who bear this sign can be under no obligation to observe them. Being stamped and marked as members of Christ, they can never be required to undergo in their own persons what Christ their Head has undergone for them. From henceforth, then, we who have been baptized, glory in nothing but in the cross of Christ. That alone is to be the sign of our faith, and the rule of our lives. Thus, having been freed from the law of Moses, we have to take upon us the lighter burden of the cross of Christ. To understand this, we must remember that Christ's life in the flesh is a model of that which Christians live in the spirit. Our blessed Lord's death upon the cross, therefore, represents to us something of the manner in which we are to mortify and kill all sin and wickedness in ourselves. The long and lingering death which our adorable Redeemer endured, pictures to us the long and hard struggle which must be endured before our corruptions are overcome; and in His quiet repose in the tomb, we find an assurance to those who persevere, that all their evil affections shall be finally buried in His grave. Such is the struggle which is imposed upon us by the cross of Christ, and such the victory we must obtain before we can say, with St. Paul, that "the world is crucified unto us, and we unto the world." Let us, then, all see that we do our part towards the preservation of so great a blessing. What this part is, this day's services may teach us. First, we must pray in the words of the Collect, that God would keep His Church with His perpetual mercy, and not suffer it to fall through the frailty of weak members; for so only can we hope to be preserved from all hurtful things, and led on unto those things which are profitable to our salvation. Then, remembering the solemn vow which was laid upon us at our entrance into this holy Church, we must cheerfully deny ourselves to take up our cross, and follow Christ. This is "the promise" which all Christ's members have bound themselves to keep, and to as many as perform it, "God, on His part, will most surely perform His. (Baptismal service). This is "the rule" by which they must walk; and to as many as walk according to it, peace shall be on them, and not on them only, but on the whole Israel, or Church of God.

NOTES ON PREACHING.

THE UNITY OF THE SUBJECT.*

Unity is an inherent need of the human mind. We see truth, good, happiness only when we see unity. In morality we want a motive principle; in institutions, harmony; in poetry, an idea; in history, a point of view; in the universe, one sole reason for all the observed effects. By unity we do not mean identity. Where identity is found, the very idea of unity disappears. We need plurality in order to unity. Unity is essential to every work of art. We might define art as the union of means to an end. Every work of art is a work of sub-ordination and co-ordination. The first brings with it the second. All the elements sub-ordinated to the same principle, are, in the same way, co-ordinated to one another. Unity, in works of art, does not consist merely in not having contradictory elements entering into a

*Chiefly from Chap. i. of the Homiletique of A. Vinet.

whole, but in relating all the parts to one single centre, to a single aim. There are two degrees of unity; the first might be called negative unity, the second, positive. Still more imperiously is unity demanded by the oratorical discourse. Not being read, but heard, it would quickly weary the attention if it had to be turned in succession to several sides. Lasting, in comparison with other productions, but a little time, it is the less permitted to bring several subjects before the hearer. Called to act upon the will, it finds its power in concentration on one thought. There is the same difference between a discourse which is full but incoherent, uncertain of its direction, and a well ordered oration, as between a crowd and an army. It would need minds of very great strength to get profit from that which is not one, or which does not of itself reduce itself to unity. Remark, if you have the opportunity, the impression made by such a discourse on the hearers, taking them promiscuously from serious thinkers. Every hearer of such a class will endeavour, without knowing it, to bring unity into a discourse where the speaker has put none; or he will fix his attention on one of the ideas and hold to that; or else he will force them all in the direction of his own thought. The very solemnity of public speech demands unity. It would be less solemn if the discourse, instead of being a march, were a walk or a stroll. It is clear that all this applies eminently to the discourse from the pulpit: it is the first quality of such a discourse to be one, or, in other words, to have a subject; for, if there are several subjects, there is none. If you tell any one that you have heard a discourse, his first question is: what was the subject? he will never say, what were the subjects? In order to a unity of the subject, real and felt, there must be a tendency or a gravitation of all the parts, even the smallest, towards the centre. But this has regard to the execution. At present we consider only the subject. Oratorical unity is distinguished from historical unity in this, that all its elements have for their end an application or practical conclusion. The idea or truth which is put forth or proved is not left to wander about in the mind; it is directed into the channel of the will, in order to produce action. In a word, the subject of the oratorical discourse is a simple imperative proposition: "Do this"; "Do not do that." It is absolutely so at the bar or in the assembly: "Release the accused"; "Vote this law." The orator of the pulpit is in a somewhat different position. Oratorical unity, in this case, resides rather in his sermons collectively than in each of his discourses. This is because he is not only an orator, like the advocate or the politician; he is also and essentially teacher and instructor; and his oratorical unity may, in appearance, be reduced to didactic unity. But, let us remark that, in religion, there is no subject of instruction which has not, directly or indirectly, practical consequences. The best orators have treated these subjects in an oratorical spirit: truth commands: the fact becomes a law. Generally, however, the preacher should not content himself by letting the hearer draw the inference; he should draw it himself, and let it be felt, more or less, through all his discourse. From all this we conclude that there will be unity in the sermon when it can be reduced to an assertive proposition, easily transformable and actually transformed into an im-