

# Canadian Churchman.

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## Lessons for Sundays and Holy Days.

September 20th.—SIXTEENTH SUNDAY AFTER TRINITY.  
Morning.—2 Chronicles 36 2 Cor. 11, v. 30 to 12, v. 14.  
Evening.—Neh. 1 & 2, to v. 9, or 8. Mark 15, to v. 42.

APPROPRIATE HYMNS for sixteenth and seventeenth 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:

### SIXTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 178, 321, 328, 357.  
Processional: 38, 221, 298, 445.  
Offertory: 174, 232, 436, 530.  
Children's Hymns: 228, 337, 435, 566.  
General Hymns: 19, 198, 222, 420, 433, 615.

### SEVENTEENTH SUNDAY AFTER TRINITY.

Holy Communion: 274, 317, 324, 558.  
Processional: 281, 299, 391, 510.  
Offertory: 275, 294, 306, 365.  
Children's Hymns: 194, 336, 342, 578.  
General Hymns: 199, 230, 250, 284, 290, 513.

### SIXTEENTH SUNDAY AFTER TRINITY.

The welfare of the Church is influenced by the prayers, as well as by the lives, of each of its individual members. The members of Christ, as one great family, are taught to "pray one for another," the people pleading for the ministers,—the ministers interceding for the sins of the people. This is a time when we are specially called upon to fulfil this duty. At this season, when the Church is about to increase her number of ministers, our prayers are more particularly required to implore the blessing of God upon the whole Church, and those whom He ordains to serve in it. It is to train us to the performance of this duty, that the services both for to-day and the preceding Sunday speak to us of the Church of Christ, and of the benefits we enjoy therein: for by thus making us feel the value of the blessings she conveys to us, the Church would more effectually and earnestly demand our prayers. The Church is the family of

God. Those who compose it, whether already triumphant in heaven, or still militant on earth, have been made His children by adoption and grace. They are, therefore, admitted to a participation of those blessings which form the subject of St. Paul's prayer for his Ephesian converts. The spirit of God, by whom they are regenerated, dwells in them. They become His temple; and so by Him are "strengthened with might" in their soul or "inner man." By the same blessed Spirit, the love of God is shed abroad in their hearts. Christ, therefore, dwells in their hearts by faith; according to His own promise to those that love Him, that "He will come unto them, and make His abode with them." But while in the morning lesson we thus learn something of the heavy cares devolving upon the messengers of God, that for the evening makes us feel more strongly the weight of their charge by setting forth God's threatenings against those who are unfaithful to their trust. It speaks of God's vengeance against those false teachers who prophesy out of their own hearts instead of from the Word of the Lord; who speak smooth things, and prophesy deceits, saying, peace, peace, when there is no peace. Seeing, then, how heavy is the responsibility of those who watch for our souls, and how great the benefits we receive at their hands, surely we shall gladly avail ourselves of the most effectual means by which we can assist them. We shall be ready to join our prayers to the many which about this time are to be offered up, that God would grant to His ministers such a measure of His grace, and so endue them with innocency of life, that "they may faithfully serve before Him to the glory of His great Name, and the benefit of His holy Church." From the services of this season, then, we learn how all, in their different stations, may contribute to the cleansing and purifying of the Church of Christ. We are taught how ministers and people, each in their relative positions, may, "throughout all ages," promote the great work of "ascribing glory to God in the Church by Christ Jesus."

## NOTES ON PREACHING.

THE UNITY OF THE SUBJECT.

(Concluded.)

We proceed to give some examples of unity in an assertive proposition or imperative proposition. 1. Unity is found in a simple assertion or imperative proposition: *i. e.*, a proposition composed of one subject and one attribute. Examples: "There is no peace for the wicked. I am with you always, even unto the end of the world. Bless them that curse you. He who is not with Me is against Me." It is evident that the development of the thesis or the exegetical elaboration of the text which contains it, does not with the proof of the thesis constitute a duplicity. To characterize fully the subject or the predicate, or both, is not to be lacking in unity. This would be to deny the possibility of definition. 2. The proposition is not lacking in unity even when there are several subjects or several predicates or attributes, if those subjects and attributes form a whole; *e.g.*: "In this the children of God are manifest, and the children of the devil: Whoso doeth not righteousness is not of God, neither he that loveth not his brother" (I. St. John iii. 10). Thus there

would be unity in a discourse which should set forth the different qualities of an object, provided that those qualities were of such a nature that they could be brought together under one attribute. Thus, when Massillon says that ambition is restless, shamefully unjust, there is unity; so in the passage I. Cor. i. 30. 8. The qualities of an object may be united not merely by reason of their affinity, or common tendency, but also because they counterbalance each other or limit each other, *e.g.*, II. Tim. ii. 19. Here is the double but inseparable seal of the foundation which God has laid: the twofold character of the true faith, which is true only as it is twofold. Thus Bourdaloue: On the severity and gentleness of the Christian law. 4. As a consequence of the same principle, there is unity in a double proposition when the propositions of which it is composed are integral parts of the same truth, *e.g.*, Col. iii. 14; I. Cor. ii. 9. *C. f.*, Saurin's sermon on the penitence of the sinful woman. 5. Unity is also found in two propositions quite independent, but contrasted; for contrast is a kind of unity. Examples: "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Compare Massillon's sermon on the death of the sinner and the death of the righteous. 6. There is unity when we set forth in succession a general truth and a particular truth, when the former is the foundation of the latter, or where the latter completes the meaning of the former (*e.g.*, I. Cor. xiii. 13). In order to secure real unity, the preacher will do well to make the particular truth his object and his aim. There is unity in a discourse which sets forth in succession a principle and its consequences; for the principle has no interest except through its consequences, and these have no solidity except by the principle (*e.g.*, St. John iv. 24). A plurality of consequences does not destroy the unity. To speak of consequences, however numerous, is to speak of the principle (*e.g.*, I. Cor. xiii). 8. There is unity in a discourse which, after the exposition of a duty, indicates the motives. 9. There is unity in a discourse which, treating of a fact, takes account of its different circumstances. Thus in I. Cor. i. 30. By this we do not mean only that a proposition, when the subject is complex, or when the attribute is complex, is no less one (*e.g.*, St. James i. 8). We refer to circumstances which might be omitted, but which give light and colour to the principal object, or which do not distract the attention from this object (*e.g.*, Phil. ii. 12). Examples: St. Luke xxii. 48; Gal. vi. 10; Heb. xii. 14; Eph. ii. 10. 10. So there is unity in a discourse which gives several relations or directions to the same truth. These relations or directions are accessories which are not sufficient to destroy unity (*e.g.*, Rom. ii. 10; Acts xxiv. 16). However, in a case like the latter, it is difficult to prevent one of the relations indicated from becoming the principal object of the discourse. 11. The distinction of different classes of hearers to whom the same proposition is presented and applied, but on whom it will make different impressions, is not opposed to unity. The impressions on the one will confirm the impressions on the other if the fundamental truth is the same for all. 12. The same discourse may treat of the fact and its mode, of a duty and the means of fulfilling it, without violating the law of unity.

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