

- B. 1st.**—*The Collect.*—Prayer for **THE HOLY SPIRIT**—through **THE SON** to **THE FATHER**.
The Epistle.—The heavenly life on earth 'before **GOD** and **THE FATHER**' of children who pray to 'Our **FATHER** in Heaven.'
The Gospel.—Deliverance from 'the World' of those who pray in the Name of **CHRIST** to **HIS FATHER**.
- 2nd. First Lessons**—
 Morning—Deut. vi. 13. The honour due to the Name of **GOD**.
 Afternoon—Deut. ix. 25. The Intercession of **MOSES**.
 Evening—Deut. x. 10. The second Intercession.
- C. Uses of the Lord's Prayer.**
 First—As the model of all prayers.
 Second—As an authority for forms of prayer.
 Third—Reverently—in verbal prayer.
 Fourth—Thoughtfully—in mental prayer.
 Fifth—Always—through the mediation of **THE SON**, by the Inspiration of **THE HOLY GHOST**—otherwise it never reaches 'Our **FATHER** in Heaven.'

Expectation Sunday. (JUNE 2.)

Prayer through THE SON.

Text—Exodus xxxii. 11. Passage—Numbers xvi. 46, &c.

- A. 'This I trust He will do of His mercy and goodness, through our Lord Jesus Christ.'**
- I. **THE FATHER** is always intended when a prayer is absolutely addressed to 'God' or 'Lord' (unless it is expressly stated otherwise, as in III.). This is because **HE** is the ultimate Fount of the Godhead; and, as all proceeds from **HIM**, so all must return to **HIM**.
 - II. Yet every prayer must pass upwards 'through **THE SON**' (S. John xvi. 23)—'through Whom we have the Access unto **THE FATHER**' (Eph. ii. 18).
 - III. But even those prayers that are addressed directly to **THE SON** are not kept to **HIMSELF**, but are handed on dutifully to **HIS FATHER**.
- Such direct Prayers are—
1. The greater part of the Litany.
 2. The Prayer of S. Chrysostom.
 3. The Collects for First Sunday in Lent, Third in Advent (at one time Fourth in Advent).
- B. 1st. The Collect.**—Our **MEDIATOR** 'exalted' that our prayers may rise *through HIM*.
The Epistle.—'Watch unto prayer . . . that God in all things may be glorified *through JESUS CHRIST*.'
The Gospel.—The Comforter eternally proceedeth from **THE FATHER** 'through **THE SON**, and is in time 'sent from **THE FATHER** 'through **THE SON**, in answer to prayer to **THE FATHER** *through THE SON*.
- 2nd. The First Lessons.**—
 Morning—Deut. xxx. Through **CHRIST** will Redemption be brought (according to these promises) to—
 1. Israel after the flesh (Acts i. 6, 7).
 2. The Israel of God—the Church (Gal. vi. 16).
 Afternoon—Deut. xxxiv. Moses a mediator between God and Israel (Gal. iii. 19).
 Evening—Josh. i. Yet Moses had to give place to Joshua, a truer type of **JESUS** in **HIS** perfect work.
- C. The One MEDIATOR**—
 First.—Do convinced that there is no union between God and man, except through **HIM WHO** is Both (1 Tim. ii. 5).
 Second.—Offer no Prayer and expect no Grace except 'through **CHRIST**,' the true ladder of Jacob (S. John i. 51).
 Third.—Draw near to **THE FATHER** through the One Mediator (Heb. iv. 16).

