

Fourth Sunday after Easter. (MAY 19.)

Preparation for Sacraments.

Text—Amos iv. 12. Passage—2 Chron. xxix.

- A. What is required of persons to be baptised?
 Why then are infants baptised, when by reason of their tender age they cannot perform Repentance and Faith?
 What is required of them who come to the Lord's Supper?
- I. Explain—
1. 'Whereby' = by which.
 2. 'The promises of God'—i.e. Forgiveness for the past; Grace at the present; Glory in the future.
 3. 'Promise them both'—both Repentance and Faith.
 4. 'Sureties'—i.e. Godparents.
 5. 'Come to age'—old enough to know right from wrong. Compare 'years of discretion' in Confirmation Service.
 6. 'Themselves'—i.e. the children.
- II. 'Required'—
- 1st.—Before Baptism (of an adult)—1. *Repentance*, i.e. Sorrow for sin; Confession; Amendment.
 2. *Faith*, i.e. Belief with the heart; Confession with the mouth.
 - 2nd.—Before the Lord's Supper—

<ol style="list-style-type: none"> 1. Repentance from sin. 2. New life for self. 3. Faith in God. 4. Gratitude to CHRIST. 5. Charity towards men. 	}	Compare <i>the Invitation</i> in the Communion Service—'Ye that do truly, &c.'
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- B. 1st. *The Collect*—Fixity of heart in Sacramental life.
The Epistle—The Sacraments are 'Good Gifts' of THE FATHER on earth; and we must prepare for them by 'laying apart all filthiness and superfluity of naughtiness.'
The Gospel—THE HOLY SPIRIT is the Agent in preparing us for the Sacraments.
- 2nd. *The First Lessons*—
 Morning—Deut. iv. 10. Carefulness in drawing near to God.
 Afternoon—Deut. iv. 39. Consideration of the Majesty of God.
 Evening—Deut. v. The Commandments by which we must examine ourselves.
- C. Scriptural Rules of Preparation for Holy Communion. [For most of us it is too late to prepare for Holy Baptism].
- First—Self-examination (1 Cor. xi. 28).
 - Second—Discernment of the Lord's Body (1 Cor. xi. 29).
 - Third—Cleansing in the Precious Blood (Ps. xxvi. 6).
 - Fourth—Devotion (Ps. cxvi. 12, 13).

Tragafion Sunday. (MAY 26.)

The Lord's Prayer.

Text—Psalm lv. 18. Passage—Daniel vi.

- A. 'Let me hear if thou canst say the Lord's Prayer.'
- I. *The Doxology* (omitted in the Catechism) is omitted in S. Luke's Gospel, while inserted in S. Matthew. It is used when the Lord's Prayer is an Act of Thanksgiving, as after the Absolution in Matins and Evensong and after the Communion in the Holy Eucharist.
 - II. In the Revised Version of the Bible, the Doxology is omitted both in S. Matthew and in S. Luke (since it is not found in the oldest copies of the New Testament. Also 'debts' is used instead of 'trespasses'; 'bring us not,' instead of 'lead us not'; and 'the evil one,' instead of 'evil.'
 - III. When puzzled by these differences—be sure of three facts:—
 1. Jesus gave this perfect prayer twice at least, with probably some little difference, but each form is absolutely and entirely good, as it came from His Mouth.
 2. THE HOLY GHOST has taught the Church how best to keep and use the Words that have been trusted to her.
 3. The same HOLY SPIRIT will teach each soul the right application of the truth contained in this offering to 'OUR FATHER.'