

NOTES FOR SUNDAY LESSONS.

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THE CHURCH CATECHISM.

ARRANGED IN INSTRUCTIONS FOR THE SUNDAYS FROM ADVENT TO TRINITY.

<i>The Christian Covenant</i>	treated during	ADVENT.
"	"	<i>Faith</i> " " CHRISTMAS and EPIPHANY.
"	"	<i>Duty</i> " " LENT.
"	"	<i>Grace</i> " from PALM SUNDAY to TRINITY.

NOTE.—Each Instruction will be arranged under three heads:—

- A. *Expository*—explaining the words of that part of the Catechism which is assigned to each Sunday.
- B. *Harmonistic*—showing how the Services appointed for that particular Sunday (the Collect, the Epistle, and Gospel, the Proper Psalms, the Lessons, &c.) illustrate that part of the Catechism.
- C. *Practical*—drawing, from what has been thus explained and illustrated, moral and spiritual lessons for the Christian's life.

NOTE.—We would suggest that, in delivering these Instructions, the Passage from the Old Testament should be studied *last*, since it forms an illustration, not a foundation, for the whole lesson. It will therefore follow more suitably, after the Gospel facts or doctrines have been fixed on the mind, as prophetic or typical of the truth that has been already accepted. The Text should be repeated first of all, as giving the key-note of the entire subject.

Palms Sunday. (APRIL 14.)

The Atonement—The Purchasing of Grace.

Text—Deut. xxi. 8, 9. Passage—Numb. xxi. 4–10.

- A. 'My good child, know this—that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special Grace.'
 - I. 'Good'—not what we *are* (S. Matt. xix. 17); but what we *ought* to be (Eccl. vii. 29); and what we *may* be (Col. i. 28).
 - II. 'Grace' = power (1) derived from the Divinity of JESUS (2 Cor. v. 19).
(2) communicated to His Humanity (Col. ii. 9).
(3) extended through His Body (Eph. i. 22, 23).
(4) exercised by His Members (1 Cor. xv. 10).
 - III. 'Special,' i.e. suitable for each soul (2 Cor. xii. 9).
- B. 1st. *The Collect*—prays for the graces of 'humility' and 'patience,' which flow from the Grace of the Passion.
The Epistle—declares the reward of these graces of humility and patience.
The Gospel—states 'the price of Blood,' i.e. the grace of the Atonement, extending not only to the living (Barabbas) but also to the dead ('Saints that slept').
- 2nd. *The First Lessons*—
Morning—Exodus ix. The Captivity of Egypt typifies man's need of the Atonement.
Afternoon—Exodus x. Pharaoh's hardness—that of those who reject the Atonement.
Evening—Exodus xi. The boldness of Moses foreshadows the confidence of our REDEMPTOR.
- 3rd. *The Second Lessons*—
Morning—S. Matt. xxvi. The Dignity of the SAVIOUR.
Afternoon—S. Luke xix. The Royalty of the SAVIOUR.
Evening—S. Luke xx. The Truthfulness of the SAVIOUR.
- C. The Atonement means *the Death of God for man*—or Good Friday. How should I spend this day?
First—Not in Indifference—for He *thought* of me (Gal. ii. 20).
Second—Not in Business—for He *worked* for me (S. John xix. 30).
Third—Not in Pleasure—for He *suffered* for me (Phil. iii. 10).
Fourth—Not in Sin—for He *put away* sin for me (Heb. ix. 26–29).