

- B. 1st. *The Collect* asserts the Equality of THE HOLY GHOST in Life and Power with THE FATHER and THE SON.
The Epistle insists on Temperance, which is one of the Fruits of THE SPIRIT. Gal. v. 23.
The Gospel represents God THE FATHER as calling us, which He does by HIS SPIRIT, at different periods.
- 2nd. *The First Lessons*: Morning, Genesis i. 2—THE SPIRIT of God in Chaos.
 Afternoon, Genesis ii. 7—THE SPIRIT of God in Man.
 Evening, Job xxxviii—THE SPIRIT of God in Creation.
- 3rd. *The Second Lessons* describe the spiritual Jerusalem, which is built by THE SPIRIT (see Ephesians ii. 22).
- C. The other four Articles of the Creed depend upon this—upon THE HOLY GHOST:—
- First—'The Holy Catholic Church, the Communion of Saints.'
 Recognise the Church and the Saints as the building of THE SPIRIT. Eph. ii. 19, 22.
- Second—'The Forgiveness of Sins.'
 Accept THE HOLY GHOST coming for the forgiveness of your sins. S. John xx. 22, 23.
- Third—'The Resurrection of the Body.'
 Anticipate 'The Giver of Life' at the Resurrection Day. Romans viii. 11.
- Fourth—'The Life Everlasting.'
 Trust in THE HOLY SPIRIT as 'the Living Water.' S. John iv. 14, vii. 39.

Sexagesima Sunday. (FEBRUARY 24.)

The Means of Grace in the Church.

Passage—2 Chron. vii. Text—Psalm xlviii. 8.

- A. 'The Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins.'
- I. The oldest form is—'I believe in the Forgiveness of Sins through the Holy Church.'
 II. The Nicene Creed adds 'One' and 'Apostolic,' omitting 'Holy;' and inserts 'One Baptism.'
- B. 1st. *The Collect* shows our weakness and helplessness—our only safe place is in the Church.
The Epistle states the sufferings of the Ministers of the Church.
The Gospel describes the field of the Church over which the seed of the Word is cast, by which some hearts profit—others not.
- 2nd. *The First Lessons*—
 Morning, Genesis iii.—The Garden represents the fold of the Church, in which Communion with God was interrupted by sin, for which, however, forgiveness is at once indicated.
 Afternoon, Genesis vi.—The Ark = The Church.
 The Flood = Baptism, which destroys sin and saves the faithful.
 Evening, Genesis viii.—The Patriarchal Church perform their first act of worship—a sacrifice for sin.
- C. How to use Grace.
 First.—*Thankfulness.* 1 Cor. xv. 10. | Third.—*Faithfulness.* 1 Cor. iv. 2.
 Second.—*Humility.* S. Luke xviii. 11. | Fourth.—*Confidence.* Phil. iv. 13.

Quinquagesima Sunday. (MARCH 3.)

The Last Things.

Passage—Daniel xii. Text—Job xix. 25, 26.

- A. 'The Resurrection of the Body, and the Life Everlasting. Amen.'
- I. Compare the corresponding clauses in the Nicene and Athanasian Creeds and in the Baptismal Creed.
 II. As a human body without a soul is a corpse, so a human soul without a body is a ghost. Therefore the Resurrection of the Body as well as the Immortality of the Soul is necessary to a perfect man.
 III. The everlasting existence of the wicked is not to be called 'life.' Therefore this Creed takes no notice of their fate.
 IV. 'Amen' (as at the end of the Gloria Patri) signifies 'So is it.'
- B. 1st. *The Collect* prays for 'Charity' as the last and greatest of all things in earth and Heaven.
The Epistle. Charity abideth throughout time into Eternity.
The Gospel. THE SAVIOUR reveals the last things of HIS Life to HIS amazed disciples.
- 2nd. *The First Lessons*.—Morning, Genesis ix. 16.—The everlasting Covenant with Noah and with all flesh.
 Afternoon, Genesis xii. 3.—The faithful promise to Abraham and to us.
 Evening, Genesis xiii. 14-17.—The promised land—a type of Heaven.
- C. Personal Character (good or bad).
 First.—Formed in life. Acts xxiv. 16. Therefore realise the responsibility of acts and habits.
 Second.—Continued in death. Rev. xiv. 13. Therefore work while it is day.
 Third.—Fixed in Judgment. Rev. xxii. 11. Therefore remember that time passes into Eternity.