

QUESTIONS

ON THE

CHIEF FESTIVALS AND HOLY DAYS;

ALSO ON

Ash Wednesday and Good Friday :

FOR THE USE OF THE

PAROCHIAL AND SUNDAY SCHOOLS,

IN THE

PARISH OF CORNWALL, DIOCESE OF TORONTO.

BY THE

REV. HENRY PATTON,

Rector of Cornwall, and Rural Dean of the Johnstown Deanry.

"The memory of the just is blessed," and "The Righteous shall be had in everlasting remembrance."—Prov. x. 7, and Psalms, cxii. 6.

TORONTO :

PRINTED AT THE DIOCESAN PRESS.

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INTRODUCTORY QUESTIONS.

*As this Chapter is too long for one Lesson, it may be divided into,
two Sunday Lessons.*

LESSON I.

1. How do you regard the practice of observing with religious offices, the days set apart by the Church to commemorate the most important events connected with the great mystery of redemption, such as the birth, death, resurrection and ascension of our Lord, and the like?

The practice is both right and proper, and is founded upon a principle that will commend itself to every pious Christian's heart.

2. To what principle do you allude?

That of deep and heart-felt gratitude for all the benefits resulting to us from Christ's incarnation, sufferings, death, resurrection, ascension, and the giving of the Holy Ghost.

3. Is this gratitude deeply felt by the true believer?

It is felt so deeply, that while musing on these mercies, "his heart becomes hot within him, the fire kindles," and he is constrained to "speak with his tongue," (in the language of adoring praise) of all these "wonderful works of God"!

4. How do holydays meet these feelings of the pious Christian?

He rejoices that there are days specially set apart for commemorating these great events, and thus affording an opportunity for public external expressions of those inward feelings of gratitude and love which glow within him.

5. Does not the principle itself seem in some degree to influence all nations?

Yes; for all nations have their holydays, commemorative of what they have been taught to regard as great civil, political, or religious benefits.

6. Do not even those Christian bodies who refuse to observe our holydays, recognize and in some degree act upon the same principle?

Yes; for almost all of them occasionally set apart days for fasting, or special religious services, on anniversaries and the like.

7. Can you mention any such?

The Methodists have their quarterly meetings, their watch-nights, and centenary commemorations; and the Presbyterians have fast-days and preaching days previous to their Sacramental Sundays; and moreover, when the Synod or Presbytery enjoin the doing so, they observe fasts to deprecate God's judgments, or thanksgiving days to praise Him for his temporal mercies to the land and its inhabitants.

8. Do you then condemn them for observing such thanksgiving days?

Certainly not; on the contrary, we admit the propriety of such an annual public thanksgiving for God's temporal mercies, and hence would infer the still greater propriety and obligation to commemorate annually, and in the most solemn manner the greatest of all mercies, even God's spiritual benefits conferred upon us through Jesus Christ our Lord.

9. Has the Almighty himself sanctioned the observance of holy-days?

Most unquestionably; for he commanded the seventh day to be kept holy, and he especially enjoined the observance of the Passover, and other sacred feasts of the Jewish Church.

10. Did our blessed Saviour and his Apostles sanction the observance of holydays by their example?

Yes; for they regularly attended the great annual festivals held in Jerusalem.

11. But may it not be objected, that these feasts were solemnly enjoined by God himself, whereas for the observance of our holy-days we can only plead the practice of the primitive Church, and ecclesiastical authority?

To this we reply, that Christ himself appears to have sanctioned by his example the observance of festivals set apart by no higher authority.

12. To what do you refer?

In St. John's Gospel (x. 22, 23) we read that Jesus was in Solomon's Temple on the feast of the dedication, and the inference is very natural that he joined in the religious services of the day.

13. What was the origin of the feast of dedication?

This festival, which continued eight days, was instituted by

Judas Maccabæus, to commemorate the purifying of the Temple, after it had been profaned by Antiochus Epiphanes.—2 Maccabees chap. 10.

14. But is it not sometimes objected to us, that St. Paul censures the Galatians for observing "days and months, and times and years"?

It is so, but we conceive that there is no force in the objection, as applied to the proper observance of Christian holidays.

15. To what days and seasons did St. Paul refer?

Those enjoined by the law of Moses, which were not binding upon Christians, but which certain Judaizing teachers amongst the Galatians had represented as necessary to their salvation, and had thus corrupted the simplicity of the Gospel of Christ.

16. If the objectors were literally to adopt the apparent principle contained in this passage, would it not condemn their own conduct?

Assuredly, for it would then condemn the observance, not only of all fast and thanksgiving days, but also of the Lord's Day itself, which they nevertheless observe, notwithstanding St. Paul's admonition to the Galatians.

LESSON II.

17. What advantages may be derived from observing holidays in commemoration of the apostles of our Lord?

That our attention may be specially directed to their examples, as affording powerful incentives to the practice of holiness.

18. How do they produce this effect?

Because the lives of the apostles exhibit the power of holiness, not in theory but in practice. "We see religion giving contentment under poverty, meekness under provocation, patience under sufferings, courage in enduring the pains of death, and a holy hope and pious confidence of eternal life and glory beyond the grave."

19. But the apostles were not always perfect in their conduct?

Then their failings may serve as beacons to warn us, lest we on similar rocks should make shipwreck of our faith; and their deep and heart-felt repentance should be especially imitated by us, after we have fallen into sin.

20. Is not religious biography usually regarded as a very pleasing, instructive, and profitable branch of reading?

It is usually and justly so regarded; but what biographies should be considered more profitable than the lives of those holy men who

were the chosen companions of our Lord, and who under Christ were the builders of the spiritual temple of his Church?

21. If the soldier delight in reading the biography of a Wellington, the sailor the life of a Nelson, the statesman of a Chatham, the philosopher of a Newton, or the philanthropist of a Howard, ought not the Christian to delight in studying the characters of the apostles, saints, and martyrs of the Christian faith?

It appears natural that the same principle should operate alike in all these cases.

22. But is not the example of Christ the most perfect, and the very best that we can have?

Most assuredly, and we are expressly told, that he "suffered for us, leaving us an *example*, that we should follow his steps."

23. Having then this example, would it not be wrong to copy any inferior example?

The Scriptures do not teach us so, when they exhort us to "be followers of them who through faith and patience inherit the promises."—*Heb.* vi. 12.

24. Does not St. Paul propose himself and fellow-labourers as examples?

Yes; as when he says, "Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample."—*Philp.* iii. 17. And again, *1 Cor.* xi. 1, "Be ye followers of me, even as I also am of Christ."—Also *Heb.* xiii. 7.

25. But is it not superstitious to hold the dead in remembrance?

Let the word of God reply. "The righteous shall be had in everlasting remembrance."—*Psalms* cxii. 6. "The memory of the just is blessed."—*Proverbs* x. 7.

26. But is it not said, that Roman Catholics also observe these days?

It is, and the remark is often made by way of reproach, and as an objection to us, but most unjustly.

27. Why so?

Because if the principle be right in itself, it cannot weaken or condemn it, that the Church of Rome, however corrupt in many particulars, should herein do that which is right. Besides, though we may observe the same days, we may observe them in a different spirit and in a different manner.

28. Do not the Roman Catholics observe the Lord's Day as a holyday?

Yes.

29. Do other Protestants then regard the Roman Catholic observance as a reason why they themselves should refrain from so observing it ?

In this particular instance, they can readily see the absurdity of the argument.

30. Why then do not those who differ from us see the absurdity of the argument, when applied to our observance of other holydays, which the Church of Rome also holds in common with ourselves ?

It must either result from inveterate prejudice, or as we may more charitably hope, from want of due reflection and thought upon the subject.

31. But were not the persons who compiled the Prayer Book, and the Offices for these days, themselves inclined to the errors of the Roman Church ?

On the contrary, they were most opposed to those errors ; and some of them, as Cranmer and Ridley, suffered cruel martyrdoms, rather than conform to the Church of Rome.

32. May it not then be looked upon as a reproach to their memories, when we slight their pious labours for our good, by neglecting to use the services which they compiled and prepared for these occasions ?

It certainly has that appearance.

33. Does it not tend to illustrate, and make us more sensibly realize the doctrine of the Communion of the Saints, when we observe such days in a devotional manner ?

Yes ; for in studying the lives of these holy men, we are taught to look upon them as our brethren, members with us of the same household of faith, and "knit together in one communion and fellowship in the mystical body of Christ."

THE SEASON OF ADVENT.

1. How are the four Sundays named which immediately precede Christmas day ?

2. What do you mean by the word Advent ?

3. What was the object of the Church in distinguishing these four Sundays by the title of Sundays in Advent ?

First, that we should be thereby taught to prepare our hearts and minds worthily to commemorate Christ's having already come in the flesh ; and secondly, to prepare ourselves for his second and

more solemn advent, when he shall appear as the Judge of all mankind.

4. How did Christ come as our Redeemer ?

"In great humility."

5. How shall he appear the second time ?

"In his glorious majesty."

6. For what purpose shall he then come ?

"To judge both the quick and dead."

7. Who are meant by the quick and dead ?

The quick means those who shall be then alive ; the dead those who shall have departed this life, previous to his coming to judge the world.

8. To whom has God committed all judgment, and why ?

John v. 22, 23.

9. Why should we be always preparing for Christ's second coming ?

Because of its vast importance to us, and because we know not at what hour he may come.

10. How does St. Paul instruct Christians to look forward to our Lord's second coming ?

"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."—*Titus* ii., 13.

11. In what respects will Christ's second appearance be so glorious ?

As it respects his person, his attendants, and the accompanying events.

12. How will his person be so glorious ?

"He will appear as the sun shining in his strength ; his eyes as a flame of fire ; his feet like burning brass ; and his voice as the sound of many waters."—*Rev.* i. 14—16.

13. How will it be glorious in his attendants ?

"The Son of man shall come in his glory, and all the holy angels with him," and with "ten thousand of his saints."—*Matthew* xxv. 31, Jude 14.

14. What attending circumstances will render it a glorious event ?

"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."—*2 Peter* iii. 10.

15. What should be the effect of our belief in the day of judgment ?

2 Peter iii. 11 and 14.

16. What will be the rule of Christ's judgment?

2 Cor. v. 10.

17. What will Christ then say to the righteous?

Matt. xxv. 34.

18. What shall be the doom of the wicked?

Matt. xxv. 41.

19. For what purpose did the Lord Jesus first come into the world?

To redeem it, i. e. to save mankind.

20. How may we best answer this grand design of his coming?

By repenting of, and forsaking our sins; by truly believing in him, and by loving and practising holiness as the fruit of such a faith?

21. When was Christ's advent first intimated to man?

In that memorable promise, 'that the seed of the woman should bruise the serpent's head.'—*Gen. iii. 15.*

22. Was the promise of the future coming of the deliverer often repeated?

Yes, to Abraham, Isaac and Jacob, as well as to others; and it is frequently alluded to by the prophets.

23. Which of the prophets had foretold more minutely the humble manner of his appearance?

Isaiah ch. 53.

24. Which of the prophets had foretold the appearance of John the Baptist, as the messenger and forerunner of the Messiah?

Malachi iii. 1, and iv. 5, 6.

25. What analogy may be drawn between this office of the Baptist and the season of Advent?

As the Baptist was sent before to prepare the way of the Lord, so this season is designed as one of special preparation for enabling us worthily to celebrate the anniversary of Christ's first advent, and to fit and prepare ourselves for the awful solemnities of his second coming.

26. When does the Church begin her Ecclesiastical year?

With the season of Advent.

27. Why does not the commencement of the Ecclesiastical year, coincide with that of the civil year?

"Because the Church does not number her days, or measure her seasons, so much by the motion of the sun as by the course of our Saviour, beginning and counting on her year with him, who being

the true Sun of Righteousness began now to rise upon the world, and as 'the day-star from on high,' to enlighten them that sat in spiritual darkness.'

ST. ANDREW'S DAY (Nov. 30th.)

1. In commemoration of whom does the Church direct the observance of this day?

2. Of what place was St. Andrew a native?

John i., 41.

3. Mention the names of his father and brother.

Jonas and Peter.

4. Whose disciple had he been before he became a follower of Christ?

John i. 35 and 40.

5. How did he become acquainted with Christ?

Andrew and a fellow disciple being in company with their master, John the Baptist, heard him exclaim, as Jesus was walking, "Behold the Lamb of God." Hearing this testimony, the two disciples immediately followed Jesus, and abode with him that day.

6. What was the immediate result of Andrew's first interview with Christ?

He at once sought for his brother Peter; communicated to him the joyful intelligence that they had found the Messiah; and immediately introduced him to Jesus.

7. What does this incident teach us?

That we should faithfully use our influence with our friends to lead them to a knowledge of Christ as a Saviour.

8. What do we pray for in the collect for the day.

"Grant unto us," &c., to the end.

9. What does the collect record concerning the obedience of Saint Andrew.

10. What does this teach us?

That we also should readily obey the calling of God's spirit, and the teaching of his word: that we should no longer halt between two opinions; but resolve at once to love and serve God?

11. What are the two most important subjects brought before us in the epistle for the day?

The importance of faith; and the necessity of a duly appointed ministry "to preach the gospel of peace".

12. May not any one assume the office of a minister of the gospel, without being duly commissioned for the work ?

Certainly not. "No man taketh this honour unto himself, but he that is called of God, as was Aaron."—*Heb.* v. 4.

13. But if a man be inwardly called to take upon himself the sacred office, would not that be sufficient authority ?

Certainly not. His inward call might be known to himself, but his own inward convictions would be no evidence to the Church that he really was appointed by God.

14. What would he still require ?

To be lawfully ordained to the office of the ministry.

15. Whom ought we to judge lawfully called and sent to execute the office of the ministry ?

"Those which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send minister's into the Lord's vineyard."—*Article* xxiii.

16. Who are the persons possessed of this authority to call and ordain others to the ministry ?

The Bishops : who are the legitimate successors of the Apostles in the government of the Church.

17. To what event does the gospel for the day refer ?

The call of Andrew and Peter.

18. By what death did St. Andrew glorify God ?

Having preached the gospel in Scythia, he is said to have suffered martyrdom at Patræ in Achaia.

19. In what manner ?

He was fastened to a cross of transverse beams, in shape like the letter X, upon which he lingered two whole days before he died.

20. What may we learn from his martyrdom ?

To submit cheerfully to all the trials to which the profession of our faith may at any time expose us.

What else ?

To be willing to take up our cross and follow Christ.

Anything else ?

That we should continue steadfast and immoveable even unto death in the profession of the true faith.

21. Have you ever been called to follow Christ ?

Yes, at my baptism, when I was solemnly dedicated to his service.

22. Have you not been again called since your baptism ?

Yes, repeatedly ; by the admonitions of conscience, the workings

of God's Spirit on my heart, the reading of the Word of God, and the public means of grace.

23. Ought you not, then, to obey these calls?

It is both my duty and my interest to do so; and I humbly pray that God would give me his grace to enable me to do so more faithfully for the time to come.

ST. THOMAS THE APOSTLE (Dec. 21.)

1. By what other name is this Apostle known?

Didymus, which means a twin.

2. Is anything authentic known of his kindred or birth-place?

No.

3. For what is he chiefly remembered?

His incredulity with regard to our Saviour's resurrection.

4. What proof did he require?

John xx. 25.

5. When the Lord had satisfied his doubts, what confession did he then make?

John xx. 28.

6. What commendation or praise did Christ bestow on those who believe without having seen him?

John xx. 29.

7. Is such the case of believers now?

Yes; they believe in Christ, though they have never seen him.

8. How does St. Peter describe the blessedness of such?

1 Peter, i. 8.

9. For what purpose does the collect say that St. Thomas was permitted to doubt?

"For the more confirmation of the faith."

10. How was this effect produced through his incredulity?

By the additional evidence of the certainty of the resurrection, which the Saviour's condescension afforded on this occasion.

11. What is the chief petition of the collect?

"Grant us so perfectly," &c., to "reproved."

12. What proof of his devotion to Christ did St. Thomas afford?

John xi. 16.

13. Where is St. Thomas said to have laboured after the Ascension?

In Parthia, Media, and India, where also he suffered martyrdom.

14. What subject is most nearly identified with this day's festival?

That of faith.

15. What is faith?

Belief; the assent of the mind to the truth of anything proposed for our reception.

16. Give the Apostle's definition of faith.

Heb. xi. 1.

17. Who is the grand object of the Christian's faith.

The Lord Jesus Christ.

18. What was the second thing which your godfathers and godmothers promised for you at your baptism.

19. Where are the articles of the Christian faith briefly summed up?

20. Is it of great importance that we should possess faith?

Yes; for "without faith" it is impossible to please God."—
Heb. xi. 6.

21. What will be the effect on our lives, of a true and lively faith?

We shall sincerely endeavour to do our duty towards God, our neighbour, and ourselves.

22. Which of the Thirty-nine Articles teaches us that "Good works do spring out necessarily of a true and lively faith"?

The twelfth.

23. How does the same Article teach us that a lively faith may be known?

"By them. (i. e. good works) a lively faith may be as evidently known as a tree discerned by the fruit."

24. "Dost thou not think that thou art bound to *believe* and to *do* as your godfathers and godmothers promised for you?"

Yes, verily; and by God's help so I will."

Why do you say by God's help?

Because, without Him we can do no good thing.

THE NATIVITY OF OUR LORD, OR THE BIRTH-DAY OF CHRIST, COMMONLY CALLED

CHRISTMAS DAY (Dec. 25.)

1. How long is it since Jesus Christ was born into this world?

2. Had he then possessed no previous existence?

John i. 1.

3. Where was Christ born ; and what prophet had foretold that he should be born there ?

Micah v. 2.

4. In what condition are all men by nature ?

In a state of sin and condemnation. " Being by nature born in sin, and the children of wrath."

5. Was man originally created in this state ?

No ; for man was created in the image and likeness of God, a holy and a happy being.

6. How then did his condition become so greatly changed ?

In consequence of sin ; which defiled the moral image of God in the soul of man, and exposed him to death, temporal, spiritual, and eternal.

7. What was the object of Christ in coming into the world ?

To deliver mankind from this wretched state of condemnation and death.

8. Was Christ God as well as man ?

He was.

9. In what language does the Athanasian Creed express the two natures of Christ ?

It describes him as " God, of the substance of the Father, begotten before the worlds ; and man, of the substance of his mother, born in the world."

10. Which of the Articles refers to the same subject ?

The second.

11. Can you quote any passages of Scripture to prove that Christ is God ?

He is called " Emmanuel, which being interpreted is God with us."¹ Again, he is called " God ;"² " the true God ;"³ " the great God ;"⁴ " the Lord of Glory ;"⁵ " the mighty God ;"⁶ " the King of kings, and Lord of lords ;"⁷ " the one with the Father."⁸

12. Can you mention any passages to prove that he is possessed of the attributes or perfections of the Godhead ; as, for instance—first, his Eternity ?

" Jesus Christ, the same yesterday, to-day, and for ever."⁹

His Omniscience ?

" He knew all things,"¹⁰ even " the secret thoughts of men's hearts."¹¹

¹ Matt. i. 23. ² Rom. ix. 5. ³ 1 John, v. 2). ⁴ Titus, ii. 13. ⁵ James ii. 1. ⁶ Isaiah. ix. 6. ⁷ Rev. xix. 16. ⁸ John, x. 30. ⁹ Heb. xiii. 8. ¹⁰ John, xvi. 30. ¹¹ Matt. ix. 4.

His Omnipotence ?

"By him were all things made, and without him was not anything made that is made."¹

His Omnipresence ?

"Wherever two or three are gathered together in my name, there am I in the midst of them."²

13. What does the collect teach us to pray for ?

"That we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit."

14. When were you regenerated and made God's child by adoption and grace ?

At my baptism, "wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

15. Are all children regenerated when baptized ?

The Church does not teach us to make any exception ; but in every case to thank God that it hath pleased him "to regenerate this infant with his Holy Spirit."—*Baptismal Service*.

16. What are we to infer from the use of this language in our Prayer Book ?

"That in the opinion of our Reformers, regeneration and remission of sins did accompany baptism."—*Rev. C. Simeon*.

18. But did the Reformers then maintain that there was no need for the seeds then sown in the heart of the baptized person to grow up, or to bring forth fruit, or that he could be saved in any other way than by a progressive renovation of his soul after the Divine image ?

"On the contrary, in this very prayer they have taught us to look unto God for that total change both of heart and life, which, long since their days, has begun to be expressed by the term regeneration."—*Rev. C. Simeon*.

18. To what part of the prayer do you refer ?

To that part where, having thanked God for regenerating the infant by his Holy Spirit, we are taught to pray "that he, being dead unto sin, and living unto righteousness * * * * * may crucify the old man, and utterly abolish the whole body of sin."

19. Is it not, then, a violation of truth and charity in any one to assert, that the Church teaches, that those who have been once regenerated in baptism need no other change, even though they have subsequently fallen into sin ?

¹ John, i. 3. ² Matt. xviii. 20.

It is a gross violation of truth and charity so to assert, when the Church and her ministers so frequently insist upon the necessity of renovation, or a daily "renewal of the heart unto holiness."

20. How should we observe the day that commemorates the birth of our illustrious Saviour?

With cheerful and religious joy, and with heart-felt gratitude to Almighty God, for all the mercies of redemption.

21. How may we best evince our grateful love to Christ?

John 14, 15.

22. How should the day be spent?

Part of it should be devoted to a religious commemoration of the illustrious event, with all the solemnities of public worship: the remainder of the day may be spent in cheerful and innocent enjoyments; being careful, that our joys be not accompanied with those sinful excesses, by which the holyday is too frequently profaned.

ST. STEPHEN'S DAY (Dec. 26.)

1. Who was St. Stephen?

One of the seven deacons, whose ordination is recorded in the 6th chapter of the Acts of the Apostles.

2. What duties pertained to the office of Deacon?

"To superintend the necessities of the poor; to make daily provision for their public feasts; and to keep and distribute the treasures of the Church."—*Nelson*.

3. Was then the office merely a secular one?

No: it was also ministerial; for they preached the gospel, and baptized.

4. What proof can you give that they preached the gospel?

The example of St. Stephen, mentioned in the 7th chapter, and that of Philip the deacon, recorded in the 8th chapter, verse 5.

5. Mention an example of a deacon baptizing?—*Acts* viii. 38.

6. Did the Deacons also *confirm* those that had been baptized?

No: for when the Apostles, for instance, had heard that the Samaritans had received the word of God, through the ministry of Philip, they sent down Peter and John, who laid their hands on the baptized converts, and they received the Holy Ghost.—*Acts* vii. 17.

7. Is, then, the office of confirmation, or laying on of hands after baptism, sanctioned by Apostolic practice and precept?

Yes: as is apparent from the transaction referred to, and others.
—(Acts xix. 6, and Hebrews vi. 2.)

8. Who only have now authority in the Church to confirm?

The Bishops, as the successors of the Apostles.

9. Is it not the duty of all members of the Church, who have been baptized, to present themselves for confirmation, when they become of suitable age, and are possessed of the requisite spiritual attainments?

Yes.

10. Why should you wish to be confirmed?

(1) To comply with the requirements of Christ's Church; (2) to take upon myself the promises made in my name at my baptism; (3) to make a personal and public profession of my faith in Christ; and (4) for the sake of the benefits which I hope may result from my so doing.

11. What benefits may you reasonably hope will follow the religious observance of this Apostolic ordinance?

If I am properly qualified for this solemn ordinance, I may humbly hope for an increase of grace to strengthen me for the performance of all my duties, as a disciple of the Lord Jesus Christ; and I may then also be admitted to the holy Sacrament of the Lord's Supper.

12. What is recorded of Stephen immediately after his ordination?

Acts vi. 8.

13. What is Stephen usually called? The proto-martyr: i. e. the first martyr.

14. What do you mean by the word martyr?

One who suffers death as a witness to the truth of the Christian religion.

15. How was Stephen put to death?

16. How did he imitate his Divine Master, in his last moments?

17. Which of his persecutors afterwards became an eminent preacher of the Gospel?

18. What lessons does the collect inculcate?

That in any sufferings to which our profession of the truth may expose us, we should "steadfastly look up to heaven, and by faith behold the glory that shall be revealed."

What else?

That we should learn after the example of this martyr, "to love and bless our persecutors, even as our blessed Lord also did."

19. What may we learn from the observance of this day ?

(1) To bless God for the illustrious proof here afforded us, of the power of our holy religion to support us under the most trying circumstances ; (2) to thank God that we are not exposed to the grievous persecutions which harrassed the primitive Christians ; (3) and finally, so to live, that at our last hour we may be enabled to say with the dying martyr, " Lord Jesus, receive my spirit."

20. What pious sentiment has the Psalmist expressed in Psalm xxxi. verse 5 ?

ST. JOHN THE EVANGELIST'S DAY (Dec. 27.)

1. Who was St. John ?

One of the Sons of Zebedee, and the brother of James.

2. Why is he called the Evangelist ?

To distinguish him from St. John the Baptist, and because he wrote one of the Gospels.

3. What proofs of His great regard did Christ afford to St. John ?

(1) In company with Peter and James, he was a witness of the Transfiguration ; the healing of Jairus's daughter ; and the agony in the garden of Gethsemane ; (2) our Lord permitted him to recline on his bosom at meals ; and (3) when suspended on the cross, he committed his mother to St. John's care.

4. With reference to this kind regard of his Lord, in what language does St. John often refer to himself ?

As " that disciple whom Jesus loved."

5. How did St. John manifest his affectionate devotion to our Lord ?

By his constant love of him ; by following him to the Hall of the high priest ; by attending him even to the cross ; and by taking home the Virgin Mary and supporting her as his own mother.

6. What petition did John and James once make to Christ ?

Mark x. 37.

7. What did they probably mean by their request ?

They were probably still possessed with that opinion so prevalent among the Jews, that the Messiah's kingdom was to be a temporal one of great renown ; and under the influence of this persuasion, they sought to obtain the chief stations of dignity and emolument.

8. How did the other disciples regard the request of the two brethren?

Matt. xx. 24.

9. What lesson did Christ then impart to them?

One of humility; and he referred to his own conduct, as an example and an illustration of this virtue.

10. In the collect for the day, what do we beseech God to cast upon his Church?

11. What do we mean by this Prayer?

"We express our earnest desires, that God's word and Holy Spirit, which are to the soul what the light of the sun is to the body, may impart their direct and cheering influence, pointing out the path of righteousness, and encouraging us to continue in the same."—*James on the Collects*.

12. Where is St. John said to have chiefly exercised his ministry?

In Asia Minor, residing for a long time at Ephesus, the government of which church he is said to have assumed after the Martyrdom of Timothy its first Bishop.

13. Did St. John suffer martyrdom?

No; for though frequently persecuted, both by Jews and Gentiles, he is said at last to have died a natural death, being one hundred years old, and the last survivor of "the glorious company of the Apostles."

14. What writings did St. John leave behind him for the use of the Church?

15. Of what grace is St. John usually regarded as the type or figure?

Of Christian charity or love.

16. Does he recommend this virtue in his writings?

Yes; as for instance in his 1st Epistle, 4th chapter, and 7th verse, he says, "Beloved, &c."

17. Is he said to have enforced this duty in his public preaching?

Yes; and when he became very feeble through advancing years, he still frequented the assemblies of the Christians, and said unto them, "Little children, love one another."

18. Is not this advice still very seasonable?

Yes; we ought to love one another, as Christ also hath loved us.

19. Were not the primitive Christians distinguished for this mutual love?

So much so, that their Pagan persecutors were compelled to exclaim, "See how these Christians love one another."

20. If we do not love our brethren, can we truly love God?

1 John iv. 20.

21. What commandment have we from God on this subject?

1 John iv. 21.

THE INNOCENTS' DAY. (Dec. 28.)

1. To what event do the services of this day direct our attention?

2. Why did Herod commit this act of cruelty?

In hopes that amongst the number might be slain the infant Jesus, whom the wise men had called the "King of the Jews."

3. Why did Herod wish to put him to death?

Because being naturally of a jealous disposition, he feared in the birth of Jesus, the arrival of a competitor for the Crown, and therefore he sought to despatch him at once.

4. How was the infant Messiah delivered from the power and malice of Herod?

The over-ruling Providence of God directed the flight into Egypt.

5. Did Herod long survive this infamous act of cruelty?

No; he died shortly afterwards, and as historians relate, in the most excruciating agonies.

6. In the collect for the day, how do we pray that we may glorify God's holy name?

7. What does the portion of Scripture selected for the Epistle reveal to us?

The future happiness of those who had departed in a state of child-like innocence; "In their mouth was found no guile, for they are without fault before the throne of God."

8. Was the slaughter of these infants commemorated in the primitive Church?

Yes; from the earliest times, Origen, who suffered martyrdom only one hundred years after the death of St. John, tells us, that the commemoration of the event had been always observed by the Church.

9. Why are these children called martyrs?

Because they died in the cause of Christ.

10. How many kinds of martyrdom are there usually reckoned ?
Three.

11. Describe them.

The first and highest, both in *will* and *deed*, as that of St. Stephen ; the second, in *will* but not in *deed*, as that of St. John, who though ready and willing to die, yet did not suffer actual martyrdom ; and third, that in *deed* but not in *will*, as in the case of these infants, who died in the cause of Christ, though they knew it not.

12. But was it not unjust in God to permit the slaughter of these infants ?

No ; because God has a right to remove us, how and when he sees fit ; and moreover their early death, was but an early removal to another and a better world.

13. Is there not much to comfort pious parents in the death of their little children ?

Yes : for they feel assured, that their Almighty Father has taken them to himself, where they will be infinitely more happy than they could possibly be on earth.

14. Did not the Saviour while on earth love little children ?

Yes ; and he was displeased with those that would have kept them from him.—Mark x. 14.

15. Does not this history encourage Christian parents to bring their little children to Christ in holy baptism ?

16. How are parents directed to bring up their children ?

Prov. 22. 6., Ephes. vi. 4.

17. Whom are you taught to remember in the days of your youth ?
Eccles. xii. 1.

18. What encouragement does God afford to induce you to seek him early ?

Prov. viii. 17.

19. What qualifications does Christ say that we must possess before we can enter heaven ?

Matt. xviii. 3.

20. Wherein must the similitude consist ?

In an humble, confiding disposition ; a freedom from covetous or ambitious desires ; an entire dependence upon God ; and a desire to be free from wilful sin.

THE CIRCUMCISION OF CHRIST (Jan. 1st.)

1. Why is this festival observed by the Church ?

To commemorate the obedience of Christ to the laws of God.

2. Why did our Lord submit to the requirements of the law ?

That he might himself "fulfil all righteousness," and set us an example of perfect obedience to the laws of God.

3. When was circumcision instituted ?

When the Almighty made a special covenant with Abraham.—(Gen. 17. 10.)

4. What was the design of this ordinance ?

To be a sign or seal of that covenant, and the appointed mode by which the posterity of Abraham should be initiated into that covenant.

5. What sacrament in the Christian Church answers in both these respects to the Jewish ordinance of circumcision ?

The sacrament of baptism, which is the seal of the new covenant in Christ Jesus ; and the appointed mode or gate of entrance into his visible Church.

6. At what age was the infant child Jesus circumcised ?

7. What is the meaning of the name Jesus then given him ?

A Saviour.—*Matt.* i. 21.

8. Whence do we derive our custom of naming children at their baptism ?

From the practice of the Jews, who named their children at their circumcision, as in the case of our Lord, (*Luke* ii. 21.,) and John the Baptist, (*Luke* i. 59, and 63.)

9. What name do we call that which is conferred at baptism ?

10. Why do we call it our Christian name ?

Because it was conferred upon us when we were in our baptism made Christians, by being incorporated into the mystical body of Christ, i. e. his Church.

11. What should this name remind us of ?

Our christian duties and privileges.

12. If God formerly commanded little children to be admitted into covenant with him under the law, is there any reason why the children of Christians should not be admitted into covenant with Him under the Gospel ?

We know of no such reason, but on the contrary believe that they ought to be.

13. If our Lord while upon earth, rebuked those that would

have kept little children from him, can we suppose that he is pleased now with the conduct of those who would prevent infants from coming to him in the sacrament of Baptism ?

Assuredly not.

14. For what do we pray in the Collect ?

For the " true circumcision of the spirit," i. e., for that inward and spiritual grace, which circumcision was designed to typify.

15. What does St. Paul call the true circumcision ?

Phil. iii. 3. ; Col. ii. 11. ; Rom. ii. 29.

16. What is the inward and spiritual grace in baptism ?

17. What is the design of St. Paul in the Epistle for the day ?

To lower the pride of the Jews, who boasted of their circumcision, and depended too much upon the circumcision of the flesh, and their lineal descent from Abraham.

18. How does he do this ?

By reminding them that Abraham, whose children they gloried in being, was himself justified, before he was circumcised.

19. What lesson are we taught herein ?

That great as are the benefits conferred upon us in Baptism, we must not depend too much upon the fact of our having been Baptized, as if that alone would save us.

20. What more is required of us ?

That we should faithfully endeavour to discharge the obligations of our Baptismal covenant.

21. What are those obligations ?

The same which my Godfathers and Godmothers then promised in my name. " First, that I should renounce the Devil," &c.

22. What reflections are suited to the present season of the year ?

To thank God for his mercy in having spared us to behold the commencement of a new year ; to praise Him for the many blessings, temporal and spiritual, of the year just ended ; to review our conduct during the past year ; to repent of the many sins which such a review will recal to memory ; to make sincere resolutions of doing better for the future, and earnestly to implore the aid of divine grace to enable us to observe and keep the resolutions thus formed.

THE EPIPHANY, (Jan. 6.)

1. What is the meaning of the word Epiphany ?

Manifestation or shewing.

2. To what event do the services of this day chiefly refer ?

To the manifestation of Christ to the wise men from the East.

3. What other event was also frequently referred to by the primitive Church under the same name ?

The birth of Christ, when God became manifest in the flesh, and therefore Christmas day was sometimes called the greater, and this day the lesser Epiphany.

4. Who were the wise men ?

They are by many supposed to have been Arabian philosophers or astronomers, belonging perhaps to the ancient sect of the Magians, who were much given to the study of astronomy, and unlike most other Gentiles, worshipped but one God.

5. What first attracted their attention to the birth of Christ ?

The appearance of a new star, or luminous body, shining with unusual splendour.

6. Why did this appearance lead them to suppose that it was connected with the birth of any remarkable person ?

Because it was a commonly received opinion amongst the learned of those times, that the appearance of any new star, or extraordinary light in the heavens, betokened the birth of some child, destined to be great and illustrious on earth.

7. But how did they know that this star denoted the birth of the " King of the Jews ?"

Some have supposed that they were acquainted with Balaam's celebrated prophecy, (Num. xxiv. 17.,) concerning the star and sceptre that were to come out of Israel, and that as this star pointed to the land of Judea, they would naturally infer from this, the fulfilment of the prediction.

8. Can you assign any other reason for their knowledge of the meaning of the star ?

Probably the best reply would be, that the same God who gave them a star to guide them to Bethlehem, would doubtless give them a guide to the meaning of the star.

9. What illustration of the work of the Holy Spirit is afforded by the star going before the wise men, till it stood over where the young child was ?

The manner in which the Holy Spirit " Prevents us (i. e. goes before us), that we may have a good will, and works with us when we have that good will."

10. How then should we imitate the conduct of the wise men ?

By placing ourselves under the influence of the Holy Spirit, who

will "guide us unto all truth," and especially unto a saving knowledge of Him, who is "the way, the truth, and the life."

11. God gave a light to direct the wise men; what light has he given us?

The light of Revelation; for God's "word is a lamp unto our feet, and a light unto our path."—*Psalm* cxix. 105.

12. Has he not given us a still greater light than this?

Yes; for the Saviour describes himself, as "the light of the world;" and he is "the true light, which lighteth every man that cometh into the world."

13. Is not Christ also spoken of under the figure of a star?

Yes; in *Rev.* xxii. 16, he is called, "the bright and morning star;" and in *2 Peter* i. 19, "the day-star that arises in our hearts."

14. If Christ came to be our light, what is our duty towards him?

To draw near unto this light; "to walk as children of the light;" and "to have no fellowship with the unfruitful works of darkness."

15. What did the wise men present unto the holy child Jesus?

16. What have these gifts been supposed to typify?

The gold, that he was a king; the frankincense, that he was God; and the myrrh, that he was a man, destined to die, as myrrh was much used in embalming the dead.

17. Why did they offer gifts at all?

In compliance with an eastern custom still existing, always to bring gifts, when paying respects to a prince or great man.

18. What gifts should we offer unto God, when we come before his presence in his holy Church?

The acceptable gifts of a pure spiritual worship; "the sacrifices of praise and thanksgiving."

19. Should we not offer ourselves to the service of God?

Yes; we should "offer and present ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God."

20. But should we not also dedicate to God's service some portion of our worldly goods?

Most assuredly we ought, and in so doing should remember, "that God loveth a cheerful giver."

21. Of whom are the wise men to be regarded as the representatives on this occasion?

Of the Gentiles; as the shepherds were of the Jews.

22. Why should we, as descendants of Gentiles, take a peculiar interest in this day's festival?

We are bound to praise and thank God for this early intimation, that "the middle wall of partition was broken down;" and that Christ was born to be "a light to lighten the Gentiles, as well as to be the glory of his people Israel."

THE CONVERSION OF ST. PAUL. (Jan. 25.)

1. What event does the Church this day commemorate ?

2. Of what place was he a native ?

Of Tarsus, the chief city of Cilicia, a city famous for wealth and literature ; and which possessed the singular privilege of conferring upon its citizens the rights of Roman citizenship.

3. Did St. Paul ever avail himself of this privilege ?

Yes ; Acts xxii. 25 , and xvi. 37.

4. By whom had he been instructed in the Jewish Religion ?

By Gamaliel, a celebrated Doctor of the Law.—(Acts v. 34—xxii. 3)

5. What occupation did he learn ?

Acts xviii. 3.

6. But why did Saul, the son of parents who were probably wealthy, learn a trade ?

In compliance with a custom of the Jews, among whom it was a common proverb, that " he who did not teach his son a trade, brought him up to be a thief."

7. Upon what occasion do we first read of Saul ?

In connexion with the martyrdom of St. Stephen, to which act of cruelty " he was consenting."—Acts vii. 58, and viii. 1.

8. What was his character previous to his conversion ?

In his moral conduct he was decent and correct ; in all the externals of religion scrupulously exact ; but in his heart, he was full of spiritual pride, bigotry, and cruelty ; so that he persecuted the disciples of our Lord even to death.

9. Upon what mission was he going when he was converted ?

Acts ix. 1, 2.

10. How was he arrested in his sinful career ?

At midday, as he was approaching Damascus, " a light from heaven, above the brightness of the sun," suddenly shone upon him, struck him blind, and smote him to the ground ; while the voice of the Lord Jesus was heard, demanding of him, " Saul, Saul, why persecutest thou me ?"

11. What was the language of the now convicted, humble, and penitent Saul ?

Acts ix. 6.

12. What, upon an almost similar occasion, was the language addressed to St. Paul, by the Jailor of Philippi ?

Acts xvi. 30.

13. What does the language in both cases prove ?

That we are no sooner by God's grace convicted of our sins, and brought to true repentance, than we earnestly enquire what we must do, so as to please God, and save our immortal souls.

14. What reason does St. Paul assign for his conversion ?

1st Tim. i. 16.

15. To what does he attribute his subsequent attainments in holiness ?

"By the grace of God, I am what I am."—1st Cor. xv. 10.

16. How may the conversion of St. Paul be regarded as a testimony to the truth of Christianity.

The miraculous conversion of Saul of Tarsus, the bigoted persecutor, so learned, intelligent, and acute, and therefore so little liable to be imposed upon, has ever been regarded as a strong evidence in favour of the divine origin of Christianity..

17. You have frequently mentioned St. Paul's *conversion* : what do you mean by the term ?

In St. Paul's case, as in the case of "all Jews, Turks, Infidels, and Heretics," it means primarily, a renunciation of their erroneous views, and a heartfelt reception of "the truth, as it is in Jesus."

18. But what does it mean when used with reference to those who having been regenerated in Baptism, have fallen from grace and lapsed into sin ?

It implies, that they are brought by the power of divine grace to feel and confess themselves sinners ; that humbled and penitent, they have earnestly sought for pardon of their offences ; that they now feel in their hearts the powerful influence of that religion which they had heretofore only professed with their lips ; and that there is a corresponding change in their life and conduct.

19. Is this change usually effected as suddenly as was the conversion of St. Paul ?

No. His conversion was evidently *miraculous*, and so far, it is not be regarded as an illustration of God's usual method of dealing with sinners.

20. How then is conversion usually effected ?

Conversion is a gradual and progressive work ; conviction may be as sudden as St. Paul's ; the effect of some bereaving providence or alarming dispensation ; and the seeds of divine grace long dormant in the hardened heart, may now begin to sprout in " the fallow ground thus broken up," and being watered by the early and latter rain of the spirit, may continue to grow under the genial influence of the Sun of Righteousness, until at length the matured Christian shall become sanctified, and shall " come to the grave in a full age, like as a shock of corn cometh in his season." *Job. v. 26.*

21. What evidence did St. Paul afford of the sincerity of his conversion ?

By the zeal, fidelity, and constancy with which, in the face of many dangers, he preached the Gospel, which he had formerly sought to destroy.

22. What grounds of boasting amongst his countrymen had he possessed previous to his conversion ?

Philip. iii. 5, 6—Gal. i. 14.

23. Did he not forfeit all these when he became a Christian ?

Yes. Philip. iii. 7, 8.

24. Where did he suffer martyrdom ?

At Rome, where he was beheaded with a sword, by the command of Nero.

25. What writings did he leave behind him ?

Fourteen Epistles.

THE PRESENTATION OF CHRIST IN THE TEMPLE, COMMONLY CALLED THE PURIFICATION OF ST. MARY THE VIRGIN, (Feb. 2.)

1. What is the first event commemorated in the services of this day ?

2. Why was Christ, as the first-born of the Virgin Mary, presented to the Lord ?

Luke ii. 23.

3. By the payment of what sum, were the first-born to be redeemed ?

Five shekels, or about 12s. 6d. sterling.—Num. xviii. 16.

4. What was the occasion of this ceremony ?

" When God exempted the first-born of the Hebrews from that destruction which he brought upon the first-born of the Egyptians,

he commanded that the first-born of the Hebrews should be dedicated to him, or redeemed at the price of five shekels."—Num. xviii. 16. (*Nelson*)

5. How does St. Peter say that we have been redeemed ?

1st Peter, i. 18. 19.

6. What prophet had foretold the coming of Christ to his temple ?
Mal. iii. 1.

7. What should Christ's presentation in the temple teach Christian mothers ?

To present or dedicate their children to God in the Holy Sacrament of Baptism.

8. What may young children learn from Christ's being presented in the temple while yet an infant ?

That they also having been presented to God in his Church at Baptism, should delight in going to Church, and should learn there to "Remember their Creator in the days of their youth."

9. What two pious persons were made glad by a sight of the infant Saviour upon this occasion ?

10. What encouragement to attend Church may we derive from this incident ?

That we also may hope to find the presence of God there, if we go in faith.

11. What promise has Christ given us to this effect ?

Matt. xviii. 20.

12. How does the Collect teach us to pray, that we may be presented unto God ?

"With pure and clean hearts."

13. What is the second event referred to in this day's services ?

14. What were the usual offerings on such occasions ?

Lev. xii. 6.

15. But if the offerer were poor, what did the law permit as a substitute for the burnt offering ?

Lev. xii. 8.

16. What did the Virgin Mary offer ?

Luke ii. 24.

17. What did this prove ?

Her great poverty.

18. What did it further illustrate ?

The condescending "grace of our Lord Jesus Christ ; that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9.

19. What was the design of the burnt offering?

An expression of gratitude for mercies received; the mercy acknowledged in this case being that of safe deliverance.

20. What was the design of the sin offering?

An acknowledgment of sinfulness, and that all sicknesses, especially those attending child-birth, were the effects of sin.

21. Should not Christian mothers be very grateful, when through God's goodness they have been "preserved in the great danger of child-birth?"

They should be so.

22. In what service does the Church direct them to render public thanksgiving to Almighty God?

"The thanksgiving of women after child-birth, commonly called the Churching of Women."

23. Are Christian mothers, like Hebrew wives, expected to render any offerings on these occasions, as expressions of their gratitude to God?

Yes; the rubric, at the end of the office, directs the woman to "offer accustomed offerings."

24. Is it not a pious mode of testifying gratitude to God for special mercies, to dedicate some portion of our substance to pious and charitable uses?

Yes; and it has been constantly practised by religious persons.

25. What was David's language upon an occasion of great deliverance?

2 Sam. xxiv. 24.

SAINT MATTHIAS'S DAY, (Feb. 24.)

1. Who was Saint Matthias?

The disciple chosen to supply the place amongst the Apostles rendered vacant by the apostacy and death of Judas.

2. Who was Judas?

That wicked apostle who betrayed his divine master.

3. What appears to have been his besetting sin?

Covetousness.

4. How was this sin displayed?

By his covenanting to betray Jesus for thirty pieces of silver.—
See also John xii. 6.

5. Did his ill-gotten gains render him happy, or do him any good?

6. What was his wretched end?

Matt. xxvii. 5.

7. What lessons may the apostacy of Judas teach us?

To beware of "covetousness, which is idolatry;" to avoid the hypocrisy of professing to be servants of Christ, while in our hearts we are the slaves of sin and Satan; and to remember, that the "wages of sin is death."

8. What may we learn from the fact, that a wicked person like Judas was permitted by Christ himself to act as an apostle, to preach and work miracles like the rest of the apostles?

That the sin of the minister does not destroy the benefits of his ministration, because the efficacy of the sacraments does not depend upon the intention or the worthiness of the priest, but they are "effectual, because of Christ's institution and promise, although they be ministered by evil men."—Article XXVI.

9. Is it then a matter of indifference, whether wicked Clergymen are allowed to remain in the Church or not?

Certainly not; see the last clause of Article XXVI.

10. In connection with this subject, what does the collect teach us to pray for?

"Grant that thy Church, being always preserved from false apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord."

11. What is the subject of the portion of scripture selected for the Epistle?

The election of St. Matthias to the vacant apostleship.

12. How was St. Matthias chosen to the office?

Acts i. 26.

13. Is there any divine authority in the Old Testament for thus deciding questions?

Yes; see Lev. xvi. 8; Num. xxxiii. 54, and Prov. xvi. 33.

14. May we thus decide important questions now?

No; because an appeal to lots now, would be only an appeal to what we call chance; or if we ask God to direct the lot, it is asking him to perform a special miracle, which we have no right to expect, since the cessation of miracles as one of the ordinary gifts of God's Church.

15. But may we not derive some important lesson from the conduct of the Apostles in this transaction?

Certainly ; for their praying before giving their lots, should teach us to engage in no important enterprise, without fervent prayer for divine direction.

16. What instruction does it afford the Bishops of the Church ?
To " lay hands suddenly on no man," without due inquiry into his previous character and habits of life ; and to pray for divine guidance to make choice of fit persons to serve in the Church as God's Ministers.

17. What may we learn from the appointment of St. Matthias to the vacant Apostleship ?

That it was intended there should be a succession in the Ministry, and especially in the Apostolic office of governing the Church, and ordaining to the Ministry.

18. Who are now the successors of the Apostles in these offices ?
The Bishops of the Church.

19. With what feelings should this day be observed ?

With mingled feelings of grief and joy.

20. Why with both ?

With grief, because it commemorates the mournful fall of an Apostle of our Lord, which is cause of deep sorrow and humiliation ; and with joy, on account of the election into his vacant office, of a pious and devoted successor.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY, (March 25.)

1. What is the title of this day's festival ?

2. Is this the only event commemorated in this day's services ?

No ; for the collect refers especially to the Incarnation of our Lord Jesus Christ.

3. Has the Church appointed any festival exclusively in honour of the Virgin Mary ?

No ; for the feast of the Purification commemorates also the Presentation of Christ in the Temple, and the feast of the Annunciation commemorates also the Incarnation of our Lord.

4. What is the meaning of the word Annunciation ?

Declaring or delivering a message.

5. Who brought a message to the Virgin Mary ?

6. What was the purport of this message ?

That she was to be the mother of our Lord Jesus Christ.

7. Was she married at this time ?

No; only espoused or betrothed.

8. What does that mean ?

Solemnly pledged, or engaged to be married, to Joseph.

9. Of what Royal lineage were Joseph and Mary descended ?

10. Can you quote any prediction, that Christ should be descended from David ?

Jer. xxiii. 5, 6.

11. What prophet had foretold that Christ should be born of a virgin ?

Isaiah vii. 14.

12. What was the salutation of the Angel to the Virgin Mary ?

Luke i. 28.

13. How did she at first receive the message ?

Luke i. 29.

14. How did the Angel seek to allay her disquietude ?

Luke i. 30-33.

15. How did she finally express her submission to the will of God ?

Luke i. 38.

16. In what hymn of praise did she subsequently express her joy ?

The Magnificat.

17. In what part of her daily service does the Church use this hymn ?

18. Why was Christ conceived by the Holy Ghost ?

That he might be free from *original* sin in his birth, as he was afterwards in his life free from *actual* sin.

19. Why was this necessary ?

Because if Christ had not been entirely free from all taint of sin, *original* and *actual*, he could not have made atonement for our transgressions.

20. In what estimation is the Virgin Mary to be held ?

As blessed among women, and most highly favoured in being chosen to be the mother of our Lord ?

21. May we worship her with religious honour ?

By no means, God is the only proper object of religious worship.

22. May we then pray to her to intercede for us with God ?

Certainly not, for that would be interfering with the office of Christ, who is the sole appointed Mediator between God and man.

23. Was not she herself by nature a sinner ?

Yes: for the "Scripture hath concluded all under sin," and she therefore offered a sin offering at her purification.

24. What does the collect teach us to pray for?

EASTER DAY.

1. What very important event does the Church this day commemorate?

2. Has this festival been long observed in the Christian Church?

Yes, from the very earliest ages. The apostles changed the weekly sabbath from the last to the first day of the week, in honour of their Lord's resurrection; and it is generally supposed that they also instituted an annual, as well as a weekly commemoration of the illustrious event.

3. How did the primitive Christians speak of this festival?

They called it "The Queen of Festivals; the highest of all festivals; the feast of feasts; the feast whose glory surpasseth all others, as the sun does the stars; and the Lord's Day of joy, or the joyous Sunday.—*Shepherd*."

4. How did the primitive Christians express their joy on this holy day?

By joyful salutations when they met each other in the morning; by cheerfully frequenting the religious assemblies; and by gratefully partaking of the Holy Eucharistic feast of the Lord's Supper.

5. What was the common form of salutation amongst them on the morning of this day?

"The Lord is risen;" to which the person addressed replied, "The Lord is risen indeed," or "and hath appeared to Simon;" and this custom still prevails in Russia, and other parts of the Greek Church.

6. What acts of mercy did they perform at this season?

They gave alms to the poor, freedom to slaves, and pardon to prisoners; they forgave injuries, and exercised themselves in all other acts of charity.

7. Why is the Resurrection of our Lord an event of so much importance to us?

Because (1st) "As Christ died for our sins, so he rose again for our justification;" (2ndly) As it was a pledge or earnest of our future resurrection (1 Cor. xv. 20, 22); and (3rdly) As it is a

convincing proof of the truth of our holy religion (1 Cor. xv. 17).

8. Had Christ foretold his own resurrection ?

John ii. 19.

9. What precautions did the Jewish rulers take, to prevent Christ's body from being stolen out of the sepulchre ?

Matt. xxvii. 66.

10. How did these precautions subsequently tend to their own confusion ?

By proving the improbability, if not the utter impossibility of the clumsy falsehood they subsequently invented.

11. What story did they invent to account for the absence of Christ's body ?

Matt. xxviii. 13.

12. Shew the improbability of this story ?

They who know the severity of the ancient Roman discipline, will not readily believe, that a whole guard of soldiers would fall asleep, after having received strict orders to watch ; nor if, as they stated, they all actually did sleep, will it be credited that they could with truth affirm that the disciples stole away the body while they slept, for how could they know what was done while they slept.

13. What proofs were afforded of Christ's Resurrection ?

His frequent appearances to his disciples after the event ; while the wonder-working powers conferred upon the apostles, was an evident and convincing proof, not only that he was risen, but that he had resumed his Royal power in heaven.

14. What was the greatest number of witnesses who at any one time saw him alive after his resurrection.

1 Cor. xv. 6.

15. Did the apostles at first credit the account of the resurrection ?

Luke xxiv. 11.

16. What proof did Thomas require ?

John xx. 25, 27.

17. Had the apostles any interest in bearing witness to this event, if they knew it to be false ?

1 Cor. xv. 19.

18. What proofs did they afford of their own sincere conviction of the truth of Christ's resurrection ?

They voluntarily exposed themselves to the severest privations, sufferings, and even death itself, in proclaiming this truth.

19. What does Christ's resurrection prove with regard to himself?

Romans i. 4.

20. How long did Christ remain in the grave?

One whole day, and parts of two others.

21. How then can this be called three days?

It was the custom then, as now, to reckon the first and last days of any period inclusively. Thus when it is said eight days were accomplished for the circumcising of the child, the day of his birth and the day of his circumcision are both included; though the child might be born on the evening of the first, and circumcised on the morning of the eighth day; and we call that a tertian or third day fever, when only one whole day intervenes between the attacks.

22. What are to be said or sung on Easter Sunday, instead of the Venite?

The special anthems appointed for the occasion.

23. What practical inference does St. Paul, in the Epistle for the day, draw from the profession we make of being risen with Christ?

Col. iii. 1, 2.

24. In order that we may hereafter rise to glory, what course of mortification of sin does he recommend?

Col. iii. 5.

25. How does the Church continue to shew her sense of the importance of this festival?

By extending its solemnities to the Monday and Tuesday following.

26. How should we observe this holy festival?

When we awake, our hearts should be immediately lifted up with joyful gratitude to Almighty God; we should "enter into his gates with thanksgiving, and into his courts with praise;" we should engage heartily in the holy services of the Church; especially should we gratefully and humbly partake of the holy sacrament of the Lord's supper; and we should resolve, with the help of God's grace, so to live, that hereafter we may rise to eternal life and glory, through Jesus Christ our Lord.

ST. MARK'S DAY (April 25).

1. Why is St. Mark called the Evangelist ?
Because he wrote one of the Gospels.
2. Was this the only meaning of the title ?
No ; it also and more commonly meant one who preached the Gospel, or glad tidings of salvation.
3. By what other name is St. Mark known ?
Acts xii. 12.
4. What relation was he to Barnabas ?
Coloss. iv. 10.
5. Between what two eminent apostles was St. Mark the cause of disagreement ?
Acts xv. 39.
6. On what mission were Paul and Barnabas about to proceed when this contention arose between them ?
Acts xv. 36.
7. Why did St. Paul refuse to take Mark with them ?
Acts xv. 38.
8. Is there any proof that St. Mark was subsequently restored to the confidence of St. Paul.
2 Tim. iv. 11.
9. How did God's providence over-rule the temporary separation of the apostles to the good of the Church ?
By making Christianity more widely known, than if they had laboured together.
10. Does then this result of their contention justify their conduct ?
No.
11. Is it lawful for us "to do evil that good may come" ?
Rom. iii. 8.
12. Or to adopt the maxim of some, "that the end justifies the means" ?
No.
13. What lessons may we learn from this transaction ?
(1) To admire the fidelity with which the Scriptures narrate the failings as well as the virtues of holy men ; (2) that the apostles possessed "like passions with other men ;" (3) that it was *only* through the influence of Divine grace, that they were restrained from more frequently exhibiting the infirmities of our common

nature ; (4) that we should be very careful to avoid contention with our brethren ; while lastly, we should, as much as in us lies, "strive to live peaceably with all men."

14. What is known of St. Mark's subsequent history ?

Ecclesiastical history tells us, that he was long a companion of St. Peter ; that he subsequently preached the Gospel in Egypt, where he founded the see of Alexandria, of which he was the first bishop, and where he finally suffered martyrdom.

15. What do we pray for in the collect for the day ?

For " grace that," &c.

16. What is meant by being "carried about with every blast of vain doctrine" ?

Being unsettled in mind ; fond of novelties in religion ; not firmly established in the true faith.

17. How may we avoid such conduct ?

By avoiding the religious assemblies of those who would unsettle our minds ; pervert us from the truth, and weaken our attachment to the Church ?

18. Is schism a sin ?

Yes, and a very grievous one, by causing discord and contention in the body of Christ (his Church), which ought to be as a city that is at unity in itself.

19. How does St. Paul teach us to regard those who commit this sin ?

Romans xvi. 17.

20. What prayer do we use in the Litany with reference to this subject ?

" From all false doctrine, heresy and schism, good Lord deliver us."

21. Can we use this prayer conscientiously, if we attend schismatical assemblies ; or promote, by our money or influence, the spread of heretical and false doctrines ?

Certainly not.

22. What may we learn from the Epistle for the day ?

To thank God for the benefits of the Christian ministry ; to maintain the unity of the faith ; and to seek edification in the Church of Christ.

23. What may we learn from the Gospel ?

That we should be connected with Christ by faith, as the branches are with the parent vine ; and that we should prove the reality of this union, by bringing forth those fruits of righteousness, whereby we may glorify God, and prove ourselves Christ's true disciples.

ST. PHILIP AND ST. JAMES. (May 1st.)

1. In memory of whom do we observe this day ?
2. Of what place was St. Philip a native ?
Of Bethsaida, a town near the sea of Tiberias, or sea of Galilee.
3. Which of the other apostles were his fellow townsmen ?
John i. 44.
4. Relate the circumstances of his call ?
John i. 43.
5. Whom did Philip introduce to the notice of the Messiah ?
John i. 45.
6. What character did Christ give of Nathanael ?
John i. 47.

7. On what three special occasions does the name of Philip subsequently appear in the Gospels ?

(1) When, to try his faith, Christ asked him where they should obtain bread for so vast a multitude.—John vi. 5. (2) When certain Gentiles asked him to introduce them to the Messiah.—John xii. 21. And lastly, when the Saviour gently rebuked him for having been so long time with him, and yet having not known him in his true character and nature.—John xiv. 8, 9.

8. Where is he said to have suffered martyrdom ?

At Hierapolis, a large town of Phrygia, in the upper part of Asia.

9. Was this the Philip who preached Christ to the Samaritans, as recorded in the 8th chapter of the Acts ?

No; that Philip was one of the seven deacons.

10. Who was St. James ?

He is generally supposed to have been the son of Alpheus or Cleopas, who was married to Mary, the sister of the Virgin Mary, which would make him the cousin of our Lord. (Matt. x. 3; Mark xv. 40; John xix. 25.)

11. But is he not sometimes called the brother of our Lord ?

Yes; by the Jews, in Matt. xiii. 55, and by St. Paul, Gal. i. 19; but this does not necessarily imply that they were actually brothers, the term sometimes meaning in Scripture only a near relation or kinsman.

12. Were there not two apostles named James ?

13. How were they distinguished from each other ?

This James is called the son of Alpheus; the brother of our

Lord; or James the less; while the other is called James the son of Zebedee, and James the great.

14. What office did James the less hold in the Church?

He was Bishop of the Church in Jerusalem.

15. What incidental notices in the New Testament shew the estimation in which he was held by his fellow apostles?

(1) St. Paul (Gal. ii. 9) calls him "a pillar of the Church." (2) St. Peter, when delivered from prison, said (Acts xii. 7) "Go shew these things to James, and to the brethren." (3) He presided in the Council of Jerusalem, and summing up the arguments, pronounced the final judgment.—Acts xv. 13, 19.

16. What account does ecclesiastical history give of his piety?

That it was so exemplary, that he was universally known, even amongst the Jews, as "James the Just;" that he was so constant in prayer, that the skin of his knees became hard as an elephant's or camel's; that he was very abstemious in his living, and of a very charitable and forgiving temper.

17. How did he suffer martyrdom?

By being cast down from a pinnacle of the Temple, then stoned and at last one with a fuller's club beat out his brains.

18. What portion of the New Testament did he write?

19. The collect for the day teaches us that "truly to know God is everlasting life;" upon what passage of Scripture is this assertion founded?

John xvii. 3.

20. Where does Christ describe himself, in the language of the collect, as "the way, the truth, and the life?"

John xiv. 6.

21. How is he the way?

Because by his atonement he has purchased eternal life for all true believers; and by his holy doctrine and example he guides us in the way to life.

22. How is he the truth?

(1.) As the completion of the types of the ceremonial law, which were but figures of the truth—Heb. ix. 24. (2.) As being opposed to all falsehood and deceit; "guile was not found in his mouth." And lastly, they who go to him, for guidance and instruction in knowledge, shall be "taught by him as the truth is in Jesus."—Eph. iv. 21.

23. How is he the life?

As being the fountain of spiritual and eternal life to all who believe on and obey him.—John i. 4, 11, 25; Col. iii. 4.

24. In what path should we strive to walk ?

The collect teaches us to pray, that "we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord."

THE ASCENSION DAY.

1. What interesting event does the Church this day bring to our remembrance ?

2. How many days is it since Easter Sunday, when we commemorated Christ's Resurrection ?

Acts i. 3.

3. On what day of the week does this festival always occur, and what is it thence frequently called ?

Thursday; thence often called, "Holy Thursday."

4. From what place did Christ ascend ?

From Bethany, on the side of Mount Olivet, or the Mount of Olives. (Compare Luke xxiv. 50, with Acts i. 12.)

8. Which of the Thirty-nine Articles refers to the Ascension of Christ ?

The IV.

6. In the Creed how do we express our belief in this Article of Faith ?

7. When will Christ descend from heaven, and for what purpose ?

8. Why was Christ's departure expedient for his disciples ?

John xvi. 7.

9. How did Christ further comfort his disciples, when sorrowing on account of his approaching departure ?

John xiv. 1, 3.

10. Can you name any person whose visible ascension is recorded in the old Testament ?

11. By what ceremonial, under the law, was Christ's ascension typified ?

By the entrance of the Jewish High Priest into the Holy of Holies, once a year, on the great day of atonement.

12. Can you mention some particulars in which the High Priest, on the day of atonement, was typical of Christ's atoning and mediatorial work.

(1) As the High Priest on this day laid aside his beautiful gar-

ments, so Christ laid aside for a time the glory which he had with the Father before the world was; (2) The High Priest washing himself with pure water, signified that Christ in his lowest humiliation, was yet free from the pollution of sin: (3) The High Priest entered not without blood, so Christ entered into heaven sprinkled with his own blood; (4) Did the High Priest, while within the vail, make intercession for the sins of Israel? so Jesus ever liveth to make intercession for us; and lastly did the Jewish High Priest make a complete atonement for the sins of the believing Israelites, so is Christ now "exalted to be a prince and a Saviour, for to give repentance unto Israel and forgiveness of sins."—*Acts v. 31.*

13. When was Christ's atonement completed?

When, hanging upon the cross, he exclaimed "it is finished."—*John xix. 30.*

14. When was the sacrifice offered or presented before God?

When he ascended into Heaven, and there offered that sacred victim which had been sacrificed upon the cross.

15. In what capacity does Christ now act for us in heaven?

As our great High Priest.

16. What person, in the Patriarchal age, was a type of Christ's eternal Priesthood?

Heb. v. 6.

17. What benefits do we derive from Christ's eternal Priesthood?

1st "He ever liveth to make intercession for us," (*Heb. vii. 25.*) and 2nd Having "a High Priest who can be touched with a feeling of our infirmities," we are emboldened "to draw nigh unto the throne of grace, that we may obtain mercy and find grace to help in time of need."—*Heb. iv. 15, 16.*

18. Of what is Christ's ascension to be regarded, as the earnest or pledge?

Of the resurrection and ascension of all his faithful followers into the realms of glory.

19. What other practical instruction may we derive from our belief in Christ's ascension?

It may serve to strengthen our hopes; confirm our faith; and elevate our affections.

20. How may it serve to strengthen our hopes?

Because if Christ, the Head, be ascended into Heaven, the members of his mystical body may well be encouraged to hope, that in due time they also will be reunited to him there.

21. How does it tend to confirm our faith in Christ?

Because we cannot believe that God would have so highly exalted him, if he had been an imposter.

22. How may it tend to elevate our affections?

By teaching us to pray, in the language of the collect, that as "we believe Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with him continually dwell."

23. What then should we finally learn from this day's festival?

To "grow in grace," and seek to obtain a spiritual meetness, for that new heaven, the true Holy of Holies, where Christ "our forerunner" has gone before, to prepare a place for them that love him.

WHIT SUNDAY.

1. What glorious event does the Church this day celebrate?

2. Where do you read an account of this memorable event?

Acts ii. 1—4.

3. On what Jewish festival did this occur?

See questions in note.

4. Why is this day called Whit Sunday?

It is usually regarded as a contraction for White Sunday; so named from the white garments worn by the multitudes, who in the Primitive Church were usually baptized on this day.

5. Why were more Catechumens usually baptized on this day than at any other time?

In memory of the Apostles' being this day baptized with the Holy Ghost, and of their having, on the same day, baptized 3000 converts.

NOTE.—(1.) Why was this festival called Pentecost?

From a Greek word signifying the 50th; because on this festival the Jews celebrate the giving of the Law from Mount Sinai, 50 days after the Passover.

(2.) Was it exactly 50 days after the Passover?

Not unless the enumeration be made exclusively, i. e. not counting the day of the Passover or the day of Pentecost, then there are exactly 50 days between the two events; and so there are now 50 days between Good Friday and Whit Sunday, but Whit Sunday is the 50th day from Easter Sunday, when we commemorate the Resurrection.

(3.) Were the Jews directed so to remember the time?

Yes, the Passover was offered on Friday; the next day was their Sabbath; and from the day following (i. e. our Easter Sunday) they were to number 7 weeks complete; to the morrow after the 7th Sabbath, (i. e. to our Whit Sunday) "ye shall number 50 days."—See Levit. xxiii. 15, 16.

6. What do you mean by the term Catechumens ?

Persons under religious training, and receiving Catechetical instructions, previous to baptism.

7. Was baptism then only administered to adults in the Primitive Church ?

It was administered to the infant children of all Christians ; but these Catechumens were persons who had been converted from Paganism, and of course had already come to years of discretion, before they could be converted.

8. Why were they clad in white garments ?

"As types of that spiritual purity they received in baptism, and which they were bound to preserve in the future course of their lives."—*Nelson*.

9. Of what was the descent of the Holy Ghost a direct proof to the Apostles ?

Of the truth of Christ's exaltation to the right hand of God in heaven.

Acts ii. 33.

10. What wonderful gifts were this day conferred upon the Apostles ?

The gift of tongues, and the power of working miracles.

11. What are these gifts usually called ?

The extraordinary gifts of the Holy Ghost.

12. What are those gifts of the Holy Spirit termed, which sincere Christians may now hope to obtain ?

The ordinary gifts, or operations of the Holy Spirit.

13. What are those ordinary operations which all sincere Christians may now expect and hope to obtain ?

The Holy Spirit regenerates us in Baptism ; unites us to the body of Christ ; convinces us of sin ; leads us to repentance ; quickens us to the new life of righteousness ; guides us to Christ ; inspires good thoughts ; applies the truths of the Gospel to the soul ; and gradually sanctifying us, makes us meet for the inheritance of the saints in light.

14. What does your Catechism teach you that the Holy Ghost does for you ?

15. What do you mean by sanctifying you ?

Making me holy.

16. Why do you need the indwelling influences of the Holy Ghost to make you holy ?

Because without them we never could become holy.

17. Why not ?

Because in consequence of the corruption of our nature, "we are very far gone from original righteousness, and are of our own nature inclined to evil."—*Art. IX.*

18. But can we not "turn and prepare ourselves, by our own natural strength and good works to faith, and calling upon God" ?

No ; for "we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will."—*Art. X.*

19. Should we not then ascribe to God the glory of any good that we may be enabled to do ?

Yes ; all self righteous boasting is excluded, "that the excellency of the power may be of God, and not of us."—*2 Cor. iv. 7.*

20. When the Spirit dwells within us, what do we then become ?
Temples of the Holy Ghost, and of God—(*1 Cor. vi. 19 : iii. 16, 17.*)

21. Why should we be very careful not to defile these Temples ?
1 Cor. iii. 17.

22. What do we pray for in the Collect for the day ?

That by the Holy Spirit "we may have a right judgment in all things, and evermore rejoice in his holy comfort."

23. Is the Holy Ghost the author of a right judgment ?

Yes ; for St. Paul (in *1 Cor. xii. 8.*) says—"To one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same spirit ;" and he was especially promised, as "a guide unto all truth."—*John xvi. 13.*

24. Is the Holy Spirit the author of spiritual comfort ?

He was emphatically called "the Comforter ;" and "the fruit of the Spirit is love, joy, peace."—*Gal. v. 22.*

25. What encouragement have we to pray for the Holy Spirit ?

The language of our Saviour, (in *Luke xi. 13.*)—"If ye then being evil know how to give good gifts unto your children ; how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

TRINITY SUNDAY.

1. What does the word Trinity in a religious sense express ?

The doctrine of three divine persons in the Godhead ; the Father, the Son, and the Holy Ghost.

2. What is the meaning of the term Unity in its connection with this subject?

That there is but one God.

3. What then is meant by the Trinity in unity?

That the three divine persons form but one God.

4. Does it imply a contradiction to say there are three persons, but only one God?

No; for though the persons are distinct, yet they are so united in one and the same divine nature, that they form but one God-head or Deity.

5. Would it not imply a contradiction to say there are three Gods, and yet but one God?

That would be a positive contradiction.

6. Does man himself afford any illustration of this doctrine?

Yes; to a certain degree, for he is composed of three distinct parts, the body, the soul or animal life, and the undying spirit; and yet these three form but one man.

7. Can we perfectly comprehend the doctrine of the Trinity, or the nature of the Triune God?

No; it cannot be expected that a finite creature can understand all that pertains to an infinite God.

8. What is Job's question on this subject?

"Canst thou by searching, find out God? Canst thou find out the Almighty unto perfection?"—*Joh xi. 7.*

9. Should we then believe that which we cannot comprehend?

We do so every day, in things pertaining to this world, much more then should we do so, in reference to the hidden mysteries of an eternal world.

10. What should be sufficient to induce our belief in any doctrine, even though we cannot entirely comprehend it?

The simple assurance that it is revealed by God in his holy word.

11. Is then this doctrine revealed in the word of God?

Most assuredly, or the Church would not require it to be believed as an Article of Faith.—See Art. VI.

12. What scriptural authority is there, for believing in the proper and essential Deity of the Lord Jesus Christ?

The scriptures call him God; invest him with the attributes of God; ascribe to him works which none but God could do; and direct equal honour to be paid to him, as unto God the Father.

13. Can you refer to any passages in which Christ is called God?

See question Eleven for Christmas Day.

14. Any in which the attributes of the Deity are ascribed to him ?

See question Twelve for Christmas Day.

15. Any in which he is represented as performing works which none but God could do ?

Yes; where he is called the Creator of the world, and all that it contains — John i. 10 : Col. i. 16. The upholder of it by the word of his power—Heb. i. 3. The raiser of the dead—John v. 21. The sender of the Holy Ghost—John xv. 26 ; and the pardoner of sins—Matt. ix 2.

16. Any in which he is to be honoured even as the Father ?

"All men should honour the Son, even as they honour the Father;" and the Father saith : "Let all the angels of God worship him." While St. Paul saith : "at the name of Jesus every knee shall bow"—*John* v. 23 : *Heb.* i. 6 : *Philip.* ii. 10.

17. Is there any Scriptural warrant for believing the Holy Ghost to be a person, and not a mere attribute, quality, or operation of God ?

Yes; personal acts are attributed to him, as when he "teaches things to come;" guides into all truth; "helps our infirmities;" "sanctifies," and "comforts God's people." — *John* xvi. 13 : *Rom.* viii. 26 : xv. 16 : *John* xiv. 16.

18. Does the Bible speak of him as a divine person ?

Yes; for he is called God—*Acts* v. 3, 4 : and "the Lord," *2 Cor.* iii. 17. The attributes of Deity are assigned to him, when he is called the "Eternal Spirit"—*Heb.* ix. 14. When he dwells in us, our bodies are called "the Temples of the Holy Ghost," and "the Temples of God."—*1 Cor.* iii. 16 : and vi. 19.

19. Can you refer to any transaction or passage, in which the three persons of the Trinity are all introduced ?

Christ's Baptism; the divinely authorized form for our Baptism; the Apostolic benediction, and *1 John* v. 7 : and *Heb.* ix. 14.

20. What are you taught to believe concerning each of these divine persons in the Articles of your belief ?

"First, I learn to believe in God the Father," &c.

21. Which of the Thirty-nine Articles teaches the doctrine of the Trinity ?

The I.

22. Which of the Creeds is most explicit on this subject ?

The Athanasian.

23. Is this doctrine of practical importance to us ?

Most undoubtedly it is.

24. How is the divinity of our Lord Jesus Christ an article of such great importance ?

It is the very key-stone doctrine of the spiritual arch of Christianity ; take it away, and the fabric falls into ruins ; for no created being could make atonement for the sins of men.

25. Why is the divinity of the Holy Ghost an article of such importance ?

Because, if he were a mere quality or operation of God, he could not be the author or infuser of divine grace into the soul of man ; consequently we should not become holy, and therefore could not be made meet for heaven.

26. Ought we not then to give glory to each person of the Holy Trinity, for what has been done for us ?

Our thanks are justly due to the Father, who created, and, by his providence supports us ; to the Son, who redeems us ; and to the Holy Ghost, who sanctifies us.

27. Can you repeat, altogether, the Doxology, which ascribes glory to the Triune God ?

ST. BARNABAS THE APOSTLE. (June 11.)

1. Of what island was St. Barnabas a native ?

Acts iv. 36.

2. By what other name was he known ?

3. What is the meaning of the name Barnabas ?

4. What proof did he afford of his disinterested benevolence ?

Acts 37.

5. What appears to have been his first public employment in the Church ?

He was sent to Antioch, by the Church at Jerusalem, to superintend the work of conversion then going on in that city. Acts xi. 22.

6. What character is given of him in Acts xi. 24 ?

7. Whom did he associate with himself in the work at Antioch ?

Acts xi. 25.

8. Where were the disciples of our Lord first called Christians ?

Acts xi. 26.

9. On what benevolent errand were Paul and Barnabas employed, by the Christians of Antioch ?

Acts xi. 29.

10. After their return to Antioch, upon what important mission were they sent by the special direction of the Holy Ghost ?

To preach the Gospel amongst the Gentiles, chiefly in Asia Minor.

11. How were they commended to the work by the Church at Antioch ?

Acts xiii, 3.

12. Is this transaction to be regarded as the ordination of these Apostles ?

By no means, for they had long been exercising the office of the ministry ; and St. Paul was "not made an Apostle by man, but by Jesus Christ, and God the Father."—*Gal.* i. 1.

13. Is Barnabas ever called an apostle in the New Testament ?

Yes ; Acts xiv. 14.

14. Upon what errand were Paul and Barnabas next employed, by the Church at Antioch ?

To lay before the apostles and elders at Jerusalem, for their decision, the question of the necessity of circumcising the Gentile converts, which was at that time troubling the Church at Antioch.

15. How was this question decided by the Council at Jerusalem ?

They decided that the ceremonial observances of the law of Moses, were not binding upon Gentile converts.

16. Where and how is St. Barnabas said to have suffered martyrdom ?

At Salamis, in his native isle of Cyprus, where he was stoned by the Jews.

17. For what do we pray in the collect ?

That God would neither leave us "destitute of his manifold gifts, nor yet of grace, to use them alway to his honor and glory."

18. What gifts do we here pray for ?

Not for the extraordinary and miraculous gifts with which St. Barnabas was endowed, but for the manifold and more usual gifts of God's grace.

19. How do we find these "manifold gifts" concisely enumerated by the Church ?

In the prayer used by the Bishop before laying his hands on the persons about to be confirmed.

20. Can you repeat that portion of the prayer ?

"Daily increase in them thy manifold gifts of grace ; the spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true godliness ; and fill them, O Lord, with the spirit of thy holy fear ; now and for ever. Amen.

21. What may we learn from the benevolent conduct of Saint Barnabas ?

To be charitable in relieving the wants of our poorer brethren, "remembering the words of the Lord Jesus, how he said, it is more blessed to give than to receive."—*Acts xx. 35.*

22. What may we learn from his zeal ?

To esteem no labours too great, if thereby we may do good to the souls of our fellow-men.

23. Of what should the title of Christian remind us ?

"Of our profession, which is to follow the example of our Saviour Christ, and to be made like unto him ; that, as he died and rose again for us, so should we, who are baptized, die from sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."—*Bap. office.*

SAINT JOHN BAPTIST'S DAY (June 24).

1. What Festival does the Church this day celebrate ?

The nativity of Saint John the Baptist.

2. Is any other nativity commemorated by the Church ?

That of our Lord Jesus Christ, and that only.

3. Who were his parents, and what character did they bear ?

4. What does the Collect say concerning John's birth ?

"He was wonderfully born."

5. Can you mention some of the wonderful circumstances connected with his birth ?

It had been foretold by the Prophets ; an Angel announced the approaching event to Zacharias ; he for his incredulity was struck dumb ; eight days after the birth of his son, his tongue was suddenly loosed ; he was then filled with the Holy Ghost, and spake wonderful things concerning John.

6. What did the Angel say should be the peculiar office of John ?
Luke i. 17.

7. What Prophets had foretold that such should be his employment ?

Isaiah xl. 3 ; Malachi iv. 5.

8. Why was John called the Baptist ?

Because he baptized great numbers of the Jews.

9. Why did the Lord Jesus submit to his baptism ?

Not to wash away his sins, for he was sinless ; but to set us an example of conforming to all the ordinances of God's Church.

10. What baptism did he administer ?

That of repentance.

11. What was the difference between John's baptism, and that of Christ's ?

Matt. iii. 11.

12. In what respects were their baptisms similar ?

Both used the element of water, and both required repentance and faith.

13. What does the Catechism teach you is required of persons to be baptized ?

14. Why then are infants baptized ?

15. Both *what* do they promise by their sureties ?

Both repentance and faith.

16. What does Christ say of John's superiority to all preceding Prophets ?

Luke vii. 28.

17. Wherein did this superiority probably consist ?

Perhaps not so much in superior piety, as in the privileges which he enjoyed in connection with his piety.

18. What superior privileges did he enjoy ?

His birth was foretold by Prophets, and announced by an Angel ; he was a near relative of Christ ; he had personal intercourse with Christ ; he had the honour of baptizing him ; and above all, he was the messenger, the forerunner, or the harbinger of Christ's immediate coming.

19. In what respect then do you understand the latter part of the sentence, "notwithstanding, he that is least in the kingdom of heaven is greater than John" ?

If taken *literally*, it is very evident that the least saint in the kingdom of glory is greater than John, in respect of privileges as well as of happiness.

20. But may not the kingdom of heaven in this passage mean the kingdom of grace, or the gospel dispensation ?

Yes; and then it may mean that the humblest preacher in that kingdom is greater than John in the superiority of his office, and in his more perfect knowledge of the great mystery of godliness and redemption.

21. By whose command was John beheaded, and at whose request?

22. Who instigated her daughter to ask for the head of John the Baptist?

23. Was Herod glad to comply with the request to behead John?
Matthew xiv. 9.

24. Why then did he commit the bloody deed?

25. Which should he more have feared: the displeasure of God, or the opinion of men?

26. What is said of the fear of man?

Proverbs xxix. 25.

27. What is said of the fear of God?

Proverbs xvi. 6.

28. What should we learn from the observance of this Festival?

To imitate Saint John in the holiness of his life, and his zeal in the discharge of his office; occasionally to practise fasting, that the flesh may be subdued to the spirit; and to prepare the way for the reception of Christ into our hearts.

SAINT PETER'S DAY (June 29th).

1. Who was Saint Peter?

The son of Jonas; the brother of Saint Andrew; and by profession a fisherman of Bethsaida, near the sea of Galilee.

2. By what other names is he distinguished?

Simon, Simeon, and Cephas.

3. By whom was he introduced to the notice of Christ?

John i. 41, 42.

4. Was Saint Peter a married man?

Yes: Matthew viii. 14, 15.

5. What was the character of Saint Peter?

Zealous, ardent, and fearless; of a strong mind; with a warm heart and feelings, he was always ready and forward to act upon his impulses.

6. Did not this disposition frequently hurry him into situations in which his faith failed him?

Yes; as when he fearlessly cast himself into the sea to go to Jesus; and when he boldly followed him into the palace of the High Priest.

7. But was not the same character, when under the influence of Divine grace, made subservient to the advancement of the Gospel?

Yes; for he then became a zealous, undaunted, and laborious Missionary of the Cross.

8. What noble confession did Peter make, which drew forth the approval of his Lord?

Matthew xvi. 16.

9. What commendation did Christ then bestow upon him?

Verse 17.

10. What did he further add in verse 18?

11. What is meant by the Rock on which the Church was to be built?

The great truth which Peter had just confessed, that Christ was the true Messias; and hence it is equivalent to Christ himself, the object of St. Peter's confession, and the only true rock or foundation on which the Church is built.

12. Is not Christ frequently spoken of under the figure of a rock, and a corner stone?

Yes, especially in the book of Psalms, and the prophecies of Isaiah.

13. How is he thus referred to in those books?

As the "Rock of our salvation" (*Ps. lxxxix, 26*), and "the Rock of ages" (*Is. xxvi. 4 marg. ref.*); and Isaiah speaks of him as a corner stone, in a passage which St. Peter himself quotes and applies to Christ, (*1 Peter, ii. 6.*)

14. But if, as the Romanists contend, Christ meant that St. Peter was the Rock, or foundation, on which the Church was to be built, did St. Peter, in this sense, enjoy any supremacy over his fellow Apostles?

No; for in St. Paul's Epistle to the Ephesians (*ii. 20*), the Church is said to be built equally on all the Apostles.

15. But even were we to admit that our Lord, by these words, conferred any superiority upon St. Peter, would this establish the claims of the Pope to be regarded as supreme head over all the branches of the Church?

On the contrary; two points would still remain to be determined; first, whether the Popes are the successors of St. Peter, even in jurisdiction, and secondly, whether they have succeeded to the posses-

sion of those powers which were peculiar to the Apostle, and which we believe died with him.

16. What remark has an old writer made on this subject ?

"Whether the Popes are St. Peter's successors in place, or no, may be a question ; but that they are not his successors in the truths of Christianity, is past all question."

17. But do not the words "I will give unto thee the keys," &c., in verse 19, confer upon St. Peter a jurisdiction over the rest of the Apostles ?

Certainly not ; for whatever meaning may be attached to the words, they at least convey no *exclusive* privilege, since a similar power was subsequently conferred upon all the Apostles.—Matthew, xviii. 18.

18. Is there any scriptural proof of the pretended supremacy of St. Peter ?

There is not ; on the contrary, we find that James, not Peter, was the Bishop of the mother Church, in Jerusalem : James, not Peter, presided at the council held there ; and on a certain occasion Saint Paul even reproved Peter, "because he was to be blamed."—Gal. ii. 11.

19. But as the gift of the keys was first conferred upon St. Peter, as a token of special approval, in what sense may it be understood as conferring upon him a special honour and privilege ?

As keys are used to open, so here it may be understood of the peculiar honour conferred upon St. Peter, of being the first, after the ascension, to unlock and open the Gospel kingdom to both Jews and Gentiles.

20. When did he thus unlock the Gospel to the Jews ?

On the day of Pentecost, when, at the close of his memorable sermon, three thousand were added to the Church of Christ.

21. When did he first unlock the mysteries of the Gospel to the Gentiles ?

When (as recorded in the 10th chapter of the Acts), he preached to Cornelius and his friends, who were the first Gentile converts.

22. What memorable example did St. Peter afford of the frailty and infirmity of human nature, when unsustained by divine grace ?

23. Had he not been warned of the approaching trial ?

Matthew, xxvi. 34.

24. Did the caution make him humble, and distrustful of himself ?

On the contrary ; he persisted in asserting his determination to suffer all extremities, rather than deny his Lord.

25. What lessons are we hereby taught?
To avoid all self-confident boasting, and to maintain an humble, lowly, self-distrusting, and prayerful walk with God.
26. What admonitory language does St. Paul use?
I. Cor. x. 12.
27. How did St. Peter testify his deep sorrow?
Luke xxii. 62.
28. His was "a godly sorrow which worketh repentance unto salvation;" can you mention an example of "worldly sorrow which worketh death?"
The case of Judas.
29. By what death is St. Peter said to have suffered martyrdom?
By being crucified with his head downward.
30. What does St. Peter's history teach us?
To be diffident of ourselves; to rely upon God's grace as our only source of strength; to repent heartily of our sins; to be zealous in the cause of Christ: and "to continue his faithful soldiers and servants to our life's end."

ST. JAMES THE APOSTLE. (July 25.)

1. To which of the Apostles known by the name of James, do the services of this day refer?
To the son of Zebedee, and the brother of John, and who is sometimes called James the Great.
2. What is the other James sometimes called?
James the Less; James the brother of our Lord: and James the Just.
3. Relate the circumstances attending his call.
Matthew iv. 21, 22.
4. What induced James and John so readily to follow Christ?
The divine energy or power which accompanied his call.
5. What request of theirs, on a subsequent occasion, called forth a rebuke from their divine Lord and master?
Luke ix. 54.
6. To what event in the Old Testament history did they refer?
2 Kings, i. 10.
7. Who were the Samaritans?
Some of them were descended from the remnant of the ten tribes left in Israel by the Assyrian Kings, who carried the rest of the nation into captivity, with whom were incorporated the descendants of

the heathen tribes sent by the Kings of Assyria to occupy the lands of the captive Israelites.

8. What was the origin of the enmity existing between the Jews and the Samaritans?

It arose chiefly from religious dissensions, which, commencing in the reign of Jeroboam, the son of Nebat, and receiving fresh accessions when a rival Temple was erected on mount Gerizim, still continued in the days of our Saviour's sojourn upon earth.

9. What proof can you give of the continuance of this enmity?

When the Jews wished to reproach our Saviour, they asked—"Say we not well that thou art a Samaritan, and hast a devil?"

10. Can you give any other proof?

In explanation of the surprise manifested by the woman of Samaria, because Christ asked her for water from the well, it is added, "for the Jews have no dealings with the Samaritans.

11. What request did the mother of James and John make for them?

Matthew, xx. 20, 21.

12. What was their mother's name?

Salome: (compare Matt. xxvii. 56, with Mark xv. 40.)

13. What question did Jesus put to the two Apostles?

Matthew xx. 22.

14. What did he mean by the cup and baptism here spoken of?

The sufferings he was about to endure.

15. Where does he elsewhere speak of his approaching sufferings under these figures?

Matthew xxvi. 39, and Luke xii. 50.

16. How did James and John partake of the cup of sufferings?

James was beheaded, and John suffered persecution, and banishment to the Isle of Patmos.

17. Which of the Apostles first suffered martyrdom?

18. By whom was he put to death?

Acts xii. 1 & 2.

19. What Herod was this?

Herod Agrippa, son of Aristobulus, grand-son of Herod the Great, and nephew of that Herod who put John the Baptist to death.

20. Did the persecutor long survive the death of his victim?

No.

21. Can you relate the circumstances of his death?

Acts xii. 23.

22. What do we pray for in the Collect?

That "we, forsaking all worldly and carnal affections, may be evermore ready to follow God's holy commandments, through Jesus Christ our Lord.

SAINT BARTHOLOMEW THE APOSTLE. (Aug. 24.)

1. In memory of whom do we observe this day ?
2. By what other name is he known in Gospel History ?
Nathanael.

3. What reasons can you assign for supposing that these different names belonged to the same person ?

(1) Because Matthew, Mark and Luke enumerate Bartholomew among the twelve apostles, but make no mention of Nathanael ; while St. John mentions Nathanael, but not Bartholomew : and (2) in the 21st chapter of St. John's Gospel, verse 2, he is mentioned in connection with other apostles, thus leaving us to suppose that he also was an apostle.

4. Of what place was he a native ?

John xxi. 2.

5. Who introduced him to Christ ?

6. What did Philip say to him ?

John i. 45.

7. What prejudice did Nathanael entertain against Nazareth ?

John i. 46.

8. Why did he speak so slightly of Nazareth ?

Because it was a town whose inhabitants were generally held in little estimation, and they were indeed regarded as being proverbial for their rudeness and poverty.

9. In what manner did Philip seek to remove his prejudice ?

John i. 46.

10. Are not many persons prevented by prejudice from embracing the truth as it is in Jesus ?

11. Is it not sinful to indulge in such prejudices ?

12. In what respect is the conduct of Nathanael deserving the imitation of such persons ?

He did not suffer his prejudices to prevent him from going to Jesus, in order that he might ascertain the truth of his claims to be regarded as the Messiah.

13. What testimony did Jesus bear to the character of Nathanael ?

John i. 47.

14. What is meant by being without guile ?

Being sincere and true, without deceit.

15. Is not a deceitful character a very wicked one ?

16. Are not deceitful persons generally shunned and disliked ?

17. What then should you always aim at ?

Both to speak and to act the truth, in all my conduct, in the sight of God and man.

18. What noble confession did Nathanael then make ?

John i. 49.

19. Where did St. Bartholomew labour in preaching the Gospel ?

In Asia, and chiefly in India, Phrygia and Armenia.

20. Where and how did he suffer martyrdom ?

At Albania in Armenia, where being flayed alive, he was then crucified with his head downwards.

21. What do we say in the Collect that God gave to his apostle Bartholomew ?

22. What do we beseech him to grant to his Church ?

Grace "to love that word," &c.

23. What is the principle that should animate us in all our religious conduct ?

That divine love, which will prompt us to a cheerful obedience.

24. Can we perform an acceptable duty in the sight of God, if we feel no interest in our work, and no love for it ?

It is impossible.

SAINT MATTHEW THE APOSTLE. (Sep. 21.)

1. By what other name is St. Matthew known ?

Luke v. 27.

2. Relate the circumstances attending his call ?

Matt. ix. 9.

3. What was his occupation ?

A publican or tax-gatherer.

4. What was the business of a publican ?

To collect the taxes or customs, which were levied under the authority of the Roman Government.

5. In what estimation were they generally held by the Jews ?

They were in general very much disliked ; they were usually classed with the vilest sinners ; and if they were native Jews, they were regarded as infamous.

6. Why were they so much disliked ?

Because they were usually a grasping, covetous race ; practising extortion in order to increase their gains.

7. Whence arose the inducement to practise extortion ?

Because they usually rented these tributes or customs at a certain annual sum : all therefore that they could collect beyond that sum was clear gain.

8. Can you mention any other reason why they were so much disliked ?

Because the Jews, being naturally fond of liberty, could not endure a foreign yoke, and therefore the payment of tribute was regarded as an odious token of their bondage to Rome ; and they who collected it were regarded as being abettors of Roman tyranny.

9. Where did St. Matthew exercise his office ?

At or near to Capernaum, where he collected the customs on persons or goods brought across the sea of Galilee.

10. What portion of the New Testament did he write ?

11. For whose use was it written ?

Primarily for the converted Jews, but generally for all Christians.

12. In what language was it originally written ?

In Hebrew ?

13. How did Matthew or Levi display his hospitality to Christ ?

Luke v. 29.

14. Whom did he invite to the feast ?

Luke v. 29.

15. For what purpose may we suppose that St. Matthew invited such persons to meet the Lord ?

That they might have the benefit of his holy conversation, and thus perhaps be converted by him.

16. How did the Pharisees regard the conduct of Christ on this occasion ?

Matthew ix. 11.

17. How did Christ reply to them ?

Matthew ix. 12, 13.

18. What may we learn from the readiness of St. Matthew to leave his employments at the command of Jesus ?

That no employment, however profitable, should interfere with the duty which we owe to God and our own souls ; but that we should be ready cheerfully to make any sacrifices for the sake of Christ ?

19. In the collect for the day, what do we pray that we may have grace to forsake?

"All covetous desires, and inordinate love of riches?"

20. What does St. Paul say of the love of money?

1 Tim. vi. 10.

21. What does he call covetousness?

Col. iii. 5.

22. What does Christ say of covetousness?

Luke xii. 15.

23. What solemn question does he ask, in Matt. xvi. 26?

24. What advice does the Psalmist give in Psalm lxii. 10, latter clause?

25. What is the great danger arising from the possession of riches?

That we should be tempted to prize them too highly; to trust in them for our chief good; to use them to purposes of dissipation or luxurious living, and to prefer them practically to the riches of heaven.

26. Are not the rich accountable to God for the use they make of their wealth?

27. Yes; they are to regard it as a talent, of which they must render an account at the day of judgment.

28. How should the rich dispose of some portion of their wealth?

In acts of charity to the poor, and of liberality to the Church of God.

SAINT MICHAEL AND ALL ANGELS. (Sep. 29.)

1. What festival does the Church this day celebrate?

2. Who is St. Michael?

An Archangel, i. e. one of the chief of the Angels of God.

3. Where is his name mentioned in Scripture?

In Daniel x. 13; xii. 1; Jude ix.; and Rev. xii. 7.

4. Who or what are the Angels?

The good Angels are pure and happy, intellectual and immaterial or disembodied spirits, who inhabit heaven.

5. Are there then any evil Angels?

Yes; there are wicked spirits, who were formerly Angels in heaven, but having "sinned, they were cast down into hell," where

they are "reserved in everlasting chains under darkness, into the judgment of the great day."—2 *Peter* ii. 4 ; *Jude* 6.

6. Who is the chief of the fallen angels ?

The Devil ; hence we read of the Devil and his Angels.

7. What is the chief employment of good Angels in heaven ?

To praise and glorify God.

8. Do they ever become weary of their delightful work ?

No ; they rest not day and night, saying " Holy, holy, holy ! Lord God, Almighty, which was and is, and is to come."—*Rev.* iv. 8.

9. Is the subject of their praise inexhaustible ?

So vast is the excellence, so boundless the glory of God, and so numberless the obligations they owe to him for all their happiness, that the theme can never be exhausted.

10. What should this teach us ?

That we ought never to become weary in the performance of our religious duties, and in praising God for his numberless mercies of creation, providence and grace.

11. When may we be said to be associated with the angels in their holy employments ?

" When " with Angels and Archangels, and all the company of heaven, we laud and magnify God's glorious name, evermore praising him and saying, " Holy, holy, holy Lord God of Hosts, heaven and earth are full of thy glory ; glory be to thee, O Lord, most high."—*Communion Office*.

12. With what sentiments did Angels regard the creation of the world ?

Job xxxviii. 7.

13. How did they rejoice, when announcing the world's redemption ?

Luke ii. 13, 14.

14. Did Angels wait upon their Lord during his incarnation ?

An Angel warned Joseph to flee into Egypt ; Angels ministered to Christ in the wilderness after his temptation, and in the garden of Gethsemane ; Angels attested his resurrection ; and they were witnesses of his glorious ascension.

15. What is the office of holy angels ?

They are God's ministers, or messengers, whom he employs to execute his vengeance, or sends on errands of love and mercy to comfort his people.

16. Can you mention any examples of their executing God's just vengeance ?

The destruction of Sodom and Gomorrah ; the death of the first-born in Egypt ; the destruction of Sennacherib's army ; and the death of Herod, &c.

17. Mention some cases in which they ministered to the comfort of God's people ?

Hagar in the wilderness ; Daniel in the lions' den ; Peter's deliverance from prison, &c.

18. Is their agency still employed on behalf of Christians ?

Heb. i. 14.

19. How are they represented as taking an interest in our salvation ?

Luke xv. 10.

20. Since Angels are so exalted and take so much interest in our welfare, may we worship them ?

Certainly not ; Christ says, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

21. Can you mention instances of worship being offered to Angels, but rejected by them ?

Rev. xix. 10 ; xxii. 8, 9.

22. Where does St. Paul caution Christians against this sin ?

Colossians ii. 18.

23. May we then pray to Angels to intercede for us in heaven ?

No ; because we are not certain that they would hear our prayers ; and Holy Scripture informs us of one all-sufficient Mediator with the Father, Jesus Christ our Lord.

24. Are the Angels many in number ?

St. Paul speaks of an "innumerable company of Angels," (Heb. xii. 22) ; and in Revelations, ch. v. 11, we read of the Angels and Elders, that "the number of them was ten thousand times ten thousand, and thousands of thousands."

25. Are there various ranks and orders of Angels ?

Yes ; we read of Angels and Archangels, Cherubim and Seraphim ; and St. Paul distributes them into "thrones, dominions, principalities, and powers."—*Col. i. 16.*

26. What inference may you draw from the fact that the ministers or servants of God in heaven are of divers orders and degrees ?

That there should be also a diversity of rank and order amongst the ministers of his Church on earth.

27. Does the Almighty anywhere recognize the republican theory of equality ?

No ; neither in heaven nor upon earth ; neither in Church nor State.

28. In what respect is their example proposed for our imitation ?
In their cheerful obedience to the will of God ; and hence our Saviour bids us pray, "Thy will be done in earth as it is in heaven."

29. What character is given to the Angels in Scripture ?

They are called "holy" in Matthew xxv. 31.

30. Could they be happy if they were not holy ?

No ; for holiness and happiness are inseparably connected, as also are sin and misery.

31. What then does this teach us ?

The necessity of becoming holy in heart and life, in order that we may be happy both here and hereafter.

32. What practical lessons may we learn from the observance of this Festival ?

1st—From contemplating the power and excellency of the holy Angels, to infer and admire the infinitely superior majesty and glory of that supreme Being who created them.

What else ?

To be grateful to God for employing his holy Angels in our behalf.

Anything else ?

Yes ; to endeavour to imitate their holy zeal and alacrity in doing the will of God.

Any other ?

To strive to become pure and holy, that hereafter we may be associated with the holy Angels in heaven.

SAINT LUKE THE EVANGELIST (October 18th)

1. In memory of whom does the Church observe this day ?

2. What do you mean by an Evangelist ?

In a general sense it means a preacher or publisher of the glad tidings of salvation ; but the term is now usually confined to the writers of the four Gospels.

3. Of what place is St. Luke supposed to have been a native ?

Of Antioch, in Syria.

4. What was his profession ?

That of a physician.

5. In what terms of affection does St. Paul speak of him ?

Colossians iv. 14.

6. What portions of the New Testament did he write?

7. Why do you infer that he wrote the Acts of the Apostles?

From the similarity of style observable in his Gospel and in the Acts; and because that in the commencement of the latter work, he refers to a former treatise, addressed to the same individual to whom the Acts are also dedicated or addressed.

8. What reason does he assign to Theophilus for writing his Gospel?

Luke i. 4.

9. Is not this also one of the chief objects for which we read the Word of God?

10. For what do we chiefly honour the memory of St. Luke?

For the valuable writings which he has bequeathed to us.

11. How may we best evince our grateful sense of the obligations he has thus conferred upon us.

By carefully and prayerfully studying those records of inspired truth which he wrote.

12. What does the Collect teach us that Luke the Physician was called to become?

"An Evangelist and Physician of the soul."

13. Are not all Clergymen in this sense Physicians of the soul?

14. Who is the great Physician of souls.

15. Is it not the duty of private Christians, when they feel themselves spiritually sick, to consult their Clergymen about the state of their souls?

16. Can their Clergymen heal their souls?

"Who can forgive sins, but God only?"

17. Can physicians heal the body when sick?

No; it is the Almighty alone who can truly say, "I kill, and I make alive; I wound, and I heal."—*Deut.* xxxii. 39.

18. Why then do we employ physicians?

We avail ourselves of their skill, seeing in them the agents or means by which God may be pleased to restore us to health.

19. What is the office of the spiritual physician?

To apply the spiritual medicines of God's word according to the various maladies of the soul, and to pray God to make it effectual to the soul's spiritual health.

20. Is not then the praise and glory due unto God?

Most assuredly; and hence the Psalmist's grateful acknowledgment. *Psa.* ciii. 1, 2, 3.

21. What is the state of our souls by nature ?

Spiritually sick and sore diseased.

22. What acknowledgement to this effect do we make in our general confession ?

We confess that "there is no health in us."

23. What medicines does the great Physician of souls chiefly use, in healing our spiritual diseases ?

The holy sacraments, and the Word of God.

24. How does He apply the medicine of the word ?

He uses it to rouse the impenitent ; to quicken the lukewarm ; to pour balm into the wounded spirit ; to comfort the mourning penitent ; and by its "exceeding great and precious promises," to animate believers to "run with patience the race that is set before them."

25. What then may we chiefly learn from the services of this day.

To study the writings of the Evangelists ; to become sensible of our spiritual condition as sinners ; to regard the Lord Jesus as the great Physician of souls ; and to pray that he would heal all our spiritual maladies, by the application of the medicine of the Word of God.

ST. SIMON AND ST. JUDE. (Oct. 28th.)

1. In the memory of whom is this day observed ?

2. How many Apostles were known by the name of Simon ?

3. By what other names or titles was this Simon distinguished ? Simon the Canaanite, and Simon Zelotes. (Matt. x. 4 ; Luke vi. 15.)

4. Why was he called the Canaanite ?

Not because he was a gentile, as the Canaanites were ; but probably because (as is generally supposed) he was a native of Cana in Galilee.

5. What is the term Zelotes supposed to signify ?

The most generally received opinion is, that previous to his call to the apostleship, he had belonged to the sect of the Zealots.

6. What other opinion has been formed of the origin of the term ?

Some have supposed that the term was intended to mark his warm, ardent and zealous disposition, in which respect he might have been (though in an inferior degree) like his name-sake Simon Peter.

7. Is anything authentic known of this apostle, subsequent to the dispersion of the disciples after Stephen's martyrdom?

No.

8. Is anything memorable of him recorded in the New Testament?

No.

9. What lesson of humility should this teach us?

That we should not be desirous of vain glory, nor eager to have all our deeds of benevolence, or our good works blazoned abroad, since we find that so little has been recorded concerning this and several others of the apostles of Christ.

10. How many apostles were known by the name of Jude or Judas?

11. By what other name was this Jude known?

"Lebbæus, whose surname was Thaddæus."—*Matt. x. 3.*

12. To which of the apostles was he related?

He was the brother of James (Jude i.); and by some is supposed to have been also brother to Simon Zelotes.

13. What writing has he left for the use of the Church?

14. In what manner does he there exhort us to contend for the faith?

"Earnestly." See verse 3.

15. Should we then be lukewarm or indifferent about the advancement of the truth?

On the contrary, as St. Paul says, "It is good to be zealously affected always in a good thing."—*Galatians iv. 18.*

16. Should not the members of Christ's Church pray and strive for its prosperity and increase?

It is their bounden duty so to do. (*Psalms cxxii. 6.*)

17. Ought they not to contribute their money as well as their prayers to the advancement of the Church?

Unless they do so, according to the ability and means which God has given them, they would prove that their prayers for its extension were hypocritical and insincere.

18. Upon what foundation does the Collect say that the Church is built?

19. Who is the head Corner-stone?

20. What petition do we offer in the Collect?

"Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple, acceptable unto Thee, through Jesus Christ our Lord?"

21. How does St. Paul exhort Christians to keep the unity of the Spirit ?

Ephes. iv. 3.

22. Does he not therein condemn all disunion, strife and schism ?

23. How does he speak of Christians as forming a holy temple, and habitation of God ?

Ephes. ii. 21, 22.

24. What does St. Peter call the materials of which this spiritual house is composed ?

"Lively Stones."—1 Peter ii. 5.

25. How do Christians become "lively," that is living stones, in this spiritual temple ?

By being built on the Lord Jesus Christ, the true foundation and the author of spiritual life to all that are built upon him.

ALL SAINTS' DAY. (Nov. 1st.)

1. Which is the last of the festivals in the Prayer Book ?

2. Why is it called All Saints ?

Because it was instituted to commemorate no individual saint, but generally all the saints of God who have ever lived, including "the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of the martyrs."

3. What do you mean by a saint ?

A holy person.

4. To whom was the term applied by the apostles ?

Generally to all believers. (Consult 1 Cor. i. 2 ; 2 Cor. i. 1 ; Eph. i. 1, &c.)

5. To whom is it usually applied now ?

Chiefly to departed believers, who, during their lives were eminent for their piety and devotion to God.

6. But is it to be exclusively confined to such ?

No ; for faithful Christians in the Church militant may be justly so denominated.

7. Does the term express what all Christians really are, or what they ought to be ?

8. Can we become members of the Church triumphant, if we are not holy ?

Certainly not ; for "without holiness no man shall see the Lord."—*Heb.* xii. 14.

9. What article of the Creed is especially connected with this day's Festival ?

"The communion of Saints."—*Article IX. of the Creed.*

10. What do you mean by Communion ?

Fellowship and intercourse, also a joint possession of the same privileges and blessings.

11. With whom have living saints communion ?

With the Holy Trinity, with Angels, with saints departed, and with those who still live in the flesh,

12. How have Christians fellowship or communion with God the Father ?

By praying to him as his children, and enjoying his favour. (1 John i. 3).

13. How have they communion with God the Son ?

By being baptized into his body, being connected with him by faith, and receiving of the fulness of his grace and mercy.—John i. 16.

14. How with the Holy Ghost ?

By becoming temples for the indwelling in us of the Holy Spirit, and by being comforted and sanctified by him.

15. How have they communion with Angels ?

As being members of the same spiritual brotherhood (Rev. xix. 10) and being ministered to by them (Heb. i. 14.)

16. How are they connected with saints departed ?

By being members of the same spiritual family. (Ephes. iii. 15.)

17. How with other saints still living ?

As being members of the same Church ; children of the same God ; redeemed by the same Saviour ; sanctified by the same Holy Spirit ; and as having the same hopes, privileges, and blessings in common.

18. What duty results from this Communion with our fellow Christians ?

"To be kindly affectioned one to another," "endeavouring to keep the unity of the Spirit in the bond of peace."—*Rom. xii. 10 ; Ephes. iii. 4.*

19. May we pray to departed Saints ?

Certainly not.

20. Why not ?

(1st) Because it is nowhere commanded ; (2ndly) we are not sure that they could hear us ; or, (3rdly) that they have any power to help us ?

21. Does not the act of praying to them suppose them to be invested with the divine attributes of Omnipresence and Omniscience ?

It would appear so, or how else can they be supposed to hear at the same moment prayers addressed to them from Europe, Asia, Africa, and America.

22. How does the 22nd Article speak of the Romish doctrine of the invocation of Saints ?

As "a fond (i. e.) a foolish) thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

23. But may we not ask for the intercession of Saints on earth ?

Yes; and that (1st) because it is expressly enjoined that we should "pray for one another;" (2ndly) we are assured of the efficacy of such prayers—James v. 16; and (3rdly) when we speak to them, and ask them to pray for us, we know that they hear us.

24. If then you were in distress of mind, and were in the presence of your clergyman, would it be right for you to ask him to pray for you ?

It would be right, and my duty to do so.

25. But if you, being in Canada, were to kneel down and pray to some holy man living in England to pray for you, would that be proper ?

No; it would be manifestly absurd, for he could not hear me.

26. For what objects may we suppose that the Church ordained the observance of this festival ?

To teach us to admire that grace of God, whereby his faithful servants in all ages have been enabled to glorify him by the holiness of their lives.

What else ?

To induce us to take a more lively interest in the welfare of each other, so that "If one member suffer, all the members may suffer with it; or one member be honoured, all the members may rejoice with it."

Anything else ?

Yes; to stir us up to emulate the holy lives of those pious servants of God, who having fought the good fight of faith, now rest from their labours in the Paradise of God.

"Angels, and living saints and dead
But one communion make;
All join in Christ, their vital head,
And of his love partake.

OF THE FASTS OF THE CHURCH.

1. What is fasting?

Abstaining from food for some definite period.

2. Of what does fasting appear to be a natural sign and accompaniment?

Of grief and sorrow, and especially of sorrow for having offended God?

3. For what purpose does it appear to have been used from the earliest ages?

As a part of true repentance, and as a means to avert the righteous indignation of God?

4. Can you refer to any scriptural examples of such fasts?

David fasted when his child was sick; Ahab when God's judgments were denounced; Daniel fasted on account of the sins of his people; and the Ninevites proclaimed a solemn fast, as a means of turning away God's anger, &c.—2 Sam. xii. 16; 1 Kings xxi. 27; Daniel ix. 3; Jonah iii. 5.

5. Is fasting then a meritorious act in the sight of God?

In itself it is of no avail; but, as an evidence of an humble, penitent heart, it becomes acceptable unto God.

6. What is the chief end of religious fasting?

To express deep humiliation and sorrow, on account of sin; to bring the body into subjection, and to mortify and subdue the flesh, with all sinful affections.

7. Was it not in this light that our reformers regarded fasting?

Yes; for they declare, that "due and godly abstinence is a mean to virtue, and to subdue men's bodies to their souls and spirits."—*Shep.* p. 89.

8. What similar sentiment is expressed by St. Jerome, an ancient Father of the Church?

He says, that "fasting is a not a perfect virtue, but it is a foundation for other virtues."

9. Has our Saviour enjoined any particular fasts in the New Testament?

10. Is it then to be inferred, as His intention, that Christians should never fast?

That cannot be; because he has given us directions how we should fast; he has joined fasting with alms-giving and prayer; and

moreover, he expressly declared, that his disciples should fast, after his departure from them.

11. Why did he excuse his disciples from fasting while he was with them ?

Because, as he said, it was not proper that they should fast while He the bridegroom of the Church was with them : for that was a season of joy, and not of grief ; but that when He the bridegroom was taken from them, they should then fast in those days.

12. Did he did not himself set us an example of fasting ?

13.. Did the Apostles practise fasting after his departure from them ?

A reference to the following passages will prove that they did so : Acts xiii. 2 ; xiv. 23 ; 2 Cor. vi. 5, and xi. 27.

14. Did the primitive Christians practise fasting ?

A reference to their writings abundantly proves that they did so.

15. What weekly fasts did they observe ?

Wednesday and Friday.

16. Why did they observe these two days ?

Because our Lord was betrayed on the one, and crucified on the other.

17. What fasts hath the Church ordained ?

The forty days of Lent, including Ash Wednesday and Good Friday ; the Ember-days ; the Rogation-days ; and all the Fridays in the year (except Christmas-day), and the eves or vigils of certain festivals.

18. What are the Ember-days ?

"Certain days set apart for consecrating to God the four seasons of the year, and for imploring his blessing by fasting and prayer," upon those who at these seasons are ordained to the holy Ministry. (The calendar specifies the days.)

19. What are Vigils ?

The word means watchings, and is applied to the eves preceding certain festivals mentioned in the calendar.

20. Why is this term used ?

Because, in the early Church it was usual to spend part of the night in watching as it were for the approach of the coming festival, and in meditating upon the particular subject about to be commemorated.

21. What are the Rogation-days ?

The Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

22. What was the design of the Church in their institution ?

To prepare our minds to celebrate our Saviour's ascension in a devout manner ; and also, by fervent prayer and supplication, to beseech God to avert his judgments from us, and to bless those fruits with which the earth is at that season of the year covered.

THE FIRST DAY OF LENT, COMMONLY CALLED
ASH WEDNESDAY.

1. By what names was this day anciently known ?

It was called *Caput Jejunii*, the head of the fast ; and *Dies Cin-erum*, the Day of Ashes or Ash Wednesday.

2. Why is this day called Ash Wednesday ?

From a custom observed by penitents in the primitive Church, who sprinkled ashes upon their heads, or sat in ashes, as holy men are recorded to have done in the Old Testament. See Dan. ix.3.

3. What did this practice denote ?

Their deep humility, self-abasement, and penitential sorrow for their sins.

4. What great fast commences this day ?

5. What is the meaning of the word Lent ?

It is derived from an old Saxon word signifying Spring, and therefore the Lenten-fast means the Spring-fast.

6. How many days are there between Ash Wednesday and Easter Sunday, including Ash Wednesday ?

Forty-six.

7. Are these all fasting-days ?

No ; only the forty week-days : the six Sundays are festivals ; Sunday or the Lord's-day never being observed as a fast.

8. Was the Lenten-fast observed at an early period in the history of the Church ?

Yes ; for Ireneus, who flourished within ninety years of the death of the Apostle St. John, makes incidental mention of it, as being observed then, as it had been before his time.

9. Was there always an entire uniformity as to the duration of the fast ?

No ; for some observed only forty hours ; some two or more days ; but all Christians observed some solemn fast immediately before Easter Sunday.

10. What is supposed to have induced the Church finally to agree upon the number of forty days as the appointed season of Lent?

The instances recorded in Scripture of persons having fasted forty days, and especially our Saviour's forty days' fast in the wilderness?

11. Mention other Scriptural examples of a forty days' fast?

Moses, Elijah, and the Ninevites.

12. In connection with fasting, what other duties should we especially practise during the season of Lent?

Self-examination, humiliation, alms-giving, and that "godly sorrow, which worketh repentance unto salvation, not to be repented of."

13. In the earlier ages of the Church, how was this whole season observed externally?

By abstaining from food until the evening of each day, when they took a light supper; by refraining from all amusements, public and private, however innocent, and at other times lawful; and in towns and cities frequenting the religious assemblies daily.

14. Did they regard these external observances as all that was required of them?

On the contrary; as St. Chrysostom says, "To assemble in this place every day during Lent, to hear sermons continually, and to fast the whole season, is not all that is required. "If these assemblies, exhortations and fasting do not spiritualize the soul, so far from being profitable, they will but increase our condemnation."—*Homily of St. Chrysostom*, quoted by Shepherd.

15. What then does he say should be the effect of so much care and culture as was then bestowed upon the soul?

He asks, "If the angry man does not become meek, and the passionate gentle and mild; if the covetous man does not desist from his ardour in the pursuit of riches, and give himself to alms-deeds; if the intemperate man does not become sober and chaste; if we do not conquer these, and all other affections, that proceed from natural depravity, though we assemble here every day, and enjoy continual preaching and instruction, with the aid of fasting, what pardon can we expect, what apology can we make?"—*Ibid.*

16. What special service has the Church appointed for this day?

The Commination, or denouncing of God's anger and judgment against sinners.

17. What objection is sometimes made to this service?

That it contains curses, by saying Amen, to which we imprecate these curses upon ourselves or others.

18. Is this a reasonable objection to the use of this service?

No; because (1st) the repeating of these curses has the sanction of God himself, as they are quoted from the Bible, being chiefly taken from the 27th chapter of Deuteronomy; (2ndly) unless we are ourselves guilty of the sins there denounced, they do not apply to us, or if they do apply, then the knowledge of God's righteous indignation against such sins should lead us to repent of them; and (lastly) a man does not here mean, "so be it," or "may it be so," but is simply a word of affirmation, meaning it is so, or it is true, that as God has declared, such persons will be cursed.

GOOD FRIDAY.

1. What most important event does the Church this day commemorate?

2. Why did Christ suffer death upon the cross?

As an atoning sacrifice for the sins of men, and to "obtain eternal redemption for us."—*Heb. ix. 12.*

3. Why was it necessary that Christ should thus die?

Because he had voluntarily offered himself as a substitute for mankind, who as sinners had become subject to death, "the wages of sin."

4. Could not Christ, by any sufferings short of death, have atoned for our sins?

On such a subject it becomes us to reply with diffidence in the language of Scripture, which declares, "that without shedding of blood is no remission."—*Heb. ix. 22.*

5. Did he suffer for any sins of his own?

No; for he was entirely free from sin, being "holy, harmless, undefiled and separate from sinners."

6. What is this whole week sometimes called?

Passion Week.

7. What do you mean by Christ's Passion?

His sufferings; the term being derived from a Latin word, signifying to endure or suffer.

8. Is this now the usual meaning of the word passion?

No; it commonly means anger.

9. Upon what two occasions did Christ particularly suffer during this week?

10. Had Christ's sufferings been long before foretold ?

Yes ; in many passages of Scripture, and especially in Psalm xxii. and Isaiah liii.

11. Had the very manner of his death been foretold ?

Yes ; plainly, by Christ himself in John iii. 14, and typically, by the event there referred to.

12. Did any prophetic type foretel that a bone of him should not be broken.

Exodus xii. 46.

13. What was the great prophetic type of Christ's sacrificial death ?

The Paschal Lamb.

14. What prophetic type of Christ's sufferings is contained in the 1st lesson for this morning's service ?

The all but finished sacrifice of Isaac.

15. What points of resemblance may be traced between them ?

(1st.) Isaac was the only son of Abraham by Sarah ; (2nd) Isaac carried the wood on his shoulder, as Christ bare the wood of the cross ; and (3rd) the place where Isaac was bound on the altar was the very same hill of Calvary on which Christ was afterwards bound to the cross.

16. How many collects are appointed for Good Friday ?

17. Why is the day called *Good Friday* ?

Because of the great and happy consequences that result to us from the death of Christ.

18. Are we then to celebrate this day with tokens of joy ?

No ; for although the greatest benefits result to us from the atoning sacrifice of Christ, yet when we remember that his sufferings were caused by our sins, the thought will naturally fill our souls with penitential sorrow and grief.

19. How then has this day been always observed by the Church ?

As a day of strict fasting and humiliation ; a day of self-examination with a view to the mortification of sinful propensities ; and as a day for all the exercises of deep, heartfelt repentance, " whereby we forsake sin."

20. What does the observance of this day teach us ?

The exceeding sinfulness of sin, which required so valuable a sacrifice to atone for it.

What else ?

That we should earnestly repent of our sins, and endeavour to live a life of faith and obedience for the future.

Anything else ?

Yes ; that we should be truly grateful to our God and Saviour for the mercies of redemption, and should strive so to profit by them, that finally through the merits of Christ crucified, we may attain to the glories of his everlasting kingdom.

FINIS.