

[NOTE.—(1) We are quite aware that the Prayer Book provides a Collect, Epistle and Gospel for Good Friday, but these belong to the Ante-Communion office, which may be said by itself without a celebration of the Holy Communion. The latter is therefore not obligatory on that day, or every time the former is said, and we think it has ever been the common feeling and opinion of the Church that a consecration of the elements, though not wrong, is nevertheless not in keeping with the prevailing thoughts and feelings of the day, which are not joyous, and would make the setting forth of "Christ evidently crucified," before the eyes of the people unduly and perhaps irreverently realistic. We are not aware that the custom deprecated by us has prevailed widely in the English Church since the Reformation. We should be glad to publish any statistics that Dr. Jones may have or obtain that would inform us and our readers. 2. The error was a mere slip of the pen which we are glad to correct.—ED. C. C.]

The Church's Progress.

LETTER II.

RESPONDING IN CHURCH.

SIR,—It is not uncommon to hear those who travel much saying, "I stayed at——over Sunday, and attended service there, but it seemed to me to be lifeless and cold," meaning as I understand that the service was not hearty, or in other words that the congregation did not take their part of the service. The clergyman may take his part well and give a pleasing, touching, interesting or instructive sermon, but yet in such cases there is something felt to be wanting to make the services what they should be—heartily and attractive. Our services, as all know, are constructed for the priest and the people to take part in, but if we have but half of them given, of course we must feel them to be defective in the manner of their performance, and hence the reputation of being lifeless and cold. I have been in some churches when twenty or thirty, or even a larger number of men were present, and but very few had either Prayer Book or Hymn Book; evidently they had only come to listen to others worshipping. Now if all these men had come prepared to take their part in the sacred duty, and did so audibly and heartily, could any one go away and say "the service was lifeless and cold"?

If we are to have progress in the Church in numerical strength and in spiritual growth, will it not be absolutely necessary for every clergyman in charge of a congregation to regard it as one of his most important duties to urge it upon members of the Church, and see to it, that they take their part in public worship? And from experience I can say that merely an occasional reference to the subject is not enough. It must be a duty of every week in public and in private. If this duty was faithfully attended to there would be much less reason to recommend the "Itinerary of the Clergy" or the introduction of vulgar eccentricities into sermons to make our worship attractive.

A. HENDERSON.

Orangeville.

Notes and Queries.

SIR,—Will you please explain—(1) Why St. Paul did not allow Titus to be circumcised, but afterwards voluntarily circumcised Timothy? (2) Why was Timothy not circumcised in his infancy?

QUERIST.

Ans.—(1) Timothy's mother was a Jewess, and he was brought up as a Jew, though his father was a Greek. He was to be a companion and helper to St. Paul in his intercourse with the Jews; and the "circumcised could not eat with the uncircumcised." Had he not conformed to the Jewish custom he would have been a hindrance. St. Paul, by allowing this conformity, disarmed prejudice that he might gain the Jews. His declared view was that "circumcision or uncircumcision is nothing," and as he was then promulgating the decree of the Council of Jerusalem, he was in no danger of being considered a Judaizer. Titus was a Greek, a Gentile convert from heathenism to Christianity, and was a representative of the Gentile portion of the Church at the Council of Jerusalem (Acts xv.), which decided against the circumcision of the Gentiles in the face of the Judaizing Christians, who insisted upon the observance of the Mosaic law as necessary to salvation. To have yielded to their clamor would have been treason to Christ. (2) It is not certainly known; but probably it was owing to the mixed marriage, just as in cases of mixed marriage among ourselves, the baptism of children is often postponed indefinitely owing to some disagreement in regard to it, or neglected through fear of raising the question.

SIR,—Will you kindly answer the following questions through your valuable paper: (1) What are the qualifications of a churchwarden, if any? (2) Define the meaning of an English Church member. (3) Must a churchwarden be a communicant? (4) If a member, or supposed member, leaves the English Church and takes a prominent position, or mover, in the Methodist Church for three or four years, and then after that time attends a vestry meeting and gets elected by some chance as churchwarden, is the electing legal? or can such election be set aside? if so, in what way?

CHURCHMAN.

Ans.—He must be a member of the Church of England and of the vestry of the church to which he is appointed warden, and of the full age of twenty-one years, and must reside within twenty miles of the church.

2. A baptized person who adheres to the doctrine and discipline of the Church of England.

3. Wardens should be chosen from among the communicants, but if this be impracticable it is not insisted on, as it would not be right or legal to dispense with these officers.

4. If the law be carried out there can be no "chance" in the matter. His action outside the church in relation to other religious bodies does not debar him from being a member of the vestry (1) in a pewed church, if he be a pewholder by purchase or lease, or by holding a sitting therein, by the same being let to him by the churchwardens, and holding their certificate of lease; or (2) in "free" churches, if he sign the prescribed declaration provided for the constitution of the first vestry of a new congregation, or in the case of a parish where more than one vestry and meeting has been held; if he qualify in the same manner as electors of the lay representatives, he thereby becomes a vestryman and so eligible to the position of churchwarden. His right to become a vestryman can only be disputed in the case of first vestries of new parishes. In such case the Rural Dean appoints three referees, members of the Church of England, whose decision is final. We presume that in case a person obtains the position of churchwarden through irregular proceedings, the matter would have to be investigated and the appointment annulled by a court of law.

(1) What are the duties of vestry clerk? (2) Is it legal or proper for the vestry to direct that the vestry clerk perform the duties of treasurer? (3) Has the vestry the power to appoint or elect a treasurer in addition, or independent, of churchwardens?

SUBSCRIBER.

Ans.—(1) The duties of the vestry clerk, if the position is only occupied *pro tem.*, is to act as secretary to the vestry; but if it is permanent and he is paid, he is required to attend, in addition to such other duties as the churchwardens may assign to him, such as the selection of burial plots, the collection of fees and their registration; seeing that the altar and vestry linen is kept in seemly condition; seeing that the church is kept clean and is properly lighted and heated, etc. (2) No. The churchwardens are the only legal custodians of the church's funds. (3) No. We find no provision made for a treasurer apart from the churchwardens.

SIR,—Are male members of the congregation who are communicants, the only ones who may vote for election of church officers and vote on other church matters at vestry meetings?

Z.

Ans.—No. All male members who sign the declaration prescribed, in free churches, or pew holders, are entitled to vote on all matters at vestry meetings.

Sunday School Lesson.

3rd Sunday after Easter.

April 19th, 1891.

SECOND LESSON—THE NEW TESTAMENT.

As the First Lesson is always taken from the Old Testament, or from the Apocrypha, so the Second Lesson is always taken from the New Testament. The Table of Second Lessons is so arranged that the whole of the New Testament (with the exception of the Book of the Revelation) is read through twice every year; and when the Morning Lessons are taken from the Gospels, the Evening Lessons are taken from the Epistles, and *vice versa*. Usually the course of reading is continued from day to day, Sundays included, but on the Great Festivals and on All Saints' Days appointed to be religiously observed, and also on Ash Wednesday and Good Friday, special Second Lessons are appointed to be read, in order that the Lessons may harmonize with and illustrate the special teaching of the day. Thus

when we celebrate (as we have been lately doing) the great and joyful fact of our Blessed Lord's Resurrection, the Second Lessons for that day are taken from parts of the New Testament which relate to that momentous event. Thus each great truth or duty of our religion is, in regular order, year by year, brought to our attention, not only in sermons, but in the very words of Scripture. The more carefully we follow the teaching of the Lessons, the more clearly shall we see how faithfully it is reflected in the teaching of the Prayer-Book.

We must admit that if some company of learned and godly men were to meet together, and make out for us a very careful scheme for daily reading our Bibles, in the way best calculated to teach us the great truths of our religion, and our duty towards God and our fellowmen, so that each important truth and duty should have its due place and order, we should be very thankful; for we should find it very difficult to do such a thing for ourselves. That is exactly what has been done for us in the Tables of Lessons which we find in the Prayer-Book. Nothing has been left to chance or caprice. We are not dependent on the fancy of ourselves, or of any individual clergyman; and if we carefully follow out this plan, we shall find that we shall not be dwelling on this or that particular chapter or doctrine, to the exclusion of others, but we shall be gaining a good, all-round view of the teaching of the New Testament, and shall thus escape those errors which result from a distorted or one-sided reading of the Scriptures, which has been the origin of many of the heresies and schisms with which the Church is afflicted.

The New Testament is composed of the writings of at least nine different persons. These writings, however, are very different from other religious writings, because the writers were inspired by the Holy Ghost. They may be divided into three classes: (1) The historical part, which includes the four Gospels and the Acts of the Apostles; (2) The Epistles; and (3) The Book of the Revelation. These various parts of the New Testament were written at different times and for the instruction and edification of different parts of the Church, or of individual Christians. By degrees they were copied and disseminated throughout the whole Church, and were ultimately gathered into one book. The earliest written part of the New Testament is supposed to be the Gospel of St. Matthew, which was probably written about A.D. 38, or about five years after our Lord's Ascension. The gathering together and preserving these precious writings was the work of the Church, guided, as we may believe, by the Holy Ghost (St. John xvi. 13). Thus informed by a divine instinct, it was enabled to select those writings proper to be included in, and classed as, Holy Scripture, and to reject all others.

This great work was happily accomplished before the Church had been rent by any serious schisms; and no writings which the church has included in the New Testament have ever been proved to be spurious, while none which have been rejected have ever been proved to be the authentic writings of any of the Apostles. Notwithstanding the divisions which now prevail in Christendom, there is still an almost unanimous agreement among all Christians in the acceptance of the New Testament as the Word of God.

Family Reading.

Third Sunday after Easter.

THE PLAIN FOOTSTEP.

If you had to find your way alone up a steep, rugged mountain, and it was all new and unknown to you, there would be no greater help than seeing the footmarks of some one who had gone just the same way before.

(This is not a new subject, we had it last Sunday to think about. Never mind, there is more yet about "footsteps" which I want you to get into your mind.)

Now and then, perhaps, as you went on, the marks would be rather faint and difficult to make out, and you would feel puzzled, and not altogether clear which way you had to go. That would make it all the more of a relief to come suddenly