

of humanity. Anything and everything sent in care of the Rev. Alfred W. H. Chowne, Emsdale, will be thankfully received and conveyed to them.

### THREE-FOLD PRIESTHOOD.

By LEX.

One of the marks of the Church of Christ is "The Threefold Priesthood." Has "the Church according to the usage of the Church of England," lost this mark? The diaconate now means a state of probation before receiving the status of a priest; no man takes the ordination but as a stepping-stone to what may be considered a higher rank in the Church militant, and (unless an odd exception of a deacon ordained under some special canon, as I believe there is one in the Diocese of Ontario), men look in vain for the deacons of the Church. Philip the deacon was Philip the deacon unto his life's end. He was a man full of the Holy Ghost and did great work for the Church in Samaria. When St. Paul took witnesses with him from Joppa to Casarea to witness the entrance into the Church of Cornelius and his family, we have good reason to believe he took six deacons, leaving the seventh to do the work at Joppa, it being a rule of the early Church to ordain seven deacons for every parish or city. Where are these officers in the Church of England in Canada? Does it not seem as if we have gradually dropped this first order and allowed it to become absorbed in that of the priest, very much in the same way as physician and surgeon or barrister and solicitor, so distinct in England, have been fused into one man holding both ranks, but really only exercising the one. I fear much of the difficulty has arisen from elevating the office of deacon to be co-equal in nearly every respect with that of priest, so much so that only the better informed of the laity is any difference known. Great would be the pity if the office should be lowered to the place of deacon in the Presbyterian Church, or lay preacher in the other bodies of Christians about us; and yet the deacon in the Primitive Church must have more closely resembled these latter-day substitutes for deacons, than our *vanishing stepping-stone or intermediate state between a layman and a priest*. In the Primitive Church elders or priests were ordained in every city, and attached to each parish were at least seven deacons as well as a fully organized society or sisterhood of women called "widows." The priest as the head officer of a company of Christ's soldiers, had always at his back these seven non-commissioned officers "of themselves," that is, of the laity, fully authorized to do valiant work for the Kingdom under the captain (priest), and with these lay officers, all the laity were ready and willing to work and were fully guided and controlled. No man could take upon himself this diaconate, but being selected by the laity from among themselves, were appointed and ordained to the office by the Bishop. John Wesley used the substitute of lay preachers with good results. The Presbyterian Church, with its deacons, minister and presiding officer over the Presbytery, has in a sense a threefold priesthood. The Methodists with lay preachers, ministers, and Chairman or General Superintendent, likewise have a threefold priesthood and all ranks a reality, an existing fact, while the Church of England practically has but priests and Bishops unless for perhaps a year of a man's life in the diaconate before taking *full orders*—we practically setting forth that a deacon is but a partially made priest. There is no warrant for the usage of a grade of advancement, as far as the New Testament or Early Fathers are concerned. It

was not necessary for a man to be a deacon before being made a priest, or a priest before being consecrated a Bishop: in fact many cases are on record of monks or laymen consecrated to the episcopate without filling either of the lower orders. If the idea that taking the order of deacon makes a man a sure candidate in the near future for the priesthood, and entitles him in advance to be addressed as Rev. Mr. A— clothed in that apology for a cassock known as a clergyman's high cut coat, and unfits him to do, as even St. Paul did, work at some honest trade or calling, was once for all reformed and understood to be a false position, then I have no doubt many an earnest layman would enter the order and our parishes would be fully officered by divinely commissioned officers, and great work would be done for the cause of Christ and the realization of the prayer, "Thy Kingdom come."

### REVIEWS.

**A LENT IN EARNEST.** Daily readings for the season, by L. E. Guernsey. 8 vo., pp. 198. 50 cts., paper covers. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

We hasten to commend this new number of Whittaker's library, as it is exactly what so many want, a series of plain statements of common religious truths that are suitable for our Lent meditations. From Ash Wednesday to Easter there is a daily reading, and the characteristic tone of each and all is earnestness. Here is a random sample:—"It is possible that this book may fall into the hands of some one who has forgotten his birth-right, who, like the Scripture prodigal, has gone into a far country, and is trying to satisfy the hunger of his soul with the husks of this world—with money, or land, or low vile pleasures fit only for swine. To such an one let me say, your place in your Father's house and heart and table is still open to you. No one has taken it. No one ever will take it. It stands waiting for you, and unless you come home to occupy it, it must stand for ever empty. Oh, my brother, my sister, remember that you are still God's child! You must be so, you cannot help yourself. Rebellious you may be, disobedient, ungrateful, lost to love, even to shame: you are still the child of God. Even though you have never been baptized in His name, He created you, and He has cared for you all these years. Return, then, to His House and His love while there is yet time, lest at last the door should be shut and you be left to yourself, an orphan in the universe." For the rich and the busy, and for those who would wish to observe Lent for real spiritual profit, we can suggest nothing better than this fruit of Miss Guernsey's meditations and pen.

**JOHN HORDEN, MISSIONARY BISHOP.** A Life on the Shores of Hudson's Bay, by Rev. A. R. Buckland, M.A. 8 vo., pp. 141. 50c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

A capital book for a boy, a prize, or a Sunday-school library. The story is told in clear and pleasing style, and any one would be interested in the good Bishop's work for forty years upon the inclement shores of Hudson's Bay, as far north as even the hunters or trappers could live. His portrait, from a photograph, is one of character and calm energy in doing the Lord's work, and we are not surprised at the affection for him and the good done among the Crees, Ojibbeways, and Eskimos. He took them for his life's work, and among them he rests from his labours. It is a beautiful picture of a strong man making his work his home, and consecrating himself to it. The volume is well illustrated, and we commend a study of the Bishop's days to all our young readers.

**LENT, PAST AND PRESENT.** A study of the primitive origin of Lent, its purpose and usages, by Rev. Herman Libenthal, M.A. With an Introduction by Bishop Williams of Connecticut. 8 vo., pp. 161. Price 75c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

To have a text typographically correct, and to carry out successfully all that is proposed, are no small merits in a book. But in addition, all these addresses are of sterling value, and the Bishop says most truly in his introductory note, that the volume "contains a vast amount of useful information; presented in a plain and attractive way, information that cannot fail of being practically useful." To our mind the most useful portions are those that seek to discover the principles at the back and below the practices, and show how in the changed conditions of life the eternal principles must re-assert themselves under new forms, and give Lenten discipline a reality which ancient usage, as such, can never convey. It is a great relief to find the page unencumbered with note or reference, and every section a model of good sense and right feeling. Nothing could be better for an evening congregation than to have these either read, or summarized, and illustrated from the clergyman's own stock of learning. They are extremely valuable for clergy and laity, and are the product of no little study and ability.

### HINTS FOR LAYMEN.

By MR. JOHN FENNELL.

Read before the Church Workers' Convention in Berlin.

The relations between pastor and people are very different now from the state of things that existed in this land, in connection with the Church of England, say fifty years ago. In those early days of Canada the clergyman ordered and directed all matters connected with the work of the Church. His stipend was provided for by the State, and the duties of the laymen were indeed very light. The churchwardens, where churches were established, were little troubled with money, for the people knowing the Church was endowed, gave trifling aid for the maintenance of the cause of religion. Herein has existed probably one of the most baneful causes of our want of progress in financial matters. The people had been educated not to give, or rather circumstances had shown them that it was not necessary to provide funds for Church work; but when some forty years ago the Church of England in Canada was disendowed and disestablished, a new state of things was introduced and the lay element had to be re-educated. How slow the Church has been in learning the lesson of "Giving, and how to give," as expressed in that excellent pamphlet written by our respected Rev. Rural Dean Ridley, the Church throughout Canada knows only too well. Now, however, it is apparent to all who are interested in Church work, that if we wish success to our Home and Foreign Missions and desire to maintain our own parishes in an efficient manner, we must be prepared to give freely. Another hint I might also add, namely, that it is a privilege as well as a duty to subscribe for the maintenance of the cause of religion.

I, however, do not desire to occupy your time this evening with financial matters. I prefer to ask your attention for a few moments to the position of laymen in our branch of Christ's Church here on earth. To-day, with its wonderful activity in all branches of trade and commerce, the professions crowded, and fresh recruits by the hundreds pouring in yearly, it is not difficult to see that the Christian Church must participate in this activity. All around us we see Christian denominations actively engaged in doing the Master's work after their own methods, and with a degree of energy that denotes their earnestness and Christian zeal. What can we as laymen do in this branch of Christ's Church to which it is our privilege to belong. This of course depends on many circumstances—our qualification by education and fitness for that which we undertake. But above all does it depend on the heart that underlies the act. If the desire is to do the Master's work as He would have us do it, accompanied by fitness for the undertaking, much good will result. Usefulness in any branch of Church or secular work greatly depends for success on one's fitness for the position. If we look abroad we see what has been and is being accomplished by lay workers. England in particular furnishes us with many bright examples. The movement was doubtless greatly strengthened by the grand example set before us by that prince of noblemen, Lord Shaftsbury, whose name will ever remain green in our memories and who is remembered in scores of cities by having halls and buildings called by his name. Since his time what a host of worthies have presented themselves—educated Christian workers—writers, politicians, lawyers, doctors, and men of business. This is as it should be—getting back to primitive times, when all who believed and accepted the Gospel of our Redeemer set out to teach others—to spread the glad tidings of "We have found the Christ." It is the most hopeful sign of the times in which we live to know that

so many service.

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