

CONTRIBUTED ARTICLES.

"I Keep a Rector."

A short time since in one of our cities there was a pleasant garden party in progress, at which the curate of the parish was present, as in duty bound. Suddenly the church bell was heard calling people to leisure to the usual evening prayers. The good-natured hostess looked towards the youthful Nicholas Ferrar, who like his prototype was in deacon's orders, and said "your bell is ringing for evensong, Mr. —, and perhaps you would like to slip away quietly and return by-and-bye?" "Thanks," said he, "you are very kind, but there is no need; you see I keep a rector, and he is bound to be there;" and so he remained to distribute the ice cream, and of course did it in a gentlemanly manner.

Now, it was very clever, "smart" we might almost say, for Nicholas Ferrar to reply so cheerfully to the lady of the house that "he kept a rector;" and it is no wonder that the little joke excited a corresponding ripple of merriment; but what about the evening prayer, and the "two or three" who were present, and the elder brother who "was bound" to be there? Surely there is an equal obligation resting upon every clergyman to be present at every service in the church to which he is attached. No doubt garden parties and ice cream are pleasant enough (for the young,) but there are things far exceeding these in importance,—as the ordination services testify.

Some time ago the writer had occasion to see a worthy parson of the old school, and it being prayer time he found him in church reverently saying the prayers. After service inquiry was made about the deacon who was not present but to whose office among other things it specially "appertained in the church where he shall be appointed to serve, to assist the priest in divine service." The rector meekly answered that his youthful assistant "did not always come."

The writer has had considerable experience both of rectors and curates: and no doubt in his own early "calf days" he was not without his faults and shortcomings, but these did not take the form of staying away from the public service once or twice every week. There ought to be in the mind of every one a fixed determination to put duty before every other consideration, and then in a short time duty will become a pleasure.

We write in all kindness. We have the deepest interest in the younger clergy. We respect them immensely. They are to fill our places hereafter. We only want them to put their duty first at all times. We do not object to their little pleasantry when they say "I keep a rector," but with the most profound humility we ask them to add "I also keep a conscience."—N.

History of the Church in Canada.

The short articles bearing the above title that have appeared in these columns are all mere condensed extracts from Dr. Langtry's History of the Church in Eastern Canada. We are of opinion that the book ought to be read by every Canadian Churchman. The following review, written by a scholarly clergyman of the Diocese appeared in the columns of the *Canadian Churchman* at the time of its publication.

HISTORY OF THE CHURCH IN EASTERN CANADA AND NEWFOUNDLAND. By Rev. Dr. Langtry, Rector of St. Luke's Toronto. Published by the Society for the Promotion of Christian Knowledge. Church of England Publishing Co., Price \$1.00.

The S.P.C.K. has for some years past been doing an exceedingly useful work for the Church in securing special authors to compile Diocesan histories. Already have sixteen vols. been issued, each containing the history of an English Diocese, and three vols. of Colonial Church history. One of these is a history of the Diocese of Mackenzie River, by Bishop Bompas. The second is a history of New Zealand Diocese. The third, which has just been issued, is a history of the Church in Eastern Canada and Newfoundland, by the Rev. Dr. Langtry, Rector of St. Luke's, Toronto.

The S.P.C.K. did well in securing the services of Dr. Langtry to prepare this volume. But it was a very serious mistake to insist that the history of ten dioceses should be compressed into a small volume of 255 pages. However, the work of compression has been so well done that the history by no means suffers so much as might have been expected. Dr. Langtry has produced not only a very readable book, but one which will be read with unflagging interest from beginning to end. Meagre as the sources of information are in the case of the earlier dioceses, yet they have been so diligently ransacked and so judiciously used, that the reader gains a very fair impression of the history of each diocese. Not only so, Dr. Langtry has not been content merely to give a narrative of Church history, but with true historic instinct, he has interspersed the narrative with brief records of the noble men who laid the foundations of the Church in early days. We should not have known

otherwise how worthy they are to be rescued from oblivion. It ought to be a stimulus to the easy-going clergy of the present day to get from these pages a glimpse of the heroic lives, self-denying labors, and, in many cases, the almost incredible hardships of these early pioneers of the Canadian Church. If it be true that the blood of the martyrs is the seed of the Church, then we can understand how the enormous growth of the Canadian Church during the 100 years since the consecration of her first Bishop has sprung out of the sowing in tears by the missionaries of those early days. "Gain through apparent loss—victory through momentary defeat—the energy of a new life through pangs of travail," such is ever the law, such has been the law of progress in our Canadian Church.

We congratulate Dr. Langtry on a piece of work exceedingly well done, in spite of the drawbacks by which he was hampered. If the last, it is not the least of the services which he has rendered the Church.

If Dr. Langtry were a geographer as well as a historian, we should feel bound to discount our commendation of his work. We hold him guiltless of preparing the map prefixed to the history. It irresistibly suggests the conclusion that the S.P.C.K. has made the same map do duty for two volumes, that of Bishop Bompas as well as Dr. Langtry's. For the one prominent feature of the map is the Diocese of Mackenzie River. Certainly that Diocese is of enormous extent, and if its importance were in proportion to its size, we might understand somewhat why even in a history of the Church in Eastern Canada and Newfoundland, comprising ten Dioceses, with some 750 clergy and 1,000 congregations, that portion of the country should occupy merely a small corner of the map. But as it is, it is either a piece of poor economy, or another instance of the difficulty Englishmen have in understanding the geography of Canada. The book would be really better without the map.

The Unity of Christendom.

The hoped for re-union of Christendom says the Bishop of Argyll, was perhaps never more discussed and never more prayed for than at this present day. This is one of the most remarkable of the signs of the times, and it is a sign for good. Taken in connection with other hopeful tendencies of the age, the widely felt desire that all who profess and call themselves Christians should hold the faith in unity of spirit and in the bond of peace, is a token of the great and increasing power of the religion of that Lord Jesus Christ Who from age to age goes forth conquering and to conquer. Sometimes the powers of evil have seemed to prevail, and faith at times has seemed to waver and grow cold. During the last century, and during a great part of the present century, it may have been thus. But now, thank God, we live in better days, and a new age of faith seems to be dawning upon us, even though it be an age which makes all that is contrary to faith more conspicuous than formerly, and the opposing powers of evil all the more fierce and active, because, perhaps, they know that they have but a short time (Rev. xii. 12).

The present longing for unity is doubtless a sign for good. And yet we can hardly commend all the various ways in which this good tendency manifests itself. With some, the Unity of Christendom means a general agreement to differ on all those points which now separate professing Christians, and complacently to recognize as possibly true, or at any rate as teachable, a variety of more or less contradictory doctrines even with regard to matters of primary importance, a kind of unity which it cannot be doubted would soon give rise to an infinity of new and worse divisions.

With others, unity would mean the speedy assimilation of all Christendom to their own particular standard of truth, whether Anglican, Roman, or Protestant—a consummation for which very few reasonable persons could venture to hope.

But there are those who humbly confess their own ignorance, and their unworthiness to judge or condemn their fellow believers, and who, realising the manifold sins which have occasioned our unhappy divisions, regard these sins as being causes of separation for which we are all to some extent responsible, corporately if not individually.

Among such persons many, we may believe, look with earnest longing for true unity, not for mere combination—for unity, that is, in the faith which ever, and everywhere, and by all has been accepted by that one Holy Catholic and Apostolic Church in which we profess our belief each time we say our Creed, and against which our Lord Himself has assured us that the gates of hell shall not prevail.

Such a hope may seem vague—but it is not too vague to commend to God in humble prayer, that He may bring it to pass in His own good time, and in His own good way. And it is much better so to hope and so to pray than to formulate schemes of our own, which, after all, may only be subtle forms of self-assertion—in reality