

in defiance of the expressed wishes of both the prelates and clergy of the English and Irish Churches. This thoroughgoing display of Erastianism alarmed the more thoughtful among English churchmen and was one of the causes which led to the Oxford movement and the publication of the *Tracts for the Times*. It is a mistake to suppose that the doctrines Dr. Pusey and Mr. Keble taught in the famous *Tracts for the Times* were unknown to the Anglican Church up to that date. They were the teaching of the Fathers, of pre-Reformation teachers, who were not Romish, of Laud, of Ken and of others. Pusey and his fellow-labourers did but resuscitate, in a time of religious indolence, apathy and indifference teaching that is as old as Christianity itself. True, some of the Tractarians in seeking to set before the public what they regarded, and what the great majority of Anglicans now regard, as Catholic truth, lost themselves, and forgetting or renouncing their own teaching, embraced a system of theology which is as distinctly Romanism as it is opposed to Catholicism. But with Pusey and Keble it was not so; they taught the Divine inspiration of the Scriptures, the absolute truth of the Incarnation and Atonement by the Saviour, a Church founded by Him with a Divinely appointed threefold ministry, the supreme importance of the Sacraments of Baptism and the Lord's Supper, and contended that the Anglican Church was the Catholic Church, the only one which fulfilled, or sought to fulfil, the commands of its Divine Founder. In addition to this, the Tractarians insisted on more frequent services, on more elaborate ritual, and on a close adherence to the instructions contained in the Book of Common Prayer.

Clear dogmatic teaching of this sort at a time when latitudinarianism was prominent in the teaching of many of the leading Doctors at Oxford University, and when the Evangelical party—whom the Tractarians taught had only set forth a part of the Truth, though doing so most earnestly—were beginning to lose touch with their people, caused,

as was to be expected, a great stir in Church circles. Counter tracts were published, sermons were preached, some of the Bishops' "charged" against the Tractarians, but all to no avail, the mind of the people had been awakened and the ultimate result was as is seen in the Church of England to-day throughout the world, an enormously extended episcopate, a multiplied clergy and a vastly greater number of church members.

The Oxford movement was at first received but coldly in Canada, but Dr. Strachan, the Bishop of Toronto, gave it not a little sympathy, though he was no friend to some of the extravagances in ritual by which, in some few isolated cases, it was afterwards accompanied. Among the earliest advocates and earnest teachers among the High Church party in Canada was the Rev. W. Stewart Darling, of Toronto, and the Rev. A. Townley, D.D., of Paris, Ont. Later, Bishop Binney was a pronounced adherent of this school, as was also Bishop Bethune, Provost Whitaker of Trinity College and James Bovell, M.D., afterwards a clergyman in the West Indies.

Less than forty years ago in Canada, as has already been stated, the church services were confined almost wholly to the Sunday, and the ritual and mode of conducting public service was calculated to repel rather than attract worshippers. Now there are bright, hearty services in every church, early celebrations of the Holy Communion, as well as a mid-day celebration, are the rule, and not the exception, and the congregations are well visited, not only by the clergy, but by scores of willing workers. As regards their numbers, it is hard to obtain reliable statistics, but in the twenty dioceses into which the Dominion is divided there are twenty bishops, more than 1,300 clergy, with about 1,500 churches and mission stations. By the last census the numbers of adherents of the Anglican body was given as 646,059, a little more than one in seven of the population. The probability is that the same proportion has been main-