

no divisions within its own borders. We will give the Bishop's own words however:—"I have used the word proselytizing. It is an unpleasant word: it is a word which has various meanings. It may be used in a good sense or a bad sense. The first suggests to many minds either folly or superstition, or underhand practices, or polemical strife. The indifferent worldling considers it folly to wish to make a proselyte. All forms of faith are alike to him; one is as good as another, if only men are honest and moral, good citizens, and peaceable subjects. He cannot understand why people should trouble themselves about the religious opinions of their neighbours, and therefore to him the proselytizer is simply a silly enthusiast." There is also another aspect of the subject, to which the Bishop does not allude; and that is the supposed want of charitableness in those who seek to win men to the faith, as though there were no such thing as absolute truth in the Christian system, and that therefore it argues a want of charity in those who seek to win men over to what they believe to be the very truth of God. As if it were any charity for a man to tell his neighbour that he is all right, when he thoroughly believes that he is all wrong; or as if it were the crowning act of charity to tell a man he is perfectly safe, when he is seen to be on the point of heedlessly falling over a precipice! The Christianity of the New Testament knows of no such charity as that.

The Bishop, however, reminds his priests of their ordination vows; of the question asked them:—"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?" And the answer:—"I will, the Lord being my helper." In carrying out the principles involved here, his Lordship recommends particularly the defensive mode, using actual aggressiveness on rare occasions; that is, that Churchmen instead of dwelling chiefly on error should inculcate the truth; instead of showing how other people are wrong, should dwell most of all on the defences of their own position. In doing so he would not, however, part with the Church's own dogmatic teaching. While admitting that distinctly controversial sermons engender bitterness and strife, they hide from men's thoughts the lovelier and purer teachings of the Gospel, he asks:—"but do I therefore say that we should not preach distinctive sermons, setting forth the distinctive truths of our holy religion, as held by our branch of CHRIST'S Holy Catholic Church? God forbid! We are bound to teach our own people their distinctive truths—to build them up in their most holy faith. He is no faithful minister who disguises the dogmatic teaching of the Church to please any hearers; but while we clearly and positively explain the doctrine of Apostolic Succession and the Scriptural authority for the threefold ministry, we need not enter into controversy with those who hold an opposite view of Church government. We may assert our belief in the New Birth in Holy Baptism without ever alluding to those in whose religious system the doctrine of Baptismal Regeneration finds no place. We may teach the Church's doctrine on the Holy Eucharist as the highest act of Christian worship and the constant food of Christian souls, without any reference to those who consider it merely a commemorative rite to be used on rare occasions. We cannot be too confident as Churchmen, in asserting our own principles. We cannot be too diffident, as Christians, in controverting the opinions of those who differ from us, if they do not thrust their controversy upon us."

It is, indeed, in these latitudinarian days, something to admit that Churchmen should be taught the principles of their religion, but why other people should not also be taught the same, as opportunity may serve, we are at a loss to imagine.

"TRACTS FOR THE TIMES."

(Continued.)

"THIS instance may suggest many others of the superior influence of an apostolic over a mere secular method of teaching. The awakened mind knows its wants, but cannot provide for them; and in its hunger will feed upon ashes, if it cannot obtain the pure milk of the Word. Methodism and Popery, are in different ways the refuge of those whom the Church stints of the gifts of grace; they are the foster-mothers of abandoned children. The neglect of the daily service, desecration of festivals, the Eucharist scantily administered, insubordination permitted in all ranks of the Church, orders and offices imperfectly developed, the want of societies for particular religious objects, and the like deficiencies lead the feverish mind, desirous of a vent to its feelings and a stricter rule of life, to the smaller religious communities, to prayer and Bible meetings, and ill-advised institutions and societies on the one hand; on the other, to the solemn and captivating services by which Popery gains its proselytes. Moreover, the multitude of men cannot teach or guide themselves; and an injunction given them to depend on their own private judgement, cruel in itself, is doubly hurtful, as throwing them on such teachers as speak daringly and promise largely, and not only aid but supersede individual exertion.

These remarks may serve as a clue, for those who care to peruse it, to the views which have led to the publication of the following Tracts. The Church of CHRIST was intended to cope with human nature in all its forms, and surely the gifts vouchsafed to it are adequate for that gracious purpose. There are zealous sons and servants of her English branch, who see with sorrow that she is defrauded of her full usefulness by particular theories and principles of the present age, which interfere with the execution of one portion of her commission; and while they consider that the revival of this portion of truth is especially adapted to break up existing parties in the Church and to form instead a bond of union among all who love the Lord JESUS CHRIST in sincerity, they believe that nothing but these neglected doctrines faithfully preached, will repress the extension of Popery, for which the ever multiplying divisions of the religious world are too clearly preparing the way."

"Oxford,
The Feast of All Saints, 1834."

THE JUBILEE SINGERS.—This well known and talented company give three grand concerts in the Grand Hall, Horticultural Gardens, on the 16th, 17th, and 18th October. There is an irresistible charm in the singing of these artists; their dramatic expression and genuine emotion at once touch the sympathies of their audience. We bespeak for them a crowded attendance.

THE LATE REV. DR. PUSEY.

A SERMON PREACHED BY THE REV. JOHN LANGTRY, RECTOR OF ST. LUKE'S, TORONTO, SUNDAY MORNING, SEPTEMBER 24, 1882.

The righteous perisheth and no man layeth it to heart.—Isaiah lvii. 1.

On Monday last one of the leaders of secular thought and information in this city announced "Dr. Pusey, the leader of the Tractarians, is dead." I thought as I read the announcement what a striking illustration of the words of the text. This is all the world knows, and all the world cares about one who has been the central figure and, in a large measure, the directing mind of one of the greatest revolutions

in the history of the world—a revolution which has been silently accomplished in our day, and by which we have all been influenced in one way or another. Fuller notices afterwards appeared in the daily papers, but they were manifestly the outcome of very exceptional knowledge as to the position and history of this great leader. I feel, therefore, that I shall not be occupying your time unprofitably if I ask your attention to a brief survey of the history that clusters around the life of this great Doctor of the Church. Like his Divine Master he was set for the fall and rising again of many in Israel; and his, as many of you know well, was a name that was abundantly spoken against. Slandering tongues were never tired of heaping upon him the most monstrous accusations. "He was pursued," says a living writer, "by the most venomous aspersions of immorality, and insincerity, and infidelity. He was denounced as a traitor to the English Church, and as the arch-enemy of Protestantism." "These," he says, "were Pusey's crown of thorns, turned now, in England, even among his former enemies, to a crown of reverent respect and tender affection, that fits his thoughtful brow so well." Before his death he was almost universally recognized as being the reverse of all that he had at first been taken to be. In saying this I do not wish to be regarded as endorsing all that Dr. Pusey either said or did, for I do not. He himself described the movement of which he was so prominent a figure, as a movement involving "many sorrows, mistakes, and strong, and, as I think, ill-considered measures;" and he would have been the first to apply this language to himself, and to the part which he played in that movement. And yet, from first to last, he was wedded heart and soul to the truth, and gave abundant proof of his loyal attachment, by suffering reproaches for what he believed to be the truth, such as few other men have been privileged to suffer. Newman says of his first acquaintance with Pusey, "I could not fail to admire and reverence a soul so devoted to the cause of religion, so full of good works; so faithful in his affection. He had a vast influence because of his deep religious seriousness, the munificence of his charities, his Professorship, his family connections, and his easy relations with University authorities. He was a man of large designs; he had a hopeful, sanguine mind; he had no fear of others; he was haunted by no intellectual perplexities;" and so he fell naturally and without design unto the leadership of that widespread, earnest movement, which was even at this time (1835) agitating the heart of England. And yet he was wanting in many of the qualities that are thought essential to a successful leader. He had no planning or scheming power, no subtlety, no natural ability for the management of others. His mind was of the lofty, spiritual, unearthly, rather than practical type. He was an eminently holy man in his life; and as an exact Hebrew and Oriental scholar, as a thoroughly read, accurate, scientific theologian, he had, perhaps, at his death, no equal in this age. "Pusey had never, like Newman, been an Evangelical, in the party sense of the word, his training having been the loyal High Churchmanship of the best sort of English country gentlemen. To these the Church of England was, like England itself, their country and their home, and they would as soon have thought of turning Frenchmen, as of ceasing to be English Churchmen. He shared with others a desire for the unity of Christendom, and for friendly relations with the Continental churches; but he never swerved from the Catholic Faith as held by the great English divines. His teaching from first to last was faithful to the Church of England, and he never for a single instant wavered in his allegiance to her." The departure of such a man, even at the ripe old age of four score years and two, cannot but be a great loss to the Church and to the world. But we rejoice that our loss is his exceeding gain; and we may thank God that there are now thousands of learned, able, holy men to carry forward the work that gathered so long around him. Of himself personally I will not speak further now, but only ask your attention for the time that remains to the history and the results of that movement which he represents.

In order to understand this, it will be necessary to go back to that crisis in our history which alone can supply us with a key to understand the past helplessness, and the present perplexities of the Church of England. I mean the Establishment of the Commonwealth. I do not think it is generally known that when Cromwell came into power he expelled from their livings over eight thousand of the clergy of the Church of England, and filled their places with Presbyterian, Baptist, and Congregational ministers. Many of the expelled clergy starved to death. Many fled to the continent, and were lost sight of. Many, to save themselves from starvation, became