

into close contact, during the last thirty years, with all the public men of Canada, and with most of those of England, and I do not know one of them that seems to me to be at all equal to Provost WHITAKER in the quickness and clearness with which he reasons out the more difficult questions that are submitted to him. Other men have impressed me with their cleverness, and yet I have always felt that in many respects I was their equal, in some respects their superior; but the Provost simply awes me, and a light shines down from those intellectual and moral heights on which he moves, which shows me my own darkness, and makes me feel myself to be a greatly inferior man to him. But it was in the moral and spiritual aspects of his character that Provost WHITAKER most commands our severest imitation. He was a man of the most scrupulous conscientiousness—truthful, honest, just—a righteous man in the truest sense of that word. He was singularly free from all covetous practices. Induced by a friend to invest a considerable private fortune in Bank of Upper Canada stock, no word of mourning complaint ever passed his lips when it was all swept away; and his most intimate friends would never have heard from him that any change had taken place in his worldly circumstances.

"Of his spiritual character we cannot speak too confidently, for none but the searcher of hearts knows in any full way what is the hidden life of any human soul. But if it be true that 'out of the abundance of the heart the mouth speaketh,' then the reverent reserve and zeal with which sacred subjects were always discussed, the earnest self-sacrificing interest taken in the extension and strengthening of the kingdom of CHRIST, the self-restrained awe with which he conducted public worship and celebrated the divine mysteries, bespoke a spirit deeply inspired with the love of God. I knew him intimately for over thirty years, and I am only saying what I have often said before, that I never knew any man who seemed to live so constantly in the faith and fear of God. Every word that he spoke and every act of his life seemed to be controlled by the felt presence of the Unseen. There was nothing mystical or superstitious about the Provost's mind. His faith rested upon the soberest grounds of reason; he was fully persuaded of the truth of what he taught, and a house full of silver and gold would not have induced him to say one word less or more than what he was persuaded God had given him to say. How such a man came to be thought of and spoken of as a Jesuit in disguise, has always been an inexplicable thing to those who knew the true character of his mind.

"If it be asked how such a man failed to be recognized, in the community in which he lived, as being the great man he unquestionably was, I can only say that in my judgment nothing would have kept him from such general recognition but a great mental defect which yet is near of kin to the queen of Christian graces—humility. He had not a bit of what phrenologists call self-conceit. He could not have been ignorant of his superiority to those around him, both in ability and attainment, but he had so little confidence in himself that he constantly gave deference to and relied upon the judgment of men who were greatly his own inferiors. It was this want of self-confidence, combined with an excessive cautiousness and reverence for authority which gave him that timid reserved reverence which many took for coldness of heart, and which kept him back from being that leader amongst men which in other respects he was so qualified to be."

The preacher made a forcible, practical application of the life whose main features he thus at length, which exceeds our space, had sketched; and called upon his hearers to remember him who had so often spoken unto them the word of life, to follow his faith, to consider the end of his conversation. JESUS CHRIST, the same yesterday, to-day, and forever.

#### THE LEADING CHURCH PAPER FOR ADVERTISERS.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

#### THE RIGHT REV. BISHOP SEYMOUR.

ACTING on the invitation of some of the zealous Church people of Toronto, this distinguished prelate of the United States Church reached this city on Friday afternoon last, and was the guest of Mr. ROBERT BETHUNE, Manager of the Dominion Bank, until his departure on Monday morning. The greater part of Saturday was spent in visiting the places of interest in and about Toronto. In the evening his Lordship delivered an earnest, practical, thrilling address in St. George's School-house, to a large and influential audience, on "Women's work in the Church," dwelling specially on the organization and work of Anglican sisterhoods as they have come under his own observation, both in England and America. He pointed out the Scriptural authority for such institutions; and with burning earnestness he swept away the objections that are commonly urged against them. On Sunday the Bishop preached three times, after having celebrated and delivered a lengthened and earnest address to over ninety communicants at St. Matthias, at 8 a.m. His Lordship is rather under the medium height, and about fifty-five years of age, of dignified bearing and courteous manners. He impresses the beholder at once with the idea of great intellectual ability, and his conversation, as well as his discourses, disclose a man of great attainments, cultured mind and most refined taste. His sermon at St. Luke's in the morning was a master-piece of pulpit oratory. The general expression of opinion on the part of those who heard it was: "With the exception of KNOX-LITTLE, I have never heard his equal as a preacher—fluent, pathetic, earnest throughout." He rose at times to a burning eloquence which thrilled and swayed the crowded audience before him. The subject treated was one likely to create hostile criticism, and yet not a word of dissent, nothing but concurrence in and commendation of the Bishop's sentiments were heard. Many competent judges thought that his lordship's sermon at the Church of the Holy Trinity was, as an intellectual effort and as a beautiful specimen of mystical interpretation, even ahead of that at St. Luke's; but the majority of those who had the privilege of hearing both were best pleased with the practical character of the morning sermon.

The friends who invited the Bishop to come to Toronto certainly made a great mistake in arranging to have the meeting at George's on Saturday night. Had they left his Lordship free to preach on any subject he might choose on the Sunday, and then had their public sisterhood meeting on Monday evening, no room at the Church's disposal in Toronto would have accommodated the audience.

Those who had the privilege of cultivating the Bishop's acquaintance in private—and through the generous consideration of Mr. and Mrs. BETHUNE the privilege was extended to a great many—will not soon forget the clever, courteous, brotherly Bishop of SPRINGFIELD, and should his Lordship be able to visit us again he will be greeted with that hearty welcome which loving friends alone can give.

#### "THE TRACTS FOR THE TIMES."

PEOPLE often talk about "Tracts for the Times" who have never even seen them. Then they speak of "The Tractarian School," or rather used to do so a few years ago; zealous Churchmen are now called "Ritualists;" in short, honest, intelligent Churchmen are always sure to have some title attributed to them by those who are not willing to know and obey the truth, but prefer to follow the vagaries of their intellectual and carnal lusts, and call them "Gospel truths." To any observing mind, however, it is quite evident that there are multitudes of people who imagine that some fifty years ago there sprung up a set of men in Oxford who introduced new doctrines and practices into the Church of England through the medium of a set of tracts. Now these people display an unpardonable amount of ignorance, both as regards what the Church of England teaches and the intention of the writers and publishers of these tracts. And at this crisis, when that great and mighty defender of the Christian faith against all heresies, either in Roman or Protestant form, the saintly Dr. PUSEY is entering on his eternal reward; seeing his name has been so much mixed up with the "tracts" we consider it most opportune to print in our columns the advertisement of "The Tracts for the Times," put out just forty-eight years ago, which is as follows:—

"The following tracts were published with the object of contributing something towards the practical revival of doctrines which, although held by the great divines of our Church at present, have become obsolete with the majority of her members, and are withdrawn from public view even by the most learned and orthodox few who still adhere to them. The Apostolic succession, the Holy Catholic Church, were principles of action in the minds of our predecessors of the seventeenth century; but in proportion as the maintenance of the Church has been secured by law, her ministers have been under the temptation of leaning on an arm of flesh instead of her own divinely provided discipline—a temptation, increased by political events and arrangements, which need not here be more than alluded to. A lamentable increase of sectarianism has followed, being occasioned, in addition to other more obvious causes, first, by the cold aspect which the new Church doctrines have presented to the religious sensibilities of the mind; next, to their meagreness in suggesting motives to restrain it from seeking out a more influential discipline. Doubtless obedience to the law of the land and the careful maintenance of 'decency and order,' (the topics in usage among us) are plain duties of the Gospel, and a reasonable ground for keeping in communion with the Established Church; yet, if Providence has graciously provided for our weakness more interesting and constraining motives, it is a sin thanklessly to neglect them, just as it would be a mistake to rest the duties of temperance or justice on the mere law of natural religion when they are mercifully sanctioned in the Gospel by the more winning authority of our Saviour Christ. Experience has shown the inefficiency of the mere injunctions of Church order, however scripturally enforced, in restraining from schism the awakened and anxious sinner, who goes to a dissenting preacher 'because (as he expresses it) he gets good from him,' and though he does not stand excused in God's sight for yielding to