

On the week-days of last Lent more than five thousand people, almost all men, attended the services. Short lectures were often given by the most eminent preachers of the day, of all shades of opinion—including such men as the Archbishop of York, the Bishop of Truro, Bishop Claughton, Father Ignatius, Father Benson, Canon Barry, Mr. Mackonochie, the late Dr. Evans, Mr. Rhodes Bristow, Mr. Stanton, &c.; and for eight years a daily prayer meeting was held in the vestry for the benefit of the parishioners. By such means Mr. Hill secured a following among men unsurpassed by any other city rector. It is hoped that a worthy successor will be appointed to continue the work so auspiciously begun.

It can scarcely be imagined how immense would be the accession of power and influence to the Church in the city of Toronto, if the new rector of St. James's would adopt similar plans to those which made the late Mr. Hill's work so successful.

"THE LEADING CHURCH PAPER IN CANADA."

WE clip the following from our able contemporary, *The Churchman's Gazette*, New Westminster, B.C.:

"The *Dominion Churchman*, the leading Church paper in Canada, has commissioned some one as its 'Own Correspondent' in British Columbia. We do not know the commissionee, but we think we could name him in less than two guesses; and, whether or no, we are thankful to have found a place in the columns of the *Dominion Churchman*, and congratulate the Editor on the vigorous, Churchmanlike, and, withal, racy character of his correspondent's first communication.

RESTORATION OF UNITY.

THERE is not a sect but at some time or other in its brief existence has proclaimed itself "The Church of God." Some puffed up, conceited man, or a little party, has left the "Great Ship, God's Church," in the little canoe of self-confidence, and started a "church." These men-made churches have become legion as regards numbers. The last few years they have talked about "unions" and "unity," and have adopted all sorts of methods save that of God's appointing. Let them try God's plan. If they turn to God's Word they will find that the way of unity is to be found by submission to that ministry which the Lord has appointed, and which owes both its initiation and continuance in the world to Jesus Christ. It will pay these good people to read such portions of God's Word as Ephesians ch. iv.

THE LATE REV. DR. PUSEY.

THAT a truly eminent man among us is now lost to the Church on earth by the death of the late Regius Professor of Hebrew in the University of Oxford, is universally recognized among all Christian people. Indeed we may say that the most eminent man the Church could boast of for the last fifty years, has now scaled the awful barricade which separates the seen from the unseen, and has entered that state and place where evanescent spirits dwell together, in some unknown and mysterious mode of existence.

The late Dr. Pusey was born in the year 1800, and in process of time graduated at Oxford with honours. In 1828 he was made Canon of Christ

Church and Regius Professor of Hebrew. In 1829 the "Catholic Emancipation Act" passed, and many members of the Church in England were horrified at the contemplation of the dangers to which the Church was subjected in consequence of that "Act." Indeed it was that "Act," more than the lethargy of the Church, or any other cause, which stimulated the Oxford Revival. We had the information many years ago from some of the authors of that movement themselves, that it was the undefinable dread of the consequence to the Church in England which it was felt would inevitably result from that "Emancipation Act" which forced the prominent evangelicals of the age to do something to sustain what was then, in consequence of the passing of that "Act," believed to be the drooping Church of England. Although most of the leaders of the movement were prominent members of the Evangelical party, yet there was so much Churchmanship in their subsequent publications that Dr. Pusey entered heartily into their ideas as then enounced. The first of their "Tracts for the Times" appeared in September 1838, and the last of the "Tracts," the celebrated No. 90, came out in February, 1841. To these publications Dr. Pusey was a contributor. Since that time his writings and movements have been before the world, and have shown him to be a man of the highest intellectual power, of the most extensive scholarship and profound erudition, a skilled leader of a religious movement, and the most accurate theologian of the age.

If the doctrine of the Atonement is justly regarded as lying at the foundation of all really evangelical teaching, then the writings of the late Dr. Pusey abundantly show that he was one of the most thoroughly evangelical teachers, in the true and proper sense of the word, that the Christian Church has produced since the days of Anselm. But then he believed in the whole Gospel, and therefore could not omit its sacerdotal and sacramental dogmas. He was not a ritualist as the term is generally understood among us. Some years ago he wrote a pamphlet condemning extreme ritual, and designed to show that in the present state of the Church's humiliation it was altogether out of place for her to adopt anything like outward glitter. He continued through life what may be termed, for the sake of distinction, a "Tractarian," but decidedly not a "Ritualist," and maintained the greatest uniformity in his principles for the last sixty years. He was never one of the so-called Evangelical party, and therefore did not go over to Rome. Cardinal Newman commenced his career as an intense Evangelical in the party sense of the term, and afterwards took refuge in Rome, as extremes are very apt to meet. And most of those who have gone over during the last half century, began life either as extreme low Churchmen or as Nonconformists. They had always been taught that Romanism and High Churchmanship were pretty much the same thing. In groping onward, they therefore, in some instances, became High Churchmen. Finding that after all, as High Churchmen they were further off from Rome than ever, they ultimately "went over" to find the refuge they had all along been seeking.

In the year 1848 Dr. Pusey preached a sermon, which was condemned by the authorities of the University, and he was suspended from preaching before them for two years. His teaching, however, has continued to be precisely the same ever since, and no objection has been made to it in the same quarter. Indeed one or two of the judgments of the Judicial Committee of the Privy

Council, subsequently given, conceded principles which showed that he was only teaching the doctrines of the Church of England.

A city contemporary closes an editorial on the late Dr. Pusey in the following words:—"The time has perhaps not yet come for calmly appraising the merits or demerits of a Church revival which has lately entered upon a new phase; but Dr. Pusey's contributions to Biblical learning will be deeply prized when the theological passions of the past and current generations have been stilled by their violence and acerbity."

PROVOST WHITAKER.

THE Rev. J. LANGTRY, Rector of St. Luke's, was absent from Toronto when the sudden, ing news of Provost WHITAKER's death arrived. On the Sunday after his return Mr. LANGTRY preached upon the subject, taking as his text Hebrews xiii. 7, which he pointed out must refer to those rulers of the Church who were dead when St. Paul wrote the words of the text. After dwelling upon the great help and encouragement which the Church of these latter days should derive from the remembrance of those who have passed on before them in the faith and fear of God, the preacher said, "I have made these remarks because I want to call your attention to the pathetic earnestness with which this entreaty of the apostle is brought home to us to-day. Since I last addressed you from this place news has come to us that one of the greatest, most learned, and most saintly men that have ever adorned the Canadian Church, has passed from the toils and sorrows of this earthly state to—we cannot doubt it—the rest and blessedness of the Paradise of God. I refer to Archdeacon WHITAKER, so long Provost of Trinity College, whose last official act in this diocese was the laying the corner stone of this church on Ascension Day, 1861. What is the voice that comes to us from the grave where he rests? What the particulars in which that voice bids us remember him for our admonition, that we may follow his steps. I do not intend to dwell upon his intellectual greatness or his lofty attainments, for in both these respects it is only too easy for those who knew him to feel that he was, for the most part, far beyond their imitation. And I wish to speak of those things in his character which will stimulate us to set ourselves to follow his example. And yet it is well for us to remember that in intellect and learning Provost WHITAKER was a great man—gifted with most unusual powers of reason, memory and imagination. I need adduce no other proof of this statement than that which has been supplied to you often by the clear, penetrating, comprehensive exposition of divine truth which you have heard from his lips, and the comprehensive, logical and convincing speeches delivered by him in our Synods and other assemblies. It was in the Provincial Synod where, we may assume, the foremost talent of the Canadian Church was assembled, that the Provost sat as a king. No odds what the confusion that might be prevailing, when the Provost rose to speak the whole assembly became instantly silent, and listened with reverent attention to the chaste, fervid, godly eloquence with which at intervals, all too great, he addressed that assembly. And men of every shade of opinion looked up to him and loved him. Among all the bishops, priests and laymen gathered in that assembly there was not one whose influence could be compared with his. "One of the cleverest of Toronto's public men said once in my hearing, 'I have been brought