

having that no thought or effort for good is ever lost in our Lord's kind Providence, I persevered in my course, and I now find on looking back when nearly at the end of my journey, that the balance is greatly in my favour. To bear and forbear in all situations of life, is the ordained lot and the wisdom of humanity, and our struggle after good, like prayer, should never cease. Hence, I have always strongly felt the truth of the Apostle's doctrine. "That to him that knoweth to do good, and doeth it not, to him it is sin."

Again entreating you to reconsider and withdraw your letter,

I remain, My Dear Lord,

Your faithful Brother in Christ,

JOHN TORONTO.

To this strong and affectionate appeal of the Bishop of Toronto, the Bishop of Huron replied in a letter containing the following passage:

"I now come to that part of your letter which has caused me much anxious thought. I would preface my remarks by assuring you that, in the commencement of my Episcopal career, moved by the high opinion which I entertained of your experience and judgment, I formed the resolution to avail myself of your advice and fatherly counsel whenever I could do so, without doing violence to my own convictions, and it has caused me many unpleasant feelings, that I am not able, in the present case, to agree with the opinion which you have advanced.

You say that in early life you adopted the rule, "never, if possible, to permit an opportunity of doing good to pass unimproved." Any one at all acquainted with the history of your life will acknowledge that few men have more fully acted up to this excellent rule. But there is another rule of Divine authority, which, I feel assured, you would not desire to overlook, and which regulates my conduct towards Trinity College. It is the Apostolic rule, "Abstain from all appearance of evil." I feel that I am bound to act up to this rule, and as I cannot, in my soul, approve of the theological teaching of Trinity College, I believe that my appearing to sanction this teaching would be a positive evil, and would expose me to the condemnation which the Apostle says is the just portion of those who say, "let us do evil that good may come," were I to go to the Council, as you say would be the "wiser and more honourable course," and enter my protest against the teaching which I disapprove, no good result would follow, as I could not expect to effect a change in the teaching of the University, and the melancholy picture of a house divided against itself would be presented. To avoid this I have heretofore kept aloof from the University, and I am still satisfied in my own mind, that it is better for me thus to act than to introduce discussion into the Council, and thus render patent to the world the differences which unhappily exist amongst us. Praying earnestly that the Lord will grant to us both, that wisdom, which cometh down from above, and which is pure and peaceable, so that we may be enabled to follow peace with all men,

I remain, my dear Lord,

With unabated respect and esteem,

Your brother in the ministry,

BENJ. HURON.

P.S.—I have written the above as a private communication to your Lordship, as your letter of the 25th of April appeared to me to require it.

B. H.

Such is the correspondence. In the first letter the Bishop of Huron declares that he disapproves of Trinity College in many things; in the second, the Bishop of Toronto urges him to give explicit expression to that disapproval at the proper time and place; in the third, the Bishop of Huron refuses to do this, because he considers that such

interference would be useless, at the same time stating that his letter is a private communication. And yet he does not fear to commit himself to the following statement: that he had made a charge against the teaching of the College, in the most solemn form in which he could put it to the President of the Corporation; that he received no answer to his letter, and that he thence concluded that the President was indifferent to his opinion, or that he agreed with him in thinking that it was better that he should stand aloof from the College.

Any reader would justly infer from this statement that such a letter as that of the Bishop of Toronto could never have been addressed to the Bishop of Huron; he would, indeed, infer that the whole transaction had been utterly the reverse of what it really was; that the Bishop of Huron had openly and candidly stated objections against which the Bishop of Toronto shut his ear, rather than that the Bishop of Huron refused to state objections for which the Bishop of Toronto had most earnestly called.

The Bishop of Huron describes himself as having said in his Synod, "I have taken every pains for two years to inform myself concerning the teaching of the University," and again, near the close of his letter he adds, "I am in possession of ample information upon the subject, which I am ready to impart to those for whose satisfaction and guidance the opinion (given in the Huron Synod) was expressed." Yet the Bishop of Huron says elsewhere, "I was then (February 24th, 1859) for the first time at a meeting of the Corporation of Trinity College." And he has never been there since. He has not only not carefully used but studiously shunned, every opportunity of informing himself of the teaching of the College. He has preferred to observe and acquaint himself with the College under all the disadvantages inseparable from a distant and hostile position, while he had every opportunity of acquiring that intimate and familiar acquaintance with the details of its system, which every friend of the Church and of the University would desire that our Bishops in Upper Canada should possess, and which is indeed a part of the duty which they are bound to assume on entering upon the episcopal office.

As to the character of the instruction given in the College, the Corporation have full confidence in the teaching of the Provost, as being in entire conformity with the formularies of our church, as elucidated by her great writers, and they now make a public demand of the Bishop of Huron, to state definitely the points on which his objections are founded. They cannot tamely suffer any officer of the College to be assumed as "unsound and unprotestant," merely because he keeps close to those formularies and summaries of doctrine which constitute the only guide which we can safely and consistently follow as members of the Church of England.

Of the closing paragraph of the Bishop of Huron's letter, the Corporation will only permit themselves to say, that if the Bishop of Huron had really entertained "the feelings of veneration," which he there affects to entertain, and which are assuredly entertained by every other member of the Corporation towards the object of his remarks, he could never have made himself responsible for language which has drawn upon him the righteous indignation, not only of every Churchman in this diocese, but of every inhabitant of the Province to whom the Bishop of Toronto is known, either by his public services or by the virtues of his personal character.

(Signed)

JOHN TORONTO,

President.

CHARLES MAGRATH,
Bursar and Secretary.

THE STANDING COMMITTEE OF THE CHURCH SOCIETY AND THE MISSION BOARD OF THE DIOCESE OF TORONTO.

This Board held its first meeting yesterday (Tuesday,) at eleven o'clock, a.m., under the presidency of the Ven. Archdeacon of York, who delivered over to the Board the minute-book of the late Sustentation Fund Committee, and entered into a full explanation of the affairs of that Committee. The Board then passed the following resolutions:—

1. Moved by the Rev. A. Palmer, seconded by Dr. Bovell,—That the several District Branches of the Church Society be requested to inform the Secretary of the Mission Board, what is the amount of the funds in the hands of their respective treasurers applicable to the management of travelling missionaries; and further, to furnish the Secretary with a list of their missions and missionaries, and the stipends assigned to the latter; also what promises have been given to any townships at present unfurnished with missionary labour, that a missionary may be supplied to them.

2. That the following gentlemen be appointed a Committee to draw up such rules as may appear to them necessary for the government and regulation of the proceedings of the Mission Board, and to submit the same to the Board at its next meeting.—The Ven. Archdeacon Bethune, the Rev. S. Givens, the Rev. J. G. Geddes, the Rev. A. Palmer, and Dr. Bovell.

3. Moved by the Rev. Dr. Fuller, seconded by the Rev. A. Palmer,—Whereas the Church Society of this Diocese has promised the District Branch the sum of £50 per annum, for the support of a travelling missionary; and whereas the Lord Bishop authorized the Rev. W. M. Ross to proceed to the Simcoe District as travelling missionary, with the promise that he should receive £37 10s. from the Sustentation Fund in the of the Central Board,—this Board of Mission hereby promises to pay the Rev. W. M. Ross the sum of £150 per annum, whilst labouring as travelling missionary in the Simcoe District, on condition of the District Board transmitting the sum of £62 10s. per annum to the Mission Board, for his support.

4. Moved by the Rev. J. G. Geddes, seconded by the Rev. S. Givens,—That whereas the Parent Society have granted the further sum of £50 per annum, towards the maintenance of a second travelling missionary in the Simcoe District,—Resolved, that the Board hereby guarantee such missionary from the date of his appointment, the annual salary of £150, on the payment to the Board by the Simcoe District Branch, of the sum of £100 per annum.

5. Moved by the Archdeacon of York, seconded, by the Rev. S. Givens, that whereas a balance from the Sustentation Fund has been placed at the disposal of the Board, and whereas the Rev. Thos. Lench is one of the claimants upon the said Fund,—The Rev. T. Lench being now disabled.—Resolved, that the usual payment of \$150 per annum, be continued to him.

6. Moved by Rev. Dr. Fuller, seconded by Dr. Bovell, that in order to afford this Board the means of fulfilling their obligations to missionaries who have received aid from the Sustentation Fund now transferred to this Board, and of the more effectually meeting the applications for extending missionary operations in this Diocese, the Lord Bishop be respectfully requested to appoint a general collection throughout the Diocese, in aid of the Mission Fund, on the day of the proposed General Thanksgiving, or the Sunday immediately following it.

7. Moved by the Rev. Dr. Fuller, seconded by