

which are indispensable to those who are to minister the Word of Life to intelligent and reasoning men.

Let this catechism be no longer kept in manuscript, but published and circulated as the text book of the University of Trinity College; and I will venture to predict that the same conclusion at which I have arrived will be expressed by many, namely, *that the teaching of this catechism is dangerous in the extreme.*

I have been induced, my Reverend Brethren and Brethren, to address you upon this subject because of the honoured name which is affixed to the document I have been considering, had it borne any other signature I should have allowed it to pass in silence. But such is the respect which I entertain towards the President of Trinity College Corporation, that nothing can ever weaken the feelings of veneration with which I regard him. We know that the highest faculties and the most exalted mental powers succumb to time, and if His Lordship is not now what he once was, if his memory does not faithfully record events as in years past, allowance should be made for this by his friends, and those who act with him and for him should be careful not to lend him to lend his name to any proceeding unworthy of the position he has so long filled with honour, and calculated, in the evening of his days, to bring a cloud over the high reputation he has so nobly won.

I am, my Reverend Brethren and Brethren, with earnest prayer that God's Spirit may be poured out upon us to guide us into all truth.

Your faithful Friend and Pastor,  
BENJ. HURON.

London, July 21st, 1860.

#### TRINITY COLLEGE AND THE BISHOP OF HURON.

(To the Editor of the Globe.)

SIR,—In your issue of yesterday there appears a letter addressed by the Bishop of Huron to the clergy and laity of his Diocese. To this document, as a whole, it is neither my duty nor my wish to reply; but it contains statements affecting myself which seem to demand an immediate contradiction. I will merely state the facts of the case, leaving the readers of the Bishop's letter to compare my statement with his.

It is my duty to lecture the students of the first year on the catechism of the Church of England. For this purpose I have compiled a manuscript which I read and explain to the class. The students are expected to take notes of the lecture and to answer questions on the next day of attendance. In order to save time and to observe due method in my questioning, I have prepared, for my own use, a book of questions, omitting or adding questions at my discretion when I use it. The only written result of my lectures which I require or wish, is a summary of them in the note-books of the students. The contents of these books I never see, nor can I hold myself responsible for them. I am, however, given to understand that it is the practice of some of the students to write down the questions which are addressed to them, and to reduce their notes into the form of answers to these questions. This practice I disapprove, and it is well known that I do not consider it to be a legitimate mode of registering the information given in the lectures. Some years ago I consented, more than once, to place my book of questions in the hands of students, on their plea that it would assist them to complete or correct their notes. I know also that note books have passed from hand to hand in the college, but so far from encouraging this, I have urged young men to trust, if not exclusively, at

all events, mainly, to their own recollection and record of what they hear. My wish is further, that in replying to my questions, the students should give, in their own language, for the most part, the substance of what they have been taught. Of course there are instances in which substantial accuracy can be secured only by keeping close to the exact terms in which the instruction was conveyed.

I beg, therefore, to observe that no manuscript known by the name of "The Provost's Catechism," or by any other name, is placed in the hands of any student entering the University, far less is any student expected to learn it. I regret that the Bishop should have put forth these statements, when either his position as a member of the Corporation or his personal acquaintance with myself gave him full opportunity of ascertaining, without difficulty and without mis-understanding, the mode in which any department of my teaching is conducted. I regret it still more, because I happen to know that a Professor of the College pointed out to the Bishop, within the last fortnight or three weeks, that he was sadly mistaken on this very point.

While, however, I do not hold myself responsible for the teaching contained in manuscripts which I have never seen, I feel that I am fully responsible for the teaching contained in my own. This, if necessary, will be published in full. Except for the purpose of disabusing the minds of the Bishop and others interested in the question, I should not for a moment think of publishing it, as I am happy to say that it is simply a compilation, abbreviated for the most part from the works of approved authors, which are too diffuse to use as elementary text-books. I am confident, however, that any well-instructed Christian man must strongly approve the manuscript as a whole, and I imagine that the Bishop of Huron would admit that his own disapproval is the exception, not the rule.

It would, therefore, be far better that the Bishop should fully and frankly state what his objections are, and, if he should do so, I promise as full and frank a reply; for I entirely concur in your opinion that the controversy will not and cannot rest where it is.

I am, Sir,

Your obedient servant,  
GEORGE WHITAKER,  
Provost of Trinity College

Trinity College, July 28, 1860.

#### ST. JOHN THE BAPTIST AN EXEMPLAR TO CHRISTIAN MINISTERS.

##### A SERMON

PREACHED IN THE CHAPEL OF TRINITY COLLEGE, TORONTO, ON SUNDAY, JUNE 21, 1860, BY GEORGE WHITAKER, M.A., PROVOST OF TRINITY COLLEGE.

*Isaiah, XL, 3.—The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God.*

The Church instructs us on this day to commemorate the great forerunner of our Lord's first coming; and as, both in the collect for the day, and also in the collect for the third Sunday in Advent, the Baptist is presented to us as a model for our imitation, and more especially as an example to Christian ministers, the thoughts which the day suggests will fully harmonise with our own special circumstances at the close of the academical year, when a larger number than usual are about to take their leave of us for the purpose of entering upon the sacred duties of the ministry. Let us then consider the lessons which may be drawn from the character of that holy man of God, whose memory we are on this day

taught to cherish. He stands in a remarkable position between the law and the gospel, yet, surely, far more closely related to the latter than to the former. "All the prophets and the law," says our Lord, "prophesied until John," their office was but prophetic, "but from the days of John the Baptist until now, the kingdom of heaven suffereth violence." That kingdom had been announced as close at hand, men had been warned and invited to prepare for its coming, and, by listening to that warning—by obeying that invitation—they did, by anticipation at least, "press into it." And, surely, we form not only an imperfect, but an erroneous conception of the character of the Baptist, if we consider that the contrast between his discipline and that of our blessed Lord is merely to the prejudice of the former, as if St. John's austerity and severity of tone were but the dark back-ground which should bring out into full relief the meekness and the gentleness of Christ. There was a contrast, indeed, between the forerunner and Him who was to come—between the herald and the Great King—there was a contrast, yet not an opposition; wisdom, the wisdom of God, was justified in both Her children, in the child who was called "the prophet of the Highest," and in the child whose name is called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

We cannot, indeed, hope to apprehend fully the wondrous ways and works of God; our joy and confidence are that they are far wiser and greater than we can know; yet we may ever, if we will, discern at least some glimpses of His glory and of His goodness, something which may set our hearts at rest, and enable us to wait in quiet expectation till His mystery shall be finished. May we not, then, believe that the person, the habits, the character of St. John the Baptist were peculiarly suited to the nation to which he was sent? Old faith was dying out among them; overlaid, in the instance of the Pharisee, by a mass of senseless and immoral traditions; all but extirpated, in the instance of the Sadducee, by hardened and profligate infidelity. If any thing could successfully appeal to the conscience of either, it would surely be a re-production before their eyes of ancient simplicity and piety; we might almost imagine that a Pharisee, hard pressed in argument, would say to an opponent, "If I am wrong, let an old prophet come to be my teacher," and that a Sadducee might say, "If I am to believe, it must be at the word of an Elijah."

And so, on the banks of Jordan, an Elijah stood; a man more fitted to hold converse with Abraham, the friend of God—or with his own great prototype—than with their degenerate descendants of his own time: a man bearing no mark whatever of the days in which he was born; having no special sympathies with the existing order of things, whether social, political, or religious; disengaged from all petty ties, from all inferior interests; a son of Abraham, a true antique Israelite; speaking, as it were, out of the past to the present, and having nought which bound him to that present but the one common hope of Israel; announcing, with startling simplicity, that the promise which God had made unto the fathers, he was now fulfilling unto their children.

Some strong reason there must have been why "all men counted John, that he was a prophet indeed," some strong reason why they said, "John did no miracle, but all things that John spake of this man were true;" and I believe that we shall find this reason in the fact that he was instructed to present himself to his countrymen under such a form as carried their minds back