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ing graduates of Trinity College, statements which they have reported as made to them, either in the course of lectures, or in conversation with them. Dividing the statements into some of these I took down at the time I heard them, such as the following, that "the Church of England lost at the Reformation some things which were in themselves good and tended to edification;" that "justification was an impertinent subject to introduce before a congregation, as there was no need of it, and that it was not already justified." These and like statements I have heard from gentlemen who have been students in the University. I do not here dwell upon them; I come to the consideration of documents which I shall quote, and I think when these documents are well weighed, and compared with the familiar and familiar of our Church, they will abundantly establish the conclusion to which I have come, that the teaching in Trinity College is dangerous.

Q.—What is implied by those restrictions of the term?

A.—That the same sacrament may be more or less applied to mean any holy rite.

Q.—Where, then, lies the error of the Roman Church in making seven sacraments?

A.—In drawing no due distinction between the two great sacraments and other holy rites.

Q.—The same word is said to be generally applied to matrimony; what is meant by generally?

A.—Generally here means universally; i. e., generally, i. e., to all men. The Sacraments are necessary, not to God, as instruments whereby he may save us, as God's appointed means of salvation, the mode in which his grace is *(Leads)* conveyed.

Q.—Give an instance of a sacrament or holy rite ordained by Christ himself, which is not generally necessary to salvation.

A.—Ordin.

Q.—What rites does Rome class with the two great sacraments?

The following are specimens of the dangerous teaching contained in the Provost's ex-cathesis:

Q.—The articles, 'Born of the Virgin Mary,' contain the following questions and answers:

Q.—What is the Hebrew form of the name Mary?

A.—Miriam.

Q.—What does the name signify?

A.—Exaltation.

Q.—What signification, then, had it as borne by the mother of our Lord?

A.—The exalted position resulting from her having given birth to the Redeemer of the world.

Q.—Who is the first recorded possessor of this name?

Q.—What respecting penance?

A.—In early times, those who were subject to ecclesiastical penalties were required to confess their sins, and after having been separated from the Church, were admitted by the laying on of hands. (This rite is not attended by the remission of sins.)

Q.—What respecting matrimony?

A.—In this rite, there are outward signs, but no spiritual grace, and no promise of remission of sins.

It is safe to teach young men thus to regard the so called sacraments which the Church of Rome has added to the only two appointed by Christ; and not as our Church plainly teaches concerning them in the 25th article:

A.—On the article, "The Communion of Saints," I find the following questions and answers:—

Q.—With whom have the Saints communed? Prove from Holy Scripture.

A.—With God the Father, &c., God the Son, &c., and with God the Holy Ghost, &c.; and the holy angels, &c., and with all the saints who are now living in glory, and with those who are yet to die, and with those who are already dead.

The Church of Rome, in adding to the sacraments appointed by Christ, has only erred in not making a "*due distinction*" between the two great sacraments and other holy rites and ceremonies. Neither does our Church trifle with her members by using the word generally when she intended to express '*universally*'.

from which I was taken, and some of whom I have since graduated at Trinity College. I will now endeavor to state, as well as I can remember, things which struck me as particularly strange in the Provost's doctrinal teaching. I cannot remember his exact words. I can only give the impression they left on my mind at the time. In lecturing on the command-

I have acknowledged that the teaching is dangerous in the extreme. Moreover, in this catechism our Lord's words are recorded in the 6th Chapter of St. John's Gospel, are repeatedly quoted, as spoken concerning the Sacrament of the Lord's supper, as in the following answers:

"Whoever eats of the Bread that I offer, shall live forever. For my flesh is verily his meat."

ny mind that it was when asking for prayers for the dead. He always spoke of baptismal regeneration as if it were a new society, the church, its strongest sense, without even hinting that there was a far more evangelical view of it taken by many eminent divines in our Church. When young men are thus taught, in the creed we profess to believe, that the saints departed take an in-

so eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."—John vi. 54, &c.

Q.—*Prove by Holy Scripture that the Holy Eucharist sustains the spiritual life imparted by baptism?*

ON THE REMISSION OF SINS.
On the article "Remission of Sins," in the creed, I find the following questions and answers:
Q.—How is remission of sins granted unto us?
A.—In baptism, past sin is forgiven, whether original or actual, in the case either of infants or adults, duly prepared by faith and repentance. The same is also granted to the Lord's Supper. Commentators on the church's Catechism state that the latter is the sixth chapter of St. John's Gospel as having no reference whatsoever to the Sacrament of the Lord's Supper, and one of the latter has asserted that "the Universal Church has understood this passage ever since its promulgation, to mean spiritual eating and drinking."

A.—"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1, 8, 9.

Q. To whom we forgive anything, I forgive myself. I forgive myself for not forgiving others. I forgive myself for not forgiving others for not forgiving me for my sins.

A.—"I forgive you for the sake of Jesus I, in the person of Christ."—2 Cor. 11, 10.

The evident intention is, noting this

for God only for the merit of our Lord and Saviour Jesus Christ by *faith*, and not for our own works and deservings; wherefore, that we are justified by *faith* only, is a most wholesome doctrine, and very full of comfort, which is expressed in the homily of justification.

This mode of teaching the remission of sin in baptism, sealed by the reception of the

Q.—Of what sacraments does the Catholic treat?

A. Of two only as generally necessary to
salvation, baptism and the Lord's supper. by the care of their parents or pastors, &c.

It is very unfortunate that when the corporation of Trinity College undertook to state from my letter the grounds on which I declined to take my place at the corporation, they should have selected part of a sentence in the middle of the paragraph, and overlooked those portions of the same paragraph which immediately precede and follow that part of a sentence which they selected. The letter is now before the corporation, and the students are asked the questions which are addressed to them, and to reduce their notes into the form of answers to the questions. This practice I disapprove, and it is well known that I do not consider it to be a legitimate mode of registering 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 the plea that it would assist them to compile or correct their notes. This book, however, has now been passed from hand to hand, and now rests in the hands of a student who has been expelled from Trinity College.

cluded between brackets are the only portion of the paragraph noticed by the Corporation, and they state *this as the ground* for their refusal to attend the meeting of the Council, whereas *these* constitute an inferior member of the sentence, and do not express my reason for not attending the meetings of the Council. The third reason assigned in the paragraph is: "And the melancholy picture of a house divided against itself would be presented; to avoid this, I

middle of the paragraph, and asserts that in that part of a sentence, without reference to the context, is contained the ground and basis for refusing to comply with the request of the Bishop of Toronto to take my place at Council.

This letter was written as a "private communication" to the Bishop of Toronto, but it is evident it was laid before the corporation of the University of Toronto.

Q.—What was the attendance on the lectures on

me to particularise in what this teaching consisted; to my regret and surprise he did not do so, and therefore, I could not arrive at any other conclusion than that which I have stated in my pastoral.

But discussions on these minor points are unimportant, and are of no real interest to the people. The teaching of Trinity College is rich, which

to be answered by them *vice versa*. Consequently the statement that questions were read at the first lecture is absolutely untrue.

Q. 3.—Did the students write both questions and answers as he dictated them?

A. Since no questions nor answers were dictated they could not be written by the students.

In conclusion, I would say, that as no one can now misunderstand my attendance at the council of Trinity College, and as "the melancholy picture" when I wished to

Remains, my revered brethren and brethren,
 Your faithful friend & brother in the faith,
 August 29, 1860. BENJ. HURON.

TRINITY COLLEGE.

At a meeting of the Corporation of Trinity
 College held on Thursday, September
 27th 1860.

The Hon. the Right Reverend the Lord
 Bishop of Huron.

Q. 7.—Did the Provost ever express his
 without authority, by one of the students,
 and has been repeatedly copied; but I had
 no knowledge of the existence of such a book
 until it was informed to me by J. L. Macdonald
 by Dr. Brown, who received his information
 from the Bishop of Huron. I have never
 seen such a book and know of its existence
 only by report.

The Annual Bikeroot Harman B.C.L., the Hon. John Hillary Cameron, D. C. L., the Rev. T. B. Fuller, D. D., D. C. L., the Reverend William MacDermott, D. D., D. C. L., the Rev. John MacDermott, the Reverend J. T. Lewis, L. L. D.]

The Lord Bishop of Toronto made the following communication to the meeting, "I beg leave to lay on the table a letter which I

I lent my questions, which I have not done for some years, I cautioned students not to avail themselves of them for the purpose of reducing my lecture to a catechetical form.

Q. You are aware whether a proposition to publish your manuscript was ever made by any of the students, and what was the Provost's reason for disapproving of its

appear to them on their consideration, that the Protest in regard to those things which he admits that he has taught, has successfully defended his doctrine by reference to Holy Scriptures, the Book of Common Prayer, and the writings of the highest authority in the Church." The Bishop then called upon the Protest

My Lord,—I have prepared in reply to the letter addressed by the Lord bishop of Huron to the Executive Committee of the Synod, a full statement of my teaching on the points objected to by his Lordship, together with a statement of the teaching of the Church of England; but, in view of the results of this year's assembly, reply I

think it necessary to give a brief answer to respecting my opinions as expressed in and I u

condemned that I have ever strongly
condemned these various errors of the
Church of Rome which assign to the Blessed
Virgin any other place, in the economy
of human redemption, than that of a humble
yet most honoured instrument in the hand
of Him, who made her thus instrumental
by causing her to be the mother of the
Lord. In my lectures on the articles I
argued against the dogma of the Immacu-
late Conception, from our Lord's words,
"I know not whence they hear the word of
God," and I have been showing that
if that dogma were true, it would be in
grace.

Respecting the remission of sins I appeal
to Bishop Pearson, his words are:—
"As touching the Church of God,
which remission of sin is preached, doth not
only promise it at first by the laver of regen-
eration, but afterwards, also upon the virtue
of repentance; and to deny the Church this
power of absolution is the heresy of Nova-
titan." (Works, vol. vi. p. 101.)

In these words the writer claims for the
Church the power of absolving the penitent
not the power of absolving any transgressor.

may consider the latter clause to be of a dangerous exception, as it might be understood to imply that the permanent Ministry of the Blessed Virgin tending immediately to the salvation of mankind.

In explanation of my own view, I would say that I claim Bishop Pearson as a recognized authority in our Church, and his work on the creed as an unexceptionable textbook. Pearson then says "As the (Marian)

the (minister's) pleasure, but according to the government of the repentance of those to whom it is administered. In special cases, of rare occurrence, the minister is indeed called upon to pronounce an absolution, which is judicial as well as ministerial; yet here again, the absolution is contingent, and cannot take effect except upon those *truly* repent and believe.

Respecting the *monograms*, as his Lordship has recognized the Homilies as one of

joint leader of Israel from Egypt, [Micah VI. 4.] and thus answering in some typical way the words which Mary bore instrumentally in the process of her redemption." These words are taken from Mill's analysis of Pearson, and are taken adverbially, as expressing distinctly and guardedly the Bishop's meaning. For these words only, then, can I consent to be recorded as having been said.

hips in respect to him position analogous to that of Mary as the guardian of our Lord's infancy; and again, when leading the song of triumph at the Red Sea, she celebrated the beginning of God's temporal deliverance, as Mary celebrated, in her Magnificat, the beginning of His great redemption.

The Bishop next quotes from the man-

inmaculate and blessed Virgin," and again "the peculiar eminency and unparalleled privilege of that mother the special honour, and reverence due unto that Son, and ever paid by her, the regard of that Holy Ghost who came upon her, and the power of the Highest who overshadowed her, the singular goodness and piety of Joseph for whom she was espoused."

of the term will meet at once the theory of the objector and the requirements of common sense.

There are but two other points in the Bishop of Huron's letter now remaining to be considered. On these I must touch very briefly, reserving the more full reply to them in my longer letter. They are these, the

to the Bishop of Huron's misanthropic
to its to-day. "No man can be saved
by his own service," is the only principle
of the practice of the "evangel-
ism."

QUESTIONS.

To the questions and answers quoted by
the Bishop I have no objection to 'trials,' as
my namescript contains: the words "a
probable intercession with God for us"

Mr. Crozier's exclaiming "Oh, really," continued
by good divines of our day, "that is
the only way to fit us," and that
body should be of the same nature with the
body which is knit into it; and therefore
I should so be God, as that He might par-
ticipate of our flesh tissue. "For we are
members of His body," with the same Apos-
tle, "of His flesh and of His bones." And,

[illegible]

very distinguishable also between general and particular intercession, showing that, the more particular the intercession, the more efficacious it is. The prayer of the Holy Spirit is the condition of the prayer of man's desire, but merely a recollection of earthly things. When I speak of the "Saints Departed I mean" "the spirits of just men made perfect" not assuming that it is possible we should have any certain knowledge of the individ-

...als who constitute their body, which know- the error of Transubstantiation, he argues

but not "panem Dominiun." Our Lord speaks also of spiritual benefits which should certainly follow from eating His flesh and drinking His blood, of which benefits the wicked cannot be taught to partake. St. John vi. 54, 46.

If any man suppose that a person who thus teaches, can countenance in any degree the doctrine of Transubstantiation, I confess myself incapable of arguing with him.

In conclusion I wish to observe that the present controversy is very likely to convey to the public in general the impression that

I have the honor to be,
My Lord,
Your Lordship's obliged and faithful servant
GEORGE WHITAKER.
Trinity College,
Sept. 27th, 1860.

Hint to travellers: 'Do you see this stick, sir?' said a very stupid acquaintance to Sidney Smith; 'this stick has been all round the world, sir.' 'Indeed,' said the remorse-

Do you really think so?" said the young lady.
"Oh, yes!" was the reply.
"Then," said calico, "who don't you stay there?"

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