

## Communications.

[The Editors do not hold themselves responsible for the opinions of their correspondents. Their columns will be open to all communications, provided only that they are of reasonable length and are free from personalities.]

### TRINITY COLLEGE AND THE BISHOP OF HURON.

To the Editors of the Canadian Church Press.

GENTLEMEN,—In common with many others, I have seen with deep regret a recent attack made upon Trinity College by the Bishop of Huron. I have also seen the Christian, courteous, and clear reply to his letter by the Provost of the College.

Now, Sir, it is hard to see how it can be rightly said by the Bishop of Huron that he has, for two years, "taken every pains to inform himself concerning the teaching of the College," when he could fall into so grievous a mistake (to call it so) in the matter of what he has been instructed to call "the Provost's Catechism." The explanation given of this by the Provost himself is so clear and satisfactory that I will say no more about it; merely venturing to express hopes that His Lordship is now satisfied that the mode of proceeding he refers to is "unknown" in Trinity College, as well as in "other Universities at home."

I may be allowed to say that existing facts prove the incorrectness of the ideas entertained by some, as to the effect produced by the teaching of the College. It is a notorious fact that that men are now found exercising their office as clergymen, who, though educated at Trinity College, are of very different grades of theological opinion. I need only refer the Bishop to his own clergy for examples.

Again, Sir, I can positively assert that the doctrinal differences among the men who have been through the College are due to their private reading and conversation with each other, far more than to any influence exerted upon them by the Provost. It was, in truth, often a matter of regret, and so expressed by the students, that they had not the advantage of the Lecturer's own decided, individual opinion upon controverted points. The plan pursued was rather to adduce the opinions of men whose names are revered by every true Christian—stating them clearly and in the very words of their authors—generally with the advice to read their writings more at large. There never was the slightest attempt made by the Provost to obtrude his own individual opinions, but quite the contrary.

But the Bishop says he has "ample information upon the subject which he is ready to impart"—why has he not done so? He has surely had time enough since called upon by the Provost to do so. As a member of the same body with himself, I feel justified in calling upon him to sustain his twice repeated assertion of the "dangerous" nature of the teaching given in Trinity College. It is "dangerous in the extreme," he tells us. Surely, Sir, these are strong words—they are more, they are dangerous words. Will the Bishop tell us what he means by "dangerous"? Surely, one in his position must have used such a term advisedly and conscientiously. Would His Lordship like us to infer that if Trinity College be right his teaching is dangerous?

The churchmen of this diocese have a right to a reply from his Lordship of Huron. The matter cannot—must not—rest where it is. Whether the Bishop's letter is wholly his own production or not, those whose best interests depend, under God, very much upon the men whom Trinity College sends out as pastors in this portion of the Church, ought to call loudly upon him for his own plain, unbiased opinion, calling upon him at the same time to furnish proofs for the assertions he may make. The question has assumed an aspect too grave to be treated as a mere party bickering; it is far too deep and important to be so treated.

I trust, Messrs. Editors, that the length of this letter will not be a means of excluding it from your columns, as it concerns a matter very near the hearts of many of your readers.

Toronto, August 14, 1860.

ANGLICANUS.

[Why "Anglicanus," who is in no way whatever connected with the medical profession, should be recommended by a letter-writer in the *Globe* to "pay more attention to broken bones and lung diseases," we are quite at a loss to opine.—Ed. Can. Ch. Press.]

### THE ENLARGEMENT OF THE EPISCOPATE.

To the Editors of the Canadian Church Press.

GENTLEMEN,—The condition of the Northern and Eastern Ottawa Section of the Church is anomalous. In other places the number and fervour of her members is in proportion to the number and fidelity of her ministers. In that of which we speak, the contrary seems to be the case. Your correspondent desires to be understood to refer here exclusively to those localities where no clergyman resides, and where one scarcely ever visits. In regions adjacent to, and west of, the counties of Carleton and Lanark—the elysium of the lumberman, but the hotbed of spiritual rankness,—in those remote wilds, the solitary and adventurous under-shepherd, searching for his Master's flock, is astonished and delighted with the frequent welcomes of enthusiastic recognition with which he is greeted. "Surely," he involuntarily exclaims, "the Church is here, and I knew it not!"—The great forest—black, drear, and melancholy—is divided by the river Ottawa, which drains its swamps, and affords an outlet for the thousand streams and rivulets which wind through its expanse. Here and there, at varying intervals, the surface is dotted with clearances of various dimensions. Clusters of human dwellings, called villages, intrude on the general monotony, and the stillness of Nature is disturbed by the busy pursuits and loud contentions of the newly-arrived occupants. Here reign the fallen passions in unchecked luxuriance, and their invariable companions, social strife and spiritual schism,—and the ministers of both. But here, too, are faithful, loving sons of the Church, their faces anxiously turned towards her holy temple. They are poor and uneducated, and cannot ostentatiously "give a reason of the hope that is in them;" but they feel "the hope,"—it is a reality,—its witnesses dwell within—they are "the fruits of the Spirit." Amid the general corruption, the poor Churchman lives in quiet simplicity: amid the prevailing false liberality, he is not afraid to be illiberal to error. This is no fancy picture. It is a plain, uncoloured sketch of the living features of the Church, as seen in the re-

moté wilds, amid the ragings of heretical and schismatical elements. Nor are such cases rare.

Can anything be more affecting than to behold the poor struggling mother of an infant family, diverting her anxiety from the pressing cares incident to a semi-destitute condition, and waiting for days the visit of a clergyman to a distant part; stopping him, as he passes by her roadside hut, and joyfully greeting him, and begging him to baptize her children, having kept them for Christian baptism, in the hope that such an opportunity would offer; in the meantime trembling lest any of them should be taken from her before being "born again," and yet feeling, if not knowing, that the presbytery who occasionally passed her door, were not the duly authorized dispensers of such a grace.

Again, how can we sufficiently admire the faith or fidelity of the illiterate labourer, earning his bread from one of another persuasion, and undeterred by the presence of a single person of his own creed, resisting the pressing solicitations of those on whom he lives, to take advantage of the Dissenters' ministrations in the absence of those of the Church, and declaring that for thirty years (during which he had not seen a clergyman of the Church) he never even entered a meeting-house, content with what he could obtain of the Church in her prayer-book! To what is all this owing! To the vitality of Church principles! But is this a reason why it should be repeated? There is room at this moment for half-a-dozen travelling missionaries in this locality. They should be men of untiring zeal and unflagging energies, whose lives should be devoted to unceasing locomotion; men of patient will and constructive instincts, who should regard themselves as fathers of every Church member; identifying themselves with the interior life of each—with his cares and trials, his hopes and fears, his joys and sorrows. Such men would be cheered by a warm welcome, and supported with a free and generous liberality.

There are present thousands of Church people in this vast region unprovided with any religious service, daily lamenting their bereaved condition. It is time that they should be heard—that their existence should be known. [Grateful are we that at last we have an organ through which they can obtain a hearing.] The field is actually ripe for the sickle; the fruit is ready to drop into the hand. Where is the Church? What is she doing? Can she not find meat for her children, or, having it, why does she not feed them? Is she indeed a "nursing-mother," or only a step-mother, indifferent to their weal or woe?

On the Opeongo Road alone, in one section sixty families are now actually waiting from day to day for the Church to come and occupy the ground. Their children are growing up around them unbaptized. Almost daily there arrive at Renfrew, German Lutheran families, whose only asylum, of course, in this country is the Church. Last summer, fifty persons of this class arrived at the above destination in a single day! The settlement is increasing in every thing but the "one thing needful."

Now, the heart of the Church is the Bishop—a heart which, like every other, can propel the vital element only to a certain distance—hence the numbness of this region. IT WANTS A HEART OF ITS OWN! Moreover, let us see the Board of Missions in full operation. It is just the thing wanted. With these two agencies at work,—the Board of Missions the machine, and the Bishop the engineer to preside over and regulate its movements, the remotest settler in this hitherto much neglected corner of the vineyard, may soon rejoice to find himself again reposing in the shade of the Church, and fostered in her maternal embrace.

Many an interesting evidence might be adduced of the cheering love still entertained for the Church by her people in these latitudes—a love which is intensified by the remembrance of her unity and harmony in contrast with the jangling of the surrounding sects.—I remain, yours, &c.

August 9th, 1860.

### TO THE STANDING COMMITTEE OF SYNOD ON CHURCH MUSIC, &c.

GENTLEMEN,—Allow me to offer you a few words of humble advice, which nothing but a sense of duty to the Church would induce me to make bold to do.

I perceive by the last number of the *C. C. P.* that you have come to some understanding, though by no means final, (I have otherwise learned) as to the tunes you are likely to agree upon. These tunes and chants are for the use of such congregations as may think proper, and also for submittal to the consideration of the Provincial Synod, whenever it shall meet. A sub-Committee, also, consisting of the Chairman, and a couple of professional gentlemen, has been appointed to arrange the harmonies. The latter is a matter of the greatest possible importance, for, no matter how thoroughly good may be the tune you agree upon, its excellence may be almost totally destroyed by a faulty arrangement of the harmony, and thus all your labour be lost. I own that I look at professional men of music with some fear. Men, who not only compose tunes and services, but perform them in the congregation, in preference to what has been handed down to us by men of mark, may, if they be not restrained, be disposed to give some of their own harmonious lucubrations, instead of the originals. Were I upon such a Committee as yours, I should ask the members of sub-Committee to point out to me the tunes, (if any,) the harmonies of which they had been "dabbling" with, and then draw my pen across all such. I need hardly observe to a Church-music-Committee in the present day, that the harmonies should be SYLLABICALLY arranged through all the parts, and that there are certain church-chords, so to speak, that should never be allowed to give place to those belonging properly to profane music. Take this rule with you, and then neither yourselves nor the Church will have reason to regret it. Some of you are perhaps aware that at this moment there is a Musical Committee organized in the Church of the mother country, and composed of the soundest ecclesiastical musicians. It is no disparagement to your talents, considering your deficiency of opportunities compared with their immense advantages, to say that your collection must be regarded as only a transitional one. Yet, as such, it may do immense good, by sweeping out the enormous amount of downright rubbish, that has, by degrees, crept unawares into use in the Church.

I remain, gentlemen of the Committee,

Your obedient servant,

OUTIS OLDSTYLE.