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# The Canadian Church Press.

TORONTO · WEDNESDAY, AUGUST 20, 1860.

## CALENDAR FOR THE WEEK ENDING SEPTEMBER 4th.

29	W	11	Hours	27	Hours	9	St. John
30	Th	10	Arts	28	11	Jude	
31	F	12	Mal	1	13	Rom	1
1	Sat	14	Joel	2	14		2
2	S	15	2 Kings	3	15		3
3	At	16	Amos	4	16		4
4	Tu	17		5	17		5

We regret that owing to the recent absence of some of the gentlemen who take an active share in the management of this journal, several typographical errors, and mistakes in the arrangement of the matter, have occurred in our last two numbers, which we shall endeavor to guard against for the future.

### TO SUBSCRIBERS AND OTHERS.

Many new subscribers to the *Press* are very desirous of obtaining the early numbers of our Journal, in order to complete the volume. We would feel grateful to the following parties if they will kindly return to us such copies as they happen to have by them: - Firstly. Such gentleman as, having copies of our early issue, do not file them, and - Secondly.— Such as having received the earlier numbers, have not become subscribers. We are sorry that we cannot hold out a reasonable hope to our recent subscribers, that we shall even with the courteous assistance of both the above classes of persons, be able to supply the deficiency; but they may rely on us to do our utmost to meet their wishes.

### BISHOP OF HURON AND TRINITY COLLEGE

It is with extreme reluctance that we again advert to the unhappy dispute which has occurred between the Bishop of Huron and Trinity College. We have not hesitated to express our opinions on the subject in the most explicit manner—to point out what we believe to be the spring and source of the whole quarrel—and to characterize as we think they deserve, the entire proceedings. We do not wish, however, to excite further discussion by animadverting upon the strange aspect in which the Bishop of Huron's conduct has been placed by the last document issued by the Corporation of Trinity College. We would rather endeavor to suggest means whereby a breach, which is calculated to bring such scandal on the church, may possibly be healed, and the bitterness of party feeling be allayed.

The present method, adopted in this quarrel, of appealing to public opinion through the medium of the press, cannot fail to be productive of great mischief—it must lead to endless and angry discussion—it must inevitably embitter party feeling, and tend to alienate those who are brethren in the household of faith. Beyond these most undesirable consequences no practical results can flow from it. It is not a probable mode of bringing to a close the state of things of which the Bishop of Huron complains, and without saying anything intentionally unkind, we may venture to assert that the public controversy as far as it has gone, is not likely to bring the opponents of his lordship's opinions over to his views.

Are we, therefore, to submit to all the wretchedness of a newspaper controversy, carried on between those who minister at the same altars—accept the same creeds—have signed the same articles, and worship according to the same forms? Are we to make our internal differences of opinion a public scandal, and thus give great occasion to the adversary to blaspheme? This must be the result of such a course as that which has been heretofore

pursued, and as it rests with the Bishop of Huron, who began the dispute, to bring it to an end, we publicly and most earnestly call upon him for his own sake—for the sake of our holy religion, and of the church to which we belong, at once to do so.

It will be asked, how—supposing him to be willing—is this to be done? We think the answer is plain. The Bishop of Huron originally made a very serious mistake in the course which he adopted; his perseverance in it must be disastrous. In virtue of his office he was invested with a power in the government of Trinity College which he had no right to shrink from exercising. He was morally bound to go to that council board and contend for what he supposes to be the truth. He could not complain of being alone; although if he had been so, it would not have exonerated him from the duty of exerting his influence in what he believed to be a righteous cause. He had the power of nominating five members of the council, which, with those on the Board who sympathize with his opinions, would have been a minority—if in truth it was a minority—which could not be ignored. What he ought to have done then, he ought still to do. He is at this moment one of the visitors of the college—he has at this moment the legal power of appointing five gentlemen from his own diocese and of his own opinions on the council board—he has at this moment the legal power of arresting all legislation from which he dissents, by the exercise of his veto. We appeal to his lordship—we appeal to all reasonable men, whether it would not be the most straightforward, manly, and christian course, to exert the authority thus legally vested in him for the remedy of the evils which he supposes to prevail, rather than by public controversy to make the church the gazing stock of the country. We therefore most earnestly and most respectfully urge his lordship to appoint without delay the five members of the council whom he has the power to nominate—to present himself with his friends at the very first meeting of the board—to demand the most searching investigation into the teaching of the various professors—to examine critically the text books which are used, and to offer his opinions freely upon all points of discipline, government and administration. If, as the result of this, his objections should prove to be unfounded, or his wishes be complied with, then our troubles would be over, and all the miserable heart-burnings with which we are at present threatened would be prevented.

If, on the contrary, he was, in consequence of such a course, to find within the walls teachings, text-books, or discipline which though in his judgment "dangerous" to the cause of truth, he nevertheless found himself unable to neutralize—then he could appeal with tenfold power to the influence of the public opinion of the church, and would secure the respect even of those who differ from him in opinion. The adoption of this course, which alone could have prevented this miserable dispute, can alone—in our judgment—remedy and arrest it; and it is the Bishop of Huron alone who can take the steps necessary to initiate it.

### THE EPISCOPATE.

IN resuming our remarks upon the subject of our late article, we first of all address ourselves to the task of meeting those objections which will most probably be brought against our plan of filling the next vacancy of the See of Toronto by a clergyman elected from home.

And first of all, it will be said that a clergyman brought from England must necessarily be ignorant of this country, unfamiliar with the people, and their habits of thought and action, and totally unacquainted with the clergy; and that his knowledge of these essential points could be purchased only at the expense of many blunders.

We think that we have already answered this objection in our previous articles upon the subject, by pointing out first, that a clergyman from home being accustomed to a higher and more