

His Royal Highness Prince Albert (after presiding at the meeting held at St. Martin's-hall on the occasion of the Late Jubilee of the Society for the Propagation of the Gospel) attended by the Hon. Colonel Bouverie and the Hon. Colonel Grey, was pleased to visit the Northern Schools of the royal parish of St. Martin-in-the-Fields, recently erected with the aid of Her Majesty and the Prince. The number of children in attendance at the schools was 350; and, after seeing them arranged in their several school-rooms, his Royal Highness proceeded to the covered play-ground on the roof, where 120 clothed children of the Parochial Schools, and about 400 of the Old National Schools were assembled, and, by his Royal Highness' permission, welcomed their illustrious visitor with a song. His Royal Highness was pleased to enter his name in the Visitors' Book as a permanent record of his visit. The Vicar and Clergy, with the Churchwardens and School Committees, were in attendance.—*Guardian.*

The Lord Mayor, yesterday, gave a grand dinner to the friends of the Society for the Propagation of the Gospel, in commemoration of their Jubilee. A large number of Bishops and Clergy attended, and several speeches were made. One of the toasts was the United States of America, which was responded to by the Bishop of Tennessee, who observed that "There were great objects set before both countries and both Churches—objects which he trusted they would have the grace to fulfil, in the promotion of human happiness by means of civilization and religion. In the promotion of these objects, both countries ought to adopt one maxim—*Be sure that you are right, and then go ahead.*"—(Laughter and applause.)

Lord John Manners has accepted the Rev. Dr. M'Neill's challenge to meet the reverend canon in Liverpool for explanation on the papal question.—*Liverpool Albion.*

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the last monthly meeting of this Society, an unconditional grant of £2,000 towards the permanent endowment of the Bishopric of Nova Scotia, was agreed to.

The anniversary of the charity children at St. Paul's took place on Thursday last, when some 5,000 were present, with a congregation of 10,000 adults. The reporters are eloquent upon the effect produced on "unwonted visitors," "enveloped in turbans," surpassing anything language can conceive:—

"The 100th Psalm was the first sung. The reading psalms were chanted by the gentlemen of the choir, the children joining in the *Gloria Patri*, and also at indicated places in the Coronation Anthem (Zadok the Priest), and the Hallelujah Chorus of Handel. The children sang, besides, three verses of the 113th, and, after the sermon, four verses of 104th Psalm, in a very satisfactory manner, though at times with a perceptible want of precision, and slight independence of the organ; the only other noticeable peculiarity being the strength of our national sibilation, whenever so many utterances were engaged at once upon the letter 's.' The sermon was preached by the Archbishop of Canterbury, from Proverbs xix., 2, '(That the soul be without knowledge is not good,)' and was an impressive assertion of the importance of such knowledge, sacred and secular, as should best enable the young to resist the temptations of the world, and most efficiently to fulfill their duty towards themselves, their neighbours, and their God. Shortly after two the proceedings terminated, and the vast congregation dispersed in the most orderly manner, result of the anniversary, an unusually liberal collection, amounting altogether as we were informed, to about £700."

The annual examination of the children educated in the Central schools of the National Society took place on Friday, June 11th, in the large school-room, Sanctuary, Westminster. The Archbishop of Canterbury presided, and his Grace was supported by the Bishop of Oxford, the Bishop of Bangor, Lord John Thynne, Lord Bayning, and other clergymen and gentlemen. Our ticket of admission did not reach us in time to be available, but the daily papers state that Mr. Allen, one of the Government inspectors of schools, conducted the examination, which included the various departments of Scripture history and biography; the Catechism, Liturgy, and Articles of the Church of England; English history, geography, grammar, arithmetic, and music. The proficiency of the pupils, although in all respects highly satisfactory, was most striking and gratifying in that branch of education which is the especial object of this society to promote—namely, in the knowledge and principles of Christianity, and of the doctrines and discipline of the Reformed Church of England, and in these respects their attainments are such as must reflect the greatest credit upon all concerned in their tuition. After the examination the Archbishop of Canterbury briefly addressed the children, expressing his satisfaction with their answers, and his hope that the lessons which they learned in the school would be carried into practice in the affairs of daily life. A number of psalms, chants, and hymns, were afterwards sung in a pleasing manner by the children, under the direction of Mr. Hullah; and the business was terminated by the national anthem, in the chorus of which the audience heartily joined.

At a meeting of the committee of the Lincolnshire and Nottinghamshire Church Union, held in Lincoln, on the 26th ult., a vote was passed unanimously expressing heartfelt gratitude to the Lord Bishop of Exeter, for the noble example he has set in being the first to convene a Diocesan Synod in order to the recovery of the legitimate action of the Church, and for the providential circumstance of the simultaneous movement by the Prelates of Australasia and Toronto in the same direction, which the Union trusts will strengthen his lordship's hands, and be instrumental, under the blessing of God, towards the restoration to our Church of what is so essential to its life and energy.

On Thursday last the Venerable Archdeacon Bartholomew held his visitation at Barnstable. From the report of the charge in the *North Devon Journal* we extract the following observations on the approaching Diocesan Synod. After some introductory remarks the Archdeacon continued—

"It was scarcely possible to enumerate all the misapprehensions that had been conceived, and the misapprehensions that had been made, as to the spirit and objects in and for which the proposed Synod had been convened. It was imputed in some quarters that it was designed only to add to the authority of the Bishop, in others, that it was intended to foster disloyalty to the Crown: in others that, by detaching one diocese from all the rest, it would operate prejudicially to that union which they all desired to promote. Now, if there were any ground whatever for these or the many other assertions that had been made on the subject, then, indeed the alarm and apprehension that had been kindled in some quarters with reference to the approaching Synod would be not only justifiable, but most commendable. Time, however, was a great soberer; and the interval

that had transpired since the Bishop's intention was first announced had served to dissipate some of the delusions which the novelty of the proposed meeting had first given rise to. The law authorities of the crown had given their opinion that the meeting was not an unlawful one. The word Synod, which was associated in the minds of most persons with the recollection of decrees and canons, had suggested the notion that the approaching meeting was intended to be of the same character; but the Bishop had expressly repudiated the intention to make use of it for the purpose of framing canons, or in any way interfering with the authority which belonged to the Crown. It was to be a meeting of the clergy for mutual counsel on matters which had been made public, and which they must feel to be such as it was most expedient that they should confer upon, with a view to uniformity in their opinion and practice in them. The deliberation of the first day were intended to embrace three subjects, two of which were directed against the errors of Rome. The first was the affirmation of a doctrine which they all confessed, and which none would be prepared to deny to be the doctrine of their Church. (The Archdeacon then alluded *seriatim*, to the subjects to be discussed, as set forth in the Bishop's letter, including that of the re-marriage of those 'who had been so unhappy as to be married before the register.') Could there be more legitimate or more practically useful subjects brought under the consideration of any body of clergy? Had it not been felt that uniformity of practice concerning them in the Church was most desirable; and had not many of them looked to the revival of Convocation as the means of attaining that object? failing which, how could these subjects be brought before them in any other way so appropriately as by Synod which would be only a meeting of graver character than their diocesan or clerical meetings. A more proper or unobjectionable meeting than that of a Diocesan Synod it was not possible to conceive; and if it had only been proposed in more peaceful times than the present, its propriety would have been every where recognized. But let not a measure in itself good, be thwarted merely because it happened to come into existence at a time when men's minds were much divided and exercised on subjects pertaining to the Church. Rather let them hope that it would be rendered a means by which the divisions in the Church might be healed and her differences cease; and by which the Church would go forth in her strength, by the help of the Spirit, 'to bring into captivity every thought to the obedience of Christ.' In Canada the restoration of synodical action to the Church was desired as indispensable to her healthful existence and operation. If they could not have Convocation, they should accept that which most nearly resembled it. For his own part, as a member of chapter, and as their Archdeacon, he should be rejoiced to find himself at the proposed Synod. He trusted that the clergy in their several deaneries would select those from themselves to be their representatives who were most holy in life, most laborious and loving in their duties, and men most in repute among them for judgment and discretion. With God's blessing he looked forward to the results of this Synod as likely to raise a strong barrier against Rome and its corruptions; to be the best safeguard for the integrity of their own pure doctrines; and to afford to themselves the greatest encouragement in their duties, as well as to be a source of grief and sorrow to their enemies. Their enemies, who formed their opinions from the generally exciting character of popular assemblies, looked forward to the Synod as sure to be marked by the spirit of strife and debate, and by the manifestation of hasty and un-tempered passions. For himself he hoped that things, and things that accompanied salvation; and he trusted by God's blessing, that the Diocesan Synod, surviving the jealousy and distrust with which this first Synod was regarded, would become an institution by means of which, not in this diocese alone, but in others, the unity of the clergy in faith and doctrine would be promoted, and the general interest of the Church subserved. The Archdeacon concluded with a short address to the churchwardens present. He did not ask them for the expression of any opinion with respect to the approaching Synod, but he asked them to put confidence in their ministers, and not to believe what they might read in the papers or in pamphlets derogatory to them or intended to prejudice their minds on this subject. Their ministers were set over them in the Lord; and he begged that they would remember them with kindly feelings, and, if it should so please them, in their prayers. And he had greater confidence in asking this, from observing the marked and pleasing difference which had taken place in the churchwardens themselves within the last twenty years, as shown in the way in which they attended to their duties. Where could it have been seen twenty years ago, as he had just had the pleasure of seeing, that by far the greater part of the churchwardens were present during the whole of the service, feeling it both their duty and privilege to be there, instead of dropping in just when the service is closing? Who would have thought twenty years ago that many of the churchwardens at every place of visitation, and at one place all of them, would meet their Bishop, and with him and the clergy partake of the holy communion, as was the case recently? These were refreshing signs of the times. They little knew how much their ministers were assisted and encouraged by their devout spirit and ready co-operation with them. They lived in stirring times, when iniquity abounded, and the love of many was waxing cold (oh! how cold!) but let them remember that the Spirit of God was with his Church—'with you,' said the Archdeacon, 'and with ourselves'—and let them by faith and prayer seek his fuller influences."

CHURCH UNION.

Township of Stamford, County of Welland.

On Thursday, July 3rd, 1851, being the day appointed, a meeting of the members of the Church in the Township of Stamford, was held pursuant to public notice in St. George's Church, Drummondville, for the purpose of forming a "Branch Union of the Church Union" of the Diocese of Toronto. The Rev. Mr. Leeming, Rector, opened the meeting with prayer, and having explained the objects, and shown that it was for the purpose of forming an association among the laity for the defence of their Church, and for disseminating correct information respecting it, he left the chair, which was taken by Mr. Crowther, who was called thereto.

The Rev. Mr. Leeming then introduced E. T. Dartnell, Esq., Secretary to the Parent Union to the meeting, who had kindly come over from Toronto to give his aid in forming our Branch Union. Mr. Dartnell, in a very lucid speech, then gave the origin and history, purport, and present working of the Church Union; and made some pleasing announcements concerning the present state of feeling in "The House" towards us.

The following resolutions were then put and carried unanimously:—

1st.—That a "Branch Union" to be known by the

name of the "Township of Stamford Branch Union" of the "Church Union" of the Diocese of Toronto be now formed, subject to the general rules and regulations set forth in an address issued at Toronto by the Parent Society, dated April 3rd, 1851.

2nd.—That G. Crowther, Esq., be Chairman, and G. Mathison, Esq., Deputy-Chairman.

3rd.—That the Rev. Charles Leycester Ingles, B. A., be Chaplain.

4th.—That G. Simpson, Esq., be Secretary, and Dr. F. C. Mewburn, be Treasurer.

5th.—That the office bearers, together with Dr. Mewburn, Messrs. H. Mewburn, T. Sutton, R. Thomas, Rainsford, Jeffery, and Wilson of Stamford, and Messrs. Robinson, Brokiushaw, Russell, Emery, Newman, and Pidgeon, of Drummondville, and Messrs. J. Macklem, and Bond of Chippawa be Committee of Management, with power to add to their number, five of whom to form a quorum, and that they meet on the last Tuesday in each month in Drummondville, at any time and place they may appoint.

6th.—That this Branch Union pledges itself to do all in its power to carry out the objects of the "Church Union" as set forth in the first publication of the Parent Union.

The rules of the "Branch Union" having been read, the Rev. Mr. Leeming moved

"That the thanks of this meeting are due and are hereby cordially tendered to E. T. Dartnell, Esq., for his kindness in affording us his valuable assistance in forming this 'Branch Union.'"

Which, having been seconded by the Rev. Mr. Ingles, was carried by acclamation.

The assembly then sang the Doxology, accompanied by the organ, which was played by the lady who so kindly presides there during our public service.

The business of the meeting was then closed by the Chaplain saying the prayers appointed for the occasion.

Owing to the unfavourable state of the weather, the meeting was not so large as it would have been, yet it was not to be despised. It served to show that the Church had its friends who would come to the rescue when circumstances required them. And, notwithstanding a good deal of rain, there were many ladies urging us on by their presence to increased exertion in the good cause.

Drummondville, July, 1851.

From our English Files.

A return now laid before the House of Commons shows that during three years, ending December 31, 1850, the Queen's printers printed 1,157,500 Bibles, and 752,000 Testaments; for the same period there were printed at the Oxford press 875,750 Bibles, and 750,000 Testaments; whilst at the Cambridge press the numbers were 138,500 Bibles, and 204,000 Testaments.

The London Chronicle publishes the following interesting account of additional traces of Sir John Franklin.

"The report that a cairn of stones, raised by Sir John Franklin's expedition, had been discovered in Jones' Sound in 1848, by the Prince of Wales whaler, has received within these few days very distinct confirmation, rendering the statement by far the most important—presumptive or otherwise—which has yet reached us respecting the missing expedition.

"From the voluntary testimony of one of the seamen engaged at Stromness for the Prince Albert, we have the following facts, elicited and taken down in the presence of Mr. Kennedy, the commander of that expedition, and others; and the statement is attested by the seaman in question, William Millar, who declares that, if required, he would make the same upon oath. He states that he was on board the *Prince of Wales* in 1848, when early in September, during very thick weather, they entered (as they believed) Lancaster Sound, and steered west, advancing slowly. The fog continued very heavy for some days, when it suddenly lifted, and high land was seen on the larboard side, over the mast head. The Captain, being at first doubtful if it were the loom of icebergs or of land, sent a boat off to ascertain the fact, and of this party William Millar formed one.

"He states that on landing the marks of shoe prints were distinctly visible in the mud, above high water mark; close by was a small cooking place, blackened by fire, and a little further on a well-built cairn about four or five feet high, of which the party pulled away a few stones; but, being recalled by a signal from the ship, were compelled to return on board immediately.

"It was believed by the master of the *Prince of Wales*—the veteran Lee, of Hull—that he had advanced in a westerly course up this sound, a distance of nearly 150 miles, under the impression that he was in Lancaster Sound; but this belief was removed on making his way outward, and the doubt confirmed by passing (to the southward) the wide opening, and well-known headlands of Lancaster Sound. It became evident that he had been in the hitherto unexplored and more northern sound, named after Alderman Jones, a passage which, it has long been believed, leads directly into the sea, north of the Parry Islands.—William Millar further declares that, at this point, the passage widened, and that an open sea with islands lay before them.

"It is impossible to entertain any doubt that this cairn indicated the fact that some of Sir John Franklin's party have visited the spot in question; and we can have no hesitation in asserting that beneath the pile so carefully raised is deposited distinct information of his past progress and future intention. As to the period of the visit, we may assume either of two conclusions—first, that during the detention of the vessels off Cape Riley (evinced by the relics brought home last autumn by the *Prince Albert*) a boat party was sent to explore Wellington Channel, and thence would arrive at the point in question, lying as it would appear, at the north-east extremity of that channel—this supposition not impugning our belief that Sir John Franklin was then on his way to the south-west, according to the first part of his instructions. Secondly, we may suppose that having failed in attempting to proceed in the south-west direction, Sir John Franklin had attempted the north-westerly, prescribed as the alternative, and had gone up Wellington Channel, with the view of passing westward, leaving notice of his intention at the point in question. The latter supposition gives a more recent date to the shoe prints, though we are assured by Arctic travellers that similar marks endure with distinctness during successive seasons.

"We repeat, therefore, that to the point in question we may look for further and positive intelligence of

Sir John Franklin, and we trust that a vessel specially directed thither will be forthwith despatched. The point lies entirely out of the beat of any of those now employed upon the search, and will most likely not be approached by any of them; for, though Sir John Franklin, being on an exploring expedition, might detach a boat party out of his direct course, these gone to seek him would naturally confine their search for traces of him to the route he was ordered to pursue, and necessarily be ignorant of the existence of those of which write."

Some American land-agency swindlers have just been exposed at the Police court, Manchester, by one of their victims, James Booth, who related a story, said by the police to be one of hundreds of similar cases, forcibly reminding us of a scene in *Martin Chuzzlewit*. Booth's tale was as follows. He said:—"About two years ago, having saved some money, and having seen an advertisement put forth by the prisoner, of lands which he had to sell in the United States of America, he thought of becoming an emigrant. He waited upon the prisoner at his office to learn all the particulars. That was in August, 1849, and the prisoner represented that the land he had on sale was in Dodderidge county, in the State of Virginia. He called it "fine rolling (undulating) land," which was so fertile that the wheat crops already growing upon it rose to the height of six feet. A fine river intersected the land, and there were collieries and factories in the neighbourhood where an emigrant short of money, might get employment. Upon these representations he was induced to buy 338 acres of this land at 4s. an acre, paying a deposit of 10 per cent, upon it (the sum of £9. 15s. 2d.) in advance, and agreeing to pay the remainder in instalments of £12. 3s. 7d. per annum for five years. He took the receipt for it, and a letter from the prisoner for his agent in New York (a Mr. O'Connor), and set sail. On reaching New York he saw Mr. O'Connor, who gave him a letter to Mr. Underwood, in Dodderidge county, who was to show him the plot of land he had bought, and give him possession. He departed for Dodderidge county, Virginia, and presented a letter to Mr. Underwood, who, on payment of a dollar agreed to show him the land. Mr. Underwood, however, was very candid and told him at once that he had been duped, and said that Saunders was continually sending people from England under the like circumstances. However, they went to view the land, and found it to be sterile mountainous land, quite unfitted for agriculture or cultivation. A great portion of it was so steep that they could only climb it by laying hold of the branches of trees. There was no river, and the only stream was one he could step across, and almost walk up without wetting above his ankles. There were no factories, no collieries, no land under wheat cultivation within many miles of it. The result was that he found himself far from home, with his means nearly exhausted and had been nearly 18 months in working his way to the prisoner's office, and charged him with the fraud, telling him that his printed statements (some of which were then lying on the counter) were full of lies, when the prisoner replied that lies did for some people better than the truth, and because he refused to leave the office till he told him his mind a policeman was sent for to remove him by force."

It is said that Mr. Geake, Wesleyan minister of Marazion, Cornwall, will shortly join the Church of England. He has resigned his office in the Wesleyan connexion.—*Exeter Gazette.*

The *Mayo Constitution* states that Sir Richard A. O'Donnell, Bart. has sold his Ballycrocy estate to an Englishman for £36,000, being sixteen years' purchase on the Ordnance valuation:—"He had previously sold a large portion of the island of Achill to the Rev. Mr. Nangle, and a sale of the remainder has been concluded with some Liverpool merchants. Even the far-famed Curraun, the M'Loughlin property, so often repudiated in the Encumbered Estate Court, turns out to be another El Dorado, the fortunate proprietor, Mr. M'Cormack, having discovered a magnificent vein of copper ore on it. We are hardly correct in saying discovered, as we learn that the ore is to be seen in the revines, and will scarcely require any mining operations to get it out. It is said he would not take £10,000. for his purchase. This lot was thrown on the hands of the Court, we believe three times. Farther again to the west, the hills on Lord Sligo's property are whitening with Cheviot sheep, and at the rate that matters progress we will soon be an English colony. There is, however, we regret to say, room still, and to spare. We were told recently of the case of a gentleman who, taking a fancy to a waste lot of land, purchased it for £300. On his return to London, expatiating on the beauties of the scenery and fertility of the soil, he sold it for £600. This induced him to come back and buy another lot, which he also sold at a profit, and a third shared the same fate. The result is that this gentleman has netted £2,800. Stranger still, he gave at the rate of sixteen years' purchase of the Ordnance valuation for each lot. 'Truth is strange, stranger than fiction.' Hurrah for the land of the west."

Communications.

[We deem it necessary to follow the example of the London Church periodicals, and to apprise our readers that we are not responsible for the opinions of our Correspondents.—Ed. Ch.]

To the Editor of The Church.

TRINITY SUNDAY—XVIII. CHAPTER OF GENESIS.

(Continued.)

3rd. But that the greatest of these heavenly messengers was indeed the Son of God, is further manifest as the narrative proceeds, for it is said, that when "the men," for all the "three" were in human form, rose up to go to Sodom, Abraham went with them on the way, "and the Lord (Heb. Jehovah) said, shall I hide from Abraham the thing that I do?" Now any plain unbiased mind must understand this as being spoken, as they travelled along, by the same chief of the "three," and yet he is again distinctly called God, (i. e. Jehovah). So when "the men" finally "turned their face from thence," it is said, "but Abraham stood yet before the Lord" (Heb. Jehovah); mark it is said "yet," plainly showing that they—Jehovah and Abraham—had been previously conversing together while the other angels were still with them. Thus it is evident, that only two of the angels went to Sodom, leaving the third, again proved to be Jehovah, with Abraham. It is true that it is not distinctly said that only two went on; but the very easy indistinctness with which these incidents are treated in Holy Scripture, sufficiently show that it was not written either for cavillers or the careless; and in this case with a very little attention, I think it will be seen, that the facts are obvious;—the "three" set out with the Patriarch towards Sodom, a conversation commences, in the midst of it is stated that "the men turned their faces towards Sodom;"—How many? Your Commentator