

faithful lay brethren who are ready to say—who have in effect already declared.—“Our hearts are set upon doing the Church’s work in every legitimate way. We will do it in the Church’s spirit; we will do it in obedience to the Church’s laws.” These remarks, may perhaps possess but little weight as confined (if they are to be so confined) to the mere constitution of the standing committee—a body which, it is desirable, should consist of a small number of individuals. But, as to the general working of the society; as to its innate energies—the breadth of its field of operations—its prospect of success—its hold upon the hearts of our people; it must be admitted that to possess a large body of laity, such as I described, is of vital importance. At all times a rampart of defence, and a tower of strength, they are so in a peculiar degree at the present crisis, when the State (alas!) seems to be growing more and more forgetful of its obligations to the Church. But, though the State should forget its duty, we shall have that which will go far to counteract, if not to remove the evil, when our laity shall become, as they are every day becoming, more and more impressed with a sense of their allegiance to the Church. When our laity at large shall have become sensible of all that they owe to the Church, and fully resolved to do their duty to the Church at all hazards, then we shall have indeed a right to make the honest boast that there has been evolved an influence amongst us which must tell with considerable force, even upon our Colonial Parliament, and control, in some measure, the policy of our Governments and the conduct of our public men. And to this issue, we are rapidly advancing. Our heritage was in danger—is still in danger; and your Lordship the other day summoned your people round you to combine for its defence. It is well known with what fervour our lay brethren responded to the summons. It must have given you, as it did your Clergy, the highest satisfaction to hear the fearless avowals, and to witness the enthusiastic spirit of the laity on that occasion. Your Lordship must have felt that, in the Lay no less than in the Clerical element of the conference, there were men of talent—men of influence in society—and, what is infinitely more important, men of incorruptible principle—ready to avouch at every sacrifice their fealty to God and to His Church; with every nerve strung to maintain it against the seductiveness of an earthly consideration; I am persuaded that we have many brethren of this sort throughout the land. The race of our upright, true-hearted, laymen did not expire with the lamented Cartwright. We have still a Robinson, a McNab, a Boulton, a Rutnan, and a host of others who might be named. Something, my Lord, has been said in the Report, touching the spirit of the laity. Are not a godly Laity with a faithful Clergy, the strength and the beauty of our Zion? “Show me your treasures?” was the demand made by a heathen persecutor upon one of the martyrs of the early Church. The holy man gathered together the poor who were objects of the Church’s bounty, and pointed them out to the fierce Pagan, as the treasures of the Church; his answer was good; but it was limited. We would go further—we would point to the fair and numerous assembly of our godly Laity; they are, emphatically, the Church’s treasures. Take from her what you please, so long as she possesses these, she cannot be poor.

His Lordship having left the chair, a-d the same having been taken by the Ven. Archdeacon Bethune, it was

Moved by Dr. MEWBURN, seconded by the Rev. Dr. BEAVEN.

That the thanks of this meeting be offered to the Hon. and Right Rev. the Lord Bishop of Toronto, for his kindness in presiding on the present occasion.

From our English Files.

... the good hope—the Majesty’s ship *Sampson* had proceeded from St. Helena with troops from that Island, and also the Governor. Sir Harry Smith had issued an order for a further levy of 700 burghers, to be raised at a cost of £2,000.

Her Majesty’s steamers, *Dee* and *Hermes*, were still plying, taking troops and levies to the mouth of the Buffalo. Lady Smith was about to follow Sir Harry to Graham’s Town. The Kaffirs were gaining strength.

The following are the details of the present state of the campaign as given in the *Graham’s Town Journal Extra* of April 1:

Advices were received yesterday from King William’s Town to last Saturday. Since the Governor’s return from Fort Hare strong patrols have been sent out in various directions, for the purpose of harassing the enemy, and crippling his resources and means of protracting hostilities. This is the Kaffir harvest time, and if allowed to store his supplies the war may be continued to an indefinite period.

During the past week, a patrol of 600 men proceeded on the 26th up to the Buffalo, and another on the following day towards Perie, in which direction it was understood there were many huts and gardens. Subsequently another patrol, under Major Wilmot, R.A., has been detailed towards Sewolo’s country, for the purpose of opening up Line Drift, the ford of the Keiskamma, on the direct road to this place. The latter has proved himself to be an energetic and able officer. He earned distinction in New Zealand, and he has shown here the value of the experience gained by him in that colony.

In our Saturday’s issue it was stated 600 Hottentots had been armed and permitted to accompany Gen. Somerset to patrol into the Kat river, where the Kaffirs were said to be in force, having attacked the loyal Hottentots at Eland’s Post, and butchered four of them. One or two errors were made in this statement which we take this early opportunity of correcting. The number of Hottentots who were permitted to accompany General Somerset was 100, and not 600 as above stated. The fact of the enemy having roasted one of these poor creatures is confirmed, and shows that they may hereafter expect, should they place themselves at the mercy of their Kaffir allies.

The Hottentots about King William’s Town say that Sandilla has a large camp in the Amatolas, and lives in a house built in the same manner as that of an English person.

Letters from Fort Hare have come in to day up to Sunday last, at which date Major-General Somerset was out on patrol, as above stated, in the Kat River. From the accounts received, it appears that on the evening of Thursday, the picquets were fired on by the enemy, who appeared to be in some force. The Fingoes and Hottentots immediately went to the support of the sentries, and from the blood seen the next morning, it is inferred that several of the enemy must have been either killed or wounded. On reaching Eland’s Post all was found quiet, it being supposed that the rebel Hottentots had moved into the Amatola. Several ‘clumps’ of Kaffirs were seen, but none of

them were brought to action. The General was continuing his movement, and has sent directions for six days’ rations to be forwarded to Post Relief.

PORTUGAL.—Advices from Portugal are to the 4th inst.

Perfect tranquility has been maintained throughout the whole country, and the violence of revolutionary passion seems to be checked. This effect is to be attributed, in a great measure, to the prudent advice given by the various members of the *corps diplomatique*. The attitude assumed by the officers of the army has also operated beneficially on the mind of Sadanah, and confirmed him in the determination not to make any great changes.

The Great Exhibition was going on prosperously and on Monday, the 2nd of June, was visited by nearly 50,000 persons, chiefly of the labouring and agricultural classes. The Queen was present on that day.

The Parliamentary Committee had decided by 11 to 5 in favour of the Cape route for the Australian mails.

The Right Hon. Richard Lalor Sheil, M.P., died at Florence on the 25th ult., from an attack of gout in the stomach, aged fifty-nine years. He has long had the reputation of being one of the most brilliant speakers of the age, and has occupied many public posts of high honour and great responsibility. He was born in Dublin in 1793, graduated at Trinity College in 1814, was soon after admitted to the Irish Bar, but owing to a deficiency of legal acquirements did not meet with much success, became a political agitator, and in the Roman Catholic Association reached a position second only to that of Mr. O’Connell.

The Earl of Shaftesbury, one of the most notable of the members of the House of Lords, died at his country residence in Dorsetshire, on June 2nd, aged eighty-four years. He was lineally descended from the famous Lord Shaftesbury, a member of the “Cabal,” under Charles II, and more directly the author than any other man of the *Habeas Corpus* act. He graduated at Christ Church College, made the grand tour of Europe and on his return entered the House of Commons, and on the accession of the Tories to power, after the death of Fox, received the appointment of Clerk of the Ordinance. On the death of his elder brother he entered the House of Lords, and there for forty years distinguished himself for the strong common sense, legal discrimination, and uncompromising impartiality with which he discharged the duties of chairman of several important standing committees. He remained at his parliamentary post till near the close of life.—He was a man of undignified presence, of indistinct and hurried speech, of hasty and brusque manner, but was greatly esteemed as an excellent man of business.

We find the following under the head of “Mesmerism” in a Dublin paper.—It may be in the recollection of our readers, that Sir Philip Crampton, some time since, in order to test the powers alleged to be possessed by persons in what is called *clairvoyant state*, offered to enclose a bank note for £100 in a sealed envelope, which should become the property of any individual who could, blindfolded, and in the mesmeric sleep tell its date and number. This challenge had been accepted by Mr. Hill H. Hardy.

The Duke of Leinster has recently let several large farms in Kildare, to Scottish farmers, and upwards of fifty of the new settlers are located between Athy and Castledermot. Near Roscommon there are three Cheshire farmers located; those farms adjoin, and are about 100 Irish acres each.

We notice in a London paper that “visitors to London... he accommodated with board and lodging at a high respectable family, living in Torrington-Square at No. 22. 10s. to 25 per week.” This demonstrates that the Glass Show, has caused no scarcity of accommodation.

Lord Ashley has written to the *Times*, cautioning the public that the success of the shoe-blacks selected from the ragged schools has introduced a competition by strangers—

“Who are not, as yet, selected with the same care as our boys, and subjected to the same discipline.—These boys have been raised from the very lowest depths of society; and to show the good effect of their training, I cannot do better than give an extract of a letter which I have just received:—“The Society I rejoice to say flourishes. Last week they earned nearly £11. An Irish boy, one of the number, received a sovereign from a drunken man in place of a shilling” but returned it immediately. They make good use of the library and bath tickets. Their Bible-reading and prayer every morning at the depository before going out produces an excellent result. Several of them have removed to the model lodging-houses; and, indeed, everything connected with them is so prosperous as to fill our hearts with thankfulness.”

Mr. Goldsworthy Gurney has succeeded in extinguishing the “burning waste of Clackmannan,” a fire in the South Sauchie Colliery, near Alloa, which has raged for about thirty years over an area of twenty-six acres, in the waste of the nine foot seam of coal.

It is calculated that the coal fields of Northumberland and Durham would yield the annual supply they now do for a period of eight centuries.

Nine iron steam-vessels, varying in size and tonnage are now in course of construction at Birkenhead. One is a paddle-steamer for the Russian Government of about 400 tons.

The upper surface of the Britannia Bridge tube having suffered from rain, a roof has been formed of waterproof cloth stretched on a framework. Upwards of 7000 yards of the prepared cloth were required.

A robbery distinguished for its audacity and singularity recently took place in Paris, at the *Jardin des Plantes*. It appears some thieves succeeded in carrying off one of the lions of the menagerie, and so far, notwithstanding stains of blood had been discovered on the ground, had eluded the argus eyes of the police.

St. Amant the great chess player is appointed French Consul at California.

Half the bread now manufactured at Limerick, is composed of Egyptian flour.

At a meeting of Street sellers and Hawkers, recently held in London, several statements relating to them in “*London labour and London poor*,” were denounced as unjust and untrue.

The Duke of Wellington lately enquired of the Steward of his Stratfieldsaye estates, if he had made any abatement of the rentals. The reply was that he had not, for the tenants had all paid cheerfully without asking for any abatement. The Duke said that was the very reason why the abatement should be made—and directed that it should be made on the last, as well as on the rentals of the current year.

A pike was recently captured in Westmorland, weighing 20 lbs, being the largest yet caught there by a quarter of a pound.

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.

DEAR SIR,—I have long considered the selection of the above chapter as one of the lessons for Trinity Sunday as very singular, and were it not for that reverence which I feel to be due to the venerable compilers of our Liturgy, I should say—unfortunate; since it almost appears to sanction the idea that the three heavenly messengers therein spoken of, were the three persons of the Divine Trinity; a supposition to my mind painfully irreconcilable with the awful majesty of Him whose glory is such that “no man hath seen Him or can see Him.”

With those views the remarks in this lesson, on the first page of last Thursday’s *Church* will accord; I now write, however, for the purpose of stating my disagreement with the writer of those remarks in his assertion that “It was not any one of the three, (angels) that Abraham addressed as the Lord.” I do so, because I regret any criticism, when not as I imagine correct, which would seem to interfere with the plain and literal understanding of Holy Writ.—The Bible is written not for priests or the learned only, but as a book of popular instruction in practical godliness, and may therefore be expected to be so obvious in its meaning as to be easily understood by such of the multitude, as are at all sincere of heart in searching it. And indeed I have no question that in accordance with the promise made through the prophet Isaiah, take the whole Scripture, and the way practical holiness is made so plain that the wayfaring men though fools (i.e. unlearned) if honest in their purpose—shall not err therein.” Nor do I, in speaking thus, doubt the fact that the Church is the only Divinely appointed keeper and interpreter of Holy Writ; but then, that is, as the voucher of its authenticity and genuineness, the interpreter of its doctrinal mysteries, and the authorized dispenser of its promised salvation and blessings, and this nothing does more plainly teach than the sacred volume itself. But yet, I take it, that so plain is its teaching in practical holiness, that is in the every day duties of a godly life, that the most popular method of understanding that teaching, is usually the most correct; and the narratives of Scripture are, generally, designed to be a part of its most practical instruction.

Nay, I will venture so far as to say, that even the abstruser doctrines of the Bible, such as, Baptismal Regeneration and Election, the sacramental character of the Church as the Body and Bride of Christ,—the necessary connection between faith and works in securing our final salvation, the necessity of Episcopacy and of an Apostolic succession in order to constitute a complete and valid ministry, &c. &c. &c., would all have been themselves to this day, as we doubt not they once were, the “popular” interpretation of Holy Scripture, had it not been for the strong bias given by the force of unhappy circumstances, about the time of the reformation, to a few individuals of commanding intellects, strong passions, and unbending wills, supported as they were, by a host of this world’s great ones who acted from the most interested motives.

But to return, I wish to vindicate what is, I believe, the popular understanding of the chapter in question, because, it appears to me to be the most faithful and the most correct in accordance with the principles of true faith, to shake the confidence of the unlearned reader in the certainty of the meaning of any portion of Holy Scripture, and by a necessary consequence, to weaken his faith in the saving character and practical importance of all its sacred teaching.

I decidedly think then that one of three heavenly personages mentioned in this 18th chapter of the Book of Genesis, was the second person of the ever blessed Trinity, known as the Jehovah of the law, the Messiah of the Prophets, and as the Divine Saviour, the Son of God, of the New Testament. My reasons for this are as follows:—

1st. The simple announcement in the first verse, of which I think the succeeding narrative is the enlarged account. I am aware that some persons, and amongst them the Commentator in the last *Church*, suppose that the declaration in this verse, “And the Lord appeared unto him in the plains of Mamre,” stands alone, and that the sacred historian immediately passes on to give the details of another transaction, in no way particularly connected with the previous statement. But such a supposition appears to me altogether unwarranted. For first I am not aware that in any other place the appearance of the Lord Jehovah to any of His servants, is treated in the slight if not irreverent manner, that it is in this place, if this bare mention of it be all the notice that is taken of it, hence I think that the reverence which is due to such an instance of the Divine condescension forms, a strong presumption that the ensuing narrative is the account of that appearance.

That this was the opinion of the translators of our authorized version of the Bible, will be evident to any one who will take the trouble to examine the punctuation of the first verse, which very decidedly connects it with what follows. And we may claim even the heading of the chapter as being in our favour, since it gives the first verse as commencing the narrative, it is thus: Abraham entertaineth three angels;” the value of this testimony is simply that had the authorities of the Anglican Church supposed the appearance of the Lord to Abraham spoken of in the first verse to be distinct from what follows, they would scarcely have suffered it to be unnoticed, and have sanctioned what, in that case, would have been both the irreverent and incorrect idea, that the vision of the three angels commenced the chapter.

2nd. I will not dwell upon the fact that, from the mode of Abraham’s address, it is evident that one of these sacred three was superior to the others, but proceed to remark that the conversation respecting Sarah and the manner in which the promise of a son was given are decisive to my mind of the fact that the chief of them was no other than the Lord Jehovah, the Second Person of the Divine Trinity. In verse nine they are represented as collectively asking “Where is Sarah thy wife?” In this question there was no power or dignity either required or displayed, and consequently the sacred historian is particular to state which of the “three” actually put the question, it was the wish of all to know, hence he states it as a general interrogatory, or perhaps it was the two inferior angels who were the “they” that asked as preparing the way for their Lord. But immediately upon Abraham’s answers, the reply to him is in the singular number and the style is altogether changed to one of personal authority, the conversation proceeds, “I” (no longer

we) “will certainly return unto thee, and, lo, Sarah thy wife, shall have a child;” and upon Sarah’s laughter, the narrative continues, “And the Lord (Hebrew JEHOVAH) said unto Him,” &c. Now, according to all the rules of plain common sense understanding, it appears to me utterly impossible to deny that the chief speaker in this conversation is one of the three angels who came to Abraham, and who commenced the conversation by asking “where” Sarah was; and yet he speaks with an authority which evidently proves Him to be the Lord, but still stronger is the statement of the writer for as we have seen he positively calls Him “Jehovah.” Hence I think your commentator is proved to be in error in denying that one of the “three” was the Second person of the Holy Trinity. I shall return to the subject in a subsequent communication, and am yours faithfully, A. T.

To the Editor of *The Church*.

MR. EDITOR,—The following few lines contain an extract from a letter just received from my brother, a Clergyman in England. The allusion he makes to the exertions of our worthy Bishop, would doubtless be gratifying to the friends of the Church in this Colony; and if you, therefore, permit the accompanying to occupy a short space in your next number, you would greatly oblige, Your respectfully,

A SUBSCRIBER.

“In an Ecclesiastical point of view, we are in a sad plight in this country. Popery making alarming progress, and a deadly struggle going on to put down the Church principles. There is one poor Bishop, the Bishop of Exeter, fighting manfully for the purity of the Catholic Faith, and the rest of the Bishops, with Canterbury and York, coolly looking on, seeing him victimized. It is consoling, however, to see that he meets with sympathy and co-operation from the Colonial Bishops, especially in his attempt to restore something like a Diocesan or Provincial Synod.—‘Toronto’ is among these honourable exceptions, and his praise therefore is now in all the English Church papers, and will be I hope hereafter, as also that of the Bishop of Exeter, in the *Church itself*.”

For *The Church*.

TO THE HONOURABLE P. B. DE BLAQUIERE.

HONOURABLE SIR,—In common with the great body of the Clergy and Laity of this Diocese, I have observed with astonishment, not unmingled with other feelings which I will not here express, the efforts which you have made and continue to make, with a view of preventing them from obtaining the establishment in this Province, entirely from their own means, without any charge whatever to the public, of a University, whose teaching shall be based on the religious system of their own Church, and sanctified by the acknowledgment of the word and worship of Almighty God. Painful, however, as it has been to see a gentleman of respectability, and one professing to be a warm friend of the Church of England, following the course which you have thought proper to pursue, I do not know that I should have felt it necessary to address you, had you not expressed yourself in such a manner as to convey the idea that you speak the sentiments of the members of our Church generally, and that in fact you come forward as their champion in defence of their civil and religious liberties, against the grievous injury which the Bishop of this Diocese is endeavouring to inflict upon them by the establishment of a University for the education of their children in accordance with the principles of true Christian faith.

Now, Sir, as I firmly believe, that the assumption on your part, that in opposing the establishment of the Church University, you act in conformity with the feelings of a majority of the clergy and laity of our Church is entirely gratuitous and unfounded in fact; and as I believe that in the course you are pursuing, you are acting the part of an enemy of the Church of England instead of a friend, (although I doubt not you think you are doing her service,) I feel constrained to protest against your proceedings in this matter, more especially in consequence of a notice of motion which you are represented in the public papers as having given in your place in the Legislative Council for the 8th of July, the object of which is avowedly to induce Her Majesty the Queen to withhold a Charter from the Church University.

Before I advert to the clauses contained in your intended motion, permit me briefly to glance at the course that has been pursued towards the members of the Church of England in this Diocese, in reference to the subject which, it is admitted, that from their numbers and position, they are more deeply interested than any other religious body in the Province.

I will not here enter into any long account of the Charter of King’s College. To most of those who may read this letter, the provisions of that Charter—the objections that were so long and so unreasonably thrown in the way of its operation,—and at length its unprecedented violation must be only too well known. I believe, however, that to this day very many of the inhabitants of this Province are under the impression that the Charter in question was absolutely exclusive, and admitted none to share in its privileges except members of the Church of England. I need not say that such a notion is wholly erroneous, and that while the Charter contained certain provisions in order to ensure unity of action on the part of the governing body of King’s College, and to declare it to be the nature of religious teaching and worship, to be maintained and heeded therein; it threw open its educational advantages to all, without religious distinction. Even the Professors, except those appointed to the Council, were not required to be members of the Church of England; nor did the Charter exact any test from any one for admission to any degree in any art or faculty therein, with the exception of degrees in Divinity alone.

The head and front of its offending was, that the religious teaching and worship to be maintained therein were to be those of the Church of the Sovereign, who, in the exercise of his constitutional powers endowed, and chartered it; for the property with which it was endowed was the property of the Crown, not of the people of this Province, it was the fashion absurdly to assert. The soil of Canada before its conquest was the property of the Crown of France; having been conquered by means of the blood and treasure of England, it became the property of the British Crown, and was constitutionally vested therein. What then made it the property of the people?—for at its conquest Upper Canada was a wilderness; and after its settlement commenced, each person who became a landed proprietor, either by purchase or free grant from the Crown, was entitled to just so much land as his patent described and no more. The land remained where it was before, namely, vested in the Sovereign of England, who was free to convey the same to individuals