even common wisdom and common prudence? Then parishioners of St. Jude's-some of whom appear to have and, having found, as you will find it, written as with a sunbeam throughout the revealed word of God, may present to his mind, when, in reply to an earnest exhortation it, by God's, grace, lead you to the next enquiry, on my part, to devote all his thoughts and exertions to the duit, by God's, grace, lead you to the next enquiry, "What part shall I bear in those great solemnities?"

THE CHURCH.

COBOURG, FRIDAY, FEBRUARY 21, 1845.

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Scottish Episcopal Ch. Society.

We have been struck with the force of the following remarks in the Church and State Gazette, in reference to the present agitation of the public mind in England upon ecclesiastical questions:-

"If there be any meaning in Church discipline, or if community from a mere multitude, or accidental concourse of people, then must it be quite impossible that the disputes which at present agitate us can be quelled, without the questions that have raised them being decided in out the questions that have laised them completed a right way, by right authority. Already, contention and complaint are assuming a highly improper tone, and if allowed to increase, by constantly having something to feed upon, may, from the intoxication of finding fault and the too pleasing allurements of opposition, grow into such unruly conduct as will override the disposition to obedience altogether; till at length it may be found that they who have been the first to call upon superiors may, by waiting too long, be the last to acknowledge them when

We may, turning from the subject to which these remarks are more immediately directed, apply them to the condition of the Church in Scotland. There we have discovered some lamentable instances lately of the same unruly spirit which the condition of the times unhappily fosters; and as the effect of this unhinged character of the public mind upon the most solemn questions, the schism of Sir William Dunbar has been but too closely copied by that of the Rev. Mr. Miles. The merits of this fresh case of contumacy are thus clearly stated in that excellent paper, the Irish Ecclesiastical Journal :-

"About the end of September, 1838, a memorial was presented to the Bishop of Glasgow, signed by four hun dred and fifty-five individuals, and entitled-

'Unto the Right Reverend the Bishop of the Diocese of gow, heing either bona fide Episcopalians, or desirous of becoming so,

"This memorial was to the effect, that the growing Episcopalian population of Glasgow had exceeded the church accommodation already existing, and that a sufficient sum had been realized to defray the expense of erecting an additional church; it concluded with the paragraph;

'May it therefore please your Reverence to take this memorial into your consideration, and grant license for forming the nemorialists into a congregation, in connexion with the Scottish Episcopal Church.'

"The conditions deemed indispensable by the Bishop having been satisfactorily arranged, it was agreed that the new congregation should be ingrafted into the Scot-tish Episcopal communion—the deed of management expressly stipulating, in its first clause, that

"The congregation of said church shall be in connexion with, and subject to, the discipline of the Scottish Episcopal Church.'
"The church of St. Jude's was consequently erected, the congregation formed, and, as the Bishop observes in

incumbency of your late clergyman, the Rev. Robert Montgo-mery, who loved peace, and ensued it.'

"Mr. Montgomery, unfortunately for his congregation, resigned its charge; and was succeeded, again unfortunately, by the Rev. Charles Popham Miles. It appears that Mr. Miles acknowledged, on accepting an appointment in the Scottish Church, that he entertained some misgivings as to the controversies respecting the schisms created by Mr. Drummonnd and Sir William Dunbar; his scruples, however, did not prevent his solemnly sub-

scribing, in the Bishop's presence, the following Canon of the Church, under the jurisdiction which he now voluntarily placed himself: 1. Charles Popham Miles, do hereby solemnly promise, that I will give all due obedience to the Canous of the Episcopal career. When the public conduct of this gentleman Church in Scotland, drawn up and enacted by the bishops of that Church, in a synod holden for that purpose at Edinburgh, in the year of our Lord one thousand eight hundred and thirtyeight; and I, in like manner, promise that I will shew, in all it is worthy of respect, or at least of a very indulgent of the said Episcopal Church, and will not appeal from any sentence to a civil court, but acquiesce in the decisions of the

to his charge, the Bishop 'authorising and licensing him Globe and its friends have no bounds to their disapas minister of the congregation assembled in the chapel of St. Jude.' On this the Bishop observes:—

But putting out of the question the political prin-Glasgow, and in the presence of the great God and his assembled people, Mr. Miles acknowledged at once the authority with which, as his Ordinary, I am invested, and his obligation to ohey me in all lawful things, as defined by Canon and regula-ted by the usage of the Episcopal Church. At his Ordination, he also promised, in a manner the most solemn that can be imagined, the obedience and submission to which allusion is now made. The Bishop, 'in the name of God and of his Church' made. The Bishop, in the name of God and of his Church,' demanded of him: 'Will you reverently obey your Ordinary, and other chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourself to their godly judgments?' To this question, which admits of no a abiguity, he replied. 'I will do so, the Lord being my helper.'

"The peaceful harmony of the congregation of St. Jude's was destined soon to be interrupted by the uncaledge of the fact that Sir William Dunbar had been excommunicated by the Bishop of Aberdeen, and was in from the Globe :open rebellion against the authorities of the Church, Mr. Miles thought proper to adopt a course, which is thus described by Bishop Russell:

*On the 16th June, in the current year, Mr. Miles officiated in Sir William Dunbar's chapel at Aberdeen, and thereby, so would join in showing their utter contempt for a man far as lay in his power, gave countenance to the schirm which had taken place in that city more than twelve months previously. By this most injudicious step he openly violated the thirty seventh Canon, wherein it is decreed, 'That the clergy of one

"The Bishop of Aberdeen naturally complained to Mr. Miles's Ordinary of this uncanonical proceeding, but when Mr. Miles was remonstrated with by his Bishop, he de-

Scottish Bishop!

"Let the reader conceive for an instant, a presbyter in the Diocese of Armagh falling back on his Dublin orders, nounced. or resistance to the spiritual authority of the Bishop of Exeter defended on the grounds that the recusant had been ordained in the Diocese of Chester, and a fair idea formed of the nature of the independence claimed cases being this, that the civil power cannot here be made use of to compel Mr. Miles to submit, and punish his opposition to the commands of his eccleasiastical superiors.
"But the following extract will afford a tolerably fair

'Your Reverence,' writes Mr. Miles, 'is not at liberty to impose upon me anything that the Canons leave unsanctioned, and consequently I have resolved, after much deliberation, to hold the fullest communion with Sir William Dunbar, even to the exchange of our pulpits. I here then respectfully acquaint the Bishop of Aberdeen] and if you are not responsible for his deeds, it is scarcely fair that you should so far publicly sym-

'Surely Mr. Miles had not this awful scene [his ordination] ties of his own charge, he wrote on the 5th of the present month, the following sentences: 'I beg to acquaint you that I am no longer in connexion with the Episcopal Church of Scotland, and that your Reverence must henceforward consider me as entirely withdrawn from the ecclesiastical jurisdiction of the diocese of Glasgow. On the 14th December last, I signed "The Bishop goes on to observe-

'It is, certainly, a strange species of 'Christian liberty,' which can be so exercised as to exempt a man from a solemn obligation, incurred in the presence of God and of his Church, as soon as he finds it inconvenient to comply with its requisi tions. Had Mr. Miles resigned the charge of the congrego when he discovered that he could no longer hold it on the terms to which he acceded when he received it from my hands, he would have on his side a good show of reason, but to retain the charge we are to be distinguished as a society and organized and, at the same time, to repudiate the authority which invested him with it, is, to say the least, not equally intelligible.'

most gratifying, however, to witness the spirit and feeling with which our Bishops regard the difficulties of our sis-

ter Church in Scotland.
"In acknowledgment of the receipt of this 'Address' of the Bishop of Glasgow, the Bishop of London writes as

' Fulham, 21st Nov. 1844.

'RIGHT REV. AND DEAR SIR, - Accept my thanks for the copy which you have been so good as to send me of your Address to the Managers and congregation of St. Jude's Glasgow. I carnestly hope that it may produce the desired effect, and make the parties to whom it is directed sensible of the schis-

'My opinion, as to the obligation which binds an English clergyman, desirons of officiating in Scotland, to seek for authority to do so at the hands of the Bishop within whose diocese he is to officiate, and to pay him cononical obedience, has ong been made known in that country. I retain that opinion

'As to the jurisdistion which, it appears, some persons suppose me to possess, as Bishop of London, over English clergy-men residing in Scotland, I absolutely disciaim it. Were I to pretend to any such jurisdiction, I should be intruding into a province which does not belong to me; and any attempt to exercise it would be productive of schism and confusion. If I possessed any authority over Mr. Miles or Sir William Dunbar, I should exert it for the purpose of inducing them to return to the spiritual allegiance which they owe, whole in Scotland, to the fathers of the Church in that country. The duty of pay-ing that allegiance I very strongly urged upon Sir William Dunbar, when he quitted the diocese of London, to take charge of a congregation in Aberdeen. The refusal of it must lead to disorder, and to a weakening of the Church, at a time when all her energies are needed, to resist the assaults of those who are equally hostile to the Scotch and English branches of Christ's holy Catholic Church, as possessing the apostolical inheritance Believe me.

'My dear Bishop of Glasgow, 'Your affectionate Brother and Friend. C. J. LONDON. 'THE RIGHT REV.

'THE BISHOP OF GLASGOW.' The foregoing recital of facts is fully corroborated | TERESTS OF CANADA EAST MUST NOT BE SACRIFICED." by the admirable letter of the Rev. Robert Montgomery, which will be found on our first page, at the of this question, in its features as portrayed in the now I hope to be able to resume my regular series of letsame time that the sinful and unchristian abettors of above extract; but our readers will be edified by the this unhappy division are strongly and honestly ex- concluding paragraph, and the significant hint it conposed. Mr. Montgomery, it must be remembered, tains, that the objections to King's College which was the first incumbent of St. Jude's, and the prede- | Government have been unwise enough to foster, are cessor of Mr. Miles; and the letter we have published not to be limited by religious scruples, but to include is in reply to a communication received from one of sectional interests also. We wish the Provincial 'Six years passed in open and mutual confidence, during the the managers of that Church, who had adopted the Executive well out of the difficulty they have created cause of Mr. Miles, and who sought for sympathy from for themselves; but if, in sacrificing real friends they Mr. Montgomery. This is a letter which deserves to have failed to conciliate inveterate opponents, there which we have been at some pains to analyze. be studied both by clergy and laity; and none, in is little hope, we apprehend, of our being enabled to these excited times, can fail of being benefited by its tender to them the language of congratulation.

The Number of Persons brought to Trial during the last eight years, in England and Wales, were as follow: these excited times, can fail of being benefited by its tender to them the language of congratulation. careful perusal. We earnestly solicit to it the thoughtful and solemn attention of our readers.

In the Toronto Globe of the 11th inst. we find it argued that a sentence of religious excommunication should be virtually pronounced upon the Hon. S. B. career. When the public conduct of this gentleman nd order | consideration Mr. Harrison, we believe, has never ecclesiastical authorities, in all questions falling under their of politicians; but because he cannot degrade himself so much as to adopt the lowest grade of radical "On the 14th December, 1843, Mr. Miles was instituted opinions, and consequently of factious conduct, the

pointment and chagrin. But putting out of the question the political prinquite distinct from political bias, and that no pecu-The authors and advocates of publications like these are always capacious enough, to be sure, in their professions of liberality; but their measure of benevolence becomes not a little stinted when they have occasion to stoop from the altitude of theory, and descend to the vulgar realities of every day life. A specimen of this harsh contrariety between philanthropic profession and matter-of-fact dealing, will be

"As regarded Mr. Harrison, we had no fear that he could ever again raise his head among the respectable portion of his fellow-subjects. However much individuals might differ in political matters, we thought that all ly, for a mess of pottage. It was, therefore, with mingled feelings of astonishment and disgust that we heard that the British Methodists of Canada had chosen Mr. Har-

an earnest desire to promote the peace, unity, and order of the tains that right and discriminating sense of truth and ters and bishops were always seated in the chancel, and error, which will cause him to rejoice at the position into which, unsolicited, the Globe has thrust him,—
the congregation to see what was going on. The chancel was in fact called $\beta \eta \mu a$, from $\alpha \nu a \beta \alpha \nu \epsilon \nu$. And it is more clared that he would persevere in his disobedience until he should see 'Sir Wm. Dunbar righted,' and establish his bis party hold their political revels; and if it be the own privilege of officiating where he chose, on the ground of his English Orders, independently of any license by a territory, it is better than the snare-beset sphere from B. viii. C. 5, 6). He is wrong, however, in supposing the

political opinion a test of religious communion. We the galleries for singers in modern Greek Churches. are well aware that a certain shade of political bias is where, except in very modern Churches, pulpits are never necessarily imparted by religious association with particular denominations; and, in the case of the Church "But the following extract will afford a tolerably fair idea of what Mr. Miles conceives to be the duty of a presbyter to his bishop, and as to how he interprets the spirit byter to his bishop, and as to how he interprets the spirit sentiments of loyalty to the Throne; but what we are byter to his bishop, and as to how he interprets the spirit sentiments of loyalty to the Throne; but what we are place, and desk should be provided, (without saying any place, and desk should be provided, thing as to their situation), and the communion-table be tian tendency of the doctrine, advocated by the Globe, that political sentiment should be a recognized test of worthiness or unworthiness to participate in spiritual

We regard the custom of selecting a member of kind still remain. That in the Church of Tenby, it is, as the exchange of our pulpits. I here then respectively acquaint your Reverence, that probably at an early period, I shall either again visit Aberdgen, or Sir William Dunbar will be in Glasgow; the Church of England to preside at Methodist anniand by this distinct avoid of my fixed determination, I afford you the opportunity, if you deem it proper, to transmit a prohibitory warning. If you have no control over Bishop Skinner, bitory warning. If you have no control over Bishop Skinner, the impression, that the religious enterprises of that the impression, that the religious enterprises of that and of that at Wrexham.

And when we consider that the most solemn and impression, that the religious enterprises of that the first place, to create in the public mind the impression, that the religious enterprises of that at Wrexham.

And when we consider that the most solemn and impression, the public mind the impression, that the religious enterprises of that at Wrexham. body command a universal sympathy and engage parpathize with him as to prevent me from giving a public testi- ticularly the good-will of members of the National psthize with him as to prevent me from giving a public testimony against his deeds. If the college of bishops will take the matter in hand. I will gladly be sleut; but I cannot be sleut and the sleut in the same time that it is but the assent of an individual to the apparent strength of their claims, other parts of the service. It is as fit that all the congrean indess the peace-disturbing declaration is fairly invalidated. I must either crush the Excommunication—for such the document was really intended to be—or I will withdraw from your dioce-This gives to the whole transaction a character of "The Bishop, in reply to this insult, wrote to Mr. Miles imposition; and whether or not it should be ultimately in a spirit of gentleness scarcely credible—certainly not successful in procuring the additional aid which it is

even common wisdom and common prudence? Then may God grant that you may begin to-day, that you may secretain this great point to your own conviction; and the part of their minister—in the pamphlet from the pamp sions. We can understand how ungracious it may appear to decline a request thus formally made by a own expence, had the pulpit and desk of the same height, religious body, backed as that often is by some local and opposite each other.

The truth is, that the time when the altars were influence or consideration which a sense of self-inter-est may render it even harder to resist; but principle noticed, when the Puritans were in power: several instan-noticed, when the Puritans were in power: several instanshould be superior to feeling, and religious conviction paramount to every selfish consideration. An enlightened and consistent member of the Church of England cannot consider it right to sid in proportion. certain Canons, whereby I readily acknowledged you as my Ordinary, and cheerfully promised obedience—obedience in all lawful matters; I now, in the exercise of my Christian liberty, recall my subscription, and, in virtue of this deed, hereby claim in itself,—by irregular and unauthorised agents; at exemption from your authority, and cease to be a presbyter of the very moment, too, when his own Church is pleading for his success to be a presbyter of the very moment, too, when his own Church is pleading for his success to be a presbyter of the very moment, too, when his own Church is pleading for his success to be a presbyter of the very moment, too, when his own Church is pleading the success to be a presbyter of the very moment, too, when his own Church is pleading the very moment. ing for his succour to transfuse these blessings by ment at once so convenient and so elegant. means of a duly constituted ministry, and on a principle which repudiates religious disorganization and secures the unity of the faith. We should be glad history of our liturgy, made me anxious for his opinion, he said. "the only difficulties which occurred to him to see Churchmen, in a conscientious adherence to were, that old and infirm communicants would find the their own distinctive principles, unanimous in discountenancing this most inconsistent custom; and led to throw the weight of their religious convictions. led to throw the weight of their religious convictions, as well as the means with which a kind Providence by making the stairs sufficiently easy, or perhaps by making the stairs sufficiently easy, or perhaps by placing them within the communion rails, so that the has blessed them, into that cause which, by the most priest only, and not his communicants, would have to ask up abligations they are bound to adhere to and ascend and descend. But the fact is, that even in the "The preceeding statement will speak for itself; it is solemn obligations, they are bound to adhere to and

> It will appear by the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the following extract from the understand why, in most London Churches, though the galleries hear well, the aisless can hardly hear at all; and Montreal Baptist Register, that "the plot thickens" in regard to the University agitation, and that every step in the unrighteous measure which proposes to cancel a Royal Charter, and transform a religious institution into one with a skeleton head of infidelity and limbs of "all denominations," is best with fresh the human voice is best heard by all parts of a large perplexities and accumulating difficulties :-

> Government plan for the future management of King's College is matured, and will be forthwith aunounced.—
>
> the transmission of sound, and in the construction of which both sight and hearing are most studiously consi-It is proposed to separate the Theological Department from it, that the instructions given in the University may be confined to Literature and Science, and fully open to roung men of all religious described to the spirit and their significant deriving are more standardly constructed. On the whole, my impressions standardly considered. On the whole, my impressions standardly in the confined to the spirit and their significant deriving are more standardly considered. oung men of all religious denominations. It is further proposed that the Denominational Colleges shall be located at Toronto, in order that candidates for the Christian Ministry may enjoy the benefits of the University, in regard to general education, prosecuting their theological and clerk, with its back directly turned on those myste studies in the Institutions to which they respectively be- ries which are, or ought to be in every Church, the chief ng. This arrangement, it is thought, will be acceptaproper sense, a Provincial Institution, and proffer to all lasses, without restriction, the advantages of superior of our Church, it belongs to determine where the comterary training, and participation of its endowments .-We have not learned, however, what arrangements are be made with the present tutors, nor how future tutors are to be appointed; but if the suggestions contained in the pamphlet entitled "Thoughts on the University Question" are to be regarded as expressing the views of the Government, (and is is supposed that they are at least demi-official), the University will only be so far changed as to become Episcopo-Presbyterian, since the tutors will be brought from English and Scotch University. sities. This will not be satisfactory. There are other objections to the plan, which we shall place before our readers as soon as the measure is made public. We will confine ourselves at present to one remark, which will be the text for our next article on the subject-The In-

We have not space this week to discuss the merits

We have been favoured with a copy of a Sermon preached by the Ven. the Archdeacon of Kingston on occasion of the lamented death of John S. Cartwright Esq., with a request from the Churchwardens that it should be inserted in The Church .- With this request, we shall be most happy to comply in our next.

Communications.

THE STRUCTURE OF CHURCHES

Mr. Editor, - Perhaps the following Letter from Bishop Heber, written so far back as 1822, and before he became a Bishop, will be interesting to the readers of your journal at the present moment, -as throwing the weight of an important testimony in favour of arrangements which, though receiving a very enlightened advocacy on the one hand, are very unceremoniously condemned on the other. Your's.

A LAYMAN AND CONSTANT READER. (From the Life of Bishop Heber.)

Lincoln's Inn, June 24, 1822. To R. C. COCKERILL, Esq. My dear Sir,-I can assure you that I have not lost sight of your question, whether any grounds of objection are to be found in the canons or precedents of the Church to such an arrangement of the communion-table, desk, and pulpit, as you showed me in your beautiful design for Lord Lansdown's Chapel; and I am happy to say that my subsequent inquiries have fully confirmed the opinion which I, in the first instance, expressed, that the custom of ascending to the chancel by a flight of steps was, at once, most suitable to the public and decorous celebration of the service performed there, most consonant to the practice of Christian antiquity, and to the general arrangement of our Christian Churches, before the Puritans, and notion of an altar, sank the communion-table to the level of the floor, and obscured it as much as possible with the

pulpit and reading-desk.

In the earliest Christian Churches, and so far down as the seventh or eighth century, so far as I have been able to discover, the communion-table and the steps which led to it were the places whence all the principal parts of divine service were delivered. There was, in fact, nothing in those Churches which properly answered to our notion of a pulpit. We find, indeed, towards the west end of the nave, and near the partition which separated it from the and picked him out as the man of all others in "rison, —had picked him out as the man of all others in Canada, to be Chairman of their Annual Meeting!"

Whatever may have been the errors or defects of when he signed the Canons, that he would 'shew, in all things, and near the partition which separated it from the "marthex," or station of penitents, one, or sometimes two, "tribunes" or "ambones," where the singers stood, and whence the deacons and other inferior officers of the Church chanted the litany, introits, &c. But the presbywhich were generally pretty numerous, so as to enable al frequently noticed that the gospel was read and the ser

n preached there. You will find this substantially the same account which 'ambo" to have resembled a pulpit, inasmuch as it most certainly was a kind of gallery, capable of holding many But what we are concerned more particularly to notice is, the injustice and the wickedness of making to sing. It answered, in fact, to our organ loft, and to

seen; but the reader or preacher lays his book or manuscript on a small moveable desk, like a music stand, on the steps leading to the "Royal Gate" of the άγιον.

The rules prescribed by the English Church in this parrailed in and placed against the eastern wall of the chan-cel. But the chancel itself is ordered to be left "as in times past;" and it is very certain that all the old chancels, anterior to the Reformation, were much elevated, and approached by many steps. Some instances of this

pressive part of our liturgy is celebrated in this situation, gation should hear the commandments, as it is that they should hear the litany; as necessary that the gospel should reach their ears as the sermon; nor can I understand how the priest can be said to consecrate the elements "in the sight of all the people," when he is enclosed with pews higher than his head, and when a pulpit fifteen feet high

And we regard this custom to be even more objec- were a more important office than prayer, or the commen

surer be authorised to pay the following accounts

On talking over your plan with a friend, whose expe largest Church, no great elevation would be necessary or desirable. Our modern pulpits are very much too high; we all know that sound ascends; and we therefore easily why, in order to remedy an evil of his own creating, the builder has usually had recourse to a sounding-board, to auditory. It is, in fact, nearly the height of the stage in "We have the best authority for asserting, that the most theatres, buildings of all others best calculated for venient and picturesque arrangement of the necessary furniture of our Churches, but that you have got rid of what I have always considered the great deformity and inconsistency of a step-like edifice for preacher, reader, bject of a Christian's reverence.

The best, however, and the only legitimate judge of

munion-table, &c. are to be fixed in every place of worship.

Believe me, &c. REGINALD HEBER.

To the Editor of The Church.

Sir,-I beg leave to send you herewith a number of he Britannia of 28th December last, in which you will ind an extract from the new series of the Law Magazine, n which, from statistical reports, the learned author learly proves that mere secular education, unconnected with sound religious instruction, has a direct tendency to lead the poor to the commission of crime. As this opiliary for grant of Travelling Expenses, Rev. F. lent paper, I think you will be glad to receive this convincing proof of its practical accuracy.

Numerous avocations have prevented me from addressing you upon my usual topics for some weeks past, but now I hope to be able to resume my regular sories.

ters very soon.

I am, Sir, Your most obed't serv't, Toronto, 10th Feb'y, 1845.

THE GROWTH OF CRIME. (From the Law Magazine.)

land. Its statistics afford matter of deep interest to society, as well as data for jurisprudence. Much light is thrown upon the subject in the official "Table of Criminal Offenders in 1843,"

Supplied the supplied of the s								
Years.	Offences against the Person.	Offences against the Property, with Violence	Offences against Property, with-out Violence.	Malicious Offences against Property.	Forgery and Offences against the Currency.	Other Offences not in the above Classes.	Total Offences.	
1843	2208	2263	22,095	188	619	1325	28,698	
1842		2178	23,995	201	634	2174	31,309	
1841		1873	22,017	94	437	1199	27,760	
1840		1934	21,484	145	541	1202	27,187	
1839		1432	19,243	105	436	1218	24,443	
1838	100000000000000000000000000000000000000	1538	18,278	89	503	827	23,094	
1837		1400	18,884		456	1039	23,612	
1836		1310	16,167	168	359	1024	20,984	

In the winter of 1843 there was a third assize: the commitments for trial at that assize are not included in the above table, lest they should disturb the comparison.

The Churches in March.—through the Rev. W.

The safest way of ascertaining the actual progress of crime, Saint Paul's Church, Carryingpresented in this table, is to compare the average of the four first years with that of the four last. The following is the ag-

egate increase of crime thus shown to have take	
veen these periods, and in a floating space of four	years:-
dail lettight a state to a significant as a	per cent.
Of offences against the person	10-6
Of offences against property, without violence	
Of offences against property, with violence	23-4
Of malicious offences against property	31-9
Of forgeries and offences against the currency	
Of other offences not included in the above classes	
Ot all offences	24-7

During this period, population has increased by four and a

nalf per cent. only.

Society is in a state of transition: strange new doctrines, and stranger revivals of old ones, perplex minds which are themselves in the infancy of reflection. Among the informed classes there is vast indolence of intellect, as regards the teaching or restraining of the floods of ignorance with which the growth of population has inundated England. The great currents of wholesome thought, and the incentives to worthy effort, have been unusually sluggish; but there has been great scope for passions and lusty appeals to evil desires and appetites. The abstract power of knowledge has been, it is true, increased, instruments have been perfected, and placed within the reach of workmen sure to use them, but untaught how to use them well and wisely. The evil is, that the powers thus diffused cannot be misused without disastrous mischief to the vitality of social welfare. The spread of a scant and barren instruction in reading and writing, and the mere implements of education, are among the number of the agencies thus perverted to evil. We hasten to extract from the Tables of Crime the following synopsis of the degree of in-struction possessed by the criminals whose offences are recorded

Manufacturing Agricultura 30-9 34-2 Unable to read or write ... Able to read and write imperfectly 59-0 Able to read and write well 5-4 Instruction superior to reading and writing well..... 0-6

Thus the majority of the whole body of criminals consists not of the wholly ignorant, but of the class who have a smat-tering knowledge of the steps to education: enough to increase heir cunning, and inflame their tendencies to vice, without an ota of the knowledge which can improve the understanding or the heart. Is this used as an argument against all education?
To us the facts we have cited seem to afford the strongest reason for the vigorous furtherance of sound secular and Christian education. We regard it as the highest means of rescuing the people, and replacing the household gods of English virtue upon their olden thrones; staying the spirit of incendiary vice, which is stalking with devastation in its footsteps through the fields of industry and peace; and we should equally deem such an education the ark of safety for a people, were it as practicable to recede and restore the shadow of darkness, as it is impossible

With a people thus weltering in real ignorance, with light enough to ferment and empower passion, selfish and debased from birth, mark the appliances at work! Hosts of writers instruct and ply them with the devices of crime decked in every allurement; adepts in felony infest the towns and travel the country, who have a cogent interest in contamination, whose road lies over every species of legal and moral restraint, and

whose success is dependent on their defeat.

Our punishments are ingeniously devised to abet their efforts, for not only are our prisons admirably planned for the further corruption of youthful offenders by the society of the vilest criminals before trial, but they induce the after-destitution, which, with valuable opportunity for the purpose, they do but little to

Imprisonment, in the abstract, so far from improving, may harden the offender; and it often deprives him of the means of supporting himself with honesty when it terminates, thus driving him to a return to dishonesty as his only accessible resource. It would be far otherwise if prisons were schools of industry as well as correction; and seeing the wonderful effects produced by the industrial system where it has been fairly tried, and a useful trade is taught, it appears a national wrong to defeat the chief object of punishment by neglecting the means of improving, whilst we imprison criminals. Measures for the tion of the improvement of prisoners is yet to be begun. In the meanwhile let us remember that about eighty per cent. of merited by the past or present conduct of that gentleman and which it is built up between himself and his congregation. Nor all our convicted offenders are forthwith consigned to these normal schools of vice; that being the real character of our prisons him to subjection, has limited himself to addressing the moral impropriety is the same.

Ecclesiastical Intelligence.

DIOCESE OF TORONTO.

CHURCH SOCIETY'S HOUSE,

February, 1845. The LORD BISHOP in the chair.
At the General Meeting of the Society, held Thursday,
February 6th, 1845, the minutes of the last meeting were read.

The Standing Committee recommended that the Trea-

One Quarter's Rent of the Society's House, Richard Brewer, Stock £3 7 0 Expenses 0 2 6 Petty Expenses, December £2 4 5 January 1 7 8½ 3 12 2 Furniture£ 1 18 9 Thos. Champion's Salary.....£10 8 4

£114 18 4 The Treasurer laid on the table a statement of his accounts, including part of the Widows' and Orphans' Fund, and Septuagesima Collection, shewing a balance in hand of £515 17s. 10d.

Boy's Wages..... 1 13 4

The receipts during the months of December and January have been-Collections for Widows' and Orphans' Fund, £ s.

Collections on Septuagesima Sunday, Jan'y. 433 15 10 Dividends on Stock in British America Assurance Company, December, £13 12 1 January... 17 10 0 Donation for Propagating the Gospel....... 0 10 Annual Subscriptions, Toronto, December... 15 2 0 10 0

January..... 62 17 2 Midland and Victoria £32 1 3 Newcastle 12 10 64 5 2

January 125 16 3\frac{1}{2} Total.....£1077 0 7½ The payments for the same period have been: 370 0 0

- 109 1 Collector's Commission...... 3 1 3

A proposition having been made to print a Collecting Card, it was referred to the Standing Committee. It was ordered, that the Standing Committee do meet and the public, we are at an utter loss to conceive how on the last Wednesday in each month, at 3 o'clock, P.M. any intelligent and unprejudiced mind can come to any Five deeds of lands were passed under the Corporate Crime has increased rapidly during the last few years in Eng- | Seal, and signed by the President, and countersigned by

> CHURCH SOCIETY OF THE DIOCESE OF TORONTO. Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the formation of a Fund for the support of the Widows and Orphans of the Clergy in this Diocese:

Previously announced (in No. 111), in am't... 490 1 103 Saint Margaret's Church, Sear--through the Rev. W. Stewart Darling ... 113 Collections, amounting to.....£491 13 7

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, on Septuagesima Sunday, in compliance with the Pastoral Letter of the Lord Bishop, dated 10th December, 1844:

£ s. d.

Solutions throughout the Diocese, on Septuagesima Sunday, in compliance with the Pastoral Letter of against my client.

Of the witnesses, and their testimony, we wish to say the point of the witnesses, and their testimony, we wish to say the point of the witnesses. Previously announced (in number 84) in am't 517 The Church in Huntley £1 0 0

-through the Rev. W. Ker 10 5 0 -through the Rev. P. G. Bartlett The Church at Merrickville-through the Christ's Church, Mimico, Etobi-The Congregation in the township

of Brock-through the Rev. A. Jamieson, 1 16 0 Saint Margaret's Church, Scar-. £1 6 Saint Paul's ditto ditto 0 14 0 through the Rev. W. Stewart Darling Saint John's Church, Cavan £2 18 3 2 0 6 Saint Paul's do. do. 1 8 0
—through the Rev. S. Armour

The Church in Binbrook £1 11 0 The School-house, Stoney Creek, 0 11 7 corner of Barton and Glanford 0 12 5 -through the Rev. J. L. Alexander..... 2 15 0

99 Collections, amounting to..... £544 10 51 The Treasurer has also received-For Indian Mission Fund,-from Mrs. H. F. Nichols, of England—thro' John Cameron, Esq.Sterling £2 7s. 9d.; Currency, £2 18 0 T. W. BIRCHALL.

DIOCESE OF QUEBEC. To the Editor of The Church.

19th February, 1845.

February 7, 1845. Rev. Sir,-You will greatly oblige our parishic inserting in your paper the answer of the Rev. J. A. Allen to the address which they have sent him. We are, Rev. Sir, Your obedient servants,

J. H. RIPLEY, WILLIAM BIRBUDGE,

Alwington, Kingston, Jan. 29, 1845.

My dear Brethren,-I feel very grateful for your warm expression of affection towards me, and for the interest you have ever manifested in all that concerns me. But though I am persuaded that, in inditing the present address, you have been influenced by a sense of duty and acted on; though each of the minority of the Court justify the two years during which, in comparative seclusion and apart from the noisy arena of angry controversy, we ennappuy together in the interchange of mutual kindness and good-will; and be persuaded, my brethren, that nothing but the plain sense of imperative duty could have induced me to abandon a sphere of labour to which I had been appointed by our much esteemed Diocesan, at the request of our beloved patron, the Hon. Major Christie, in which every thing conduced to be populisal. in which every thing conduced to be peculiarly agreeable to me. The ill health of Mrs. Allen was, as you are all aware, the sole cause of my withdrawing from amongst May God grant that the seed which we have end youred to sow, may bring forth fruit abundantly. May we all remember, that we are sinful by nature and sinners in practice, and that, consequently, we stand in need of a Saviour to atone for us, and of God the Spirit to regenerate and sanctify us, and that the blessings of salvation become available to each of us only by such a personal faith in Christ as influences the heart and ref character; and, knowing these things, my humble prayer is, that you may firmly believe these fundamental doc-trines, and live in the practice of those precepts which separation of untried prisoners are, it is true, in progress in bring glory to God and good to man, good in time and in

I am, dear brethren, Your's very faithfully, JOSEPH ANTISELL ALLEN. To the Churchwardens and Parishioners of Trinity Church, Christieville, C. E.

THE UNIVERSITY QUESTION

[The following is a copy of a Petition, extensively cir-ulated, we understand, in Canada East, and presented to the Legislature]:-

The Petition of the undersigned, &c. &c. &c. Most humbly sheweth:

That they have seen in the public journals of the Province notices of several petitions presented to your Honourable House, praying that the Charters of King's College, Toronto, and McGill College, Montreal, may be so modified as to be made satisfactory to the various religious denominations in the Province, by rendering m more "liberal" in their nature than they now are. That, without offering any opinion as to the justice of such a procedure in regard to these two Institutions, your Petitioners would respectfully represent that the Charters of Queen's College, Kingston; Victoria College, Cobourg; the Congregational Institute, Montreal; the Baptist College, Montreal; and the numerous Roman Catholic Co

eges, in that part of the Province called Canada East, are not less, if not more, exclusive than those of the Institu-Your Petitioners, therefore, deeply regretting to observe that so lively a concern for the "liberal" constitution of Institutions of Learning, as is exhibited in the above mentioned petitions, should be confined in its operations to such only as are supposed to be connected with the Church of England, and strongly deprecating all partial Legislation, humbly pray, that no action may be taken in respect of the Charles of King, College of the Charles of

respect of the Charters of King's College, Toronto, or McGill College, Montreal, which shall not in like manner affect all other Chartered Institutions of Learning in the

And as in duty bound, your Petitioners will ever pray. UNITED STATES.

(From the Banner of the Cross.)

REPORT OF BISHOP B. T. ONDERDONK'S TRIAL.

The official Report of the proceedings in this most painful and unprecedented case, has no doubt, ere this, been perused by all our readers. They have now heard, and been enabled to judge for themselves, the precise extent of the charges against the Bishop of New York, and the actual character of the testimony; and we feel persuaded that the effect must have here they are under the charges against the second control of the charges against the sec suaded that the effect must have been to convince such of them as may have hitherto doubted, of the correctness of the course which this journal has felt in solemn duty bound to pursue, from the moment that the court's deci-sion was proclaimed. For ourselves, we have read the Report with the most earnest and candid attention of which we were capable; we have divested our minds, as far as possible, of all previous impressions; we have endeavoured to lay aside all feelings by which we might be supposed to lean towards the "Respondent;" we have caimly reviewed our first judgment; and have weighed as carefully all that could be brought to sustain the "Presentment," as to overthrow it. And what shall we say is the result? We must either be wholly silent, or honestly avoy our real origin. The Chart has a priority. ly avow our real opinion. The Court, by a majority, has spoken, and nothing that we can say can affect its decision. We bow to that decision! We shall render to it, as in every other case, the canonical obedience which we are bound to pay. But we no more believe in the infallibility of eleven particular Riskops, than in that of him fallibility of eleven particular Bishops, than in that of him who wears the triple crown; we must exercise the common sense and judgment which God has given us; and therefore we say, unhesitatingly, that although the perusal of the Raport has account to the same of the Raport has a country to the same of the Raport has a country to the same of the Raport has a country to the same of the sal of the Report has acquainted us with no material facts of which we were not before in possession, it has increased our confidence and satisfaction in our original position, and added to our conviction that the verdict was most unjust, and the course pursued heartless and cruel in the extreme. We say nothing of the motives of accusers, witnesses, presenters, or judges; our only business is with the facts of the case, and the record of the court; and looking simply at these, we are lost in wonder and amazement that such a verdict should have been rendered upon such testimony? There are some things not re-corded on the Journal, that ought to be known, and per-Total.....£ 893 2 6

> any intelligent and unprejudiced in other than one conclusion.
>
> "My plea of 'not guilty," says the Bishop, in his Statement, &c. p. 18, "was made with a good conscience, and is still sacredly" [not secretly, as was erroneously printed in our paper of last week] "adhered to." Again, "my original plea of not quilty is here solemnly. p. 30: "my original plea of not guilty is here solemnly renewed." And no less solemnly, with God as our witness, do we renew the thorough conviction which we at first expressed, of his, "ENTIRE INNOCENCE."* We cannot dealer a great and the solemn and dealers are solemn. nest expressed, of his, "ENTIRE INNOCENCE." We can not declare our sentiments with more sincerity and reverence than in the language of Mr. Ogden, in his very able and truly Christian address to the Court on the summing up of the evidence, (p. 211): "If I know any thing of my own heart, if I am any judge of my own feelings, I wish not to protect the guilty, nor to interness any shield be-

own heart, if I am any judge of my own feelings, I menot to protect the guilty, nor to interpose any shield between justice and its victim. . . . But after having given this evidence the most calm and deliberate consideration which God has enabled me to bestow upon it. I have arrived at the decided conclusion that is no evidence in this case that can justify this Court, or

We perfectly agree, then, with the Bishop of North Carolina, (p. 269), that "the absurdities of the testimony are too palpable and enormous for any human belief;"—and with Mr. Ogden, "bringing to bear upon it," as he had previously said, "the professional experience of now nearly fifty years," (p. 216), that "if all the witnesses on earth were to swear to it, I would not believe it;"—the alleged facts, he truly says, are "contrary to the very principles of human nature, which ought not, and cannot, be believed, no matter how sworn to." (p. 222.)

With no little pain and regret do we feel compelled to notice the fact that the three Right Rev. Presenters thought it their duty to place their Right. Rev. brother upon his trial, upon eight or nine charges, involving, as they supposed, the most beinous guilt, when but one of them was proved by upon thing like least to the but one of them was proved by any thing like legal testimony before the presenting body! The following is an extract from Mr. Graham's masterly speech, (p. 161), the truth of which no one called in specific speech. in question, although the attention of the Court was par-ticularly drawn to the point by the Bishop of South Carolina:-

"I cannot forbear adverting to the fact, (said Mr. G.) the the Right Rev. Respondent has been placed upon trish, upon a Presentment founded on charges, only one of which was attempted to be sustained by the oath of any party directly cognizant of an alleged offence at the time the Presentment was

"Bishop GADSDEN.—I wish the counsel to repeat the last "Mr. GRAHAM.—This Presentment, I mean to say, w

made upon mere rumor, mere hearsay evidence, in regard to this every charge embraced in it, except one. . . . I advert to this matter with becoming delicacy, I trust; but at the same time, heast, heast, heast, I cannot help adverting to it, as revolting to my sense, at less, of what is due to the character and rights of every citizen; and as a circumstance which, if it had occurred in a civil tribuna, would have been frowned upon most indignantly by the Court.

But we have reserved for our last remarks what we But we have reserved for our last remarks what consider the most solemn objection of all to the proceed-ings in this case, and which we should once have thought it impossible to be said of a Court composed of Christin Bishops—that their verdict and sentence are directly opposed to the plain law of God, as revealed in the Gode Scripture; being founded upon testimony which the pel explicitly and imperatively declares shall in no case be sufficient to sustain an allegation against an accused minister of the Church. After hearing all the evidence, the Bishop of South Carolina (p. 143) moved the Court to pass an order in the pass are order in th to pass an order, in the following terms:-That inasmu. as each of the charges in the Presentment has been sus-tained by only one witness, contrary to the injunction laid down by the Apostle Paul in his first Epistle to Timothy, v. 19, that the Presenters have leave to withdraw it terest other words, that the whole matter be dismissed.

But decision of the question thus raised was laid over for subthe margin, and as the Rhemish version has it, byed in our little parish the blessings of peace, and lived apply together in the interchange of mutual kindness and good-will; and be persuaded may have been positors, (as was learnedly and conclusively shown by the

* Since this article was written, we have received The Churchman of last week, from the leading editorial of which we take pleasure in extracting the following testimony to the character of Bishop Onderdonk, by the Rev. Dr. Seabury:—

We have known Bishop Onderdonk from our childhood, that is to say for nearly thirty years; for twenty years we have known him instimately, and for the last ten years have been in the habt of meeting him in the unrestrained freedom of private and official intercourse. We have seen him in various companies, in the freedom of the social circle, and in the privacy of his study, and have had ample opportunities to see and know, as far as mortal man can see and know, all inmost workings of his mind and the true character of his life. In this time we have never known him utter an unchaste word or insinuate an unchaste thought. His whole conversation, so far as in has ever digressed from the arduous and absorbing duties of his station, has been of a tenor diametrically opposite, and such as is eminently worthy of a Christiau Bishop. Our confidence, therefore, in purity of Bishop Onderdonk's character is founded on an intimate knowledge of his life; and to surrender it on such testimony as heen produced against him, would have been twenty years ago an act of gross injustice; but to doubt his chastity on the same testimony, now, and for the first time, when declining years and the mature development of the moral and intellectual powers have surroundly that virtue with additional safeguards, and such as a cordinary deemed sufficient to invest its possessor with the mantle of unsuspected purity, would be to add to the sin of injustice the contemptible weakness of credulity.