

churchyard and burying ground appurtenant to such church, for ever, and for no other use, intent or purpose.

As the late Mr. Carey's name has been mentioned in this matter, it may be well to state that that gentleman did not purchase the lot of which the burial ground in question formed a part till several years afterwards, and his deed only covers the remainder of the 100 acres.

tions may remain so; others were Churchmen, but their children have forsaken the Church of their fathers. Now, although this is the case, it is but natural and proper that their remains, as they enter on their rest, should be allowed to repose with those of their kindred; and I believe I but express the unanimous sentiment of the clergy and laity of the Church of England when I say, "God forbid they should be prevented;" all we contend for is, that in granting them this privilege, which is often done with a liberality bordering on irregularity, the rites and constitution of the Church should not be infringed.

We thoroughly coincide with the view taken in the communication of our esteemed brother, except where he suggests towards the end that steps should be taken to have the matter, as one of "serious importance, settled as speedily as possible, and to obtain a legal opinion or judicial decision" on the question. We are of opinion that no further "settling of the question" (the word so much in vogue at present contains a fallacy, for it implies doubt, where none should be raised) is necessary. Mr. Geddes and Mr. Givens have taken the proper mode of settling it, and we trust their example will have due weight with our clergy and churchwardens generally. There need be no question raised as to superiority of ministry, or anything of that kind; it is a question simply of proprietorship. If a burial ground is divided open to several denominations of Christians, it is not subject exclusively to the rules and laws of the Church, and no clergyman will attempt to make it so. If, on the other hand, it has been made Church property, then such ground is subject to all the Church regulations relating to burials, and no clergyman individually has power to overlook them. Of course every clergyman will understand the nature of the title by which any cemetery with which he is connected, is held; and that being ascertained, his course is plain and clearly defined. If any who consider themselves aggrieved choose to institute legal proceedings, let them do so. The only question with which any civil court has power to deal, is that of ownership; the Church's internal regulations as to her mode of interment in her own grounds are as absolutely her own as her creed and manner of worship.

In the edition of 1854, however, the words are altered from "Gracious Son of David" into "Gracious Son of Mary." The former expression is scriptural, the latter unscriptural. Whatever allusion to our Lord's humanity the latter includes is equally included in the former, with the addition of a more peculiar reference alike to our Lord's descent and to his mediatorial kingdom. Why then has the alteration been made? We fear that it indicates a purpose of familiarising members of the Church with forms of expression, and through them with modes of feelings which have a tendency to unspiritualize worship, and to prepare the way for positive doctrinal error upon the other. The use of the name of Mary in public worship is a distinctive badge of the Romish Church, and is therefore to be avoided by all true-hearted Protestants.

more afford a salary for a lay editor, responsible to a committee, who should devote his whole time to the work. The Bishops of the several dioceses would then make such a paper their organ, and the wishes of the *Echo*, so far as we understand them, be gratified.

design is to serve the cause of Temperance, but unfortunately the slang expressions which abound in its pages, though no doubt the vernacular of the characters delineated, render it, in our opinion, an undesirable work to place in the hands of juveniles.

own firesides; but day after day, night after night, week after week, through many a winter, wending their way through the forest, often on foot, to perform their laborious duties. Do we not find them often hungering and compelled to accept of the humble meal and miserable shelter afforded by the settlers' hut; having no fitting associate to beguile a leisure hour, no well-furnished library, no funds to procure the literature of the day, no friend near from whom they can borrow a book, and seldom even able to pass an hour with a fellow-laborer who might strengthen them in their struggles with poverty and cheer them in their daily trials occasioned by the opposition of the ignorant and the froward?

I am, Sir,
Your obedient servant,
SALTERS GIVENS,
Minister of St. Peter's, Credit.
Springfield, on the Credit,
26th of August, 1854.

I hope, sir, most sincerely, that the public discussion of this unpleasant question will be dropped; that you and others will be led to view it in the aspect it presents itself to me, and that steps will be taken without delay to obtain a legal opinion, or a judicial decision on the case in point, which appears to me to be the only satisfactory method of settling the question and ensuring the peace of the community in reference to it.

LETTERS RECEIVED TO SEPTEMBER 20.
W. G. Ubridge, J. H. S., Kingston; Rev. A. H. West Gwillimbury; G. H. Bytown; Rev. J. H. Mountain, rem.; Rev. W. F. S. H. Bath, rem.; for self, J. D. and J. H. S.; R. H. Hamilton; Rev. G. M. New Carlisle, rem.; Rev. C. B. P. Burford, rem.; for R. W.; P. S.; Bayham, rem.; E. J. K. Malahide, rem.; in full to July, 1855; Rev. W. G., Kingston (much obliged).

NEW ADVERTISEMENTS.
Nursery Greenhouses,
New Books Received.

The Church.

TORONTO, THURSDAY, SEPTEMBER 21, 1854.

Additional confirmation appointments throughout the Geuph Rural Deanery, &c., &c., during September, 1854.

NOTE.
The Ord Bishop of Toronto will hold his next General Visitation in the Cathedral, Toronto, on Sunday the 8th of October. Candidates for Holy Orders, whether of Deacon or Priest, are requested to communicate without delay, to the Rev. H. J. Grassett, B.D., Examining Chaplain, their intention to offer themselves, and to be present for examination in the Library of the Parochial School-house at Toronto, on the Wednesday previous to the day of Ordination, at 9 o'clock, a.m. They are required to be furnished with the usual Testimonials, and the six points of the Creed.

NOTE.
A Meeting of the Episcopal Endowment Committee of the Home Deanery will be held (D.V.) at the Church Society's Rooms, on Wednesday, 27th inst., at 2 P.M., to apportion the amount to be raised among the several parishes of the Deanery, and for other purposes connected with the above Endowment.

NOTE.
H. C. COOPER, B.A., Secretary.

INTERMENT OF DISSIDENTS IN CHURCH BURIAL GROUNDS.

We regret to observe that some of our cotemporaries of the press and their correspondents, have lately been writing in a very bitter and calumnious spirit against the clergy of the Church on this subject. Two instances have recently been brought before the public in which clergymen have been compelled to protest against the intrusion of dissenting ministers in an official character into Church of England burying grounds; and though we lament the existence of such a malevolent and prejudiced disposition against the Church as some of these writers have evinced, we are by no means sorry for the publicity which has been given to these cases, being convinced that the more widely the circumstances are known, the more generally will the clergyman in question be exempted in the judgment of all unbiased minds from the charge of bigotry and intolerance so recklessly and maliciously advanced against them. The Rector of Hamilton's unanswerable justification of the course which he adopted in refusing to allow a dissenting minister to officiate in a Church of England cemetery, has already appeared in our columns. We print to day a letter from the Rev. S. Givens, in explanation of a similar circumstance in his parish. This letter was addressed to and published in the *Christian Guardian* of the 6th instant; that paper having given insertion some time back to a very violent and abusive letter against Mr. Givens, accompanying it with some strong remarks of its own, condemnatory of our reverend brother's proceeding.

The letter of the Rev. S. Givens is so complete a defence of his own course, and indeed of what must be the course of every clergyman of the Church, under like circumstances, that we need add but very little to what he has said. We commend it to the careful perusal of our readers, as well for its matter as for the peaceable and conciliatory spirit in which it is written. Indeed, those who are personally acquainted with the present Rector of Springfield, and the circle in which he is known in this [his native] province is not a small one, will be convinced that in the unpleasant collision with the Methodist minister on the occasion referred to, Mr. Givens, while acting with the firmness dictated by his sense of duty, could not have been wanting in the mildness and courtesy becoming the Christian minister and gentleman.

A few words now as to the *Christian Guardian's* editorials upon this subject. It is not our intention to reply to, or reproach the writer with, the unjustifiably hard things he has written respecting the conduct of Mr. Givens, as it is evident from his remarks of the 6th inst. that what he had previously said was based upon a misrepresentation and misunderstanding of the legal position of the burial ground at Springfield; and it is our earnest desire, "if it be possible, to live peacefully with all men," and to claim no more than our own, without infringing upon the rights of others. In these sentiments we are happy to be able to coincide with much of the editorial before us; being equally convinced that Christian charity will be best promoted by every party having their own appropriated cemeteries, and observing their own regulations, without leaving room for mistake or interference on the part of others. But, if, as the editor evidently admits, Mr. Givens was only acting according to these principles in not allowing a Methodist minister to officiate in the Church burial ground, why stigmatize his act as "the implied indignity of an assumed ecclesiastical superiority" or as "a manifest violation of that spirit of dominion with which the episcopate of the Episcopal Church in this country has been marked, &c.?" Every reader of the least common sense must see that a clergyman's simply observing the rules of his own Church cannot in fairness be construed into an insult or indignity to other denominations, or an assumed superiority. Every minister of every class does the same.

The editor, probably thinking it officially incumbent upon himself to make out in some way or other that Mr. Givens was in the wrong, takes up the admission that Dissenters had been frequently interred in Springfield church-yard, both by Mr. Givens and his predecessor, and tries to make the doing so an unauthorized and illegal act when compared with the provision of the grant, according to which the site for the Church and church-yard were given "for the use of members of the Church of England only;"—and if not illegal in him to allow Dissenters to be buried there, then it was "intolerant bigotry" not to allow them to be buried with their own rites; and Mr. Givens and his church-wardens are triumphantly designated to the horns of this very formidable dilemma. A very slight examination will dissipate its terrors.

For, first, all such burials, except in two unavoidable instances, were performed by the Church clergyman according to the rites of the Church.

Again, no one would argue that because a Church is built and endowed for "the use of the members of the Church of England solely;" the doors of the Church must be carefully closed against every person except ascertained members of the Church, under the risk of voiding the trust. Such a thing is never done; for all who choose to come in and for the time join in the worship or listen to her teaching, must be deemed for the occasion members of the Church, and be allowed its privileges.

The same latitude as to the terms "members of the Church" must be deemed respecting the church-yard as respecting the Church. If dying persons, or their friends for them, require interment in Church burying-grounds, it is for that occasion, and as far as the circumstances require, a compliance with Church rules and principles, though they may have deviated in other things, and it brings them within the permitted ministrations of the Church, the office for the Burial of the Dead being allowed for all but persons unbaptized, or excommunicated, or who had laid violent hands on themselves. Such interments, therefore, are no violation of the terms of the deed, any more than the presence of dissenters among a Church congregation would be an infringement of the deed: and the permitted interment of dissenters in the church-yard does not carry with it as a consequence the permission to dissenting ministers to officiate at such interment, any more than the permission of dissenters to join in the worship of the Church involves the admission of dissenting ministers to officiate at such worship.

In conclusion, we would caution incumbents and churchwardens to specify carefully in all sales and assignments of burial plots in Church cemeteries that the interments shall be according to the rites of the Church.

The Horticultural Exhibition. The Autumn Show of the Toronto Horticultural Society, was announced to take place on Thursday last, at Moss Park, the residence of our spirited and deservedly popular Townsman George Allan, Esq. The day named out so-wot, that the committee wisely determined upon issuing placards to inform the public that the show was postponed. On Friday morning, we feared that there would be another disappointment, but the sun soon emerged from the clouds, and by two o'clock, had dried up the new roads which Mr. Allan had constructed, and they were quickly thronged with sight-seers of all ranks, sexes and ages; for Mr. A. had not only consented to admit the public into his grounds, but had also generously charged himself with the expenses to which the society is usually liable, so that no entrance money was demanded. The city band played during the whole afternoon on the lawn before the house. The flowers, fruits and vegetables were tastefully arranged in a roomy tent.

The Ministry and the Clergy. In our last issue, we announced the defeat of the late administration, and gave the names of the new one. We are ready to admit that there is some cause for the many queries, which are now put to us, wherever we go; What do you think of a coalition ministry? What have you to say for your past conservatism? Have not the men in whom you have confided shown themselves as ready, when the bait of office was held out to them, to confiscate your property, which they have ever been pretending to defend, as George Brown or any of the other secularizers? Our reply is, that we are so far from the scene of action, that we cannot pretend to give a decided opinion upon the subject. We are, however, persuaded that such men as McDonald, McNab, and Cayley, who have for so many years unflinchingly advocated the right adjustment of the Clergy Reserve Question, to their own detriment as politicians, must be influenced by other motives than those of ambition, when they are ready to secularize the Clergy Reserves. There are other questions of moment to the Province, beside this one; and if they found, that should they refuse to take office, George Brown and the red republicans would be invited to do so, and must have come in, we think that they were right to choose the least of two evils. They may, too, have considered that the Upper Province had unmistakably pronounced in favor of secularization at the late elections; and therefore it would ill become them to hold against what they conceived to be the wishes of the protestant portion of our population. Their antecedents cause us thus, with our limited knowledge, to judge them favorably, at the same time we believe that each one of them must envy the position (if the reports speak truly) of the Hon. J. H. Cameron. We think, however, that the members of the coalition Ministry have fallen into the same mistake as the Governor General, from his speech, appears to have done, viz: that the country has unmistakably pronounced an opinion upon the question of the Reserves. From what had been stated by the members of the government and by the Governor General, the public were led to believe that until the bill for the extension of the franchise had become operative, no measure affecting the Reserve Question would be legislated on. The actual question upon which nearly all the election turned, was "confidence in the late administration, and the verdict was unmistakable."

Bertha and Lily, or Parsonage of Beech Glen—a Romance, by Elizabeth Oakes Smith. New York: J. C. Derby. The authoress is evidently one of the free thinking school, and her book is well styled a Romance, for there is very little of sober reality in it.

Periscopes, or current subjects—by William Elder. New York: J. C. Derby. We cannot say much for the soundness of the author's criticisms; his remarks on Milton's Paradise Lost, betray almost shallowness of intellect. There is nothing in the book to raise it above the mere ephemeral productions of the day.

Easy Nat, or the Three Apprentices—A tale of life in New York and Boston, but adapted to any Meridian. By A. L. Simson, Editor of the "Express Messenger," with original designs by McLenan, engraved by N. Orr. New York: J. C. Derby. This work has much merit; its

185 collections amounting to £276 1 10

THE HORTICULTURAL EXHIBITION.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

THE MINISTRY AND THE CLERGY RE-SERVES.

Table with 2 columns: Item name and Amount. Items include St. Paul's, Newmarket, Trinity Church, Aurora, etc.

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Correspondence.

To the Editor of the Church. REV. SIR—Should you deem the enclosed worthy a corner in your valuable journal, as tending to impress a holy thought, I shall have great pleasure in placing it at your disposal.

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This is no imaginary picture; it is one of every-day occurrence; and I appeal to every missionary to vouch for its truth. I desire to see all the clergy placed on an equality; I wish to see the rich more liberally than in truth doing the work assigned him by our Lord; as well paid as the Rector who makes his abode amongst the rich.

European News.

ARRIVAL OF THE "ATLANTIC." Markets Downward.

The "Atlantic" arrived this morning, with Liverpool despatches to the 6th inst.

To-day's market fair attendance. Wheat declined 3d to 4d from previous Friday. Wheat closed 8s. to 8s. 6d for white; 6s. 10d to 7s. 3d for red. Flour in retail demand—Ohio 28s. 20s; Philadelphia and Baltimore 27s. 6d, a 28s. Corn dull; market declining. Consols 95 1/2—Money easy.

The Board of Trade Returns are favorable. The Court martial on Lieut. Perry had pronounced him guilty. The verdict caused great excitement.

Nothing later from the Baltic. Russia has nominally refused the interference of Austria.

It is reported that Christina has become insane. THE WAR. One of the Forts at Bomarsund has been blown up.

Another encounter has taken place between the Russians and the Turks, in Asia, in which the former led.

Part of the expedition has left Varna. It is still uncertain whether it is destined against Sebastopol or Anapa. Not more than 15,000 troops are at Bucharest.

IRISH CHURCH INTELLIGENCE.—THE TITLE "CATHOLIC."—A Mass-house at Newcastle, County Down, having been despoiled of Catholic Church property, placards, protesting against the misapplication of the term, were widely circulated, and read with much interest both by Protestants and Romanists.—John Bull.

CONSTANTINOPLE, Aug. 24th.—The Duke of Cambridge arrived here on the 22nd rather unwell. Marshal St. Arnaud will hold a council of war at Varna to decide on the expediency of the great expedition, considering the state of the health of the troops. The previous accounts of the battle of Kars are confirmed. The action lasted five hours; the Turks lost 3,000 men and the Russians 1,600. The Turkish reinforcements and some English rifles were captured near Beika. Said Pacha had been received with great distinction. The communications with Persia had been interrupted. The Presse contains the following announcements from Constantinople of the 24th:—Thirty gunboats have arrived from Malta, and fifteen others are expected. Great excited exists at Varna against the Greek-Sclavonic army of Russia. Discontentment is increasing in the French army at their long inactivity. The cholera is decreasing.

A kind of state of siege prevails. Five vessels filled with troops left on the 23d, and six on the 24th. A letter from Constantinople says, "Letters from Marshal St. Arnaud, I have just learned, announce that on the 26th to the 30th August the Anglo-French force will have landed in the Crimea, but I am unable to state whether there is any intention in the first instance of an attack on Anapa or Caffa, of which there is also a rumor afloat. More than 450 ships of all sorts are at this moment assembled at Varna, and within a week's time any still remaining in the Bosphorus will have repaired also to that point."

NEW DESTINATION OF ENGLISH TROOPS.—The Montevideo states, from Bucharest, that a division of the English army has been expected at Ohlau camp for his military and naval forces. A rumor appeared destined to become the advanced sentinel and principal port of Russia in the Baltic. Its destruction will be a considerable