

The Church

"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls."

TORONTO, CANADA, SEPTEMBER 21, 1854.

[No. 8]

Vol. XVIII.]

Poetry.

[For the Church.]

MISSIONS FOR THE OTTAWA.

Wake! my harp! no longer slumber,
Let us have the highest strain;
Neither let the "measured number"
Of any thy fire restrain.
See! before thee—what a lesson!
Mirrored on the glassy lake—
There! its gentle fowing bosom—
Here! its waters madly break.
Now, again, the billows closing—
Onward! onward! still they flow,
Till at length fresh rocks opposing,
Threaten as severe a blow.
Such, proud Ottawa! thy wonders
Here, all hail! there, all strife!
Now, you mimic heaven's slumbers;
Then, you teach us what is life.

Yonder, see the raftsmen coming,
Now, they reach the torrent's edge;
Here, the timber, quickly moving,
Rushes to a fearful "wedge."
There, we see a life imperilled,
By the fury of the wave;
One look again!—deep! and kenelled!
Lies the victim in the grave.
Further, still, in upland jungles,
Merrily the axes sound;
Now the forest giant trembles,
Soon it covers all the ground;
But a voice, amidst the crashing,
Loudly weeps, and loudly calls,
For the tree in downward dashing—
On the luckless woodman falls.
Far from home, no word to cheer him,
None to comfort while he dies;
Irregular reigns around him,
And to soothe, it vainly tries.

'Tis winter now! the icy fetter
Stays the torrent—stays the flood;
The glassy road each day grows better,
And the teamster speeds his load,
Night draws on—the track is hidden
Deep amidst the drifting snow;
Now the horses tread—though children—
Where the ice forbids to go.
The fatal plunge conveys its loads—
All are numbered with the dead—
Both the driver and his horses
Lie beneath the marshy bed!

Relentless current! speed thy mission;
Sway the sceptre—use the rod;
Thou dost witness in this region
BETTER THAN THE CHURCH OF GOD!
Speak of dangers—speak of fears—
It is all poor nature knows;
Let the sinners all on thee
Feel the thunder Sinai shoves;
But let us haste; with expedition
Bind the broken-hearted; weak—
Listen to their invitation:
"COME AND HELP US!"—"Come and seek."

Yonder, see the river winding,
Midst the valley's verdant hue,
Wood and water nobly blending,
In the far remotest view.
While my footsteps here have turned,
Goomy have my thoughts oft been;
"Here he fell!" and "Here we buried!"
Mars and chequers every scene.
'Tis where life is thus imperilled
We should with the Gospel speed;
And with standard wild unfurled,
Speak of Christ! and Christ indeed!
From the lake of Athanasius,
To the far remotest bay,
Let thy groves, with loud hosannas—
Far resound—Grand Ottawa!

Perth, September 1854. A. P.

CATHEDRALS AND THEIR USES.

On the subject of Cathedral Reform the *Morning Chronicle* has the following highly appropriate observations:—"It is hardly too much to say that every Church in Christendom has been developed from a Cathedral. The mother Church, and its body of associated Clergy, have hitherto been the *nucleus* from which the whole Church organization has been in its completeness developed. Cathedrals preceded the division into parishes. The Bishop and his Clergy resided at the mother Church, where public worship was performed with all becoming solemnity—schools of Christian instruction emanated from the Cathedral—and preachers, and teachers, and missionaries, were sent from this centre to all parts of the diocese. The Cathedral represented the practical, as the monastery subsequently represented the contemplative and devotional life; but in all respects the Cathedral was the source of the missionary and aggressive action of the Church. It was not necessary, however, when a country became completely evangelized, that the Cathedral should retain this missionary character. Nor did it. It became the centre of administration, and the seat of rule, rather than the headquarters of a militant and aggressive body. But times are changed. England has been re-conquered and re-appropriated. The Church's duty now is as distinctly missionary as it was when the Sees of Caer Leon and Hexham were founded to convert the British and Saxon pagans. What, then, so natural as that Cathedrals should revert to their original and constituent idea? "There is no official connection between the Report of the Cathedral Commissioners and that emanating from the Episcopal Committee of Convocation. Yet the two papers significantly fit into each other. Convocation announces that a great necessity has arisen for increased attention to

the home missionary duties of the Church of England; and, in a theoretical way, it applies itself to discovering what law of agency in the abstract would be best fitted for dealing with the case. The Cathedral Report, announces that, historically, such an agency is in existence. A problem was once given to mathematicians to decide of what geometrical figure the most convenient receptacle could be formed, with the greatest economy of materials; and they decided in favor of an abstract type, which was found to be exactly realized in the cells of bees. So it is with the Convocation theory, and its practical embodiment in the ancient constitution of Cathedrals, as detailed in the Commissioners' Report.

"The want of the Church is not only the extension of the ministry by re-organizing the diaconate, and by enlisting systematic lay assistance, but a re-application of the services of the existing ministry. The defect of the times, at least in ecclesiastical matters, is the feeble use which is made of associated labour. In other days, all great works were done by corporate and associated energy. Colleges, schools, guilds, the great commercial leagues, the religious orders, Parliaments, States-general—all are examples of this. Wherever we look, all work was done and all success won by association. It was so in arts and letters, as well as in social, religious, and political matters. The freemasons, the great academies of art, the great commercial companies—all these institutions are testimonies to the success and value of associated labour. We seem in this particular to be degenerating. In Church matters, at least, we fling the worker back on his solitary and barbarous isolation. The ideal of Church work in the present day is to carve out a kingdom, or diocese, or parish into neat little parallelograms—each with a solitary Parson and his family, and his district, and his district Church, and his little school and little charities—all snug and snug, and petty and poverty-stricken, and prim and extremely inefficient. The Clergyman is left to his own resources, which are sufficiently mediocre, and his success, as might be expected, is proportionate. He is alone, and acts alone, without sympathy, system, or scheme; and his neighbours are isolated units, with different, if not discordant plans. It is only well if such difference does not mar—it cannot assist—the common good. This has been hitherto the favourite scheme of adapting the Church to the increased and new necessities of the population. It is a mere mechanical process of subdivision. Given a parish with 10,000 souls—divide it into five parishes of 2,000 souls, and the work is supposed to be done. The Bishops

deeper philosophy and practical wisdom. "We would suggest the placing in the midst of a population in our great towns, where the majority are habitually absent from public worship, and live with little or no sense of true religion, Clergymen who might, with a view to economy, Christian fellowship, and united prayers and action, live together, minister in one central Church, and, with due regard to ecclesiastical rule and authority, might labour around it in preaching, exhorting, visiting the sick and poor in their own houses, and superintending schools." What is all this but a Cathedral Chapter really at work? The fact is that—considering only the benefit of a parochial system, which is admirable in administering a settled Church—we have forgotten that it may break down when brought forward as the only possible form of Church action. A parish is for edification; but other machinery is necessary for the work of converting a heathen or reclaiming an apostate Christian population.

"In conformity with the suggestion, the Episcopal Committee goes further, and proposes 'a body of Clergy organized for the special work of preaching and exhortation, under the Bishop's sanction, throughout his diocese. Such Clergy might most properly be connected with the Cathedral Church. . . . Such an institution would be of great service in parishes of unmanageable size.' We take these to be the most important suggestions which have for centuries emanated from the authorities of the Church of England; and we trust that, whatever is done, no further re-adaptation of Cathedral revenues will be contemplated without reference to the Convocation reports. Many think that, had the suppressed Canonries been devoted to a large purpose of this kind, which frankly and candidly admits the principle of associated labour and of a common life among the ministry—had a systematic aggression of this sort been attempted on the sins and infidelity of large towns, worked by the Bishop, and assisted by the most gifted persons—more real good would have been effected than by the miserably endowed and pauperized district Chaplains, in which so many solitary incumbents are left to starve and to count-race each other's earnestness. Economically, there can be no hesitation between the two schemes."

Ecclesiastical Intelligence.

ENGLAND.

CHURCH MISSIONARY SOCIETY.

The following extract from an unpublished statement, circulated among the friends of the Society, contains a correct and very interesting narrative of the progress of the New Zealand Mission:—"By the bounding grace and compassion of our God, the people of New Zealand have been converted almost entirely to Christianity. Of the entire population the late Governor estimates that there may be more than a thousand professedly heathen natives remaining. From being one of the most ferocious, warlike, and revengeful of the heathen tribes, they have been changed into a quiet, industrious, friendly and even-devout people.

"The useful arts of life—agriculture and commerce—have made considerable progress among them; and property once valued by the measure of a few hatchets, has become as well understood and as capable of ready conversion, as in many countries whose civilization dates from a remote period. "And these marvellous changes in the character and condition of the natives have been wrought within the period of a simple generation! The first convert to Christianity was baptized in the year 1825. The translation of the Holy Scriptures was commenced in 1828. A printing press and water-mill were introduced in 1830. These changes have been accomplished by the aid of a few missionaries, occupied one hour only, twenty minutes, and the preacher exerted himself to bring conviction home to his hearers. The congregation, which was large and respectable, was remarkably affected by the eloquent discourse of the preacher, and several gave utterance to their feelings. A deep impression was made on the minds of the natives, and after the service, at half past nine o'clock, a meeting was held at the parsonage, when the house was crowded. A most exciting scene, we are informed, was witnessed on the occasion—some were weeping, some were praying, and some were singing. The preacher was occupied several hours in ministering to the consolation of the natives, who were gathered round him by the Rev. J. Winter. The meeting continued till nearly eleven o'clock, and a great impression was made upon many. Mr. Aitkins is staying at the parsonage, and will be present three times during the week, and twice again on Sunday. His services in the morning will be to hold High Church principles. He formerly belonged to the Wesleyan body, and preached in their chapels, but for some years he has conformed to the Church. Mr. Aitkins has lately been at Leeds, preaching in St. Saviour's Church, and a great revival is said to be taking place in that town.—*Staffordshire Advertiser.*

"The late Governor and the Bishop of New Zealand have consented in strongly deprecating the immediate withdrawal of the Church Missionary Society's agents from the island, as a step calculated seriously to impair the admirable work that has been accomplished; a view in which the Society have fully agreed. The Bishop has under these circumstances submitted to the society the following proposals:—"The present diocese into the following sees:—New Zealand, or Auckland, Tauranga, Waiapu, Wellington, and to receive a commission to consecrate, with the assistance of the Australian bishops,—The Venerable Archbishop Brown, The Venerable Archbishop W. Williams, The Venerable Archbishop Hadfield, to the bishops of the sees, erected upon the basis of their respective archdioceses. "The Bishop offers to surrender the £200 per annum paid to the Society through the Colonial Bishops' Fund. Allowing to each bishop his present salary—£600; Granting landed estates, out of the Society's landed property; 800 acres at Auckland; and 1000 acres at Tauranga."

"The Bishop offers to resign the £200 a year he received from the Church Missionary Society, and a similar sum allowed him by Government in consequence of the native and European Christian population of the Island having engaged to provide adequately for the support of the established Church by title and land endowments. The Bishop however deserves great praise for the Christian disinterestedness and liberality with which he has on this occasion voluntarily resigned a considerable portion of his emoluments for the advancement of the cause of religion.

It became a question of very serious consideration to the Church Missionary Society, whether they could, consistently with their principles and objects, as a purely missionary society, agree to the elevation of their agents to the episcopal office. They have decided, on mature consideration, upon accepting Bishop Selwyn's proposals, with the distinct understanding that the new bishops will continue to carry forward the missionary work in which they have hitherto engaged. The important questions of the disposal of patronage and endowments, and of the ecclesiastical constitution of the Church in the Island, had to be considered. These questions were, however, necessarily left to the general assembly in Colonial next year, some general measure on Colonial legislation. It is understood that the Society's views will receive due attention in regard to the details of this highly important measure.

By consenting to the appointment of missionaries as bishops they have secured the incalculable advantage of these new sees being first occupied by men of sound scriptural and practical views, and of long-extended and established piety. These New Zealand Bishops, by continuing to prosecute their humble missionary labors will also present excellent models of the true scriptural character of the episcopal office. In accordance with the word bishop—"overseer"—we have ever felt that bishops should be continually occupied, as their first duty, in the "ministry of the word among their flocks."

The Rev. D. Hulbert, Incumbent of Saint Philip's Haggerston, Phillip street, near Kingsland bridge, is anxious to emigrate to New Zealand with a truly-eloquent and energetic evangelist, who has been of the Church of England. Now it has pleased God to raise up a tried friend, who sends to my help a deacon (of fifteen years experience) from the diocese of Newfoundland, and I want seven literate Christians to come forward and volunteer aid in vocation—one of the seven quity to be selected, and God will bless the long continued, and after the second lesson to the members of the Church of England. Now it has pleased God to raise up a tried friend, who sends to my help a deacon (of fifteen years experience) from the diocese of Newfoundland, and I want seven literate Christians to come forward and volunteer aid in vocation—one of the seven quity to be selected, and God will bless the long continued, and after the second lesson to the members of the Church of England. 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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.

In reply to the charge of my interfering with and opposing the wishes of the friends of the deceased, and attempting to degrade and divest him of his ministerial character, &c., I would observe that the burial ground in question is that attached to St. Peter's Church, Credit, and when first set apart for the burial of the dead, it was the property of the Magrath, the missionary who organized the mission, with praiseworthy liberality opened it to all the neighborhood seeking Christian burial, without respect to persons or denominations. He readily attended to all occasions; had the deed of service and kept a careful record of all interments (a matter of more consequence than most persons are aware of) during the long period of five and twenty years—without any other fee or reward than the satisfaction of performing a kind and Christian duty. The usual practice in the case of those who are members of other denominations was that the friends of the deceased had their own minister to preach "the funeral sermon" at their own houses, or in some neighboring chapel or school-house. The corpse was then brought to the grave, and the minister of the denomination I alluded to, I evinced my readiness to carry out this arrangement, and during the three years I have been in charge I have never heard the slightest objection to it; on the contrary, judging from the thanks I have received, I have reason to believe it is generally satisfactory to the neighborhood.

It was under this impression that I attended the funeral of the member of Mr. King's family. Up to the moment I met Mr. Wright at the head of the procession in the churchyard, I had not conceived, and that I was looking upon in the light of an intermeddler by Mr. King and his family; and from what I have subsequently seen of him—having had occasion to inter another member of his family—I do not yet believe it. I had been invited to attend the funeral of Mr. King, through the kindness of Mr. King himself, and I had no reason to believe that that worthy and much-esteemed man had no desire to deviate from the customary rules, or to create any difficulty. This, I believe, originated with Mr. Wright, to whom Mr. King applied to preach "the funeral sermon." On ascertaining that Mr. King intended to take place that gentleman insisted on having "the honor" of officiating at it also. Had I been apprized of this in time the collision might have been avoided; but as convinced then as I am now, that Mr. Wright was in error respecting the burial ground being a general one, I had no alternative but to acquiesce in what appeared to do in a very becoming manner. After the interment, I briefly addressed the assembled friends, expressing my deep regret that any misunderstanding or altercation had occurred, that my persistence was not the effect of domineering disposition, but the maintenance of a principle and a rule of a Church which I could not conscientiously infringe; and as Mr. Wright based his right to officiate on its being a general one, I invited him and others to come and examine the deed, which would decide the question, and that if it was as he stated, I would be glad to be made aware of it, that I might not interfere in future.

I can speak with confidence to all present respecting my conduct, and my courteous and respectful to all; and in proof of my anxiety to remove any unpleasant feeling from Mr. Wright's mind, I invited him to come into my vestry and talk the matter over in private; which he did. Mr. Wright seemed to lay great stress on the fact that Mr. Wilson, and one other, who had been repeatedly officiated there before, this might have been the case, as the churchyard is in a secluded spot, and it was only within the last few years that it was laid out in lots, and the usual Testimonials, and the gifts of flowers, which Ministers use of our communion officiated, so far as I can ascertain, was that alluded to by Mr. Wilson, and one other, who in the latter instance, Mr. Magrath was prevented from attending by illness, and a substitute could not be provided in time. Under the circumstances the churchwardens thought it better not to prevent the minister who preached the sermon from attending at all, as they had not; and when Mr. Carey died, I am informed, there unhappily existed a misunderstanding between Mr. Carey and Mr. Magrath; and as he was not invited to officiate I am persuaded his non-attendance with Mr. Wright, was not due to the general feelings of that venerable gentleman, which would not allow him to wound his adversary by a refusal. That his permission was asked I am aware, and I am informed, with what truth I know not, that this step was taken at the instigation of Mr. Wright, who was then unwilling to intrude into the church without permission, apprehensive of interference and insult.

In taking leave of Mr. Wilson and his communication I have only to say, that he and those who think with him are at liberty to give their own construction and draw what conclusions they please from my conduct in this affair. Conscious of not being actuated by the feelings and motives imputed to me, it is enough for me to disavow them. I have no desire to sit in judgment upon others, much less to degrade and cast them of their honors and respect. One thing I can say for, as a Christian Minister and a man of peace, and that is, not to be interfered with unjustifiably, which I think both Mr. Wright and Mr. Wilson have done.

And now, sir, permit me to notice the remarks you have thought fit to make on Mr. Wilson's communication, in which you assert, "that I have laid myself open to prosecution by my conduct, and that it is of no consequence whether it was a general burial ground or one belonging to the Episcopal or any other Church, provided the friends of the deceased had the right of burial in it—they had also the same right to choose the minister to officiate, as if it were their own farm."

Of course, if your premises are correct, your conclusion is so; but I deny that they are correct, and there is a question of much importance to be decided, and that is, what constitutes a right? I have no desire, nor have I the ability to argue this case, but I would merely ask any man of common sense who is free from prejudice, whether any one not a member of the Church of England has a right to sepulture in a burial ground purchased by or granted and decided to the Church, and solemnly set apart forever (which I understand is the legal effect of consecration by the law of the land) for the use of the members of the Church of England, according to the rites and constitution of the said Church, and for no other use, intent, or purpose whatever? or does the kindness and liberality of the minister and churchwardens in giving, and according to their best judgment, to other denominations a few feet in such burial grounds for the accommodation of the dead, (without any cost or charge, except a small fee at each interment towards paying a sexton, furnishing tools, and keeping the ground secured and in order) constitute rights such as you contend for—rights and privileges which have a variance with the well known constitution of the Church and her immemorial usages?

The matter is indeed one of serious importance, and I think, sir, as lovers of peace and order, we ought to have it settled as speedily as possible. I believe in this Diocese there are not less than two hundred burial grounds situated as the one in question is. I am not a member of the ministry and churchwardens quite as "domineering" and "unjust" as the incumbent of Springfield and his co-adjutors, in which the remains of two or three generations are reposing. Some of these were originally purchased from the Church of England, and their whole consecra-

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. I am aware that this stipulation trenches on the question of the Ministry—upon which various a serious difference of opinion among professing Christians, not likely, I fear, soon to be reconciled, which those disposed to stir up strife take advantage of. As the case therefore now stands it is optional with every minister, not merely of the Wesleyan Society, but of all the various denominations (for we can draw no limits with out being uncharitable) who happens to be of a domineering and belligerent spirit, (and unfortunately these are not confined to the Church of England) to make out a case, and then raise a hue and cry against the Church of invaded rights, bigotry, insult and outrage—wantonly exciting prejudices and animosities which but for them would slumber in oblivion.

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.

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

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 Governors,
New Books Received.

The Church.

TORONTO, THURSDAY, SEPTEMBER 21, 1854.

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

Huntingford, Friday Sept. 22, 2 P.M.
Ingersoll, Saturday " 23, 11 A.M.
Woodstock, Sunday " 24, 11 A.M.

NOTICE.
The Lord Bishop of Toronto will hold his next General Ordination 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, D.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 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 gifts of flowers, which Ministers use of our communion officiated, so far as I can ascertain, was that alluded to by Mr. Wilson, and one other, who in the latter instance, Mr. Magrath was prevented from attending by illness, and a substitute could not be provided in time. Under the circumstances the churchwardens thought it better not to prevent the minister who preached the sermon from attending at all, as they had not; and when Mr. Carey died, I am informed, there unhappily existed a misunderstanding between Mr. Carey and Mr. Magrath; and as he was not invited to officiate I am persuaded his non-attendance with Mr. Wright, was not due to the general feelings of that venerable gentleman, which would not allow him to wound his adversary by a refusal. That his permission was asked I am aware, and I am informed, with what truth I know not, that this step was taken at the instigation of Mr. Wright, who was then unwilling to intrude into the church without permission, apprehensive of interference and insult.

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

INTERMENT OF DISSIDENTS IN CHURCH BURIAL GROUNDS.
We regret to observe that some of our contemporaries 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 clergy 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.

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. Givens 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.

A few words now as to the Christian Guardian's editorials on 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 peaceably 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 manifestation of that spirit of domination with which the episcopacy 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 act of "preference." 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 churchwardens 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.

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.

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 turned out so well, 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.

We understand that there were 422 entries, and that the exhibition was, taking all in all, the best which has been witnessed in Toronto. In the valley, there were some pens enclosing several species of fowls, and two fine swans, the only ones we have seen in Canada; they belong to Mr. Goodenough. At 6 P.M., the land played the National Anthem, and the crowd dispersed, highly delighted with the amount of enjoyment, and we left with pleasure, that the grounds were not in the least injured. Moss Park is a lovely place, and one of which a gentleman may be proud, for it owes its beauty as much to the cultivated taste of its proprietor, as to nature.

THE MINISTRY AND THE CLERGY RESERVE.
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 M. Donald, 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 Reserve. There are other questions of moment to the Province, besides this one; and if they find, 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 Reserve. From what has 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."

THE CLERGY ARE REMINDED THAT THE TIME APPOINTED BY THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO FOR PREACHING THE SERMON AND TAKING UP THE COLLECTION FOR THE WIDOWS AND ORPHANS' FUND, IS THE MONTH OF OCTOBER.

Reviews, Books and Pamphlets.
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

design is to serve the cause of Temperance, but unfortunately the slang expressions which ab-and 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 juvenile readers.

An Address delivered before the House of Convocation of Trinity College, by the Rev. John H. Hopkins, D.D., LL. D.

This is an address which should be read by all the members of our communion. We purpose (D.V.) inserting copious extracts from it, in future numbers of our journal.

We have for the last two months neglected to acknowledge the receipt of the Canadian Agriculturist. We have received the number for September; the articles are of the same high order as those contained in previous numbers. We trust that this journal receives the support which it merits; it is a credit to the Province; and our agriculturists, many of whom have but little practical knowledge of the occupation they engage in, are highly favoured in having the advantage of the instruction of so able a guide.

The Journal of Education for September, has just come to hand; it contains many articles of general interest, carefully selected.

The Churchman's Monthly Magazine—New York, Shepard & Co., for September—appears to be a faithful transcript of the title page, "A repository of religious, literary, and entertaining knowledge for the Christian family." We may avail ourselves of some of its articles in future numbers.

DIocese of Toronto.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO. COLLECTIONS MADE IN THE SEVERAL CHURCHES, CHAPELS AND MISSIONARY STATIONS ON BEHALF OF THE MISSION FUND APPOINTED TO BE TAKEN UP ON THE 9TH OF JULY, 1854.

Table with 2 columns: Name of church/station and Amount collected. Includes St. Paul's, Newark, Trinity Church, Aurora, etc.

185 collections amounting to £276 1 10

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.

The solemn and touching scene of the bishop of Gibraltar invoking the blessing of Almighty God on the arms of our brave countrymen in Turkey, acting in defence of justice, and the sacred rights of treaties, (as described by the good bishop himself) is one which can scarcely fail to afford food for affecting and profitable reflection to many a contemplative mind.

To how many, as he justly observes, would that consolation of the Orthodox's unity and union, there participated in, be the last as well as the first occasion of solemn vows made to a renewed and holy life! Amid the perils and dangers of pestilence and the sword they may encounter, to how many, alas! must the hope of a sure return to their native land be but frail and delusive!

By advices from Constantinople of the 21st nothing was known there of the embarkation of the allied troops. The cholera still rages at Varna, and storms were prevalent in the Euxine. The cholera is a real epidemic at Constantinople. A military council has been placed round powder magazines at Varna. The Viceroy of Egypt was well received by the Porte. According to Turkish reports, the Russians were victorious at the battle fought at Hadji Velik on the 26th of August; both parties retired, but 4,000 Turks were killed or missing. According to the correspondent of the Presse the Russians proposed two days' armistice after the battle. Kurs is in no danger.

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 Tunisian reinforcements and some English rifles were sent near Beika. Said Pacha had 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 excitement 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 was expected at Olinda, a camp for his military and naval forces. Bonaparte appeared destined to become the advanced sentinel and principal port of Russia in the Baltic. Its destruction will be a considerable

own firesides; but day after day, night after night, week after week, through many a stormy year, 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 associates 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?

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; I wish to see the work assigned him by our Lord as well paid as the Rector who makes his abode amongst the rich.

The Commissioner employed by the Government is paid 20s. per day; many of our clergy do not receive 5s. Is this right? Should it not be the chief aim of our Church Society to rectify this crying evil—to leave the older and richer parishes to provide for their own wants, and require them also to furnish means to enable the parent Society to send out more labourers into the distant settlements, and at the same time pay them more liberally? The spiritual wants of "the poor" was our Lord's first and greatest care. Be assured that the only way to extend our borders, is to be beforehand in occupying the ground—to go out into the by-ways and compel them to come in. This can only be done by the contributions of the rich. Hoping that this may stimulate your advocacy of this measure,

I am, Rev. Sir,
A LAYMAN.

European News.

By Montreal Company's Atlantic.

ARRIVAL OF THE "ATLANTIC."

Markets Downward.
Later From the Seat of War.

New York, Sept. 19.
The "Atlantic" arrived this morning, with Liverpool despatches to the 6th inst.

At Tuesday's market fair attendance. Wheat declined 3d to 4d from previous Friday. Wheat closed 8s. to 8d. for white; 6s. 10d to 7s. 3d. for red. Flour in retail demand—Ohio 28s. 20s; Philadelphia and Baltimore 27s. 6d. 28s. Corn dull; market declining. Consols 95½—Money easy.

Brown, Shipley & Co's Circular quotes Flour in good demand at a decline of 1s. since Friday. Western 26s. a 26s. 6d. Wheel 6d. lower. White 8s. 8s. 6d.; Red 8s. Indian Corn dull at 3s. a 3s. for the range. Bacon dull and 2s. a 4s. lower. Lard firmer. Tallow quiet.

ENGLAND.
The "Arabia" arrived on the 2nd.

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

English papers are filled with accounts of the preparations for the departure of Prince Albert for France. A brilliant staff of the Queen's Life Guards acted as an escort, and all were conveyed in six ships of war, and accompanied with a large and magnificent fleet of passenger ships. The Prince would be a guest of Napoleon for three days: The King of Prussia was also on a visit to the Emperor. The reception of the Prince was most enthusiastic.

The baricades raised by the Russians, to obstruct the Danube at Sulina, have been destroyed.

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

SPAIN.
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 fell.

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-holding at Newcastle, County Down, having been declared a "Catholic Church," placards, protesting against the misapplication of the term, were widely circulated, and read with much interest both by Protestants and Romanists.—John Bull.

Further News by the Niagara.

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Family Reading.

LITTLE SINS.

What are little sins? Surely a Christian ought to consider all sin as an offence against a holy God, and therefore the term little can never be applied to it.

I fear this distinction which we make of faults and sins helps to blind us to the real nature of many little evil ways, and prevents our admitting that what has the essence of sin in it is sin, be it in ever so small a degree.

I suspect, also, that we are apt to deceive ourselves as to the facility with which we can conquer these little sins.

There is one sin or fault, call it what you will, which we all admit we are guilty of, against which we have all made many resolutions, and which visits us in so many different ways, and with so many excuses for its indulgence, that it may in most people be called their besetting sin.

What should come first in our catalogue? There is one sin or fault, call it what you will, which we all admit we are guilty of, against which we have all made many resolutions, and which visits us in so many different ways, and with so many excuses for its indulgence, that it may in most people be called their besetting sin.

Can I class bad temper among little sins? I think not; but who is it, then, that, go I almost where we may, we meet with little manifestations of this hydra, which seem to be yielded to without shame, and excused as of little consequence?

waste of time: make duties for yourself; six hours for your different occupations; and with your might whatsoever your hand findeth to do; and carefully, conscientiously, ascertain which of your employments is not worth all this care; have a motive, a reason for all you do, and frequently examine yourselves as to what you are doing; and surely you will find time too precious to be either squandered, or frittered, or idled away.

Then there are the tribe of faults that come under the head of thoughtlessness; daily and hourly the source of little neglects, little debts, little unkindnesses, which we never see in their true characters, simply because we never think about them at all.

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absurd manifestations of displeasure. But there are ways and means of letting others feel that we are out of humour, and of indulging and betraying temper, that we are apt to think too highly of, and to class among our little sins, if indeed we class them among sins at all.

The next little sin I would refer to is "slighting and breaking resolutions." These resolutions may be made on small and trifling matters; the thing resolved on may be of little consequence; but is the habit not a fatal one to our moral welfare?

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Advertisements.

THOMAS BILTON, MERCHANT TAILOR, No. 2, Wellington Buildings. BEGS to intimate that he is now receiving his usual Choice Assortment of Cloths, Tricots, Vestings, &c., of the latest styles and qualities, selected from the best English Houses.

THE TORONTO Circulating Library, AND FANCY GOODS AND STATIONERY STORE, No. 76, King Street West.

MRS. HIGGINS informs her friends and the Public that she has opened the above Library, containing over 2000 volumes of Standard Works in History, Biography, Belles Lettres, and Novels, which will be kept up by the addition of New Standard Works read in the Periodicals as they issue from the Press.

THE RENOWNED REMEDY, HOLLOWAY'S OINTMENT! A MOST ASTONISHING CURE OF SCROFULOUS ULCERS—A CASE CERTIFIED BY THE MAYOR OF BOSTON.

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TRACTS ON CONFIRMATION.

The Bishop of Toronto's Tract on Confirmation, ... 8 0 The following published by the S. P. C. K. No. 41—Parochial Minister's address to all persons confirmed, under his care who are of a profession, &c. ... 12 0

THE ANNUAL EXAMINATION FOR MATRICULATION AND FOR SCHOLARSHIPS will commence on MONDAY, October 2nd, 1854. The following SCHOLARSHIPS will be open to competition:

ONE CAMERON SCHOLARSHIP, tenable for three years, of the annual value of £25 currency, open to the sons of Clergymen of the United Church of England and Ireland, resident and doing duty in British North America, with a preference, *ceteris paribus*, to Candidates intending to receive Holy Orders in the Church of England.

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HERBERT MORTIMER, BROKER, House, Land and General Agent, No. 80, KING STREET EAST, TORONTO. (Opposite St. James's Church.)

QUEEN'S COLLEGE, LONDON, 67, HARLEY STREET, (Incorporated by Royal Charter, 1853.) FOR GENERAL FEMALE EDUCATION, AND FOR GRANTING CERTIFICATES OF KNOWLEDGE.

THE RIGHT HON. & RIGHT REV. THE LORD BISHOP OF LONDON. Council. THE RIGHT REV. THE LORD BISHOP OF LONDON. THE RIGHT REV. THE LORD BISHOP OF LONDON.

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JUST RECEIVED, A NEW AND COMPLETE Gazetteer of the United States, GIVING a full and comprehensive review of the present condition, industry, and resources of the American Confederacy, embracing also important Topographical, Statistical and Historical information, from recent and original sources; together with the results of a Census of 1850, and population and statistics in many cases to 1853: by Thomas Baldwin, and J. Thomas, M.D. With a new and superb map of the United States. In one thick volume, bound in sheep, price, £1.

HENRY ROWSELL, Bookseller, Stationer & Printer, King Street, Toronto, Feb. 17, 1854.

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