

# The Church;

A WEEKLY PAPER,

DEVOTED TO THE INTERESTS OF

## THE CHURCH OF ENGLAND,

IN THE

## PROVINCE OF CANADA.

---

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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VOLUME VI.

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TORONTO:

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# THE CANADIAN

## CONTENTS OF VOLUME SIXTH.

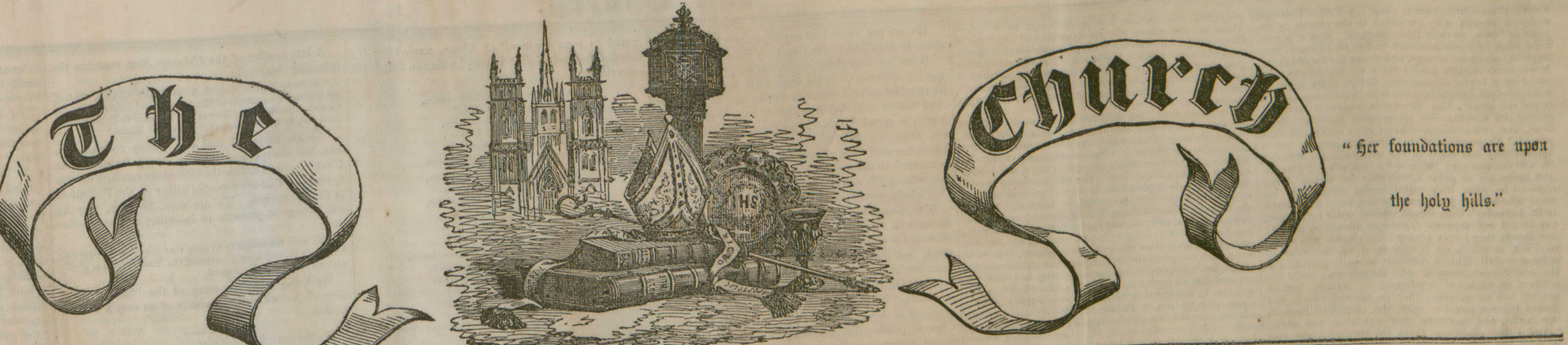
	PAGE		PAGE		PAGE		PAGE
ACHILL Mission .....	145	COMMUNICATIONS—(Continued.)		CANADIAN ECCLESIASTICAL INTELLIGENCE—(Cont.)		EDITORIAL ARTICLES—(Continued.)	
Alexander, Dr., Bishop of Jerusalem... 2, 24, 44, 76, 141		Solemnization of Marriage.....	110	Streetsville .....	62	Newman, Rev. J. H. ....	170, 182
Ambrose Herne, Story of .....	104	Case of Messrs. Leach and Ritchie .....	126, 178	Tecumseth .....	2	Nag's Head Consecration, Fable of the, 122, 142, 157	
Architecture, Church .....	57	Apostolical Succession .....	138	Thornhill .....	14, 74	Palmer's Treatise on the Church .....	182
Arrest, the, an Irish Story .....	152	American Church, and Coloured Population, 138, 150, 170		Thorold .....	10	Popish Burning of Bibles .....	130
Athanasius, St. ....	137	Death-bed Accounts .....	150	Toronto, City of..... 14, 62, 86, 91, 158, 162, 166		"Puseyism," Charges of ... 142, 146, 157, 158, 162	
BAPTISM, Public .....	89	Weekly Communion .....	158	Toronto, Township .....	27	Pews.....	18
Baptismal Regeneration, Bishop Hoody on .....	82	Perversion to Popery of Mrs. Wood, the Singer 162		Trafalgar .....	46	Popery, Conversions from and Perversions to 18 bis, 42, 90, 142, 157	
Bible Society contrary to the Bible .....	197	Election of a Minister: Anti-Church Tracts .. 170		Trinity Church (Toronto)..... 2, 6, 166, 170, 202		Presbyterianism .....	30, 62
Bingham, Rev. Joseph .....	8	Archbishop Parker's Consecration .....	162	Tyendena .....	74, 166	Pious Fraud of Montreal Young Men.....	98
Bishops, Consecration of Five Colonial .....	49	Election of a Minister: Anti-Church Tracts .. 170		Vaudreuil .....	34, 50	Rubrics .....	90
— Successors of the Apostles .....	65	Performance of Service in absence of Clergyman .. 174		Wellington District .....	30	Religious Persecution.....	62
— and Lay-elders .....	145	Two or Three Questions addressed to the Presbytery of Toronto..... 178		Whitby .....	194	Religious Tract Society, Dishonesty of .....	30, 73
— Priests and Deacons in the Primitive Church, on the mode of Ordaining .....	169	General Confession at Morning and Evening Prayer .....	182	William Henry .....	34, 198	Religious Tract Society, Dishonesty of .....	30, 73
— Office of .....	177	Baptism and Registration .....	190	Wilmot .....	182	Sikes, Rev. T. ....	178
Books, Notices of .....	10, 14, 27, 30, 34	Man-worship of Dissent .....	190	Woodstock .....	14, 30	Sherwood, Acceptance of Office by Mr. ....	54
Brookside, The Village of .....	28, 32, 36	Prayer .....	182	York Mills .....	18, 96, 102, 194	— Honourable Retirement from Office .....	64
Butler, Bishop, and Presbyterianism .....	85	DAILY SERVICE .....	141			Schoolcraft, the late Mrs. ....	74
CALCUTTA Cathedral .....	112	Divinity, Defence of the Study of .....	113			Scottish Episcopal Church .....	86, 106, 114, 158
Chaldean Church .....	76	EDITORIAL ARTICLES—				Stewart, Bishop, Monument to .....	34
Chapman's (Dr.) Discourses on Church Government condensed .....	181, 185, 193	Accidents, Fatal, at Delaware .....	170			Temperance Societies .....	22, 157, 183
Charge of Bishop Terrot of Edinburgh .....	14	— at Toronto .....	182	Address of the Bishop and Clergy of the Diocese of Toronto to Sir Charles Metcalfe .. 190		University of King's College .....	2, 38, 94, 198
— Bishop of Exeter .....	21			American Church .....	86	Upper Canada College .....	30, 170
— Bishop of Down, Connor, and Dromore, 25, 37				Belleville .....	27	Weir, the late Mr. ....	186
— Bishop of Montreal .....	41			Bellefleur .....	166	Wilberforce adverse to Dissent .....	106
— Bishop of Salisbury .....	73			Bethune, Rev. A. N. ....	3, 114	Wilson, Mr. J. T., Testimonial to .....	106
— Bishop of London .....	81			Bishop's College (Lennoxville) .....	182	Education, National, and the Dissenters .....	205, 260
— Bishop of Llandaff .....	109			Blenheim .....	134	England, Advantages of .....	60
— Bishop of Sodor and Man .....	133			Brook .....	134	Episcopacy, Danger of departing from .....	9
— Bishop of St. David's .....	145			Brookville .....	66	— John Knox and .....	9
— Chesterfield, Parallel between Lords Orford and ... 20				Bytown .....	70, 106	— Reasons for embracing .....	102
— Christ (Our Lord) fully exhibited in the Writings of the Fathers .....	69			Canada, Western, Census of .....	206	— and Presbyterianism .....	117
— Meekness of .....	73			Canotung, Death of, an Indian Chief .....	58	— Summary of the Arguments for .....	118
— a Saviour .....	93			Chatham .....	42	— a Divine Appointment .....	169
— in a Manger .....	93			Chippawa .....	49	— Divine Right of, inconsistent with .....	177
— His coming unto us .....	93			Church Society of the Diocese of Toronto... 2, 6, 14, 46, 58, 62, 66, 70, 74, 83, 86, 90, 94, 98 bis, 102, 110, 114 passim, 118, 122, 126, 127, 130, 134, 138 passim, 142, 150, 158, 166, 174, 198, 203		— Popery .....	177
— combined humility and glory of .....	113			Church Society of the Diocese of Quebec .. 10, 17, 98, 126, 138, 150, 166, 170		— Falkland, Lady .....	88
— Church, Bishop of London's three Sermons on the of England, the middle way between Popery and Dissent .....	9			Clergy, List of Canadian .....	86	Fathers, Writings of the .....	201
— Anglican, in South America .....	38			Cobourg .....	14, 122	Forms, Benefit of .....	130
— in Rupert's Land .....	173			Congregationalists .....	22	French, Mr. John, an Infidel, Conversion of .....	173
— of Ireland .....	57, 133,			Darlington .....	150, 186, 194	Fuller, Rev. S., Memoir of .....	4
— the Jewish, a type of the Christian .....	113			Delaware .....	42, 86, 170	GARNER—	
— and Dissent in England .....	161			Dissenters, Union of .....	178	Anceats' Sermons, 80.	
— restored .....	168			Esquimaux .....	46	Barrow, Dr., 120; Bennett, Rev. W. J. E., 120;	
— How to read History of the .....	174			Esquimaux and North Gwillimbury .....	110	Beveridge, Bishop, 140; Blunt, Rev. I. J., 16, 36;	
— Decanonation of .....	185			Georgina and North Gwillimbury .....	83	Bramhall, Archbishop, 8, 24.	
— Education and Social Order .....	205			Gore District .....	206	Carleton, 128; Cecil, Rev. R. 80; Crossman, Rev. F. G., 8, 16; Crosthwaite, Rev. J. C., 200.	
Church Building, Rules for .....	40			Grand River .....	206	Dowling, Rev. J. G., 36, 108, 120, 180; Draper, Dr., 16, 36, 68, 80.	
Churchman, American .....	24			Guelph .....	30	Fleet-wood, Bishop, 92, 192, 184.	
Clergy, Duty of, towards the Church .....	41			Hamilton .....	58, 170, 198	Harcourt, Dean, 180; Hopkins, Bishop, E., 180;	
Compromise, Dishonourable .....	45			Home District .....	14, 70, 134, 190	Hough, Bishop, 112; Housman, Rev. R., 108;	
Confirmation .....	33			Hornby .....	186	Howells, Rev. W., 4, 68, 108; Hutchinson, Rev. R., 80, 92, 136, 180.	
Congregationalism and Episcopacy .....	133			Huron District .....	94	Jebb, Bishop, 24, 92, 180.	
Consecration of Twelve Irish Bishops in 1661 .....	61			Huron District .....	51	Kettlewell, Rev. J., 140.	
Conversion of the World dependent on the Unity of the Church .....	169			Huron District .....	3	Latimer, Bishop, 4.	
Convocation .....	77			Johnston District .....	30	Maurice, Dr. H., 136; M'Ilvaine, Bishop, 128, 152;	
Corrie, Bishop .....	45			Kingston .....	34	Monro, Dr., 36, 60, 68, 112.	
Country Conversations .....	8			Kingsey .....	167	Philpot, the Martyr, 60, 200; Plain Sermons, 112.	
Crucifixion, avenged upon the Jews .....	161			Liverpool (New) .....	110	Raikes, Rev. H., 140; Reynolds, Bishop, 8, 16, 36, 108; Rose, Rev. H. J., 4, 68.	
COMMENTARIES—				Lloyd-town .....	136	Sandys, Archbishop, 4, 8; Seabury, Bishop, 36;	
Church Temporalities Act.....	14			London .....	142	Smaulridge, Bishop, 16, 38, 60; Stillingfleet, Bishop, 4, 184.	
Common School Act .....	27			Louth .....	182	Taylor, Bishop Jeremy, 24; Tillotson, Archbishop, 60.	
Church building in Toronto .....	34			Markham .....	34, 74, 83	Watson, Rev. A., 184; Williams, Rev. Isaac, 24;	
Appointment of Legislative Councillors .....	38			Midland District .....	142, 198	Williams, Rev. John, 128; Wycliffe, 60.	
Observance of the Sabbath .....	42			Millersville .....	6, 98, 114, 178	Garnet's Straw, pretended Miracle of .....	68
Tactics of Romanism .....	50			Montreal 27, 66 bis, 83, 91, 106, 110, 126, 134, 158, 162, 167		Geneva .....	45, 138
Church Society .....	50			Newmarket .....	126	Gold Wreath .....	172
Clerical Meetings .....	58			Niagara .....	10	Greek Church, Christians of .....	60
Duty of praying for those in Authority .....	70			Paris .....	70, 106	HALL, Bishop .....	92
Romanism in Canada .....	70			Penetanguishene .....	27	Happy Mary .....	164
Baptists, i. e. Anabaptists .....	70			Popery .....	22, 106, 122, 186	Heathens and Christians .....	100
Costume of the Clergy .....	83, 94, 98, 110			Port Hope .....	83	Heber, Bishop .....	20
Glebes .....	83			Presbyterianism .....	18, 98	Heber, George .....	98
Unitarians improperly called Christians .....	90			Queen, Thanksgiving for Deliverance from Assassination of her Majesty the .....	6	Heylyn, Dr. ....	136
Mesmerism .....	94			Quebec .....	18, 34 bis, 58, 136, 182, 190, 194, 203	Hook, Dr. ....	5, 184
Clerical Dress: Protestant, Catholic .....	98			Robertson, Rev. D., Testimonial to .....	6	House of Industry in Toronto .....	162
Congregationalism .....	98			St. Armand, West .....	186	INDIAN MISSIONS .....	98
Mud Buildings .....	98			St. Catharine's .....	162	Islander, The Little, a true Story.....	124
Psalms and Hymns, Islington Selection, 102, 106, 122				St. Martin .....	34		
Necessity of a Knowledge of Church History... 102				St. Thomas .....	70		
				Stamford .....	114		

TORONTO

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Christ loved the Church, and gave himself for it."



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[WHOLE NUMBER, CCLXI.]

Original Poetry.

A CATHEDRAL SCENE.

A THUNDER STORM DURING THE SERMON OF A POPULAR PREACHER.

TO THE MEMORY OF CHARLOTTE HENRIETTA MANNERS ANDREWS.

Snatched away in the bloom of youth, April 1st, 1842, aged 18.

in the temporary overthrow of the Episcopal Church, by the decapitation of Charles the First, and the establishment of Puritanism in its place, by the elevation of Cromwell, as Protector.

The problem has long since been solved by the deliberate judgment of mankind, that the establishment of the Protectorate did little benefit to the cause of true freedom.

THE PURITANS, OR INDEPENDENTS, OF NEW ENGLAND.

The early age of Puritanism, like the primeval age of all new doctrines and opinions, was marked by fervour and extravagance.

Dear Sir,—The subject of the following lines is so sacred that it will not be considered unworthy to appear in a publication devoted to religion.

IN MEMORIAM CHARLOTTE HENRIETTA MANNERS ANDREWS.

Inter abundantes larymæ interque tumulis Pæctore, lævi interstium est tumulo sperandæ carmen, Sed lævæ valent interstium carmina pectus, Quoque cernis, eo solentur pectore cura.

am far from wishing to magnify what humanity would delight to lessen, but it is certain that the victims were numerous, considering the sparse population of the colony, and the brief period of thirty or forty years, during which such laws could safely be put in execution.

This exclusive system was interwoven with the vital elements of the colonial policy. President Quincy very properly concedes in his Centennial Address, that "Church and State were very curiously and efficiently interwoven with each other."

But it was not alone in the denial of civil rights to all who were not church members, that they failed to prove themselves the champions of liberty; but in the active persecution of those who were thus disfranchised.

The Charter of the corporators extensive powers for trade, commerce and self-government. It united the character of a trading company to that of a municipal corporation, with liberal privileges.

We contemplate with horror the fires of Smithfield, the dungeons and auto da fe of the Inquisition, the massacre of St. Bartholomew, and the penalties of the Star Chamber.

John Checkley, in the first quarter of the 18th century, reprinted the first issue of the Connecticut Quakers, &c., passed in the year 1760, disapproved by Queen Anne in Council.

in former times have passed away, and many have scarcely left their name behind them. And the present state of dissent in this country affords a powerful and instructive warning to every reflecting Christian.

A further extension is attempted by the apologists of the New England Puritans, in attributing the rigor of their political policy to the age, as one of religious intolerance. But the remark is not applicable to Holland, where religious liberty, in that age, was fully established.

SCHISM.

It is often said, "it is an easy matter to talk of unity, but it is not so easy to do it."

It is not that the early Christians were not united, but that they were not united in the same manner as we are.

John Checkley, in the first quarter of the 18th century, reprinted the first issue of the Connecticut Quakers, &c., passed in the year 1760, disapproved by Queen Anne in Council.

But I do not know what he gains by this, when separation in the apostles' days was looked upon as a much greater evil than schism, and apostles, and apostates from the truth of the Christian doctrine, were in those days guilty of it.

That there were divisions from the church in the apostles' days we learn from St. Paul's epistle to Timothy: "For of this sort are they which creep into houses (no doubt to hold secret meetings, &c.) and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.

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MEMOIR OF THE REV. SAMUEL FULLER, AN AMERICAN CLERGYMAN.

(From the New York Churchman.)

The REV. SAMUEL FULLER, a Presbyter of the Protestant Episcopal Church, whose departure from this life occurred on the 9th of April, 1842, at his residence in Rensselaerville, Albany county, was born in Stafford, Connecticut, on the 21st of September, 1767.

His father was a farmer, and a deacon among the Congregationalists, his early years were spent in agriculture, and his religious education was in accordance with the principles and usages of what was then "the standing order" of his native state.

His youth seems to have been uniformly pious and devoted, and marked by those qualities of mind and heart which distinguished him throughout his ministerial course.

He became a communicant before he was twenty, and graduated at Dartmouth College in the year 1791. While a member of this institution, he heard for the first time in his life the Service of the Protestant Episcopal Church, it being performed on an evening by a travelling minister in a school-house in the village of Hanover.

The favourable impression made on his mind was never effaced, and awakened in him a spirit of inquiry which was not satisfied till, twenty years after, he himself received Episcopal ordination.

The fact is worthy of record, as affording encouragement to the ministers of the Church to "sojourn beside all waters," whether sweet or bitter, and to improve every opportunity given them to let its divine light shine.

His preparation for the Congregational ministry he made in the family and study of the Rev. Ephraim Judson, of Sheffield, Massachusetts, uncle of the Rev. Andromam Judson, D.D., the well known Baptist missionary in Burma.

to get along comfortably with Presbyterian ordination but to put it into the dark and not look at it.

"My trials the year past have been very great. The special attention to religion increased my ministerial labours, and multiplied occasions of officiating in the administration of baptisms, and the admission of persons into covenant with the Church.

In the performance of these ministerial acts I often doubted of my authority, and the propriety of those things which, as a professed minister of Christ, I was performing.

On every examination of the subject my doubts increased. I stated my difficulties to individual ministers with whom I was the most intimate. The result of every conversation with them was to strengthen me in the opinion that the Episcopal Church alone retained that ordination and government which are primitive and apostolical.

"The cause of Christ above all other considerations is precious, and ought to outweigh every objection against promoting it. To live and die disconnected from the apostolic Church was not consistent with a good conscience.

Whatever it may be to others, to me it would have been sin. I judge no man, but commit all judgment to Him who judgeth righteously. If others cannot see with me, they must stand or fall for themselves.

But it is not candid to judge a cause without a hearing. Many people who undertake to judge in these matters are almost totally ignorant of the principles of Episcopacy. If any have said hard things against it, my prayer to a merciful God is, that they may be forgiven.

The prejudice of education is very strong. Few people think for themselves. Human nature is the same in all classes of men. Mankind, as they love those who love them, censure those who differ from them in sentiment.

All sentiments and practices are not equally good. There is a right and a wrong in religion as well as in other things. But it is wrong to condemn any religious sentiment or practice without knowing what it is.

Although the step which I have taken is followed with some disagreeable consequences, the great object is obtained. I am now relieved from distressing doubts about the validity of my orders.

also some symptoms of a growing affection for piety and holy employments. If God, in these particulars, is gracious to me, it is my constant feeling that he is gracious to one who is indeed ill-deserving.

As he loved the Saviour, so he loved the Church which Jesus loves, and for which Christ gave himself. He showed his love for the Redeemer's kingdom, not by professions, but by the quiet and patient exertions of a self-denying life.

Towards the erection of the church at Rensselaerville, and towards the purchase of its bell and organ, he contributed largely, exceeding his limited means. The prosperity of the diocese of which he was so many years a member, and the prosperity of the Church generally, was very near his heart.

When he was ordained, there were in the whole state of New York only thirty-six Episcopal Clergymen; and of these but six were officiating west of the Hudson river; it was therefore with high satisfaction that he saw this small number multiplied before his death almost in a tenfold degree.

From the time of his ordination to the year previous to his decease, he was not absent from any Convention of his own diocese, but during thirty-three successive sessions was promptly present, always remaining till the last time of adjournment.

In this particular, as in so many others, he has left his clerical brethren of all dioceses an example most worthy of their imitation.

The last official duty performed by him was on Easter Sunday, the 27th of March last, when in the church at Rensselaerville, he administered the Lord's Supper to the band of communicants whom he had been the instrument of gathering from the world, and whom he had for so many years nourished with the words of eternal life, and fed with the symbols of the Saviour's body and blood.

His last sickness was short, but severe. As his disease was principally upon his lungs, it was with great difficulty that he conversed; yet he remarked to an old friend and neighbour, that "he was reconciled to the will of God." He told his assistant, the Rev. Mr. Washburn, "that death was a subject familiar to him—that he took great comfort in secret prayer, remarking at the same time, that this was, after all, the main support of the Christian."

These were nearly his last words, for while Mr. Washburn was at his bedside, repeating these most impressive and appropriate petitions of Bishop Andrews, "Into thy merciful hands, O Lord, we commend the soul of this thy servant: acknowledge, we humbly beseech thee, this work of thine own hands—this sheep of thine own fold—this lamb of thine own flock—this sinner of thine own redeeming: receive him finally through thy unspokeable mercy into the sacred rest of everlasting peace, and into the glorious estate of thy chosen saints in heaven"—he gently ceased to breathe—was delivered from the burden of the flesh, and was, we may believe, with the Lord in joy and felicity.

it is dangerous to trust them in citing the Fathers. In all ages the devil hath stirred up some light heads to esteem the Sacraments but lightly, as to be empty and bare signs; whom the Fathers have resisted so fiercely, that in their fervour they seem in sound of words, to run too far the other way, and to give too much to the Sacraments, when they did think more measurably. And therefore they are to be read warily, with sound judgment.

Walk on, go forward. For if ye be in the way of life, not to go forward is to go backward. If ye be entered into this happy path, step not aside, give not back. A dog returning to his vomit is as foul and as ugly thing to behold.

It is to be feared that many men's wonted zeal is transformed into cold security, their liberality into greediness and biting usury, charity into envy, sobriety into wantonness, humility into pride and laughings. This is the common walking of men, for whom it were far better if they stood still.

The most artificial fraud, and the most dissimulated hypocrisy, shall be laid open to public view. For then God will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts (1 Cor. iv. 5).

There are no more secrets to be disclosed, all actions examined, and all persons judged? That will be the day of the Revelation of the righteous judgment of God (Rom. ii. 5).

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