

Father and Son was very affecting. The chief gave him a charge, and then retired. The father at length pointed upward, and, turning away, left him."

My friend! art thou willing like this untutored Indian, or like Hannah of old (1 Sam. 1. 28.) to resign to the Lord, thy choicest blessings? Canst thou point to Heaven, and with the eye of Faith, see it restored to thee there; and resignedly exclaim, "of thine own, Lord, have I given Thee."—1 Chron. 29. 14, 16.

Shall even the Indian who has but heard of a Saviour, rise up in Judgment against me, on whom the full light of the Gospel shineth, and add to my condemnation on that day?

DR. ADAM CLARKE.

The strong prejudices, entertained by a large proportion of the settlers of New England, against the Church of England and its religious rites, ceremonies, and customs, must be, in the recollection of many persons, yet alive. The reading of the Scriptures, as a part of public worship, and the use of the Lord's prayer, were discountenanced and condemned. Organs and all instruments of music were excluded the meeting-houses. The celebration of Christmas was prohibited by law, under severe penalties. The vestments worn by the clergy, in the performance of divine service, and the public offices of the church were reprobated and ridiculed as popish. A wonderful and happy change of sentiment has taken place in the community. Prejudice has generally given way to reason; and things are viewed in their true light. People now readily adopt whatever is proper, although before used or practised by others differing, in some respects, from themselves.

In many societies of most, if not all, religious denominations, organs have been introduced in public worship; and other musical instruments are used without giving offence. The celebration of Christmas is no longer a crime; and its propriety is admitted by many non-Episcopalians. Black gowns are adopted and worn by the ministers of those societies who formerly were loud in their condemnation of such garments, and objections are no longer heard.

The use of the white surplice is still confined to the Church. Its appropriate fitness has not, probably, engaged the attention of other denominations. Whenever the subject shall be duly considered, it is fair to presume, that the surplice will become as common, among all denominations of Christians, as the black gown and the organ.

I was led to these remarks from seeing the observations of Dr. ADAM CLARKE, an eminent and learned minister of the Wesleyan Methodist connection, in his *Commentary on Exodus*, chap. 28, verse 2, which are as follows:—

"The garments," (of the Jewish high priests,) says the sacred historian, "were for honor and beauty. They were emblematical of the office, in which they ministered."

"1. It was honorable. They were the ministers of the Most High, and employed by him in transacting the most important concerns between God and his people; concerns in which all the attributes of the Divine Being were interested, as well as those which referred to the present and eternal happiness of his creatures."

"2. They were for beauty. They were emblematical of that holiness and purity, which ever characterize the Divine nature, and the worship which is worthy of him; and which are essentially necessary to all those who wish to serve him in the beauty of holiness here below; and without which none can ever see his face in the realms of glory. Should not the garments of all those who minister in holy things, still be emblematical of the things in which they minister? Should they not be for glory and beauty, expressive of the dignity of the gospel ministry, and that beauty of holiness, without which, none can see the Lord? As the high priest's vestments, under the law, were emblematical of what was to come, should not the vestments of the ministers of the gospel bear some resemblance to what is come? The white surplice, in the service of the Church, is almost the only thing that remains of those ancient and becoming vestments, which God commanded to be made for glory and beauty. Clothing, emblematical of office, is of more consequence than is generally imagined."—*Christian Witness*.

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AN EPITOME OF THE HISTORY OF THE AMERICAN EPISCOPAL CHURCH—concluded.

By the Rev. Henry Caswall.

History of the Church from the year 1800 to the present time.

At the first General Convention held within the present century, a question was raised which created much discussion. Bishop Provoost, of New-York, informed the House of Bishops that on account of ill-health and domestic affliction, he had resigned his Episcopal jurisdiction at the last meeting of his diocesan convention. It appears also that in consequence of this resignation, another person had been elected to succeed to the Episcopacy. The House of Bishops doubting the propriety of sanctioning resignations within their body, declined acting to that effect, but consented to consecrate an assistant Bishop who might discharge any Episcopal duties with the consent of his senior prelate. Conformably with the line of conduct thus laid down, several assistants have at different times been consecrated, who have succeeded to the Episcopate at the dissolution of their respective dioceses. In the same Convention, after repeated debates, the thirty-nine articles of the Church of England were for the first time ratified, without even the change of their obsolete diction.

At the General Convention of 1808, the House of Bishops acquired the full power of a negative upon the acts of the lower House. Previous to this, four-fifths of the clerical and lay delegates could accomplish a measure without the concurrence of the superior body. On this occasion the version of the Psalter by Tate and Brady was sanctioned, and a number of hymns were added to the collection already in use. According to a canon of the last Convention, a pastoral letter from the House of Bishops to the members of the Church, was drawn up by them, and read to the House of Clerical and Lay Deputies.

The period had now arrived when the Church was to rise from its depressed condition, and to occupy a lofty stand in the cause of pure and undefiled religion. The greater part of those clergymen who had entered its ministry supported by the laws or the beneficence of England, had now quitted the stage, and their places had been supplied by those who were not only sons of the soil, but who had been trained up under the influence of a Church relying solely upon its own resources. The infidelity and lukewarmness which had prevailed during the latter part of the preceding century, were now rapidly giving way throughout the continent; and many persons of powerful intellect and devoted spirit, were added to the ranks of the ministry. In 1811, the number of Bishops was eight, two of whom were coadjutors to the aged diocesan of New-York. The clergy were divided nearly in the following proportion. In the Eastern Diocese (composed of Massachusetts, Rhode Island, Vermont, and New Hampshire)—15. In Connecticut 30. In New-York 44. In New-Jersey 17. In Pennsylvania 20. In Delaware 5. In Maryland 35. In Virginia 50. South Carolina 15. In Georgia 1. About the same period Dr. Bowden of New-York distinguished himself as a controversialist in behalf of Episcopacy, and like Dr. Johnson in the preceding century, attracted much attention to that neglected and unpopular subject.

The region west of the Alleghany mountains was now rapidly increasing in population, and the necessity of supplying it with a valid ministry began to be apparent. Other denominations had already pre-occupied the ground to a considerable extent, and only two or three clergymen of the Church were to be found in the immense valley watered by the Mississippi and its tributary streams. In 1811, a letter was addressed to Bishop White, by the Rev. Joseph Doddridge, a clergyman settled near the Ohio river, urging the appointment of a missionary bishop for the new country in which he resided. The weakness of the Church with other circumstances prevented immediate action upon this important point, and the opportunity offered by the infant state of those vast regions was for ever lost. The injury formerly experienced through the want of an Episcopate in the East was now more than realized in the West, and vast numbers of the inhabitants became the prey of wild fanaticism and enthusiastic delusion.

About the same time the Church in Vermont was organized, and admitted into union with the General

Convention. Measures were also taken to regain to the Church by a legal process the lands formerly held by the Propagation Society in that state. These measures were afterwards delayed by the war with Great Britain, but eventually, after a protracted litigation they proved successful, and a considerable portion of the property was recovered.

Hitherto all persons desirous of preparing for the ministry of the Church had laboured under great disadvantages. Few colleges were under Episcopal control, and even there theological education was neglected. The candidates were therefore compelled to pursue their studies under the direction of clergymen encumbered with parochial duties, or to resort to the institutions of dissenting denominations. Accordingly about the year 1814, Bishop Hobart of New-York issued proposals for the establishment of a Divinity school under the superintendence of himself and his successors. The deputies to the General Convention from South Carolina were also instructed to propose a similar scheme. The subject was for some time under consideration; and finally, in 1817, it was resolved to establish a Theological Seminary at New-York for the benefit, and under the control of the entire Church. In the same year the diocese of North Carolina was admitted into union with the General Convention, and measures were adopted to organize the Church in the state of Ohio. The Rev. Philander Chase was consecrated to the Episcopate of the latter diocese in 1819, and the Rev. J. S. Ravenscroft to that of the former in 1823. New-Jersey had been provided with a bishop, the Rev. Dr. Croes, as early as 1815; and from this period the advancement of the Church proceeded with almost unexampled rapidity. In 1814, the number of clergy was little more than 240, but in the course of twenty years, it was more than trebled; and the increase of congregations was in an equal proportion.

The destitute state of the western country led to the formation of a Missionary association in Pennsylvania about the year 1818. By this association, several missionaries were sustained in Pennsylvania and Ohio, and some Churches were planted. In a few years this society assumed a more extended form, and, under the auspices of the General Convention, became known as the "Domestic and Foreign Missionary Society of the Protestant Episcopal Church." For many years its operations were extremely limited, and it was not until 1830 that it produced any considerable benefit. In the meantime, the General Theological Seminary received a constant accession of students, and a second institution of the same kind was established at Alexandria, designed especially to promote the interests of religion in Virginia, and other southern dioceses. Bishop Chase also proceeded in 1824 to England, in the hope of obtaining assistance towards the foundation of a seminary of sacred learning in Ohio. His efforts were successful, and he returned with between 20 and 30 thousand dollars, the fruits of the benevolence of British Christians. He erected an extensive building at the centre of his diocese, and in 1831 he had the satisfaction of beholding nearly two hundred inmates of "Kenyon College and Theological Seminary." Unhappy difficulties having arisen, he determined on resigning his Episcopal jurisdiction in Ohio, together with the presidency of the Institution which he had founded. The General Convention of 1832, after a protracted debate, concluded on permitting his resignation, and the Rev. Dr. McIlvaine was consecrated to the vacant Episcopate. At the present time the number of clergy in Ohio is between thirty and forty. Kenyon College has recently received from England further donations amounting to about 12,000 dollars, besides many valuable books. In Kentucky and Tennessee, the increase of the Church has been even more rapid than in Ohio. In 1825 there was but one officiating clergyman in the former state. In 1832 it contained eight clergymen, and in the same year the Rev. B. B. Smith was consecrated Bishop. In 1834 the "Theological Seminary of the diocese of Kentucky" was incorporated; in the following year it received great pecuniary assistance from eastern Episcopalians, and at the present time the number of students in that institution is not far from twenty. The clergy in the diocese now amount to eighteen. So late as 1832 there were but three clergymen in Tennessee. There are now in that diocese about fourteen, with Bishop Otey at their head.

In the Eastern States also the progress of the Church has been rapid and steady. The Church in Vermont