

the Glory of God, and in memory of Robert William O'Connor, born Easter Tuesday 1819. Died 27th Sept. 1861, and also of Anne Sarah O'Connor, born 23rd March, 1813; died 26th, January, 1887. She was a member of this congregation for sixty-three years. This is erected by her brother."

The window was manufactured in England to the order of Messrs. Spence and Son, of Montreal, by the same firm, who have already placed some twelve memorial windows in this church.

**BISHOP'S COLLEGE, LENNOXVILLE
P. Q.**

NOTES ON AMERICAN CHURCH HISTORY.

(Continued-)

In S. Carolina we have the attempted settlement at Port Royal, the work of Rev. Morgan Jones, his capture by the Indians, his escape from death by using the Welsh' tongue, his preaching to the natives, and his subsequent career in Long Island were briefly referred to.

In 1670, Charlestown was founded under Col. Wm. Sayle. We have also in 1680 old St. Philip's Church built of Cypress logs, and taken down in 1827. We have as minister at first Atkin Williamson. We have also in this colony Samuel Marshall, Edward Marston, Gideon Johnson.

Further details were also given respecting the founding and early work of our venerable societies above named and the general thread of Church History in N. America resumed; the separate threads above given being skilfully united into one.

We have Rev. George Keith's Missionary Tour. The work of John Talbot. The work and trial of John Checkley, of Boston, for his hosts. The declaration for the Church of England, 1722 by the Rev. Timothy Cutler, Samuel Johnson, Daniel Brown.

The second lecture, which was full of valuable matter, concluded with a brief sketch of the origin and growth of the Church in Connecticut, and allusions to her growth in the other states and colonies above named. A sketch of the life of Rev. Samuel Johnson—President of King's College, New York, 1722-1772; the struggle for the Episcopate, 1705-1784; a sketch of the Rev. Thomas Bradbury Chandler, 1726-1790; and premonitions of the Revolution, 1760-1775.

The third lecture, title 'Revolution in State, bestowal of Episcopate in Church.' References were made to missions to the Indians from 1710 to 1776 and later; also to the residence in Newport, R. I. of Dean afterwards Bishop Berkley; the famous philosopher and divine. 1729, he stayed 3 years instead of 3 months as intended; he wrote here "Alciphron," he gave a stimulus to philosophical and classical studies in America; he had a magnanimous and inspiring faith in the doctrines of the Church in America; and he meditated founding a college for N. America in Bermuda, but this was never accomplished. He expected Walpole to fulfil certain promises to help this great educational scheme but was disappointed.

Reverting to the main thread of the narrative the effect of the Stamp Act on the Church was traced, and the opinion was advanced that the efforts of good Church people to obtain an episcopate for the colonies were amongst the minor causes of the Revolution. The revolution did indeed divide the clergy; we find on the patriot side Jacob Duche, Wm. White, Samuel Provoost, Samuel Parker, William Smith; amongst the loyalist sympathisers we have Samuel Seabury, Thomas Bradbury Chandler, Myles Cooper, Jeremiah Leaming. These suffered greatly, and in many parts the war of Independence quite effaced for the time all traces of Church Work. It must not be thought that the members of the Church were unmistakably on the English side—for Washington and Ham-

ilton and other leading patriots were members of the Church of England. In 1782 we have a pamphlet by Dr. White "The case of the Episcopal Church considered" The discussion was taken up by Drs. Beach and Inglis and the Connecticut clergy. Then in 1783 we have the convention of the Connecticut clergy at Woodbury, and the election of Jeremiah Leaming as Bishop, or failing his acceptance of the position, Samuel Seabury was to be elected in his room. In June Dr. Seabury sailed to England and spent many months in fruitless efforts to obtain Consecration from the English Bishops. On Nov. 14, 1784, he was consecrated by the Scottish Bishop—Kilgour, Petrie, and Skinner, in Bishop Skinner's Chapel, Aberdeen.

Some interesting particulars were given illustrative of the history of the Nonjurors and their connection with the Episcopal Church. It was thought that the providence of God could be traced in the way Seabury was led to that Church, and it is probably through the attention called to this branch of the Church that certain restrictive laws against that Church were removed in or 1790.

Lecture IV was concerned with the organization of the Church. In 1783, we have a Convention of the Church in Maryland, held at Annapolis, in which we have a declaration of Church principles and the election of Dr. Wm. Smith as Bishop. For personal reasons this election was never ratified, and Dr. Smith did not receive the mitre. The organization of the Church in Maryland lagged behind in consequence of this. We had meetings of Philadelphia clergy and laity in 1784, and a meeting on behalf of relief to Widow's and Orphan's of clergy in New Jersey; also a Convention of Massachusetts and Rhode Island clergy at Boston. At the former were Abraham Beach, W. White, Benjamin Moore, James Parker; at the latter, John Graves and Samuel Parker.

Allusion was then made to the other hierarchies which appeared in America about the same time as the succession was given to the American Church as valid ecclesiastical succession. The Methodists Superintendants appointed by Wesley (1784) and afterwards called Bishops; and the Roman Catholic Hierarchy (1790) were referred to Cole's letters to White and Seabury, were commented upon. Bishop Madson (of Virginia), proposed to facilitate comprehension of the Methodists, and Dr. Ellison proposed to alter terms if comprehensive to the Lutherans, (1792.)

In 1785, we have the first General Convention in Philadelphia. An Ecclesiastical Constitution was agreed to; a revision of the Prayer-Book was made called now the Proposed Book. An address was passed requesting the English Archbishops and Bishops to consecrate American clergymen as Bishops in sufficient numbers to carry on the Episcopatine independency. In 1786, an answer came from the English Bench, making the consecration of Bishops dependent on a more conservative attitude as regards the Book of Common Prayer. In 1786, the Constitution was amended. A copy of the Enabling Act was received in 1786.

Dr. Provoost was elected Bishop of New York; and Dr. White, Bishop of Pennsylvania. The consecration took place in 1787, and the newly consecrated Bishops reached New York on Easter Day. In 1789, the General Convention adopted resolutions as to canonical number of Bishops for transmitting the succession; adopted canons; formed House of Bishops; revised the Proposed Book, and adopted the Scottish form of the Consecration Prayer in the Communion office. The Constitution adopted and signed October 12, 1789. In 1790, we have Bishop Madison consecrated for the See of Virginia. In 1792, Bishop Claggett as Bishop of Maryland, this was the first Consecration of a Bishop in America, and it was re-

markable for joining into one the Scotch and English ones; the Bishops taking part were Seabury, White, Provoost, and Madison.

Lecture V—"A century of Church growth: Some remarks were made as to the statement that the Church was languishing at the close of the 18th century; facts were adduced to shew that the picture had at least a higher side at this time. We then come to the resignations of Bishop Provoost and Bishop Moore; the controversy on the Episcopate; the formation of the Eastern Diocese, Massachusetts, Vermont, New Hampshire and Maine); the wave of new life and origin dating from the consecration of Bishop Hobart and Griswold in 1811.

Notes were given to illustrate progress of the Church in New York, and also of the Indian Missions of the Church. The plan for a General Theological College was conceived in 1814, by Bishop Hobart, and after some vicissitudes that noble Institution started in its present career in New York in 1823. The work of Bishop Chase in Ohio and the Northwest; his founding of Kenyon and Jubilee Colleges; his appointment as Bishop of Illinois were then detailed. The missionary awakening of the Church in 1835, and appointment of the first missionary Bishop (Kemper) next claimed attention.

The founding of Nashetah in 1841; the state and conflict of parties in 1844; the influence of the Oxford movement, received due mention.

In 1848, California received a Bishop, the now venerable Kip. In 1867, Utah received a Bishop. The Church in the time of the great War of 1861-5, was touched upon.

The influence of the opening of the Pacific Road was alluded to, and the extension of the Episcopate both early and late. A brief mention was made of the recent General Conventions with the debates on the revision of the Prayer-Book; the deliverances of the Bishops on the conditions of Organic Christian Union, and the charge of name urged by some members of the Church in growing numbers, were briefly touched upon. It was stated that the name 'Protestant Episcopal' originated in Maryland, and was naturally adopted there as another Episcopal form of Christianity, was practically established there, but that the title 'Protestant Episcopal' had never been formally ratified and adopted by the General Convention. The Lectures were thoroughly interesting; there was a hope at one time that a lecture in which the relations between the American and Canadian Churches would be illustrated would have been given but time did not permit this. It is hoped that Mr. Hooper will publish these lectures in full, amplifying where it seems to him desirable, and and perhaps adding a lecture on the inter-relations of the Sister Churches.

DIOCESE OF ONTARIO.

PRESCOTT.—*St. John's Church.*—Sunday, the twenty-third after Trinity, is one that will for some time to come be remembered by the members of this congregation, being the occasion of a visit from the Lord Bishop of the Diocese, for the purpose of administering the Apostolic rite of Confirmation. The Bishop was accompanied by the Venerable the Archdeacon of Ottawa. The Confirmation took place at the morning service, and previous to the act, the Bishop addressed the candidates, in a brief but forcible manner, reminding them of the deeply spiritual character of the rite he was about to administer, and exhorted them to be true to the vows they were now to take upon themselves, stating that if each individual about to be confirmed were to be faithful to the promises made by them, that he would vouch ere his return, in three years time, their number would be trebled. Confirmation was then proceeded with, ten candidates being presented