

With arrowy keenness, iron-weight,
Down pour'd the ministers of fate,
'Till man and cattle crush'd, congeal'd,
Scatter'd with death the boundless field.
Still swell'd the plague! Uprose the blast,
The avenger, fit to be the last:
On ocean, river, forest, vale
Thunder'd at once that mighty gale;
Before the whirlwind flew the trees;
Beneath the whirlwind roar'd the seas;
A thousand ships were on the wave,
Where are they? Ask that dreamless grave!
Down go the hope, the pride of years,
Down go the myriad mariners;
The riches of earth's richest zone,
Gone! like a flash of lightning gone!
And, lo! that first fierce triumph o'er
Swells ocean on the sinking shore;
Onward and onward, dark and wide,
Is roll'd that deep mysterious tide.
Then quail'd thy spirit, stubborn king!
Thou serpent, rest of fang or sting!
Humbled before the Prophet's knee
He groan'd "Be injur'd Israel free."

The Sage to Heav'n uprais'd his wand;
Back roll'd the deluge from the strand,
Back to its caverns sank the gale,
Fled from the noon the vapours pale,
Broad burn'd again the joyous Sun;
The hour of wrath and death was done.

February 18th, 1836.

From the Fredericton Royal Gazette.

The attention of young men who have made a superior proficiency at school, is invited to the advertisement in another column, offering a Scholarship in our Provincial University to general competition. This prize, it will be observed, is open to all candidates, without any other condition than that they be prepared for the specified examination. The best scholar may consequently be assured of his election, whether born and educated in the province or elsewhere, and without enquiry after the class in Society, or religious denomination, to which he may belong. Nor will his subsequent progress be affected by such considerations; graduation, as well as matriculation, in this College, being unlimited by subscription or other tests, except in the instance of degrees in Divinity—which very few desire, and none need to take.

Should a respectable number of candidates appear on the present occasion, it is very likely that the College Council will feel themselves encouraged to establish other Scholarships of the same description; so that one perhaps may be proposed for competition at each return of the annual Examen. For the Council are fully alive to the importance of their trust, and resolved to omit no means in their power to promote the efficiency of the College and extend its usefulness.

An error prevails in some quarters which it may be expedient to take this opportunity of correcting. The College has been considered, it is difficult to conceive on what grounds, as chiefly, if not exclusively, a theological institution. So far is this from being the case, that, while its prominence has never been given to its theological instruction, of the twenty one students in actual attendance on the Lectures of the present term, a single individual only is known to entertain the intention of becoming a Minister of Religion. The disproportion is indeed to be much lamented, and cannot fail to lead to the serious reflections in those who regard the best interests of the community. For however valuable a liberal education may be to the physician, the lawyer, and in other walks of life, the presence of young men prospectively devoted to the sacred profession, is exceedingly desirable in the College itself; while the general welfare will always require a competent number of Clergymen, whose learning shall command respectful attention, and enabled to devote their whole time and talents on the duties of their holy office.

SCHOLARSHIP IN KING'S COLLEGE, AT FREDERICTON, NEW-BRUNSWICK.

NOTICE is hereby given that a Scholarship of £25 per annum, in the above College, will be open for competition on Monday the 27th day of June next, to all candidates, whether already on the Matricula of this University or not; to be held until the expiration of three years from the date of Matriculation, provided the successful candidate resides so long in the College: the examination for which will be in the first twelve Books of Homer's Iliad, Xenophon's Cyropaedia, the Odes of Horace, the first four Books of Euclid, and the first part of Algebra.

By order of the Council,

G. F. STREET, Registrar.

King's College, 7th April, 1836.

From the Episcopal Recorder.

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

By the Rev. Henry Caswall.

PART I.—History of the Church previous to the Revolution.

The disorders which actually existed should be traced to their proper source, the want of an efficient Episcopal supervision. This destitution again should be assigned in all justice to its principal cause, namely, the opposition of the powerful bodies of dissenters, especially the Puritans. For although the Bishop of London was considered as the diocesan of the American Episcopal Churches, it is evident that his authority could not be effectually exerted at such a distance, and unworthy clergymen could not be removed without serious difficulty. The jurisdiction of a prelate beyond the seas was also viewed with jealousy by many, and the attempt to obviate existing inconveniences by the delegation of a commissary in 1700 met with but partial success. Other causes contributed to render the appointment of a colonial Bishop extremely desirable. The only resources for a duly authorised ministry were in emigration from the mother country, and in sending candidates to that country for orders. The first could not be the channel of a respectable permanent supply, and the second was expensive and dangerous, many having perished on the ocean, or died by sickness in their efforts to obtain ordination. At the same time Churchmen beheld the various non-episcopal sects around them multiplying their preachers ad libitum, and availing themselves of every opening afforded by the defenceless state of the adherents to apostolical order. The Church, too, was of necessity presented to the people in an imperfect form, the rite of confirmation being unpractised and almost unknown. It was undoubtedly owing to this unhappy state of affairs that about the commencement of the 18th century, Baptists, Presbyterians and others, obtained a footing in the Southern colonies, where they increased with rapidity and vigour.

At early as the reign of Charles II. the colonists took measures to obtain an Episcopate, which almost proved successful. The subject was agitated in following years until the death of Queen Anne put a stop for a considerable time to all proceedings of this description. The Church, nevertheless, continued to advance, and several distinguished dissenters were at different periods added to its ranks. Mr. Timothy Cutler, Rector of Yale College, and Mr. Samuel Johnson, a tutor in the same institution, both congregational ministers, became convinced, after indefatigable study, that their ordination was invalid, and shortly afterwards connected themselves with the Church of England. Being joined by several other persons of note, their defection was a great shock to the existing establishment. They proceeded to England, for ordination, and on their return in 1723, Dr. Cutler was settled as pastor of Christ Church in Boston, and Mr. Johnson as missionary of the Propagation Society in Connecticut. In that colony the latter was for some time the only Episcopal Clergyman; but distinguishing himself by his controversies in behalf of the Church, he was appointed in 1754, President of King's College, New-York. By his writings he succeeded in awakening general attention to the question of Episcopacy; and about the year 1763 the applications for a Bishop were renewed. At this, the dissenters from the Church in New-England took alarm, and strongly resisted the introduction of the only means by which their conforming brethren could fully practise the rites which their faith demanded. In addition to this, they contended that the Propagation Society transcended its powers when it authorized its missionaries to settle in the villages and seaports of New-Hampshire, Connecticut and Massachusetts. Dr. Mayhew, a congregational preacher in Boston, was the leader of this controversy in behalf of the dissenters; while a talented advocate for the Church was found in the Rev. East Apthorp, a missionary at Cambridge, Massachusetts, and afterwards a prebend of Finsbury, England. Several others engaged in this discussion, among whom was Archbishop Secker, a warm friend of the colonial Church.

The efforts to procure an Episcopate continued to prove unsuccessful as before. Yet so obviously was it necessary that, notwithstanding repeated discouragements, within ten years after the controversy with

Mayhew another attempt was made, in the course of which the Rev. Dr. Chandler, of New-Jersey, appealed to the public in favour of this great object. But the times were unpropitious. Political difficulties had arisen between the colonies and the mother country; and many of those who had previously desired an American Episcopacy, now feared lest it should be made the means of accomplishing the Designs of Great Britain. Some of the clergy themselves were not free from this apprehension, and four ministers of the establishment in Virginia actually protested against Dr. Chandler's plan, and received for their protest the thanks of the colonial government. The war of the Revolution commenced shortly afterwards, and amid the clash of civil strife the whole subject was for a time forgotten.

PART II.—History of the Church from the Revolution to the year 1800.

At the commencement of the struggle between the colonies and the mother country, the condition of the Church, although far from flourishing, was more promising than it had been at an earlier period. In Virginia the number of clergy was above an hundred; in Maryland and the southern provinces it probably exceeded fifty; and in the colonies to the northward and eastward of Maryland it was not much less than eighty. As yet, however, the ministrations of religion were confined to the districts immediately bordering on the sea-coast; for the interior of the continent remained a pathless wilderness, tenanted only by savage beasts or still more savage men. But when the colonies were actually separated from Great Britain, the destruction of the Church appeared almost inevitable. A few years nearly overthrew the work which had been slowly carried forward by the exertions of a century and a half; and, had not Omnipotence interposed, the ruin would have been complete. The fostering hand to which the American Church owed a long continuance of care and protection, was withdrawn; and the Propagation Society no longer rendered its accustomed aid. Many of the clergy were thus left entirely destitute, and some were obliged to betake themselves to secular employments for support. In the northern states the clergy generally declined officiating, on the ground of their ecclesiastical connexion with the liturgy of the Church of England. In the south, many worthy ministers, conceiving themselves bound by oath to support the government of Great Britain, refused to enter upon a new allegiance, and quitted the country. By an unjust decision, the lands possessed by the Propagation Society in Vermont were confiscated, and applied to the purposes of education. An equally unconstitutional sentence obtained through the united efforts of sectarians and infidels, despoiled the Church in Virginia of its glebes, and even of its houses of prayer; while in addition to all these calamities, Episcopalians in general became subject to unmerited and cruel political prejudices. Most of their Churches were destitute of worshippers; their clergy had departed, or were left almost entirely without maintenance; no centre of unity remained, and no ecclesiastical government existed.

Yet the members of the Church did not despair. They recollected the promise of their divine Head, and felt assured that the gates of hell could never prevail against the principles which they professed. Accordingly, soon after the cessation of hostilities, several gentlemen embarked for England, and applied to Dr. Lowth, then Bishop of London, for orders. As the bishop could not ordain them without requiring an oath of allegiance inconsistent with their American citizenship, he applied for an act of parliament allowing him to dispense with requisitions of this sort. In the mean time, however, the Church of Denmark manifested a most gratifying readiness to supply the wants of America. The bishops of that kingdom declared their willingness to ordain Episcopalian candidates, on the condition of their signing such of the thirty-nine articles of the Church of England as are purely theological. This well-intended offer was declined. The British Parliament consented to the request of Bishop Lowth, and the candidates obtained their commission from that Episcopacy under which the American Churches had been planted.

The scattered condition of the Church rendered it now absolutely necessary that some bond of union should be created, which should prevent the adoption of varying measures, and secure the unity of the con-