

preach an atoning Saviour, but where His successors "have changed all that," and preach that it is an idea unworthy of God, to give His only begotten Son to die for our sins. Such is the result of separating God's truth from a divine system : of forgetting that the Lord has pledged **perpetuity** and ultimate success only to His own institutions. So then, with all our respect for the founders of New England, American Churchmen have learned an all important practical lesson from this history. We believe in preaching the gospel of Christ, in faithful adherence to the Church of Christ. The early Churchmen of Connecticut wisely foresaw the issue to which the popular form of religion was tending. The great and good bishop Seabury preached mainly on the fundamental truths of the Trinity, the Incarnation and the Atonement, and charged his clergy to do the same, foretelling the awful rationalism of the present day, and asserting, what I have heard acknowledged even among the Congregationalists, that the Church in Connecticut would be the only surety for the preservation of the faith, in these cardinal points, after a single generation.

If anywhere, in America, the Independent system had strength, it was in Connecticut, where it was the established religion, until 1818, and where it had possession of the wealth and the education of the State. Its great University, though endowed, like Harvard, by the munificence of Churchmen, is situated in New Haven, and has always been fortified by the best theological and general learning of Congregationalists. The first missionary of the Church who appeared in this town, was rabbled. Fifty years ago a Stone Church was built, but it was said, derisively, that it would never be filled. It was supposed that the growth of the Church was impossible under the shadow of Yale College and in the Capital of the Puritans. But there are now seven churches in that city : it has grown, and the old system has declined, at least relatively : for I was lately informed by the Bishop of Connecticut, that in New Haven, *one in fifty* of all the inhabitants is not only a member but a *communicant*, of the Church. It is the place, in all the land, where our Church has gained most upon the population.

A high orthodoxy and a zealous Churchmanship, thoroughly united, have been the secret of our success in the States ; and, *relatively*, that success has been remarkable. The revolution left our Church without bishops, and almost without clergy : it left a stigma on the religion of Washington himself, because many of our clergy had been royalists ; and it was supposed, even by the first bishop of New York, that it was doomed to perish, after lingering in feebleness among the descendants of Colonial Churchmen. If I rightly recollect the facts which have been carefully collected by the bishop of Maine, there was one year, in the present century, when not a single candidate for orders offered himself in any diocese, and it was not till 1813 that things began to amend. In fact, Bishop Burgess asserts that the entire growth of our American Church must be dated from 1818 ; until that date she had hardly held her own. I am not counted an old man, but, according to these statements, all that our Church has become, is the growth of a period within my own lifetime ; almost within my own recollection. In view of the hostility which it has had to encounter, from the beginning, its progress has been very remarkable. No other religious body has ventured to stem the popular torrent, and to be at once Evangelical and yet the reverse of