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A SERMON

PREACHED BEFORE THE

CONVENTION OF THE DIOCESE

—OF—

NEW JERSEY,

—IN—

CHRIST CHURCH, NEW BRUNSWICK, N. J.

MAY 6th, 1884,

BY THE

REV. WILLIAM S. LANGFORD, D. D.,

Rectoa of St. John's Church, Elizabeth, N. J.

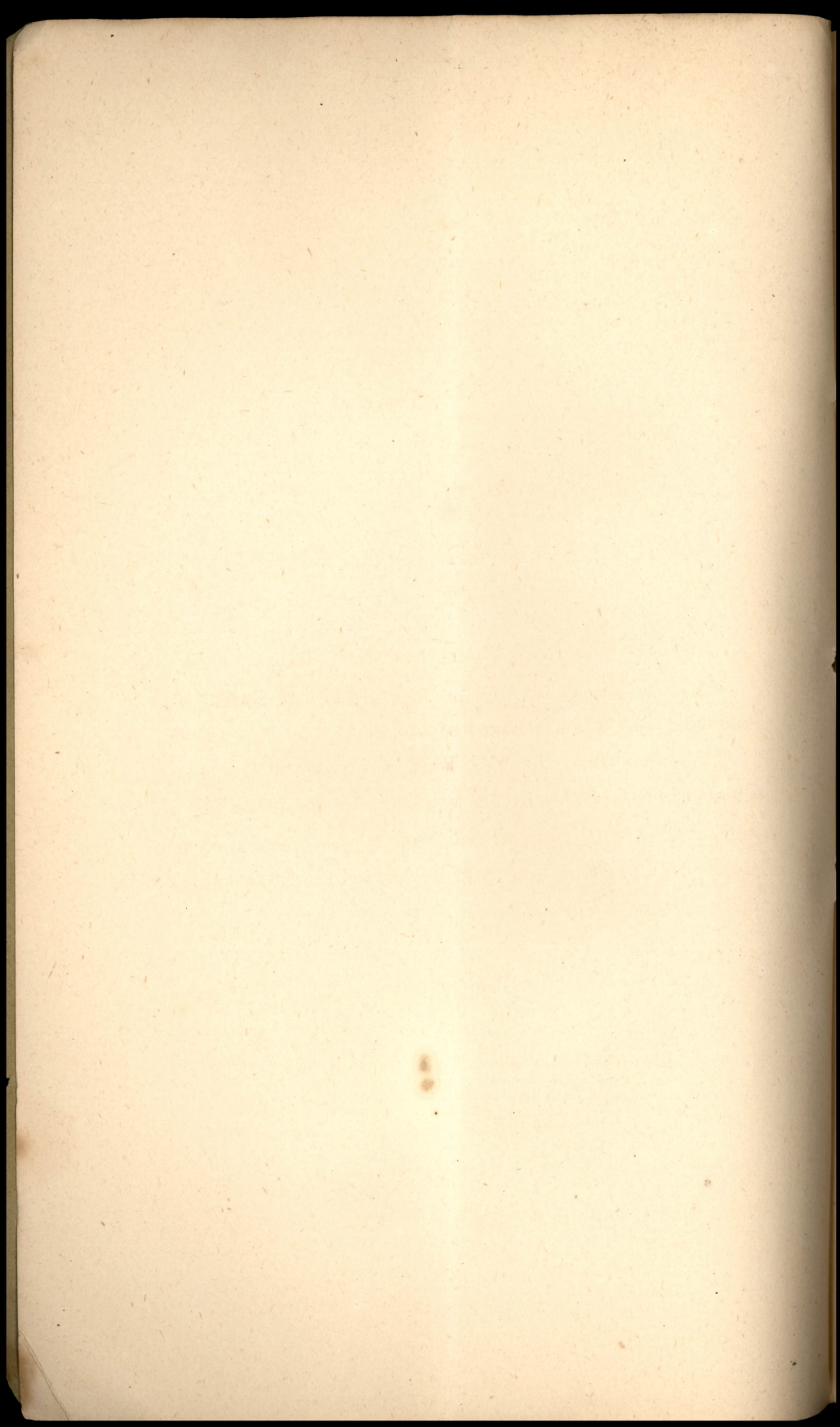
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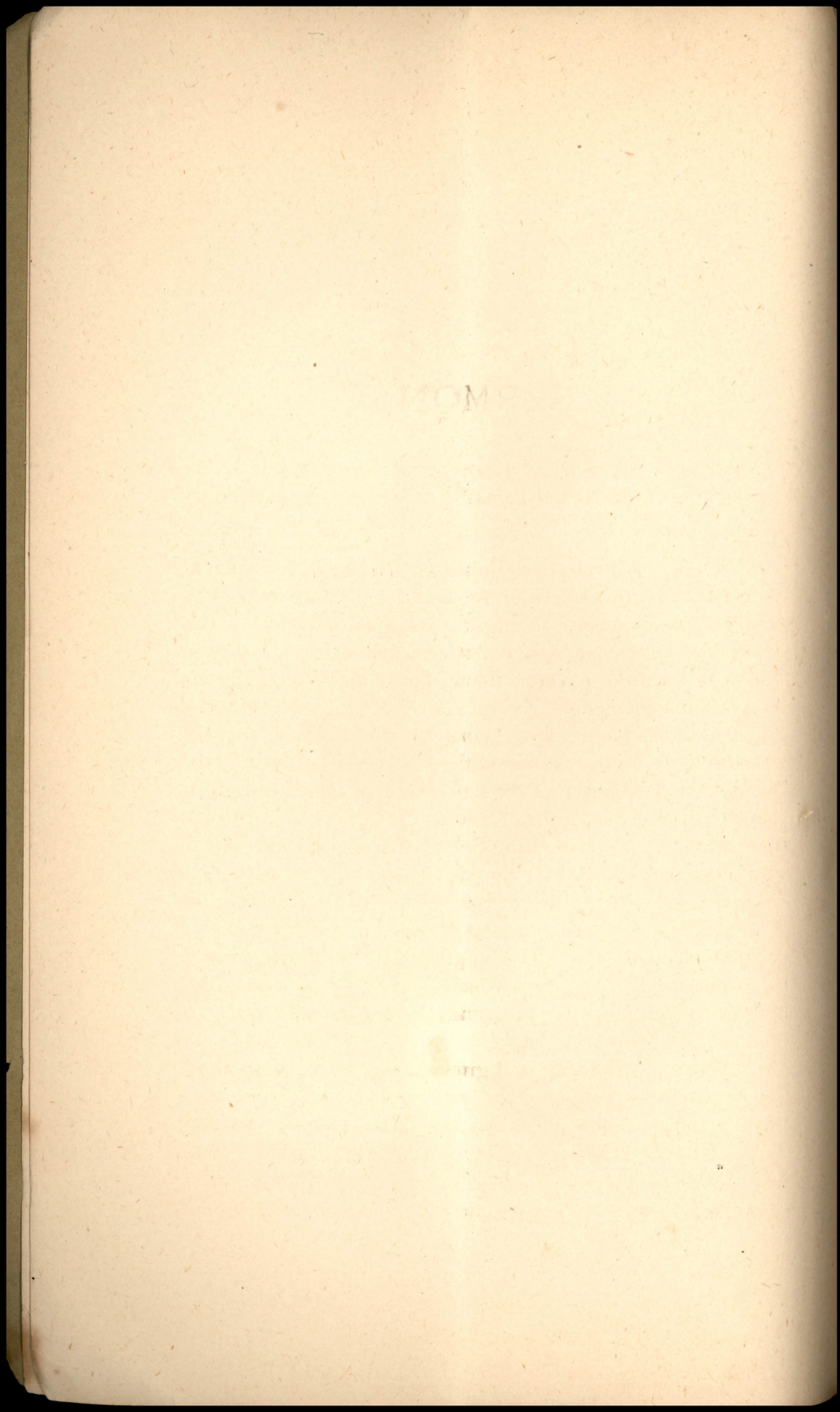


DIOCESE OF NEW JERSEY.

NEW BRUNSWICK, N. J., May 7, 1884.

Mr. Arthur G. Ogilby of New Brunswick offered the following Resolution, which was adopted :

Resolved, That the Rev. W. S. Langford, D. D., be requested to furnish the Rector of Christ Church, New Brunswick, a copy of his sermon delivered at the opening of this Convention that the same may be printed at the expense of the members of Christ Church.



SERMON.

Psalm 122 : verse 7. "PEACE BE WITHIN THY WALLS AND PROSPERITY WITHIN THY PALACES."

While the Protestant Episcopal Church in these States is indebted to the Church of England for her first foundation and a long continuance of nursing care and protection ; and while she traces her lineage through that noble ancestry to the days when the Apostles went every where preaching the Gospel of the Kingdom, she yet rests her claim to authority upon the commission of our LORD himself and measures her responsibility by the charter of the Church of the New Testament. As the Church of the living GOD, her life, her dignity, her worth and her destiny, proceed from, depend upon, and are assured by the indwelling SPIRIT OF GOD. To this standard she makes her appeal ; by this test she must be tried ; this is her confidence for the future. The question therefore is not what has she been but what is she ? Were her past ever so glorious, that could afford no ground for boasting, and however humble her beginnings have been, they do not relieve her of the full measure of her duty to this generation and to the people of this great land.

History is valuable as it gives us material for comparison, as it enables us to observe the guiding hand of divine providence, shows us how difficulties have been met, how obstacles have been overcome ; valuable for its encouragements and valuable also for its warnings. It shows us the Church with a perspective, bringing out events and characters as they did

not appear to those who were contemporaneous with them. It reminds us that we are not isolated, cut off from the past and from the future, living only for the present, but that we are ourselves makers of history, receiving a heritage from the past and handing it down to generations to come. It is then of importance that we know where we stand, how we are related to what has gone before, what impulse we are communicating to those who are coming after.

We are gathered to-day upon historic ground. This venerable parish [Appendix A] whose beginning was well back in Colonial days, the mother parish of a large neighborhood, has been influential not alone in the annals of this diocese but in the general Church as well. She has been blessed with a succession of distinguished rectors, foremost among whom were the apostolic Seabury, whose ministerial work began here, and the resolute Hobart, who refused to accept release from a temporary engagement in this parish, when a more promising settlement was offered him elsewhere.

Here ministered Dr. Croes when he was chosen first bishop of this diocese and to the end of his days he continued rector of this parish as well as spiritual father of the flock in New Jersey. Here, too, his eminent successor * began his episcopate, and here, since last we met in this place, passed from the scene of his earthly labors the faithful pastor and true friend who for three and forty years went in and out among this people.†

We are met here in our annual Convention to greet each other and take counsel for the ordering of the affairs of our diocese. But there is a suggestiveness about our Convention this year which gives to it a more than diocesan significance.

Our meeting to-day is a centennial memorial and the pages of history open before us the record. The actors and the events of a century ago come before our view and clus-

*Bishop Doane.

†Rev. Alfred Stubbs, DD., died December 12th, 1882.

ter about us, bearing our thoughts outward beyond the boundaries of our diocese to the things which concern the welfare of our whole Church in this country.

No sooner had peace been declared and the independence of the Colonies recognized than the steadfast patriot churchmen, looking upon the shattered condition of the parishes and missions, began to consider how they should repair the waste and provide for the due administration of the Church in her new relations. For the time being she was a Church without a bishop—without a head and counsellor—with no master to take the helm. Letters passed to and fro among the leading clergy full of anxious solicitude for the right ordering of affairs.

On the 26th of January, 1784, the Rev. Dr. Beach, rector of New Brunswick, wrote to Rev. Dr. White of Philadelphia: "I always expected that as soon as the return of peace should put it in their power, that the members of the Episcopal Church in this country would interest themselves in its behalf—would endeavor to introduce order and uniformity into it and provide for a succession in the ministry. The silence on this subject which hath universally prevailed, and still prevails, is a matter of real concern to me, as it seems to portend an utter extinction of that Church which I so highly venerate."

He then goes on to propose as a "first step" to get a meeting of as many of the clergy as can be conveniently collected, adding, "Such a meeting appears to be peculiarly necessary in order to look into the condition of the Widow's Fund. Would it not therefore be proper to advertize a meeting of the corporation in the Spring at Brunswick or any other place that may be thought more convenient; and endeavor to get together as many as possible of the clergy who are not members at the same time and place."

It will be proper in this connection to give some account of that corporation whose depressed condition was made the occasion for the memorable meeting of May 11th and 12th,

1784, at which was taken, says Bishop White, "the first step towards the forming of a collective body of the Episcopal Church in the United States."

At a meeting of the clergy at Elizabethtown, N. J., in October, 1767, a committee was appointed to frame some plan of provision for the distressed widows and children of such of the clergy as should die in narrow or necessitous circumstances. At a subsequent meeting at Perth Amboy, May 12, 1768, the committee presented a plan and draughts of a charter to be solicited in each of the three provinces of New York, New Jersey and Pennsylvania, that there might be a body corporate in whichever of these provinces they might have occasion to meet. Still another meeting was held at New Brunswick, October 12th, 1768, when the articles were more fully discussed and finally agreed to, and a copy ordered to be sent to the Venerable Society for the Propagation of the Gospel for their approval. These Charters, identical in form, were granted in the three provinces during the year 1769. The title of the association was "The Corporation for the Relief of Widows and Children of Clergymen in the communion of the Church of England in America." [Appendix B.]

The object was to acquire a fund by the contributions of the clergy and by the gifts of the laity to be administered for the benefit, succor and relief of the widows and children of such deceased clergymen as had been contributors to the funds of the Corporation. In response to the application to the Venerable Society for their countenance and assistance in carrying the design into execution the Secretary of the Society replied, "as a mark of their earnest desire to forward so benevolent an undertaking they willingly charge themselves with an annual contribution of twenty pounds sterling for each of the provinces of New York, New Jersey and Pennsylvania, that is, sixty pounds sterling, per annum, in the whole."

It was provided that an anniversary service should be held and a sermon preached before the Corporation each year, and

that the fund should be augmented by an offering at that service.

It is indicative of the suspicion with which any movement among the Church people at that period was regarded that the Rev. Dr. William Smith, who first preached before the Corporation in Christ Church, Philadelphia, remarked in his sermon as follows: "Some, perhaps, there may be, long accustomed to view every transaction of our Church on this Continent with a jealous eye, and who being loudly tenacious of every privilege of their own, though sparing in their allowance to others, may therefore conceive more to be intended by this undertaking than is expressed. To such, however, if it may have any weight with them, I will declare that although every thing relative to this design from the beginning has passed through my own hands, assisted by a few others appointed for that purpose, I have never known the least hint or thought of anything further expected from the execution of it, than what our charters express. But should it have all that happy effect to us which some may apprehend from it, namely, that of producing a more intimate connection and union among our clergy and church members; surely it is what we ought most ardently to desire and pursue, at this time especially."

It was in harmony with this laudable wish that Dr. Beach proposed the calling of the clergy together and that the meeting was held in New Brunswick, on the 11th of May 1784, subordinately to confer about the interests of the Corporation but chiefly to consider the graver matter of the future welfare of our Church in the United States.

Due notice had been given by means of correspondence and by advertising in a newspaper in Philadelphia and a newspaper in New York, inviting the clergy and such of the laity as might be interested to meet in this place at the time named. It was doubtless intended to make the meeting general and to bring together as large an attendance as possible of persons interested in discussing the welfare of the Church. The meet-

ing was not, however, numerously attended, owing in part to the difficulty and expense attending long journeys and, in part also, to the fact that movements to the same end were in progress in other sections. From Philadelphia a call had gone forth for a meeting of delegates from the various congregations of Pennsylvania, to be held in this month of May. On the 3d of August, 1783, the clergy of Maryland had set forth a Declaration of Rights of the Episcopal Church in the independent State of Maryland, and proposed a meeting of delegates from the parishes in their State in the Spring of 1784. Their Convention was actually held on the 22d of June, 1784, more than a month later than the meeting at New Brunswick.

In Connecticut there had been a meeting of the clergy in March, 1783, at which measures were taken for the speedy procuring of a Bishop.

Of the prominent persons whose absence from the meeting in New Brunswick is noticeable are Rev. Dr. Wm. Smith, who was engaged as the leader in the Maryland movement; the Rev. Dr. Chandler [Appendix C], who had not yet returned from England, whither he had gone at the beginning of the Revolution, and the Rev. Dr. Seabury, who was beyond the sea as the chosen of the clergy of Connecticut, bearing a communication from them and from certain of the clergy in New York to His Grace the Archbishop of York, petitioning that he, Dr. Seabury, be consecrated a Bishop.

The persons in attendance were: From New York, the Rev. Messrs. Bloomer, Bowden, Benjamin Moore and Thomas Moore; from New Jersey, the Rev. Messrs. Beach, Frazer and Ogden, and from Pennsylvania, the Rev. Drs. White and Magaw and the Rev. Mr. Blackwell; and of the laity were present James Parker, John Stevens, Richard Stevens, John Dennis, Esquires; Col. Hoyt and Col. Furman.

The meeting, which continued through two days, was opened by a service in this church on Tuesday, when a

sermon was preached by the Rev. Dr. William White, the father of our American Church, and at the organization for deliberation the Rev. Benjamin Moore, afterwards Bishop of New York, was chosen Secretary. Tuesday was chiefly occupied with a discussion of the principles of ecclesiastical union, and on Wednesday the principal topic was the revival of the Corporation, "which," says Bishop White, "had been held out as an additional object of the interview."

The real outcome of the session was the appointment of a meeting to be held in New York city October 5th following and the designation of two committees—one to correspond with the clergy and members of the scattered churches and enlist their interest in the proposed meeting; the other to wait upon the clergy of Connecticut who were to be convened on the Wednesday in Trinity week, next ensuing, for the purpose of soliciting their co-operation. Here, too, was asserted the right of lay representation in the councils of the Church, a principle which had been previously advocated by Dr. White, and though without precedent for many centuries, and earnestly resisted in some quarters, was established, and in 1789 was incorporated in the fundamental articles of the Church's constitution.

The meeting whose centennial we celebrate to-day marks an era in the history of our Church. It was the first meeting to promote a union of the churches in all the States, and stands forth as the parent of all subsequent general gatherings of our Church. It was the preliminary General Convention, first in the line of succession of the General Conventions of the Protestant Episcopal Church in the United States.

But that was a day of small things—a day of beginnings—when the Church was a feeble body, depleted and impoverished. The number of the clergy was scarce two hundred in all the States. Congregations were without pastoral care; missions were bereft of support; the help and the protection of

the mother Church were withdrawn, and there was not a Bishop to ordain or to confirm or to counsel and lead and guide. In vain had the pleading voice of her devoted clergy petitioned for a chief pastor. The counsels of state policy turned a deaf ear to the earnest cry of the Church's need. [Appendix D.] For generations the baptized had grown up and remained unconfirmed. Candidates for holy orders had always been forced to undertake a long voyage at great cost and peril before they could receive their commission. Such hindrances had beset the Church through all her Colonial history and now hedged her way. She had struggled against suspicion and opposition and now her enemies rejoiced to see her in the dust. It was a day of darkness and gloominess—a day of dire extremity, but it was also the day of the Lord's deliverance.

The Republic had had her birth-throes and was rejoicing in liberty, and this Church was soon to rejoice likewise.

The same unseen hand that guided the one was stretched out to help and succor the other. As the State had her Washington and Hamilton, so the Church had her White and Seabury and others to whom was given the spirit of wisdom and understanding. Right well did they lay the foundation. Side by side with the master builders of the Republic wrought the master builders of the Church. Republic and Church rose together. Independence and liberty for free development gave to each the opportunity of healthy progress.

For many years the Church's growth was retarded and slow. In 1820 the number of the clergy had increased but to 310, including bishops; in the year 1840 the number had grown to 1,059.

Let us turn the page of history and look about us. What do our eyes behold! It is written "A little one shall become a thousand and a small one a strong nation. I, the Lord, will hasten it in his time."

To-day the number of our dioceses is fifty and of mis-

sionary jurisdiction thirteen on this continent, while in Africa, China and Japan we have organized missions, and in Haiti and in Mexico we are giving succor to church work, and in several of the cities of Europe we have chaplains and congregations. Our Prayer Book is translated into various languages—French and German and Spanish and Italian and Swedish. Witness our colleges and schools and seminaries of learning, our hospitals and orphanages and numerous centres and agencies for the cultivation of the mind, the healing of the body and for rescuing and supporting the unfortunate. With 70 bishops and of clergy in all above 3,600; with church edifices continually increasing in number, many of them beautiful in architecture, noble and massive in structure; with all these marks of progress we have the outward signs of an inward power that is capable of impressing itself strongly upon our complex American society.

“Walk about Zion and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following.” This hath God done. May we not add, For this God is our God forever and ever. He will be our guide even unto death.

Such, beloved brethren, is the heritage which has been handed down to this generation. What shall we of this generation do with it? There are always trials before the Church, but there are no trials which the grace of God cannot overcome; there are perils in the pathway, but none which fidelity cannot avert. Compare the Church to-day with what it was a century ago. What a contrast! Theirs were the trials and perils of adversity; ours are the trials and perils of prosperity. Theirs was a work of rescuing and preserving a remnant; ours is the opportunity and responsibility of carrying out the Church's glorious mission. Their work was protective; ours must be progressive.

Far be it from us to speak in the language of boasting; rather let our tone be that of loving gratitude to the Lord

who hath dealt so bountifully with us, notwithstanding our faults and frailties. Neither let us presume upon the future in a vain confidence; rather let us move forward in a humble, firm reliance upon the God of our fathers. Our help is in the name of the Lord.

For many years our church work was limited to a narrow belt along the Atlantic coast; now the way is open and tracked from ocean to ocean. "The whole boundless continent is yours." If we rise to the largeness of our work and the grandeur of our opportunities in the new sections of our country; if as we are put in trust of the Gospel, we are faithful in carrying it in all its plenitude in the ministrations of our Church, we shall find hindrances giving way and a warmer welcome in the newer country, where are fewer prejudices to combat, and the reflux influence of the awakening life will stimulate our tardier growth where traditional habit has obstructed free development. The whole Church will feel the invigoration from a policy of aggressive missionary work. By strengthening our general institutions for training and furnishing and equipping and sending chosen men to the work, and by reaching out our missions to the regions beyond—to the Indians in the North and the blacks in the South—we shall commend our Church as the Church of all people. Let our rivalry be to excel in the love of souls for Christ's sake and His blessing will be with us and all good men will rejoice in our success.

If we are true to our heritage, if our leaders are wise in their generation, if the Church continues steadfast in doctrine as she is stable in government—faithful in witnessing to Christ in her offices, and in preaching the living Christ by the voice of a manly ministry, honoring the word of revelation, broad in charity, flexible in methods—she cannot fail to grow in numbers and strength and influence and become a great conserving force in the life of this American nation. What possibilities lie before our Church! Who shall say

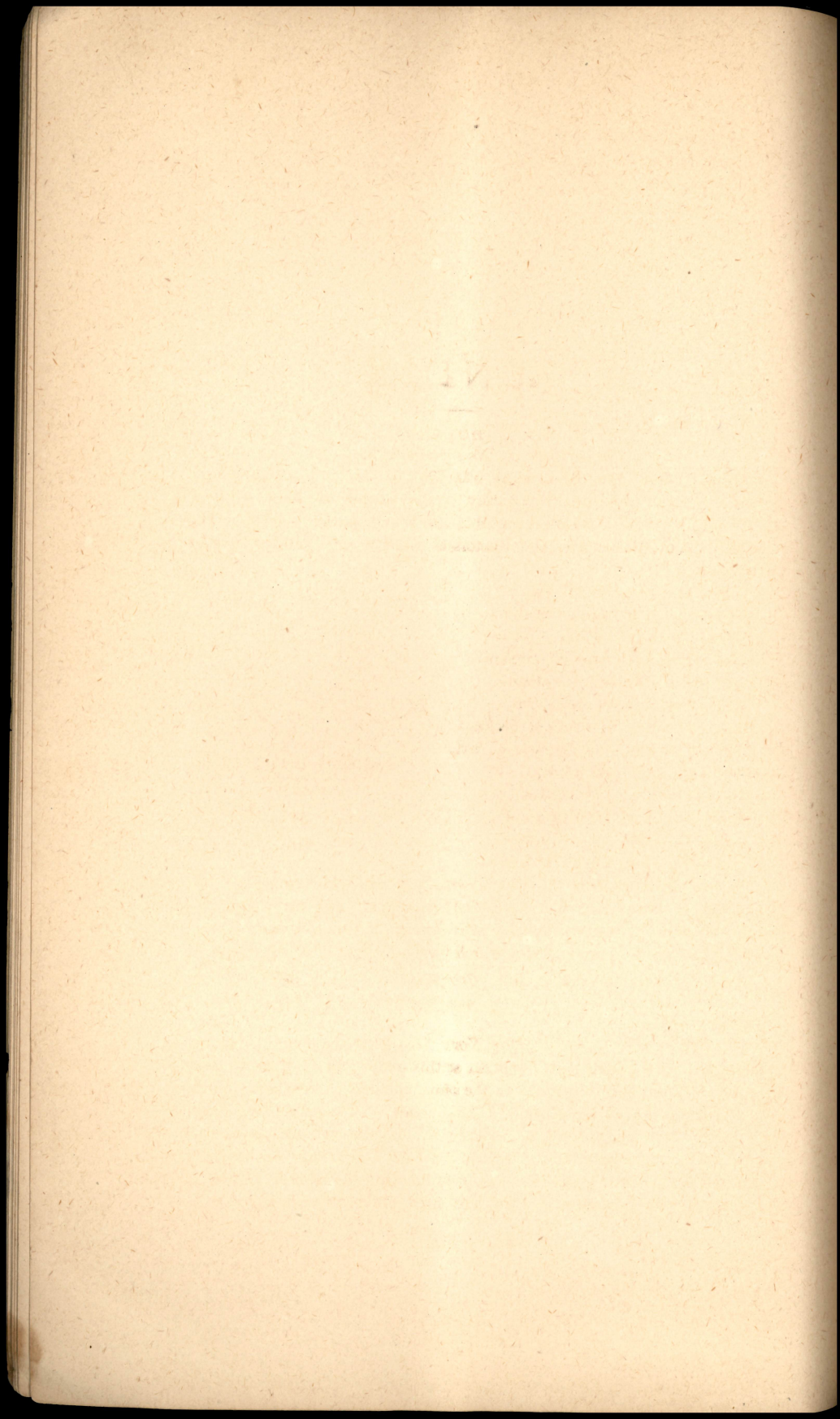
but she may yet become the centre of unity, the reconciler among all Christian people! Who shall venture to predict what another century may bring forth?

“Peace be within thy walls and prosperity within thy palaces.”

Peace—not that peace which is merely absence from strife, not the peace of enforced uniformity or of intellectual apathy or indifferentism, but peace which comes upon the wings of active love, of frank tolerance, of mutual confidence and zeal for the common good and for the advance of Christ’s kingdom, the peace of God—

Prosperity—not that which is selfish and proud and worldly, not that which is rich and full and increased with goods and hath need of nothing, but prosperity which is humble and trustful, which deals its bread to the hungry, gives shelter to the stranger and abounds in every good work to the glory of God—

Such peace, such prosperity be thine, O Zion!



APPENDIX.

APPENDIX A.

Christ Church, New Brunswick.

Christ Church, New Brunswick, was built in 1745 and became a mission of the Society for the Propagation of the Gospel, in charge of Rev. Mr. Wood, in 1750. A charter was obtained for the parish in 1761. The following list of Missionaries and Rectors is taken from "The Records of Christ Church :"

- 1750—The Rev. Mr. Wood.
- 1754—The Rev. Samuel Seabury.
- 1760—The Rev. Leonard Cutting.
- 1767—The Rev. Abraham Beach.
- 1784—The Rev. Mr. Rowland.
- 1787—The Rev. George Ogilvie.
- 1791—The Rev. Henry Van Dyke.
- 1799—The Rev. John Henry Hobart.
- 1800—The Rev. Mr. Cotton.
- 1801—The Rev. John Croes.
- 1832—The Rev. John Croes, Jr.
- 1839—The Rev. Alfred Stubbs.
- 1883—The Rev. Elisha B. Joyce.

During the period of the Revolution New Brunswick was the only place in New Jersey that had a resident minister. The Rev. Abraham Beach continued at his post and, as will appear by the following letters, extended his labors to other places which were destitute of missionaries.

Reports of Rev. Abr. Beach to the Society.

"NEW BRUNSWICK, 24 March, 1780.

REVEREND SIR :

By a flag of truce going to New York I have an opportunity just to acquaint the Society that I still remain at this place and continue to perform my duty as their missionary in the same manner I did when I wrote last, which was on the 4th of July, 1778. Since which time I have baptized in my own mission 23 and buried 4. At Shrewsbury, baptized 6 and buried 1. At Spotswood, baptized 18. At Elizabethtown, baptized 10 and buried 8. At Woodbridge, baptized 2 and at Chatham 3. I wish it was in my power to be more regular and more *particular* in my corres-

pondence with the Society, but *that* the present unhappy contest effectually prevents; however they may be assured that I shall always endeavor not to disgrace the character of a clergyman of the Church of England, and *as the Society's Missionary* to visit every vacant Parish however remote from my own, where I may be invited to baptize their children and bury their dead."

"NEW BRUNSWICK, 1 October, 1782.

REVEREND SIR:

In my letter of the 4th of January last I acquainted the Society that I opened the Church at this place on Christmas Day and gave my reasons for doing it. I have now the pleasure to assure them that the measure hath fully answered my expectation. The members of our Church throughout the Province express the highest satisfaction in seeing the service again introduced amongst them. From almost all the vestries I have received pressing invitations to officiate amongst them as often as my duty in my own mission would permit; I have accordingly preached 3 times at Elizabethtown, baptized there 11 children and administered the Sacrament of the Lord's Supper to near 40 communicants. At this place the congregation meet regularly on Sundays and one of them reads prayers and a sermon. I cannot but think this practice advisable in other congregations which are at present destitute of a minister; especially in these times of uncommon and general depravity, when our Church as well as religion in general labours under so many difficulties and discouragements; I propose therefore to recommend their example to those other congregations which are vacant and where a person of suitable character can be procured amongst them.

I am, etc.,

ABRAHAM BEACH."

The post-revolutionary history of the parish is most interesting. It was largely due to the influence of Rev. Mr. Beach that the important general meeting of May 11th, 1784, was held in this venerable edifice. The Convention of the Church in the State of New Jersey held its first sitting in Christ Church, New Brunswick, July 6th, 1785. Although the Rev. Mr. Beach became an assistant minister in Trinity Church, New York, in 1784, he continued to represent Christ Church in the Convention of New Jersey, and in five consecutive Conventions was chosen to preside. He also represented New Jersey in the General Conventions of 1785, 1786 and 1787. After that he was continuously sent to the General Convention from New York, and in 1801 was elected President of the House of Clerical and Lay Deputies of the General Convention, which position he held till his retirement from the active duties of the ministry. After a service of twenty-five years in Trinity Church, New York, Rev. Dr. Beach retired to the old homestead in New Brunswick, where he died September 14th, 1828.

APPENDIX B.

The Corporation for the Relief of the Widows and Children of Clergymen in Communion of the Church of England in America.

The committee appointed to solicit the passing of the Charter were: for New York, Rev. Dr. Auchmuty, Rector of Trinity Church, and Rev. Dr. Cooper, President of Kings College, both of New York city; for Pennsylvania, Rev. Dr. Peters, Rector of Christ Church, and Rev. Dr. Smith Provost of the College, both of Philadelphia; and for New Jersey, Rev. Mr. Cooke of Shrewsbury, and Rev. Mr. Odell of Burlington. The Charter was granted in Pennsylvania, February 7, 1769; in New Jersey, March 29, 1769; in New York, September 29, 1769. Delay in New York was occasioned by some proposed amendments, suggested by Mr. Kemp, the Attorney-General. "These charters were from *George the Third*, by the grace of *God*, of Great Britain, France and Ireland, King Defender of the Faith, to all to whom these presents should come. The Corporation was one and the same in each of the three Provinces; the objects of the three charters, the trusts, the powers and the funds were the same; and the concerns of the Corporation were regulated by the same managers or officers meeting in Pennsylvania, New Jersey and New York." (Historical Sketch by James William Wallace, Philadelphia, 1870). The officers named in the charters were: President, Rev. Dr. Peters; Treasurer, Rev. Dr. Chandler; Secretary, Rev. Mr. Odell. Subsequently a Treasurer was chosen in each of the three Provinces.

Annual meetings of the Corporation were held in different places till the war, the last being held in Philadelphia in October, 1775. During the Revolution no meetings were held, and the affairs fell into neglect. In January, 1784, Rev. Mr. Beach called attention to the condition of the Corporation, and invited the meeting at New Brunswick, N. J., May 11, 1784, when it was determined to procure a large meeting in New York October 5th, 1784. The work of re-establishment proceeded by the election of Rev. Dr. Wm. Smith as President, that office having been vacant since the death of Dr. Peters in 1776, and the election of Rev. Benjamin Moore, afterwards Bishop of New York, as Secretary, and the election of Treasurers for each of the three States. A committee of three clergymen—Drs. Smith, White and Provost—and three laymen—Messrs Duane, Peters and Livingstone—was appointed to examine into and report on the affairs of the Corporation. The Hon. James Duane reported on behalf of the committee, recommending that the Legislatures be applied to for such modifications of the charters as would adapt them to the changed condition of the country, and that the title of the Corporation be changed to *The Corporation for the Relief of Widows and Children of Clergymen of THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA*. This is believed to be the first document in which the full

name of the Church, as at present, is used. Thus the Corporation was not only influential in bringing about the union of the Church in the States and inaugurating the General Convention, but also gave the name to the Church.

Among the early members of the Corporation beside the clergy were many laymen in civic life. At the meeting in New York twenty-nine new members were elected, among whom were General Alexander Hamilton and John Jay of New York and Robert and Gouverneur Morris of Pennsylvania.

In 1790 Hamilton, then the distinguished Secretary of the United States Treasury, was in consultation with Bishops White and Provost upon the wisdom of a change in a fundamental rule of the Corporation, "suggested on account of the calamities of the late war."

At the annual meeting in Trenton in 1796 it was the opinion of the members present that three distinct corporations ought to be formed and the interests divided. A separation was then resolved on, giving credit to each State for the sums contributed therein. The division gave \$11,806 to New York, \$10,390 to Pennsylvania and \$4,289 to New Jersey. The division having been accomplished, was ratified by a formal agreement in Philadelphia Nov. 27, 1806, and the seal of the Corporation, after being affixed to the instrument of dissolution, was solemnly broken by Bishop White. So ended the original Corporation.

APPENDIX C.

The Rev. Dr. Chandler.

"There is hardly any name in the annals of the American Church which is better known than that of Dr. Chandler. In whatever character he be regarded, as a missionary, theologian, controversialist, biographer, or champion of the American Episcopate, in every way he seems to demand a distinct notice."—*Hawkins's Church in N. American Colonies.*

Thomas Bradbury Chandler was born in New England, April 26, 1726, and educated at Yale College. In 1747 he was invited to serve as Catechist in St. John's Church, Elizabethtown, till he was of age to receive Holy Orders. He was ordained in England in 1751, and returned to Elizabethtown as missionary. In the charter of St. John's Church in 1762 he is named as the Rector and he held that position till his death, June 17, 1790.

No clergyman in the Middle Colonies was more respected or wielded a more potent influence than he. In all the meetings of the clergy he was a leading spirit and ever an ardent advocate for the Episcopate. He was selected by his brethren to address an argument to the public on the subject of the American Episcopate and his work was received with the highest commendation, not only by Episcopalians but by many dissenters, although it called forth a storm of replies from bitter opponents of Episcopacy. He also wrote the life of Rev. Dr. Johnson, the first President of

Kings College, New York. Reference is made to an able reply by him to the annual sermon of 1766 before the Propagation Society by the Bishop of Gloucester. Strange to say that sermon of 1766 is omitted from the published volumes of the Society's sermons and we are left to surmise what provoked the reply. In the Spring of 1775 Dr. Chandler went to England where he was received with every mark of respect and freely consulted by the authorities in matters relating to the colonies. A pension of two hundred pounds was granted to him by the Government. His salary was continued by the Society and through him a large charity fund was distributed to the clergy in America. The degree of Doctor of Divinity was conferred upon him by Oxford University. He was appointed first Bishop of Nova Scotia, but owing to the condition of his health he declined the honor and upon his recommendation it was bestowed upon Rev. Dr. Inglis, Rector of Trinity Church, New York. In the Summer of 1785 Dr. Chandler returned to his family and parish in Elizabethtown, but his impaired health prevented his engaging in pastoral work or taking an active part in the general work of organizing the Church. On his return he found that he had already been elected at the head of the New Jersey delegation to the first General Convention. He was, however, unable to attend that Convention or the Convention of 1787, to which also he was chosen. The loss of his presence was in some measure compensated by the influence of his pen. Bishop White ascribes to him the authorship of the famous New Jersey Memorial to the General Convention of 1786 and says of it, "it was no doubt among the causes which prevented the disorganizing of the American Church." The last trace of Dr. Chandler's hand is a resolution upon the Records of St. John's Parish, Elizabethtown, Easter, 1789, instructing its delegates to the Convention of New Jersey to secure the instruction of the New Jersey delegates to the General Convention of 1789 "to move for and promote a coalition and union of all Protestant Bishops" in the United States. The significance of this action appears in the fact that the recognition of Bishop Seabury's consecration was strongly opposed in some quarters and that that was then a pressing question, upon which depended the union of New England with the Church in other States. Dr. Chandler possessed the confidence and warm friendship of both Bishop Seabury and Bishop White.

APPENDIX D.

Efforts to Obtain the Episcopate.

From the first planting of the Virginia Colony in 1607 till after the Revolution efforts to obtain the Episcopate, from the Church of England, for America, were unavailing. Archbishop Laud's effort in 1638 to send Bishops failed. In the reign of Charles II. another attempt miscarried. Rev. Dr. Chandler, in the journal of his stay in England, relates that he was shown by the Bishop of London and permitted to copy a Patent that

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was made out during the reign of Charles II. for a Bishop for America. It will appear that during the eighteenth century New Jersey took a foremost part in the efforts to obtain a Bishop. The Rev. John Talbot was most earnest and ceaseless in his appeals and representations of the "great need of a Bishop to visit the churches, to confirm some, to ordain others, and to bless all," so he wrote to the Society in 1702 and it was under his lead that the clergy of New York, New Jersey and Pennsylvania met in Burlington, N. J., Nov. 2, 1705, and prepared a Memorial, signed by fourteen clergymen, to the Archbishops and Bishops of England, praying for a suffragan Bishop. At the same time an address was sent to the Queen and a letter to the Bishop of London, enclosing the petitions. Talbot visited England shortly after to urge the petitions in person. In the year 1713 the Venerable Society matured a plan for providing for the want, which was presented to Queen Anne and was on the point of being carried out when the death of the Queen put an end to the arrangement. Burlington had been designated as the title of the jurisdiction and through the tireless zeal of Talbot a mansion had been secured and purchased by the Society for an Episcopal residence in Burlington. In 1718 the vestry of the Church in Burlington joined with the vestry of Christ Church, Philadelphia, in an address to the Archbishops and Bishops in England, which was signed also by the clergy and many of the laity in Maryland. Nothing came of it. It was under the pressure of disappointment and weariness of waiting, that Talbot was tempted to take advantage of the change of affairs in England and seek in his own person consecration from the non-juing Bishops. He visited England in 1720 and returned a Bishop. His course awakened suspicions of disloyalty and he was never able to exercise his office openly. (Rev. Dr. Hill's History of the Church in Burlington.) From this time and from this event no further appeals were sent from New Jersey till a considerably later period. New England and Maryland were stimulated by the report of Talbot's secret consecration to fresh appeals and the authorities in England were spurred to action. A letter was sent by the Bishop of London in 1726 to a missionary in Maryland inviting him to England to receive consecration, but he was prevented from going by the courts of that Province.

Hindrances and objections, the most narrow and bigoted, on the part of those who were opposed to Episcopacy, continued to thwart this most reasonable request of church people. A heated controversy took place in New England, about the middle of the century on the subject and the English Government was made to feel that to permit Bishops in America would be regarded as inimical to the colonies and an infringement of religious liberty.

Again New Jersey took an active part in efforts to obtain a Bishop. The clergy of New Jersey had been in the habit of meeting "to confer

about the deplorable state of the Church through the want of Bishops and a regular discipline" and from the year 1758 Annual Conventions, as well as more frequent occasional meetings were held, attended by brethren from the adjacent Provinces. A close communication was kept up with the clergy of New York and they were always in attendance upon the Conventions in New Jersey and acted with their brethren in this Province. Earnest arguments and appeals were sent to the Church authorities in England from these Conventions urging the necessity of the presence of Bishops. It was determined to address the public on the subject of the Episcopate and Rev. Dr. Chandler was selected to prepare the address. In the Summer of 1767 he published "An Appeal to the Public," setting forth the reasons why Bishops should be consecrated for America and answering all possible objections. His address was received with favor by the more reasonable non-Episcopalians but was met with a storm of assaults through the press and a fierce controversy ensued. An anti-Episcopal League met at Elizabethtown, in November, 1766, attended by thirty-one Presbyterian and Congregational clergymen; at New Haven, in September, 1767, and again at Elizabethtown, in 1768. In one of their letters to their friends in England they use these words: "We are still greatly alarmed. The whole Bench of Bishops and many bigots with you are constantly teased by our missionaries to procure an American Episcopate. * * * It seems highly probable that it will in time break that strong connection which now happily subsists between Great Britain and her Colonies, who are never likely to shake off their dependence on the mother country until they have Bishops established among them."

The tale of the trials of Episcopalians in America in their efforts to obtain a Bishop, opposed and thwarted as they were, through a century and a half, seems incredible in a land of boasted religious liberty. The necessity of sending all candidates for the ministry to England at a great expense, to be ordained, and at such a peril that of those who went one in five never saw their homes again, was in itself a cruel wrong, which, to-day, no one would be found to justify.