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ART. I.—CLERICAL ANNAIS.

Journal of the General Convention of 1856. List of the Clergy of the Protestant Episcopal Church in the United States, October, 1856.

SINCE the final establishment of the independence of the United States, in 1783, almost three thousand men have officiated as ministers of the Protestant Episcopal Church in this country. The exact number, down to the 1st of October, 1857, so far as considerable research has enabled us to ascertain it, was two thousand nine hundred and forty-four. There is, for most men, little charm in mere numbers or in catalogues of names; and yet, in this enumeration, each unit and each name denotes the career of one immortal soul, created, called, and sworn to fulfill those most sacred and blessed functions which were first vested in the Prince of Life, and by Him intrusted to those whom He sent forth, as He had been sent forth by the Father. Every one of these three thousand had declared his trust that he was moved by the Holy Ghost to take upon him

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The mystery—the incomprehensibility connected with this Divine Institution lies, not in the simple symbolical service itself, but in the wonderful arrangements of redemption which it commemorates, and the application of its benefits to men. “Great is the mystery of godliness: God was manifest in the flesh; justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” But when this mystery is transferred from “godliness” to this simple symbolical institution—when, in virtue of the prayer of the minister, “the gifts and creatures of God” are regarded as having become, or as containing, the veritable “spiritual body” of Christ—when the communion table is converted into an altar—the presbyter into a priest, and the memorial into a sacrifice—then, indeed, an inscrutable metamorphosis has been accomplished. We may have a mystery, it is true—not of God’s making, however, but of man’s—not “the mystery of godliness,” but part and parcel of “the mystery of iniquity,” from which, and from every approximation to which, we should devoutly pray:

“GOOD LORD, DELIVER US.”

A R T I C L E I I I .

Contributions to the Ecclesiastical History of Virginia, from the Fulham MSS.

It is known to most of our readers, that the Rev. Dr. Hawks was sent, by a resolution of the General Convention of our Church, to England, about twenty years since, to procure all the documents relating to the Colonial History of our Church. The manuscripts relating to Virginia fill a large folio volume, which has been transcribed for the library of the Theological Seminary of Virginia. We make from it the following extracts, which have never before, to our knowledge, been published. Bishop Meade, in his “Old Churches and Families of Vir-

Williamsburgh. I got immediately a parish, which I served nine months, and hearing that a frontier parish was vacant, and that the people of the mountains had never seen a clergyman since they were settled there, I desired the Governor's consent to leave an easy parish for this I now serve. I have three churches twenty-three and twenty-four miles from the glebe, in which I officiate every third Sunday. And besides these, I have *seven* places of service up in the mountains, where four clerks in the seven places read prayers. I go twice a year to preach in *twelve* places, which I reckon better than 400 miles, backwards and forwards, and ford nineteen times the North and South rivers. I have taken four trips already, and the 20th instant I go up again. In my first journey I baptized two hundred and twenty-nine whites, and one hundred and seventy-two blacks; Quakers, fifteen; Anabaptists, two. And of the white people there were baptized, from twenty to twenty-five years of age, four; from twelve to twenty years, thirty-five; and from eight to twelve years, one hundred and eighty-nine. I found, at my first coming to this parish, but six persons that received the Sacrament, which my predecessor never administered but in the lower church, and, blessed be God, I have now one hundred and thirty-six that receive twice a year, and in the lower part three times a year, which fills my heart with joy, and makes all my pains and fatigues very agreeable to me. I struggle with many difficulties from Quakers, who are countenanced by high-minded men, but I wrestle with wickedness in high places, and the Lord gives me utterance to speak boldly, as I ought to speak. I find that my strength faileth, but I hope that the Lord will be my strength and helper, that I may fight a good fight, and finish my course in the ministry which is given me to fulfill the word of God."

CORRESPONDENCE IN RELATION TO REV. SAMUEL DAVIES.

Commissary Dawson to the Bishop of London :

"Seven meeting-houses, situated in five different counties, have been licensed by the General Court, for Mr. Samuel Davies. In these counties there are eight ministers of the Established Church. I earnestly request the favor of your Lordship's opinion, whether in licensing so many houses for one teacher, they have not granted him greater indulgence than the Act of Toleration intended? It is not to be dissembled, that several of the laity, as well as clergy, are uneasy on account of the countenance and encouragement he has met with, and I can not forbear expressing my own concern to see schism spreading itself through a colony which has been famed for uniformity of religion. I had almost forgot to mention his holding forth on working days to multitudes of poor people, who generally are his only followers. This certainly, is inconsistent with the religion of labor, whereby they are obliged to maintain themselves and their families; and their neglect of this duty, if not seasonably prevented, may, in process of time, be sensibly felt by the Government."

Governor Dinwiddie to the Bishop of London :

"There is another affair, which has given me much trouble. When I left this Colony, six years ago, there were no Dissenting meeting-houses, but a few Quakers. One Mr. Davies, a Dissenting minister from Pennsylvania, has been indulged with

licenses for seven meeting-houses, in five different counties. He applied to me for a license for one more, which I refused, and that brought on long conference with him. I told him that I thought it impossible for him to discharge the duties of a good Pastor to so many different congregations, dispersed at so great a distance from each other. I took upon me to tell him what I conceived to be the duty of a minister, and that in a particular and plain manner and that I must look on him as an Itinerant Preacher, more out of lucrative views than the salvation of the people. After a long silence, he desired I would not look on him as an Itinerant Preacher, which character he abhorred. He, Mr. Davies, told me he professed himself a member of the Church of Scotland. I told him, that Church allowed of no pluralities. He desired me to admit one Mr. Todd, for his assistant, to which I agreed."

Mr. Dawson to the Bishop of London :

"Our new President has communicated to the Council a letter from the Lords of Trade, dated Sept. 1, 1750. I thought it my duty to send you an extract relating to Mr. Davies :

"With regard to the affair of Mr. Davies, the Presbyterian, as Toleration and a free exercise of religion is so valuable a branch of true liberty, and so essential to the enriching and improving of a trading nation, it should ever be held sacred in his Majesty's Colonies. We must, therefore, earnestly recommend it to your care, that nothing be done which can in the least affect that great point. At the same time, you will do well to admonish Mr. Davies to make a proper use of that indulgence, which our laws so wisely grant to those who differ from the Established Church, and to be cautious not to afford any just cause of complaint to the clergy of the Church of England, or to the people in general."

We are not aware that the following correspondence between Dr. Doddridge and Rev. Samuel Davies, and the Bishop of London, has ever been published.

Letter of Rev. Samuel Davies to Rev. Dr. Doddridge :

"HANOVER CITY, Va., Oct. 2, 1750.

"The Church of England has been established in this Colony since its first plantation, and there were not above four or five Dissenters, that I know of, within a hundred miles of this, till about six years ago. Religion, alas! was fast expiring, and a strict form of godliness was very rare; the clergy were generally degenerated from the Calvinistic Articles of their own Church, and careless about strengthening the things which remained and were ready to die, and many of the laity were extremely corrupted in their principles and manners. I am sorry, sir, that I have occasion to give an account that may so much as seem to be invidious; but I do it to exalt the rich grace of God, which pitied us in our low condition, and not to asperse another denomination.

"About six years ago, it pleased the Lord to open the eyes of one Samuel Morris, by reading some old authors, particularly Luther on the Galatians, Flavel, Bunyan, etc., who thereupon endeavored to awaken his neighbors, whom he saw like to perish in security round about him, by serious conversation with them, and reading profit-

able books; and these private means were effectual for the conviction of sundry. Thus they spent their Sabbaths for some time, not knowing that there was any minister on earth nowadays, whose doctrine would agree with their sentiments, which I may observe, by the way, were generally Calvinistical, though unhappily corrupted in a few instances by an Antinomian tincture, which has since been thoroughly cured. At length they had an opportunity of inviting Mr. Robinson, a member of our Synod, and an unwearied minister of the Gospel, who now rests from his labors, to preach amongst them; and the providence which gave them this opportunity was really remarkable; but I have not time to relate the circumstances of it. He preached but four week days successively among them, and the number of his hearers was daily increased, some being excited to attend from curiosity, and others by nobler motives. The word ran, and was glorified; a general concern about religion was spread through the neighborhood, and some hundreds, I believe, were brought anxiously to inquire, What shall we do to be saved? sundry of whom have given good evidences that their concern has issued in a believing resignation of themselves to God, through the glorious Redeemer. After this, they applied to our Synod for a minister, though about three hundred miles distant; but the number of our ministers being not at all proportioned to our vacancies in many parts, we could only send some of them to officiate amongst them for a few Sabbaths about once a year, till about two years ago, when, as I observed, I was sent to take the pastoral charge of them. These transient labors of my brethren were extensively blessed, and when in their absence the people associated to read and to pray, the Lord was in the midst of them; so that now there are seven meeting-houses in and about this county, where about six years ago there were not seven Dissenters. The nearest of these meeting-houses are twelve or sixteen miles apart, and at each of them large congregations are wont to assemble, who generally hear with eager attention, and though the religious commotion is not so apparent now as formerly, yet the Son is still quickening whom He will, and the prospect of success is encouraging. This supports me under the fatigue of my ministrations, which seems unavoidable at present, for the number of our ministers is so small, and our vacancies in various posts so many, that I have thought it my duty to take the seven meeting-houses under my ministerial care. I have also comfortable hope that Ethiopia shall soon stretch out her hands unto God; for a considerable number of negroes have not only been proselyted to Christianity and baptized, but seem to be the genuine seed of Abraham by faith. There are many thousands of them in this Colony, and some hundred of them are the property of my people. I have baptized fourteen of them in a year and a half, seven or eight of whom are admitted into full communion, and partake of the Lord's Supper. I have also sundry Catechumens, who, I hope, will be added to the Church after further instruction. Sir, favor us with your prayers, that we may see greater things than these, for though the Lord has done great things for us, of which we are glad, and which I would mention with the warmest gratitude, yet I have cause to complain that my success at present is not equal to what the posture of affairs would seem to promise, according to common observation, which I oftentimes impute to my own unfitness to move in so large a sphere. If I am acquainted with the temper of my own mind, I do not rejoice in the increase of our numbers, as captured from the Established Church, and if I do, I am sure your generous spirit would abhor it. The Kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost, and if men are walking the heavenly road, it affords me but little uneasiness that they are

not of my mind about every circumstance, and our notions of things will be not wholly the same till we view them in the light of celestial day. But if their journey with us be attended with a disposition to receive the truth as it is in Jesus, if the cause of it be a weariness of the ministry of such as did not direct them what they should do to be saved, and speak a word in season to their weary souls, and if their general conduct be so happily changed as to argue a change of heart, as well as of sentiment in lesser points, I think, sir, it is a matter of solid joy to the most catholic spirit.

"But it has been an unhappiness to lie under the odium of the Government and clergy, as incendiaries and promoters of schism; and sundry measures have been, and still are pursued, to restrain and suppress us. Sundry of the people have been indicted and fined. The Government has endeavored to infringe upon my liberties, and to exclude my brethren from settling here. It has been alleged that the Act of Toleration does not extend to this Colony, though, by the by, our legislature has expressly adopted it, so far at least as to exempt Protestant Dissenters from penalty for absenting themselves from church, and the Council have lately determined that a Dissenting minister has no right to more meeting-houses than one, in consequence of which they have superseded a license granted by a County Court for an eighth meeting-house, amongst a number of people that live twenty or thirty miles distant from the nearest of the seven meeting-houses formerly licensed by the General Court, and I fear will confine me entirely to one, which will be an intolerable hardship to the people, as they are so dispersed. I should be glad, sir, to have your sentiments on this point, and particularly that you would inform me whether a Dissenting minister is tolerated with you to have more meeting-houses than one, in case the bounds of his congregation require it.

"The President of the Council lately informed me that he had written to the Bishop of London, to lay the affair before the King and Council for advice. I can't charge his Honor with designed partiality, but I have the utmost reason to conclude his representation is defective. I hope, therefore, dear sir, that you will use your interest in our behalf as far as your imperfect acquaintance with our affairs will permit.

"To qualify you to intercede for us, I would further observe, that we claim no other liberties than those granted by the Act of Toleration, and those only upon our compliance with all its requirements; that all our ministers attest their orthodoxy, by subscribing the Westminster Confession of Faith and Catechism at their licensure and ordination, and such of the Articles of the Church of England as that act imposes on us, when we settle in this Colony; that we attest our loyalty by taking the usual oaths to his Majesty's person and Government, and by all other public and private methods that belong to our promise; and that our very enemy does not pretend to impeach us of any practical immorality."

"This is a true copy of that part of Mr. Davies' letter which relates to this subject.
P. DODDRIDGE."

The Bishop of London to the Rev. Dr. Doddridge :

"LONDON, May 11, 1751.

"REV. SIR: I am very much obliged to you for the open and candid manner in which you have communicated to me the case of Mr. Davies, and an extract of his letter upon the subject. I wish all cases of this sort could be as fairly stated; it