

**Journal of a Convention
of the
Protestant Episcopal Church in the States of
New York, New Jersey, Pennsylvania, Delaware,
Maryland, Virginia, and South Carolina
1786**



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JOURNAL

OF A

CONVENTION

OF THE

Protestant Episcopal Church

IN THE STATES OF

NEW YORK,
NEW JERSEY,
PENNSYLVANIA,
DELAWARE,



MARYLAND,
VIRGINIA,
AND
SOUTH CAROLINA;

HELD IN

CHRIST CHURCH,

IN THE

CITY OF PHILADELPHIA,

FROM

JUNE 20th to 26th, 1786.

L I S T

O F T H E

Members of the Convention.

[141] *From the State of NEW YORK.*

THE Rev. Samuel Provost; the Rev. Joshua Bloomer; the Hon. John Jay, Esquire.

From the State of NEW JERSEY.

The Rev. Abraham Beach; the Rev. William Frazer; the Hon. David Brearley, Esquire; James Parker, Esquire; Matthias Halsted, Esquire.

[142] *From the State of PENNSYLVANIA.*

The Rev. William White, D. D.; the Rev. Samuel Magaw, D. D.; the Rev. Robert Blackwell; the Rev. Joseph Pilmore; the Hon. Francis Hopkinson; Plunket Fleeson, Esquire; Samuel Powell, Esquire.

From the State of DELAWARE.

The Rev. Charles H. Wharton, D. D.; the Rev. Sydenham Thorne; Robert Clay, Esquire; Nicholas Ridgeley, Esquire.

From the State of MARYLAND.

The Rev. William Smith, D. D.; the Rev. William Smith, of Stepney Parish.

[143] *From the State of VIRGINIA.*

The Rev. David Griffith; the Hon. Cyrus Griffin, Esquire.

From the State of SOUTH CAROLINA.

The Rev. Robert Smith; Edward Mitchell, Esquire; the Hon. John Parker, Esquire.

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etc., etc.

[145] TUESDAY, 20th June, 1786.

CLERICAL and Lay Deputies from several of the States assembled; and judging it proper to wait for a fuller Convention before they entered on business,
Adjourned to ten o'clock to-morrow.

WEDNESDAY, 21st of June, 1786.

The Convention was opened with divine service, read by the Rev. Dr. Smith and the Rev. Mr. Griffith, and a Sermon on the occasion, by the Rev. Dr. White.

[146] *Ordered*, That the Members present exhibit the testimonials of their respective appointments; which was done accordingly.

Adjourned to nine o'clock to-morrow.

THURSDAY, 22d of June, 1786.

The Convention met, and proceeded to the election of a President and Secretary by ballot; when the Rev. David Griffith was duly elected President, and the Hon. Francis Hopkinson, Secretary of this Convention.

Motion made by the Rev. Dr. Smith, and seconded,

That the Clergy present produce their letters of orders, or declare by whom they were ordained.

Whereupon the previous question was moved by the Rev. Dr. Smith, and seconded by Dr. White, viz.

Whether this question shall now be put? which being carried [147] in the affirmative, the main question was then proposed, and determined in the negative.

On motion made and seconded,

Ordered, That the letter from the Archbishops and Bishops of England to this Convention be now read, and it was read accordingly, in the words following :

London, Feb. 24, 1786.

To the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America.

THE Archbishop of Canterbury hath received an address, dated in Convention, Christ Church, Philadelphia, October

5, 1785, from the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, [148] directed to the Archbishops and Bishops of England, and requesting them to confer the Episcopal character on such persons as shall be recommended by the Episcopal Church in the several States by them represented.

This brotherly and christian address was communicated to the Archbishop of York, and to the Bishops, with as much dispatch as their separate and distant situations would permit, and hath been received and considered by them with that true and affectionate regard which they have always shown towards their Episcopal brethren in America.

We are now enabled to assure you, that nothing is nearer to our hearts than the wish to promote your spiritual welfare, to be instrumental in procuring for you the complete exercise of our holy religion, and the enjoyment of that ecclesiastical constitution, which we believe to be truly apostolical, and for which you express so unreserved a veneration.

[149] We are therefore happy to be informed that this pious design is not likely to receive any discountenance from the civil powers under which you live; and we desire you to be persuaded, that we, on our parts, will use our best endeavors, which we have good reason to hope will be successful, to acquire a legal capacity of complying with the prayer of your address.

With these sentiments, we are disposed to make every allowance which candour can suggest for the difficulties of your situation, but at the same time we cannot help being afraid, that, in the proceedings of your Convention, some alterations may have been adopted or intended, which those difficulties do not seem to justify.

Those alterations are not mentioned in your address, and, as our knowledge of them is no more than what has reached us through private and less certain channels, we hope you will [150] think it just, both to you and to ourselves, if we wait for an explanation.

For while we are anxious to give every proof, not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious, lest we should be the instruments of establishing an ecclesiastical system, which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially, either in doctrine or in discipline.

In the mean time, we heartily commend you to God's holy protection, and are,

Your affectionate Brethren,

J. Rochester, R. Worcester, I. Oxford, I. Exeter, Tho. Lincoln, John Bangor, I. Lichfield & Coventry, S. Gloucester, E. [151] St. David's, Chr. Bristol, I. Cantuar, W. Ebor, R. London, W. Chichester, C. Bath & Wells, S. St. Asaph, S. Sarum, J. Peterborough, James Ely.

To the Reverend and Honourable the Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, Philadelphia.

Resolved, That this Convention entertain a grateful sense of the christian affection and condescension manifested in this letter: And whereas it appears that the venerable Prelates have heard, through private channels, that the Church here represented have adopted, or intended, such alterations as would be an essential deviation from the Church of England, this Convention trust that they shall be able to give such information to those venerable Prelates, as will satisfy them that no such alterations have been adopted or intended.

Resolved, That a Committee be now appointed, to draft an answer to the letter of the Archbishops and Bishops of England.

Resolved, That the Rev. Dr. Smith, the Rev. Dr. White, the Rev. Dr. Wharton, James Parker, and Cyrus Griffin, Esquires, be the Committee for this purpose.

A motion made by the Rev. Mr. Provost, and seconded by the Rev. Mr. Smith, of South Carolina, viz.

That this Convention will resolve to do no act that shall imply the validity of ordinations made by Dr. Seabury.

The previous question was moved by Dr. Smith, seconded by Dr. White, viz.

Shall this question be now put?—and carried in the affirmative. The main question was then proposed, and determined in the negative, as follows,

[153] New York, *aye*; New Jersey, *aye*; Pennsylvania, *no*; Delaware, *no*; Maryland, *no*; Virginia, *no*; South Carolina, *aye*.

On motion made by Dr. White, and seconded by Mr. Smith, of South Carolina,

Resolved unanimously, That it be recommended to this Church in the States here represented, not to receive to the pastoral charge, within their respective limits, clergymen professing canonical subjection to any Bishop, in any state or country, other than those Bishops who may be duly settled in the States represented in this Convention.

Adjourned to ten o'clock to-morrow.

FRIDAY, the 23d of June, 1786.

The Convention met, according to adjournment.

[154] On motion made by the Rev. Mr. Smith, of South Carolina, and seconded, it was *unanimously*

Resolved, That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister within their respective limits, who shall receive ordination from any Bishop residing in America, during the application now pending to the English Bishops for Episcopal consecration.

The Journals of the late Convention and the proposed constitution of the Church were read for the first time.

Previous to a second reading, a memorial from the Convention of the Church in the State of New Jersey was presented, and sundry communications from the Conventions in the other States were made, relative to the business of this Convention; whereupon,

Resolved, That the said memorial and communications be referred to the first General Convention which shall assemble with sufficient powers to determine on the same; and that, in the mean time, they be lodged with the Secretary.

The proposed Constitution was then taken up for a second reading, and debated by paragraphs.

The Preamble, contained in three clauses or sections, was agreed to without alteration:

Sect. I. Of the Constitution. On motion by the Rev. Mr. Smith, of South Carolina, the triennial meetings of the General Convention was changed from the third Tuesday in June, to the fourth Tuesday in July.

Sect. II. After the words "of each order," insert—chosen by the Convention of each State.

Sect. III. Agreed to.

Sect. IV. Agreed to.

Sect. V. From the words—"this general Ecclesiastical Constitution,"—*delete* the word general, and insert the same before the word "Convention" in the next line, and the sentence will run thus—he shall be considered as a member of the General Convention *ex-officio*.

On motion by Dr. White, seconded by Mr. Beach. After the words "ex officio," add—and a Bishop shall always preside in the General Convention, if any of the Episcopal order be present.

Sect. VI. *Delete* the words—"by the respective Conventions," and insert—by the Convention of that state. After the words—"to ordain or confirm," insert—or perform any other act of the Episcopal office.

Sect. VII. Agreed to.

Sect. VIII. On motion by Dr. White, seconded by the Rev. Mr. Beach. After the words—"equitable mode of trial," add these words—and at every trial of a Bishop, there shall be one or more of the Episcopal order present: and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

Nicholas Ridgely, Esquire, a Deputy from the state of Delaware, attended, and after producing the testimonials of his appointment, took his seat in Convention.

Adjourned to six o'clock in the evening.

At six o'clock the Convention met.

The Rev. Sydenham Thorne, a Deputy from the state of Delaware, exhibited his credentials, and took his seat in Convention.

The debates on the constitution were renewed and continued.

Sect. IX. Instead of the words—"to be the desire," insert—*to be the general desire.* After the words—"therefore the," *delete* the whole subsequent part of the section, and in place thereof insert as follows:—Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies, as revised and proposed to the use of the Protestant Episcopal Church, at a Convention of the said Church, in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, may be used by this Church, in such of the states as have adopted, or may adopt, the same in their particular Conventions, till further provision is made in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these states.

Sect. X. Delete the whole of this section, and in place thereof insert as follows :

No person shall be ordained until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the minister and a majority of the vestry of the Church where he has last resided : or permitted to officiate as a minister in this Church until he has exhibited his letters of ordination, and subscribed the following declaration : " I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation ; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

Sect. XI. Delete the whole, and in place thereof insert as follows :

This Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the states, assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular state, which hath been represented at the time of said ratification.

From the title of the Constitution *delete* the word—"Ecclesiastical."

The question being then put on the whole of the proposed Constitution, as now amended, the same was unanimously agreed to, as follows :

[156] *A General Constitution of the Protestant Episcopal Church, in the United States of America.*

WHEREAS, in the course of Divine Providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical :

And whereas, at a meeting of Clerical and Lay Deputies of the said Church, in sundry of the said States, *viz.* in the States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland, held in the

city of New York, on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said States represented as aforesaid, and proposed to this Church in the States not represented, that they should send [157] Deputies to a Convention to be held in the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the year of our Lord 1785, in order to unite in a Constitution of Ecclesiastical Government, agreeably to certain fundamental principles expressed in the said recommendation and proposal:

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina :

The said Deputies being now assembled, and taking into consideration the importance of maintaining uniformity in doctrine, discipline, and worship, in the said Church do hereby determine and declare,

I. That there shall be a general Convention of the Protestant Episcopal Church in the United States of America, which [158] shall be held in the city of Philadelphia, on the third Tuesday in June, in the year of our Lord 1786, and for ever after, once in three years on the fourth Tuesday of July, in such place as shall be determined by the Convention; and special meetings may be held at such other times and in such place as shall be hereafter provided for; and this Church, in a majority of the States aforesaid, shall be represented before they shall proceed to business; except that the representation of this Church from two States shall be sufficient to adjourn; and in all business of the Convention freedom of debate shall be allowed.

II. There shall be a representation of both Clergy and Laity of the Church in each State which shall consist of one or more Deputies, not exceeding four, of each order, chosen by the Convention of each State; and in all questions the said Church [159] in each State shall have but one vote; and a majority of suffrages shall be conclusive.

III. In the said Church in every State represented in this Convention, there shall be a Convention consisting of the Clergy and Lay Deputies of the congregations.

IV. "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England," shall be continued to be used by this Church, as the same is altered by this Convention, in a certain instrument of writing passed by their authority, entitled, "Alterations of the Liturgy of the Protestant Episcopal Church, in the United States of America, in order to render the same, conformable to the *American revolution and the constitutions of the respective states.*"

V. In every State where there shall be a Bishop duly conse-

crated and settled, and who shall have acceded to the articles [160] of this Ecclesiastical Constitution, he shall be considered as a member of the General Convention *ex officio*; and a Bishop shall always preside in the General Convention, if any of the Episcopal Order be present.

VI. The Bishop or Bishops in every State shall be chosen agreeably to such rules as shall be fixed by the Convention of that State: and every Bishop of this Church shall confine the exercise of his episcopal office to his proper jurisdiction: unless requested to ordain or confirm, or perform any other act of the Episcopal office, by any church destitute of a Bishop.

VII. A Protestant Episcopal Church in any of the United States not now represented, may at any time hereafter be admitted, on acceding to the articles of this union.

VIII. Every Clergyman, whether Bishop or Presbyter, or Deacon, shall be amenable to the authority of the Convention [161] in the State to which he belongs, so far as relates to suspension or removal from office: and the Convention in each State shall institute rules for their conduct, and an equitable mode of trial. And at every trial of a Bishop, there shall be one or more of the episcopal order present: and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

IX. And whereas it is represented to this Convention to be the general desire of the Protestant Episcopal Church in these States, that there may be farther alterations of the Liturgy than such as are made necessary by the American revolution: therefore the "Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies as revised and proposed to the use of the Protestant Episcopal Church, at a Convention of the said Church in the States of New York, [162] New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina," may be used by the Church in such of the States as have adopted or may adopt the same in their particular Conventions, till further provision is made, in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these States.

X. No person shall be ordained, until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the Minister and a majority of the Vestry of the Church where he has last resided: or permitted to officiate as a Minister in this Church, until he has exhibited his letters of ordination, and subscribed the following declaration, "I do believe the holy scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to our salvation: and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

XI. The constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the States assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular State, which hath been represented at the time of such ratification.

Adjourned to ten o'clock to-morrow.

SATURDAY, 24th of June, 1786.

The Convention met.

The Committee appointed for that purpose, reported an answer to the letter from the Archbishops and Bishops of England.

On motion by Mr. Halsted,

Resolved, That it be recommended to the Conventions of this [164] Church in the several States represented in this Convention, that they authorise and empower their deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America.

On motion, *Resolved*, That the thanks of this Convention be given to the *Rev. Dr. White*, for his Sermon at the opening of this Convention; and that he be requested to have the same printed.

Resolved, That the thanks of this Convention be given to his Excellency John Adams, Minister Plenipotentiary of the United States at the court of London; to the Hon. Richard Henry Lee, late President of Congress; to the Hon. John Jay, Secretary for foreign affairs; and to Richard Peters, Esq. for their [165] kind attention to the concerns of this Church: and that the President be desired to transmit the same.

Resolved, That a Committee of correspondence be appointed, and the following gentlemen were appointed accordingly: the Rev. Mr. Griffith, President, Rev. Dr. Smith, Rev. Dr. White, Rev. Mr. Provost, Hon. John Jay, Hon. James Duane, Samuel Powell, and Francis Hopkinson, Esquires.

Resolved, That the Rev. Dr. White, Dr. Magaw, Mr. Blackwell, and F. Hopkinson, Esquire, be a Committee for publishing the Journals of this Convention.

Adjourned, to meet at Christ Church to-morrow afternoon, immediately after divine service.

SUNDAY AFTERNOON, 25th of June, 1786.

The Convention met.

[166] The Hon. Mr. Jay, a Delegate from New York, attended, and took his seat in Convention.

Some objections having been made to the draft of an answer

to the letter from the Archbishops and Bishops of England, the same was re-committed.

On motion made and seconded, Mr. Jay and Mr. Hopkinson were added to this Committee.

Adjourned to eleven o'clock to-morrow.

MONDAY, 26th of June, 1786.

The Convention met.

The Committee reported a draft of an answer to the letter from the Archbishops and Bishops of England, which, being read and considered, was agreed to, and is as follows:

[167] To the Most Reverend and Right Reverend Fathers in GOD, the ARCHBISHOPS and BISHOPS of the Church of England.

Most Worthy and Venerable Prelates!

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, have received the friendly and affectionate letter which your Lordships did us the honor to write on the 24th day of February, and for which we request you to accept our sincere and grateful acknowledgments.

It gives us pleasure to be assured, that the success of our application will probably meet with no greater obstacles than what have arisen from doubts respecting the extent of the [168] alterations we have made and proposed; and we are happy to learn, that as no political impediments oppose us here, those which at present exist in England may be removed.

While doubts remain of our continuing to hold the same essential articles of faith and discipline with the Church of England, we acknowledge the propriety of suspending a compliance with our request.

We are unanimous and explicit in assuring your Lordships, that we neither have departed, nor propose to depart, from the doctrines of your Church. We have retained the same discipline and forms of worship, as far as was consistent with our civil constitutions; and we have made no alterations or omissions in the Book of Common Prayer, but such as that consideration prescribed, and such as were calculated to remove objections, which it appeared to us more conducive to union and general content to obviate, than to dispute. It is well [169] known that many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard, lest it might become a precedent for repeated and improper alterations. This is with us the proper season for such a revision. We are now settling and ordering the affairs of our Church, and, if wisely done, we shall have reason to promise ourselves all the advantages that can result from stability and union.

We are anxious to compleat our Episcopal system by means of the Church of England. We esteem and prefer it, and with gratitude acknowledge the patronage and favors for which, while connected, we have constantly been indebted to that Church. These considerations, added to that of agreement in faith and worship, press us to repeat our former request, and to endeavour to remove your present hesitation, by sending [170] you our proposed Ecclesiastical Constitution and Book of Common Prayer.

These documents, we trust, will afford a full answer to every question that can arise on the subject. We consider your Lordships' letter as very candid and kind; we repose full confidence in the assurances it gives; and that confidence, together with the liberality and catholicism of your venerable body, leads us to flatter ourselves, that you will not disclaim a branch of your Church merely for having been in your Lordships' opinion, if that should be the case, pruned rather more closely than its separation made absolutely necessary.

We have only to add, that, as our Church in sundry of these States hath already proceeded to the election of persons to be sent for consecration, and others may soon proceed to the same, we pray to be favoured with as speedy an answer to this [171] our second address, as, in your great goodness, you were pleased to give to our former one.

We are, with great and sincere respect,
Most worthy and Venerable Prelates,
Your obedient and very humble servants,

VIRGINIA.

DAVID GRIFFITH, President; CYRUS GRIFFIN.

NEW YORK.

SAMUEL PROVOST, Rector of Trinity Church, New York; JOSHUA BLOOMER, Rector of Jamaica, Long Island; JOHN JAY.

NEW JERSEY.

ABRAHAM BEACH, Rector of Christ Church, New Brunswick; JAMES PARKER; MATTHIAS HALSTED.

[172] PENNSYLVANIA.

WILLIAM WHITE, D.D. Rector of Christ Church and St. Peter's; SAMUEL MAGAW, D.D. Vice Provost of the University of Pennsylvania, and Rector of St. Paul's; ROBERT BLACKWELL, Assistant Minister of Christ Church and St. Peter's; SAMUEL POWELL; FRANCIS HOPKINSON.

DELAWARE.

SYDENHAM THORNE, Rector of
Christ Church and St. Paul's
CHARLES H. WHARTON, D.D.
Rector of Emanuel Church, New
Castle; ROBERT CLAY, NICH-
OLAS RIDGELEY.

[173] MARYLAND.

WILLIAM SMITH, D.D. Principal
of Washington College, and Rec-
tor of Chester Parish; WILLIAM
SMITH, Rector of Stepney Parish.

SOUTH CAROLINA.

ROBERT SMITH, Rector of St. Phil-
ip's Church, Charleston; JOHN
PARKER.

In Convention, Christ Church, Philadelphia, June 26, 1788.

A fair copy of the above being engrossed and compared at the table, the same was signed by the members present, and delivered to the Committee of Correspondence to be forwarded to England.

Resolved. That the Committee of Correspondence be empow-
[174] ered to call a General Convention, whenever a majority
of the said Committee shall think it necessary.

It was determined by ballot, that Wilmington, in the State
of Delaware, shall be the next place of meeting.

Resolved. That the thanks of this Convention be given to the
President for his impartial and diligent discharge of the duties
of his office.

Resolved. That the thanks of this Convention be given to
Francis Hopkinson, Esq. for his diligence in the discharge of
his duties as Secretary.

Resolved. That the President be requested to open the next
Convention with a sermon.

The Convention adjourned, *sine die*.

Signed, by order of the Convention,

DAVID GRIFFITH, President.

FRANCIS HOPKINSON, Secretary.

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Protestant Episcopal Church

IN THE STATES OF

NEW YORK,
NEW JERSEY,
PENNSYLVANIA,



DELAWARE,
AND
SOUTH CAROLINA;

HELD AT

WILMINGTON,

IN THE

STATE OF DELAWARE,

OCTOBER 10th and 11th, 1786.

L I S T

O F T H E

Members of the Convention.

From the State of NEW YORK.

THE Rev. Dr. Samuel Provost, the Hon. James Duane, Esquire, John Rutherford, Esquire.

From the State of NEW JERSEY.

The Rev. Uzal Ogden, the Rev. William Frazer, John Cox, Esquire, Henry Waddel, Esquire, Joshua Maddox Wallace, Esquire.

From the State of PENNSYLVANIA.

The Dr. William White, the Rev. Dr. Samuel Magaw, the Rev. Dr. Robert Blackwell, the Hon. Francis Hopkinson, Esquire, Samuel Powel, Esquire, Bernard Gilpin, Esquire.

From the State of DELAWARE.

The Rev. Dr. Charles H. Wharton, The Rev. Sydenham Thorne, Isaac Grantham, Esquire, James Sykes, Esquire.

From the State of SOUTH CAROLINA.

The Rev. Robert Smith, John Rutledge, jun. Esquire.

From the State of MARYLAND.

The Rev. Dr. William Smith.

JOURNAL,

etc., etc.

[175] TUESDAY, 10th October, 1786.

On motion, the letters received, since the last meeting, from the Archbishops of England, with the forms of testimonials, and act of Parliament, inclosed and referred to, be now read, and they were read accordingly, in the words following :

To the Committee of the General Convention at Philadelphia, the Rev. Dr. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the Hon. James Duane, Samuel Powell, and Richard Peters, Esqrs.

Mr. PRESIDENT and GENTLEMEN,

INFLUENCED by the same sentiments of fraternal regard expressed by the Archbishops and Bishops in their answer to your address, we desire you to be persuaded, that if we have [176] not yet been able to comply with your request, the delay has proceeded from no tardiness on our part. The only cause of it has been the uncertainty in which we were left, by receiving your address unaccompanied by those communications with regard to your Liturgy, Articles, and Ecclesiastical Constitution, without the knowledge of which we could not presume to apply to the Legislature for such powers as were necessary to the completion of your wishes. The Journal of the Convention, and the first part of your Liturgy, did not reach us till more than two months after our receipt of your address; and we were not in possession of the remaining part of it, and of your articles, till the last day of April. The whole of your communications was then, with as little delay as possible, taken into consideration at a meeting of the Archbishops and fifteen of the Bishops, being all who were then in London and able to attend; and it was impossible not to observe, with concern, [177] that if the essential doctrines of our common faith were retained, less respect however was paid to our Liturgy than its own excellence, and your declared attachment to it, had led us to expect: not to mention a variety of verbal alterations, of the necessity or propriety of which we are by no means satisfied, we saw with grief, that two of the confessions of our Christian Faith, respectable for their antiquity, have been entirely laid aside; and that even in that which is called the Apostles' Creed,

an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your church in America, and to complete the orders of your ministry, and trusting that the communications which we shall make to you, on the subject of these and some [178] other alterations, will have their desired effect, we have, even under these circumstances, prepared a bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to parliament, and we have the best reasons to hope that it will receive the assent of the Legislature. This bill will enable the Archbishops and Bishops to give Episcopal Consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions, inconsistent with the situation in which the late Revolution has placed them; upon condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the Archbishops and Bishops. You will doubtless receive it as a mark both of our friendly disposition towards you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves [179] invested with that power which for your sakes we have requested) to state to you particularly the several heads, upon which that satisfaction which you offer, will be accepted, and the mode in which it may be given. The anxiety which is shewn by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our Ministry, confirms our own sentiments, and points it out to be our duty, very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that order, to which the superintendance of those offices is committed. At our several ordinations of a Deacon and a Priest, the candidate submits himself to the examination of the Bishop as to his proficiency in learning; he gives the proper security of his soundness in the Faith by the subscriptions which are made previously necessary; he is required to bring testimonials of his virtuous conversation during the three preceding [180] years; and that no mode of inquiry may be omitted, public notice of his offering himself to be ordained is given in the parish church where he resides or ministers, and the people are solemnly called upon to declare, if they know any impediment for the which he ought not to be admitted. At the time of ordination too the same solemn call is made on the congregation then present.

Examinations, subscription and testimonials are not indeed repeated at the consecration of an English Bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his

having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced; their sufficiency in learning, the soundness of their faith, and the purity of their manners, are not matters of notoriety here; [181] means, therefore, must be found to satisfy the Archbishop who consecrates, and the Bishops who presents them, that, in the words of our church, "They be apt and meet for their learning and godly conversation, to exercise their ministry duly to the honour of God, and the edifying of his church, and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning, we apprehend that the subjecting a person, who is to be admitted to the office of a Bishop in the church, to that examination which is required previous to the ordination of Priests and Deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character: we therefore do not require any farther satisfaction on this point than will be given to us by the forms of testimonials in the annexed paper; fully trusting that those who sign them [182] will be well aware, how greatly incompetence in this respect must lessen the weight and authority of the Bishop and affect the credit of the Episcopal Church.

Under the second head, that of subscription, our desire is to require that subscription only to be repeated, which you have already been called upon to make by the Tenth Article of your Ecclesiastical Constitution: but we should forget the duty which we owe to our own Church, and act inconsistently with that sincere regard which we bear to yours, if we were not explicit in declaring, that, after the disposition we have shewn to comply with the prayer of your address, we think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling block of offence, which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostles' [183] Creed, in which you have omitted an article merely, as it seems, from misapprehension of the sense in which it is understood by our church, nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of our Liturgy, to give to the other two creeds a place in your Book of Common Prayer, even though the use of them should be left discretionary. We should be inexcusable too, if at the time when you are requesting the establishment of Bishops in your church, we did not strongly represent to you that the Eighth Article of your Ecclesiastical Constitution appears to us to be a degradation of the Clerical, and still more of the Episcopal character. We persuade ourselves, that in your ensuing Convention, some alteration will be thought necessary in this article, before this

reaches you; or, if not, that due attention will be given to it in consequence of our representation.

[184] On the third and last head, which respects purity of manners, the reputation of the church, both in England and America, and the interest of our common Christianity, is so deeply concerned in it, that we feel it our indispensable duty to provide, on this subject, the most effectual securities. It is presumed that the same previous public notice of the intention of the person to be consecrated will be given in the church where he resides in America, for the same reasons, and therefore nearly in the same form, with that used in England before our ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination, and the characters of those who give them are subject to scrutiny, and, in cases of criminal deceit, to punishment. In proportion as these [185] circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons, candidates for Episcopal consecration, should bring to us both a testimonial from the General Convention of the Episcopal Church, with as many signatures as can be obtained, and a more particular one, from the respective Conventions in those States which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We think it sufficient, therefore, that they declare they know no impediment, but believe the person to be consecrated [186] is of a virtuous life and sound faith; we have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made by the members of the Convention in each State from which the persons offered for consecration are respectively recommended; their personal knowledge of them there can be no doubt of; we trust, therefore, they will have no objection to the adoption of the form of a testimonial which is annexed and drawn up upon the same principles and containing the same attestations of personal knowledge with that above mentioned, as required previously to our ordinations; we trust we shall receive these testimonials signed by such a majority in each Convention that recommend, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you, [187] without reserve, at present, intending to give you further

information as soon as we are able ; in the mean time, we pray God to direct your counsels in this very weighty matter, and are, Mr. President and Gentlemen,

Your affectionate Brethren,

J. CANTUAR.
W. EBOR.

Form of a Testimonial for Priest's Orders in England.

To the Right Reverend Father in God ——— by Divine permission Lord Bishop of ———.

WE whose names are here underwritten, testify, from our personal knowledge of the life and behaviour of A. B. for the space of three years last past, that he hath during that time lived piously, soberly and honestly. Nor hath he at any time, [188] as far as we know or believe, written, taught, or held, any thing contrary to the doctrine or discipline of the Church of England. And moreover, we think him a person worthy to be admitted to the sacred order of Priest. In witness whereof, we have hereunto set our hands. Dated the ——— day of ———, in the year of our Lord ———.

Testimony from the General Convention.

WE whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, as far as we are informed, justly liable to evil report either for error in religion, or for viciousness in life ; and that we do not know or believe there is any impediment [189] or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath led his life, for the three years last past, piously, soberly, and honestly.

Testimony from the Members of the Convention in the State from whence the person is recommended for consecration.

WE, whose names are under written, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report either for error in religion, or for viciousness of life ; and that we do not know or believe there is any impediment or notable crime for which he ought not to be consecrated [190] to that holy-office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of

such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God, and the edifying of his Church, and to be an wholesome example to the flock of Christ.

Canterbury, July 4th, 1786.

To the Committee of the General Convention, &c. &c.

Gentlemen,

THE enclosed Act, being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy [191] of a letter, and some forms of testimonials, which I sent you by the packet of last month. It is the opinion here that no more than three Bishops should be consecrated for the United States of America; who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the answers we may receive, to what we have written.

I am your humble servant,

J. CANTUAR.

“ An ACT to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens of countries out of His Majesty’s Dominions.

WHEREAS by the laws of this realm no person can be consecrated to the office of a Bishop, without the King’s [192] licence for his election to that office, and the Royal mandate under the great seal for his confirmation and consecration; and whereas every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Archbishop: and whereas there are divers persons subjects or citizens of countries out of His Majesty’s dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God, according to the principles of the Church of England, and who, in order to provide a regular succession of Ministers for the service of their church, are desirous of having certain of the subjects or citizens of those countries consecrated Bishops according to the form of consecration in the Church of England: Be it enacted by the King’s Most Excellent Majesty, by and with the advice and consent of the Lord’s Spiritual and Temporal [193] and Commons in this present Parliament assembled, and by the authority of the same, that from and after the passing of this act, it shall and may be lawful to and for the Archbishop of Canterbury or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons, being subjects or citizens of countries out of His Majesty’s Dominions, Bishops for the purposes aforesaid, without the King’s

licence for their election, or the Royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being. Provided always, that no persons shall be consecrated Bishops in the manner herein provided until the Archbishop of Canterbury or the Archbishop of York for the time being shall have first applied for, and obtained, His Majesty's licence, by warrant under his Royal signet and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated; nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within His Majesty's dominions. Provided always, and be it further enacted, that a certificate of such consecration shall be given [195] under the hand and seal of the Archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act."

Resolved, That a Committee be now appointed to take into consideration the letters and papers read, and to report thereon.

WEDNESDAY, 11th of October, 1786.

The Convention met, and after some time adjourned to the Swedes Church, to attend divine service, read by the Rev. Dr. Provost, and a Sermon by the Rev. Dr. Magaw.

After Sermon, returned to the Academy Hall, and entered on business.

It was moved, and seconded, to proceed to the election of a President. The ballots being taken, it appeared that the Rev. Dr. Provost, was unanimously elected President.

A question was then proposed, and seconded, viz. whether this Convention, hath authority to admit as members, persons deriving their appointment, not from a State Convention, but from a particular Parish or Parishes only.

On the question being put, it was determined in the negative.

Another question was then proposed, and seconded, viz. whether this Convention can, consistently with its fundamental

articles, admit a State to be represented by Clerical or Lay Deputy only. Which was also determined in the negative.

The Committee, appointed last evening, to take into consideration the matters contained in the letters from the Archbishops of England delivered in their report ; which, after mature deliberation, and some amendments, was agreed to and established, [196] as an act of this Corporation, and is in the words following, viz.

An ACT of the General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, and South Carolina, held at Wilmington, in the State of Delaware, on Wednesday, the 11th of October, 1786.

WHEREAS, at a General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, viz. New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina, holden at the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the year of our Lord 1785, and divers subsequent days, it was agreed and declared, That "the Book of Common Prayer and Administration of the Sacraments, [197] "and other Rites and Ceremonies of the Church, according to the use of the Church of England," should be continued to be used by this Church, as the same was altered by the said Convention, in a certain instrument of writing, passed by their authority, entitled, "Alterations of the Liturgy of the Protestant Episcopal Church, in the United States of America, in order to render the same conformable to the American revolution and the Constitutions of the respective States." And it was further agreed and declared, that the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, as altered by an instrument of writing passed under the authority of the aforesaid Convention, entitled, "Alterations in the Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, proposed and recommended to the Protestant Episcopal Church in the United States of America, should be used in this Church, when the same should have been ratified by the Conventions which had respectively sent deputies to the said General Convention." And thereupon the said Convention, anxious to complete their Episcopal system, by means of the Church of England, did subscribe and transmit an address to the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England, earnestly entreating that venerable body to confer the Episcopal character on such persons as should be recommended by this Church in the several States so represented.

And whereas the Clerical and Lay Deputies of this Church, have received the most friendly and affectionate letters, in answer [199] to the said address, from the said Archbishops and Bishops, opening a fair prospect of the success of their said applications; but at the same time earnestly exhorting this Convention to use their utmost exertions for the removal of certain objections, by them made, against some parts of the alterations in the Book of Common Prayer and Rites and Ceremonies of this Church, last mentioned: In pursuance whereof, this present General Convention hath been called and is now assembled: and being sincerely disposed to give every satisfaction to their Lordships, which will be consistent with the union and general content of the Church they represent; and declaring their stedfast resolution to maintain the same essential articles of faith and discipline with the Church of England;

Now therefore, the said Deputies do hereby *determine and declare*,

First, That in the creed, commonly called *The Apostles' Creed*, [200] these words—" *He descended into hell,*" shall be and continue a part of that creed.

Secondly, That the *Nicene Creed* shall also be inserted in the said Book of Common Prayer, immediately after the Apostles' Creed, prefaced with the Rubrick [OR THIS].

And whereas, in consequence of the objections expressed by their Lordships to the alterations in the Book of Common Prayer last mentioned, the Conventions in some of the States, represented in this general Convention, have suspended the ratification and use of the said Book of Common Prayer, by reason whereof it will be improper that persons to be consecrated or ordained as Bishops, Priests, or Deacons, respectively, should subscribe the Declaration contained in the *Tenth Article* of the general Ecclesiastical Constitution, without some modification:

Therefore, it is hereby *determined and declared*,

[201] *Thirdly*, That the second clause so to be subscribed by a Bishop, Priest, or Deacon of this church, in any of the States which have not already ratified or used the last-mentioned Book of Common Prayer, shall be in the words following: " And I do solemnly engage to conform to the doctrine and " worship of the Protestant Episcopal Church, according to the " use of the Church of England, as the same is altered by the " General Convention, in a certain instrument of writing, passed " by their authority, entitled, *Alterations of the Liturgy of the " Protestant Episcopal Church in the United States of America, in " order to render the same conformable to the American revolution " and the Constitution of the respective States*, until the new Book " of Common Prayer, recommended by the general Convention, shall be ratified or used in the State in which I am " [Bishop, Priest, or Deacon, as the case may be] by the au- [202] " thority of the Convention thereof. And I do further " solemnly engage, that when the said new Book of Common

“Prayer shall be ratified or used by the authority of the Convention in the State for which I am consecrated a Bishop [or ordained a Priest or Deacon] I will conform to the doctrines and worship of the Protestant Episcopal Church, as settled and determined in the last-mentioned Book of Common Prayer and Administration of the Sacraments, set forth by the General Convention of the Protestant Episcopal Church in the United States.”

And it is hereby further *determined* and *declared*,

That these words in the Preface to the new-proposed Book of Common Prayer, viz. “In the creed, commonly called the Apostles’ Creed, one clause is omitted as being of uncertain meaning; and”—together with the note referred to in that [203] place, be, from henceforth, no part of the Preface to the said proposed Book of Common Prayer.

And it is hereby further *determined* and *declared*,

That the fourth Article of Religion in the new-proposed Book of Common Prayer, be altered, to render it conformable to the adoption of the Nicene Creed, as follows: “Of the Creeds. The two Creeds, namely, that commonly called the Apostles’ Creed, and the Nicene Creed, ought to be received and believed, because they,” &c. &c.

Done in General Convention, at Wilmington, in the State of Delaware, the day and year first aforesaid.

The first question, taken on the report of the Committee, was, Whether the words “*He descended into Hell*,” should be restored in the Apostles’ Creed?

When the *Ayes* and *Nays* being called for, the votes were as follow,

[204] NEW YORK.

Dr. Provost, Aye. Mr. Duane, Aye. Mr. Rutherford, No.
—Divided.

NEW JERSEY.

Rev. Mr. Ogden, Aye. Rev. Mr. Frazer, Aye. Mr. Wallace, Aye. Mr. Cox, No. Mr. Waddel, Aye.—Aye.

PENNSYLVANIA.

Dr. White, Aye. Dr. Magaw, Aye. Mr. Blackwell, Aye.
Mr. Hopkinson, No. Mr. Powell, No. Mr. Gilpin, No.—
Divided.

[205] DELAWARE.

Dr. Wharton, No. Rev. Mr. Thorne, Aye. Mr. Sykes,
Aye. Mr. Grantham, No.—Divided.

SOUTH CAROLINA.

Rev. Mr. R. Smith, Aye. Mr. Rutledge, Aye.—Aye.

And so the words are to be restored ; there being two Ayes, and no Negative.

On the question, Shall the *Nicene Creed* be restored in the Liturgy? the same was unanimously agreed to.

Adjourned to six o'clock in the evening.

At six o'clock, the Convention met.

On the question, Shall the Creed, commonly called the [206] *Athanasian Creed*, be admitted in the Liturgy of the Protestant Episcopal Church in the United States of America?

The Ayes and Nays being taken, were as follows :

NEW YORK.

Dr. Provost, No. Mr. Duane, No. Mr. Rutherford, No.
—Nay.

NEW JERSEY.

Rev. Mr. Ogden, No. Rev. Mr. Frazer, No. Mr. Cox, No,
Mr. Wallace, Aye. Mr. Waddel, Aye.—Divided.

PENNSYLVANIA.

Dr. White, No. Dr. Magaw, No. Mr. Blackwell, No. Mr.
Hopkinson, No. Mr. Powell, No. Mr. Gilpin, No.—Nay.

[207]

DELAWARE.

Dr. Wharton, No. Rev. Mr. Thorne, Aye. Mr. Sykes, No.
Mr. Grantham, No.—Divided.

SOUTH CAROLINA.

Rev. Mr. Smith, No. Mr. Rutledge, No.—Nay.

And so, it was determined in the negative.

On the question, Shall the 8th article of the Ecclesiastical Constitution remain as proposed and published by the late Convention? It was unanimously determined in the affirmative.

Resolved, That in the opinion of this Convention, it is proper for those gentlemen, who shall proceed from any of these States, for England, for the purpose of obtaining Episcopal Consecration; first, to subscribe either the form directed in [208] the 10th article of the proposed Ecclesiastical Constitution, or else the form directed in the act or instrument now passed by this Convention; and that they respectively lodge their subscriptions with the Secretary, taking from him a certificate of their having so done.

Resolved, That the Secretary be desired to transmit a copy of the proceedings of this Convention to the standing Committees of the Protestant Episcopal Church in the States of Maryland and Virginia, with the affectionate hope of this body,

that their brethren of the said States, after duly considering the principles on which these proceedings have been held, will approve and adopt the same.

It was moved and seconded, that a Committee be appointed, to draft a letter from this Convention to the Archbishop of England, in answer to their late letters.

And the following gentlemen were appointed accordingly :
[209] Dr. Smith, Dr. White, and Dr. Wharton.

This Committee retired, and after some time, returned and reported a letter, which, after a few amendments, was agreed to, as follows :

To the Archbishops of Canterbury and York.

Most Worthy and Venerable Prelates !

IN pursuance of your Grace's communications to the Standing Committee of our Church, received by the June Packet, and the letter of his Grace the Archbishop of Canterbury, of July the 4th, enclosing the act of Parliament " to empower the Archbishop of Canterbury or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons, being subjects or citizens of countries out of His Majesty's dominions," a general Convention, now sitting, have the honour of offering their unanimous and hearty thanks for the [210] continuance of your Christian attention to this Church; and particularly for your having so speedily acquired a legal capacity of complying with the prayer of our former addresses.

We have taken into our most serious and deliberate consideration, the several matters so affectionately recommended to us in those communications, and whatever could be done towards a compliance with your fatherly wishes and advice, consistently with our local circumstances, and the peace and unity of our Church, hath been agreed to; as, we trust, will appear from the enclosed act of our Convention, which we have the honour to transmit to you, together with the Journal of our Proceedings.

We are, with great and sincere respect,

Most worthy and venerable Prelates,

Your obedient and very humble servants,

(By Order) SAM. PROVOST, President.

In general Convention at Wilmington, in the
State of Delaware, October 11, 1786.

[211] The above letter being fairly copied, was signed by the President, in behalf of the Convention.

On motion, the States were respectively called upon to know, if in their several Conventions, any person had been elected and recommended for Episcopal consecration; when it appeared, that the Convention of New York had elected and

recommended the Rev. Dr. Samuel Provost to that office. The members present then proceeded to sign his testimonials, in the form prescribed by the Archbishops of England, for the general Convention.

The Convention of Pennsylvania had elected and recommended the Rev. Dr. William White, and his testimonials were in like manner signed by the members present.

It appeared also, that the Convention of Virginia had elected [212] and recommended the Rev. Dr. David Griffith, and his testimonials were accordingly signed.

Adjourned, *sine die*.

Signed by order of the Convention,

SAMUEL PROVOST, President.

FRANCIS HOPKINSON, Secretary.