

**Journal**  
**of the Proceedings of the**  
**Bishops, Clergy, and Laity**  
**of the Protestant Episcopal Church in the United States of America**  
**in a General Convention**  
**1814**



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**JOURNAL**  
**OF THE PROCEEDINGS**  
**OF THE**  
**BISHOPS, CLERGY AND LAITY,**  
**OF THE**  
**PROTESTANT EPISCOPAL CHURCH,**  
**IN THE**  
**UNITED STATES OF AMERICA,**  
**IN A**  
**GENERAL CONVENTION,**  
**HELD IN**

The City of Philadelphia, from May 17, to May 24, 1814,  
inclusive.

LIST OF THE MEMBERS

OF THE

HOUSE OF CLERICAL AND LAY DEPUTIES,

Who attended the Convention of the Protestant Episcopal Church,  
in the United States, held in Philadelphia, in May, 1814.

CLERICAL DEPUTIES.

*Massachusetts*—Rev. John Sylvester J. Gardiner, D. D. Rev. Asa Eaton, Rev. James Morss.

*Vermont*—Rev. John P. K. Henshaw.

*Rhode Island*—Rev. Salmon Wheaton, Rev. Nathan B. Crocker.

*Connecticut*—Rev. Ashbel Baldwin, Rev. Philo Shelton.

*New York*—Rev. John Kewley, M. D. Rev. Thomas Y. How, D. D.

*New Jersey*—Rev. Charles Wharton, D. D. Rev. John Croes, D. D. Rev. John C. Rudd.

*Pennsylvania*—Rev. Joseph Pilmore, D. D. Rev. James Abercrombie, D. D. Rev. James Wiltbank, Rev. Levi Bull.

*Delaware*—Rev. William Pryce, Rev. Robert Clay.

*Maryland*—Rev. James Kemp, D. D. Rev. George Dashiell, Rev. William M. Stone, Rev. Daniel Stephens.

*Virginia*—Rev. William A. Wilmer, Rev. Oliver Norris, Rev. Hugh C. Boggs.

*South Carolina*—Rev. John J. Tsheudy, Rev. Christopher E. Gadsden.

LAY DEPUTIES.

*Massachusetts*—John Deane, Esq.

*Rhode Island*—Benjamin Gardner, Esq. Abel Jones, Esq.

*Connecticut*—Charles Segourney, Esq.

*New York*—Hon. Philip S. Van Rensselaer, Dr. John Onderdonk.

*New Jersey*—Joshua M. Wallace, Esq. Hon. William Coxe, Joseph Higby, Esq. Josiah Harrison, Esq.

*Pennsylvania*—Gen. Francis Gurney, Thomas M'Euen, Esq. John M'Elroy, Esq. Jacob Warren, Esq.

*Delaware*—Joseph Burn, Esq. Joseph Reynolds, Esq.

*Maryland*—Robert Dunn, Esq. John C. Herbert, Esq.

*Virginia*—George Deneale, Esq. Edward M'Guire, Colonel Hugh Mercer.

List of the Clergy who were admitted to attend the sittings of the  
Convention of 1814, not being Members of the same.

*New York*—Rev. Timothy Clowes, Rev. John Brady, Rev. David Moore.

*New Jersey*—Rev. Simon Wilmer.

*Pennsylvania*—Rev. Joseph Hutchins, D. D. Rev. Joseph Turner, Rev. Frederic Beasley, D. D. Rev. Jehu C. Clay.

*Maryland*—Rev. Henry Lyon Davis, Rev. Purnell F. Smith,  
Rev. Samuel H. Turner. P p

# JOURNAL.

*Philadelphia, Tuesday, May 17th, 1814.*

**THIS** being the day appointed for the meeting of the General Convention of the Protestant Episcopal Church in the United States of America, several Clerical and Lay Deputies attended at 12 o'clock, A. M. in St. James's Church, and adjourned to meet at 5 o'clock, P. M.

*Same day, 5 o'clock, P. M.*

A quorum of the house appearing, the Secretary of the house in the last Convention acted as Secretary pro tempore.

The house then proceeded to read the testimonials of the Clerical and Lay Deputies, which were severally approved, and the following gentlemen took their seats in the house :

*From Massachusetts,* Rev. John S. J. Gardiner, D. D. Rev. James Morss, and John Deane, Esq.

*From Rhode Island,* Rev. Salmon Wheaton, Rev. Nathan B. Crocker, Benjamin Gardner, and Abel Jones, Esquires.

*From Connecticut,* Rev. Ashbel Baldwin, Rev. Philo Shelton, and Charles Segourney, Esq.

*From New York,* Rev. John Kewley, M. D. Rev. Thomas Y. How, D. D. and Hon. Philip S. Van Rensselaer.

*From New Jersey,* Rev. Charles H. Wharton, D. D. Rev. John Croes, D. D. Rev. John C. Rudd, Joshua M. Wallace, Esq. Hon. William Coxe, and Joseph Higby, Esq.

*From Pennsylvania,* Rev. James Wiltbank, Rev. Levi Bull, Rev. James Abercrombie, D. D. Rev. Joseph Pilmore, D. D. Gen. Francis Gurney, Thomas M'Euén and John M'Elroy, Esquires.

*From Delaware,* Rev. William Pryce.

*From Virginia,* Rev. Hugh C. Boggs.

*From Maryland,* Rev. Daniel Stephens, Rev. James Kemp, D. D. Rev. William M. Stone, and Robert Dunn, Esq.

*From South Carolina,* Rev. John J. Tshedy, and Rev. Christopher E. Gadsden.

The house proceeded to the election of a President and Secretary, when it appeared that the Rev. John Croes, D. D. was chosen President, and the Rev. Ashbel Baldwin, Secretary.

On motion, *Resolved unanimously,* That James Milnor, Esq. be invited to assist the Secretary in the duties of his office.

The following rules of order were then read and adopted :

1. The business of every day shall be introduced with the morning service of the church.
2. When the President takes the chair, no member shall continue standing, or shall afterwards stand up, unless to address the chair.

3. No member shall absent himself from the service of the house, unless he have leave, or be unable to attend.

4. When any member is about to speak in debate, or deliver any matter to the house, he shall, with due respect, address himself to the President, confining himself strictly to the point in debate.

5. No member shall speak more than twice in the same debate, without leave of the house.

6. A question being once determined, shall stand as the judgment of the house, and shall not be again drawn into debate during the same session, unless with the consent of two-thirds of the house.

7. While the President is putting any question, the members shall continue in their seats, and shall not hold any private discourse.

8. Every member who shall be in the house when any question is put, shall, on a division, be counted, unless he be personally interested in the decision.

9. No motion shall be considered as before the house, unless it be seconded, and, when required, reduced to writing.

10. When any question is before the house, it shall be determined on before any thing new is introduced, except the question of adjournment.

11. The question, on a motion for adjournment, shall be taken before any other, and without debate.

12. When the house is about to rise, every member shall keep his seat until the President shall leave his chair.

The Rev. Dr. How presented a certificate, signed by the Clerk of the vestry, of the Protestant Episcopal Church, at Lexington, in the state of Kentucky, of the appointment of Mr. John D. Clifford, to represent the church of that state in this Convention, which was read.

Whereupon, *Resolved*, That the Protestant Episcopal Church, in the state of Kentucky, not being organized, and not having in Convention, acceded to the constitution of the Protestant Episcopal Church in the United States of America, Mr. Clifford cannot be admitted a member of this house, but that he be allowed the privilege of an honorary seat.

The Rev. Dr. Kemp was appointed to inform the House of Bishops, that this house was organized, and ready to proceed to business.

The Rev. Dr. Kemp reported that he had performed that service, and that he was requested by the House of Bishops, to inform this house, that they also were prepared to proceed to business.

It having been stated that the Rev. Mr. Henshaw, although a resident in Vermont, at the time of his election as a Clerical Delegate from that state, had since removed, and was a resident in another state, it was, on motion, *Resolved*, That Mr. Henshaw be admitted to a seat as a member of this Convention :

And Mr. Henshaw took his seat accordingly.

On motion, *Resolved*, That the Clergy of the Protestant Episcopal Church, who may be in this city during the sitting of this Convention, and who are not members, be admitted to attend the same, as visitors.

On motion, *Ordered*, That unless otherwise directed, the hour of meeting, be in future, at 9 o'clock, A. M.

Adjourned.

*Wednesday, May 18, 1814, St. James's Church.*

The house met.

The following gentlemen appeared and took their seats in this house :

*From Virginia*, Rev. William H. Wilmer, Rev. Oliver Norris, George Deneale, Esq. Edward C. M'Guire, and Colonel Hugh Mercer.

*From Maryland*, Rev. George Dashiell, John C. Herbert, Esq.

*From Delaware*, Joseph Burn, and Joseph Reynolds, Esqrs.

*From Massachusetts*, Rev. Asa Eaton.

*From Pennsylvania*, Jacob Warren, Esq.

*From New York*, Dr. John Onderdonk.

A certified extract from the minutes of the Convention of the Protestant Episcopal Church of the state of Virginia, stating the election by that body of the Rev. Richard Channing Moore, as Bishop of that diocese, was presented and read.

Whereupon, *Resolved*, That the members of this house do now proceed to sign the testimonials required by the canons, in favour of the Rev. Richard Channing Moore, D. D. in order to his consecration as Bishop of the diocese of Virginia; which was accordingly done, and the certificate in proper form transmitted to the House of Bishops.

The house then rose for the purpose of attending divine service, and sermon by the Right Rev. Bishop Hobart, on occasion of the meeting of this Convention, and the consecration of the Rev. Dr. Moore. After which the house resumed their session; and it was,

On motion, *Resolved unanimously*, That the thanks of this Convention be communicated to Bishop Hobart, for his appropriate and excellent sermon, and that he be requested to furnish a copy of the same, for publication.

The Rev. Dr. Wharton was appointed to communicate the foregoing resolution to the House of Bishops, for their concurrence, and if concurred in by them, to wait upon the Right Rev. Bishop Hobart with the same.

The Rev. Dr. Wharton reported that he had performed the services assigned him; that the resolution had been concurred in by the House of Bishops, and communicated to Bishop Hobart; who promised to comply with the request of the Convention.

On motion, *Resolved*, That a committee, consisting of one

member from each state represented in this house, be appointed to examine the Journals of the different State Conventions, Episcopal charges, addresses, and pastoral letters, which have been or may be, laid before this house during the present session, to make enquiry into the state of the church in each diocese, and into the attention paid to the canons and rules of the church; to draw up a view of the state of the church, and report the same to the house, agreeably to the 45th canon.

The following gentlemen were appointed to compose said committee :

*From Massachusetts*—Rev. Dr. Gardiner.  
*Vermont*—Rev. Mr. Henshaw.  
*Rhode Island*—Rev. Mr. Wheaton.  
*Connecticut*—Rev. Mr. Shelton.  
*New York*—Rev. Dr. How.  
*New Jersey*—Rev. Mr. Rudd.  
*Pennsylvania*—Rev. Dr. Abercrombie.  
*Delaware*—Rev. Mr. Pryce.  
*Virginia*—Rev. Mr. Wilmer.  
*South Carolina*—Rev. Mr. Tsheudy.

Divine service and sermon having been announced as intended to take place in this church to-morrow morning, at 10 o'clock, the house agreed to meet at that time for the purpose of attending the same, and immediately afterwards to proceed to the transaction of business. Adjourned.

*Thursday, May 19th, 1814.*

The house attended divine service in St. James's Church. Divine service was performed by the Rev. Simon Wilmer, and a sermon preached by the Rev. Dr. How.

After divine service the house met.

Josiah Harrison, Esq. a Lay Delegate from New Jersey, appeared and took his seat.

On motion, *Resolved unanimously*, That at the next General Convention, and at all future Conventions, the session shall be opened, in addition to the prayers and sermon, usual on such occasions, with the celebration of the Lord's Supper; in which resolution the House of Bishops concurred.

The following resolution was submitted for consideration by Mr. Herbert, and ordered to lie on the table.

*Resolved*, That the following clause be added as an amendment to the 9th canon :

“ Provided always, That the Bishop, with the advice and consent of two-thirds of the standing committee, may dispense with the knowledge of the Latin and Greek languages in candidates for Deacon's orders.”

The following documents were laid before the house, in compliance with the 45th canon :

From Massachusetts, a certified copy from the records of the church of that state, up to the year 1813, inclusive.

From Rhode Island, a certified abstract of the returns made to the Convention of the church in that state.

From Connecticut, a printed journal of the proceedings of the Convention of that diocese, for the years 1811, 1812 and 1813.

From New York, printed journals from the year 1785, to the year 1813, inclusive.

From New Jersey, printed journals for the years 1811, 1812, and 1813, and a report containing the substance of the three journals.

From Pennsylvania, printed journals for the years 1811, 1812, and 1813.

From Maryland, printed journals for the years 1811, 1812, and 1813.

From Virginia, journals up to the year 1813, inclusive.

From South Carolina, journals up to the year 1813, inclusive.

The following resolution was communicated by the House of Bishops, as adopted by them, in which they requested the concurrence of this house :

*Resolved*, That the journals of the General Convention of the Protestant Episcopal Church in the United States of America, from the commencement of the said Conventions, together with an appendix, containing the constitution and canons of the church, be published under the superintendance of the Bishop of this church in Pennsylvania; provided a number be engaged for, sufficient for the encouragement of a bookseller: which resolution was read, and concurred in by this house.

Mr. Highy asked for, and obtained leave of absence during the remainder of the session.

Adjourned until to-morrow morning at 10 o'clock.

*Friday, May 20th, 1814.*

The house attended divine service in St. James's Church. The President performed divine service, and the Right Rev. Bishop Griswold preached a sermon.

After divine service the house met.

The Rev. Robert Clay, a Clerical Delegate from the state of Delaware, appeared and took his seat.

Mr. Wallace asked, and obtained leave of absence for Mr. Coxe, during the remainder of the session.

The following resolution was offered by the Rev. Mr. Gadsden, and ordered to lie on the table until to-morrow.

*Resolved*, That with the consent of the House of Bishops, a joint committee of both houses be appointed, to take into consideration, the institution of a theological seminary, and if they should deem the same expedient, to report a plan for the raising of funds, and generally for the accomplishment of the object.

A message was received from the House of Bishops, communicating a declaration of that house, explanatory of the 19th canon so far as concerns the place of officiating and the dress of Lay Readers, which was read and returned to said house.



A message was received from the House of Bishops, communicating a declaration, proposed to be made by this Convention, of the identity of the Protestant Episcopal Church, in the United States of America, with the body heretofore known by the name of the Church of England; and of the present entire independence of the former, of the civil and ecclesiastical authority of any foreign country: which declaration was concurred in, and returned to the House of Bishops.

A message was received from the House of Bishops, communicating a canon, which had been adopted by that house, entitled, "A canon altering and explaining the 29th canon, concerning the election and institution of Ministers;" in which they requested the concurrence of this house: on motion it was ordered to lie on the table.

Mr. Burns asked for, and obtained leave of absence, during the remainder of the session.

A message was received from the House of Bishops, transmitting a proposition for directing the Bishop, or other ecclesiastical authority in each state or diocese, to furnish themselves with a copy or copies of the book of homilies, and requiring the same to be studied by candidates for the ministry: which on motion was ordered to lie on the table.

Adjourned, until 10 o'clock, to-morrow morning.

*Saturday, May 21, 1814.*

The house attended divine service in St. James's church. The Rev. Mr. Wheaton performed divine service, and the Right Rev. Bishop Dehon, preached a sermon.

After divine service, the house met.

The Rev. Mr. Henshaw asked for, and obtained leave of absence, until Tuesday next.

The Rev. Mr. Wilmer proposed the following resolution:

*Resolved,* That the next session of the General Convention be holden at —.

On motion, the said resolution was laid on the table.

The committee appointed to examine the journals of the different state Conventions, episcopal charges, addresses and pastoral letters, and to draw up a view of the state of the church, made report as follows:

The House of Clerical and Lay Deputies, in compliance with the requisitions of the 45th canon, have taken a general view of the state of the church, and respectfully offer to the House of Bishops, the result of their inquiries. From these observations, and the accompanying documents, it is hoped, that the House of Bishops will be able to comply with the requisition of the above mentioned canon, in regard to a Pastoral letter.

**EASTERN DIOCESE.**

*New Hampshire.*

The church in this state appears to be stationary; no material

alteration having taken place for several years past. The congregations, though not numerous, are attached to the worship of the church, and perform their devotional exercises with order and regularity.

*Massachusetts.*

In this state, the general appearance of the church is highly flattering. Two new church edifices have been erected; new congregations have been formed; and some of the former ones considerably enlarged. A growing zeal for the cause of religion, and an attachment to the interests of the church, are visible in many parts of the state, and promise increasing prosperity. Though some instances have occurred, in which the rubrics and canons have not been regarded, it is believed that such instances are less frequent than on former occasions, and that an attachment to the prescribed order and worship of the church, is daily increasing.

*Rhode Island.*

The state of the church in this part of the Eastern Diocese, is also flourishing. The congregations are all, except one, large and prosperous. Some have much increased, both in the number of families and the number of communicants; order and regularity generally prevail, and every deviation from the established regulations of the church, meets with decided disapprobation.

*Vermont.*

The great question, in regard to the church lands in this state, yet remains undecided. Consequently, the difficulty of providing support for a sufficient number of pious and active Clergymen, presents an insuperable obstacle to the growth of the church here. The labours, however, of those two or three Clergymen who have officiated here, have in general been crowned with success, and several congregations formed which are zealous and flourishing.

**EASTERN DIOCESE,—Generally.**

From the returns made by the Bishop of the Eastern Diocese, composed of the above mentioned states, it appears that there have been since the last General Convention, the following ordinations, viz: the Rev. Parker Adams, Rev. Charles Burroughs, Rev. Nathanael Huse, (for Connecticut.)—Priests. Aaron Humphrey, John Prentice, John P. K. Henshaw, Evan Malbone Johnson, (for Connecticut,) and Titus Strong, Deacons.

The number of confirmations, in three years, have been 1504.—The Rev. Joab G. Cooper has been instituted rector of the church in Hanover, and the Rev. Charles Burroughs, rector of the church in Portsmouth, (N. H.)—Six persons have been admitted as candidates, for holy orders.

*Connecticut.*

The church in this state appears to be increasing in numbers, and in vital religion. Though frowned upon in the removal of her venerable Bishop, by death, yet the diocese conti-

nues regular in holding Conventions, and in a due attention to the canons of the church. The Clergy are zealous in the discharge of their duties. The vacancy of the episcopate, it is believed, will be filled, as soon as provision is made for its support. This desirable object is in a train favourable to its accomplishment, in the establishment of a permanent fund. Several new church edifices have been erected, since the last General Convention; there is also an increased solicitude, on the part of the Laity, to provide means for the support of the Clergy, and to have the places for public worship kept in decent repair.

The number of confirmations in the last two years of the Bishop's life, was 464.

During the year 1811, (since which there appear no returns of ordination) the Rev. Samuel F. Jarvis was ordained Priest, and Frederick Holcombe, Stephen Jewett, and Orin Clark, Deacons.

*New York.*

The congregations in this diocese, are very numerous and respectable, and supplied with the constant, or occasional services of stated Clergymen, or missionaries.

The parochial reports are regularly exhibited. In 1812, the Right Rev. Bishop Hobart, visited thirty-seven congregations, in various parts of the state, and administered the rite of confirmation in twenty-one congregations, to 500 persons.

In the year 1813, thirty-two congregations were visited, and the rite of confirmation administered in sixteen congregations to 1100.

Since the last General Convention, in May 1811, and until the State Convention in October 1813, six persons,—John Brady, John M'Vickar, David Huntington, Benjamin T. Onderdonk, Lewis P. Bayard, (of New Jersey,) and James Thomson, have been admitted to the holy order of Deacons;—and thirteen Deacons, David Moore, Adam Empie, Ralph Williston, Wm. Berrian, Gilbert H. Sayres, Wm. A. Clark, John M'Vickar, Orin Clark, John Brady, Timothy Clowes, John Croes, jun. (of N. J.) William Powel, Isaac Jones, (of Connecticut,) Wm. E. Wyatt, and Stephen Jewett, have been admitted to the holy order of Priests—Several persons have been admitted as candidates, for Deacons' orders.

During the period above mentioned, the following institutions have taken place: The Rev. Wm. Berrian, an assistant minister of Trinity Church, of New York; the Rev. Joseph Perry, Rector of St. Paul's Church, Ballston Spa, and St. James's Church, Milton; the Rev. John Kewley, M. D. Rector of St. George's Church, New York; the Rev. John Brady, assistant minister of the same; the Rev. Ralph Williston, Rector of Zion Church, New York, and Timothy Clowes, Rector of St. Peter's Church, Albany.—During the same period, the Rev. Jonathan Judd, and the Rev. Reuben Hubbard, removed to the diocese of Connecticut; the Rev. Adam Empie, to North Carolina, and the Rev. Dr. Abraham Beach, to New Jersey.

The following churches have been consecrated: St. James's

Church, Hyde Park, Dutchess county ; St. James's Church, Milton, Saratoga county ; St. Peter's church, Auburn, Cayuga county ; St. Luke's Church, Richfield, Otsego county ; St. James's Church, Goshen ; Grace Church, Waterford ; and Christ Church, Hampton.

The following missionaries, have also been employed in the part of the state, west of Albany, viz. the Rev. Samuel Fuller, the Rev. Wm. A. Clark, the Rev. Orin Clark, and the Rev. Davenport Phelps, lately deceased, who is justly regarded as the founder of the congregations in the most western counties of the state, whom he attached, not merely, to his personal ministrations, but to the doctrines, the order, and the liturgy of our church.

On the whole, there is every reason to believe, that in this diocese, the canons of the church are faithfully observed, and the clergy regular and zealous, in their ministrations. And in consequence, under the divine blessing, the congregations increase, not only in numbers, but in attachment to the principles of the church, and in the spirit of Evangelical piety, as exhibited in her articles and Liturgy.

*New Jersey.*

From the journals and reports of the Convention in this state, it appears that the number of congregations, duly organized, is twenty-seven. Of this number, only seven enjoy the constant services of the ministry ; four or five others have their churches regularly, though but a part of the time opened on Sundays, by Clergymen. To provide for the remaining congregations, which are unable to maintain clergymen for themselves, with the administration of the word and ordinances, a fund has been raised by the Convention, which is always in a state of gradual augmentation. There are in the diocese six instituted Rectors ; the whole number of officiating ministers, is nine.

An episcopal society has been recently established, in the diocese, principally in the northern part, for the purpose of gratuitously distributing bibles, prayer books, and religious tracts, and if the funds admit of it, of giving aid to young men, designed for the ministry.

The congregations belonging to this Convention, appear to be, in general, strongly attached to the services and usages of the church, and in the management of their affairs, to be actuated by a strict and sincere regard to the rubrics and canons. Since the last General Convention, there has been an increased attention to the concerns of religion, and the church, which has manifested itself, particularly in repairing and improving the places of public worship ; and it is believed, that the number of pious churchmen, has been considerably enlarged.

*Pennsylvania.*

There is every reason to believe, that there is an increased attention to the concerns of the church in this state. The Conventions have of late been well attended, and the Clergy have

in a great measure been punctual, in presenting their parochial reports. From these reports it appears, that the number of communicants, in the several congregations throughout the state, have considerably augmented, particularly in those in the city of Philadelphia. It is highly gratifying to find, that since the last General Convention, exertions have been made for the establishment of an episcopal fund. A society has been formed, for the advancement of christianity, which at present promises extensive usefulness to the church in this state. "Most of the vacant churches," says the Bishop, in one of his addresses, "have been visited under the directions of this society, and from the satisfaction given, we may hope, that under the divine blessing, there will be an increasing usefulness of the institution." The venerable head of this diocese, has been enabled to visit, during the two last years, some of the country congregations; the happy effects of these visits, are forcibly illustrated by the fact, that in 1811, he reported to the Convention, that during the past year, 61 persons had been confirmed; in 1812, he reported that 306, had received this holy rite; in 1813, he announced, that during the last year, the number amounted to 581. These circumstances are auspicious; it is hoped they will be followed by a rapid increase of vital godliness, among all the members of our apostolic church, in this quarter,—and in general the rubricks are duly observed. Since the last General Convention, until the present time, five persons, Samuel Hulbert Turner, Jackson Kemper, Charles Blair Snowden, (of South Carolina,) Richard D. Hall, and Jehu Curtis Clay, have been admitted to the holy order of Deacons: and seven Deacons, Daniel Higbee, (of New Jersey,) John Barnwell Campbell, (of South Carolina,) Charles Blair Snowden, (of South Carolina,) William King, (of Virginia,) Samuel Hulbert Turner, (of Maryland,) Jackson Kemper, and Richard D. Hall, have been admitted to the holy order of Priests.

*Delaware.*

The condition of the church in this state is truly distressing, and the prospect gloomy. Of the eleven congregations in Delaware, two are supplied by the Rev. Mr. Clay, and one by the Rev. Mr. Davis, from Maryland. It is however gratifying to learn, that there is an increasing anxiety manifested for obtaining clergymen. Some of the vacant congregations, have the service performed on Sundays, by laymen. Where the Sacrament of the Lord's Supper has been administered, by visiting clergymen, the communicants have been numerous. Could the church in this state, be supplied with zealous and pious ministers, there is every reason to believe that their labours would be crowned with success, in advancing the interests of the church and vital godliness.

*Maryland.*

The church in Maryland, still continues in a state of depression; many parishes are without ministers, and a considerable number of the churches are in a decayed condition; the clergy

are so ill provided for, that except in **Baltimore** and **Georgetown**, their livings are quite insufficient for the support of their families, and of course they are obliged to resort to some other means. In these cities the clergy are well supported, and the churches kept in good repair, and there appear to be evident symptoms of the increase of piety. In some parts of the state, by the exertions of pious and zealous ministers, there seems to be a revival of religion,—churches have been repaired, and some built; the prevailing vices have been checked, and greater attention to divine worship has appeared; besides there is an increasing disposition to relish the fine service of our church, and to comply with her ordinances, so that if it should please God, to raise up pious, enlightened, and zealous ministers, who would continue to labour in this part of our divine master's vineyard, the church in **Maryland** might still be raised, and prove a nursery for good principles, enlightened devotion and pure piety. As the charges and returns of the **Bishop** are but partially inserted on the journals of the **Convention**, and as no account of his proceedings during the last year has been received, it is impossible to state the number of churches consecrated, or **Clergymen** ordained, since the last **General Convention**.

#### *Virginia.*

From a variety of causes, not necessary, and perhaps not proper to detail here, the church in this state has fallen into a deplorable condition; in many places her ministers have thrown off their sacred profession; her liturgy is either contemned or unknown, and her sanctuaries are desolate. It would rend any feeling heart, to see spacious temples, venerable even in their delapidation and ruins, now the habitations of the wild beast of the forest.

But amidst this gloomy scene, a ray of light breaks in upon the prospect, cheering the hearts of the friends of the church. Her members in **Virginia** have been taught, by a dreadful experience, the value of their peculiar institutions. They look back with regret, and sigh when they talk of former days, when they were wont to go with joy into the courts of **Zion**; they are ready and desirous to return to that fold from which they have wandered so long, as sheep having no shepherd,—They anxiously seek the restoration of their primitive and apostolical form of worship, and sound doctrine, and pray that ministers, of zeal and piety, may come and help them. Perhaps no place in the **United States** presents a more extensive field for the faithful labourer,—Here are the best of materials, and here are the noblest inducements of duty, of honour, and reward.

The dispositions of the people, and especially of some eminent **Laymen**, who have come forward, with interest and zeal, afford pleasing pledges of those good fruits, which their active exertions will not fail to produce. A magnificent church has sprung up in **Richmond**, from the ashes of the theatre; it has the patronage

and support of men of the greatest talents, and highest rank in Virginia.—They have chosen as their Pastor, the Rev. R. C. Moore, D. D. who is now the Bishop of the diocese, and under whose auspices there is reason to hope for the most favourable results.

The corner-stone of a large and respectable church, has been laid in Fredericksburg, on the scite of the old building which has gone to decay. For Leesburgh also they have obtained a subscription adequate to the expense of erecting a respectable church; and, in the counties of Frederick, and Spottsylvania, and perhaps, in other places, from which reports have not been received, the state of the church is improving. In Alexandria, there are two large and respectable congregations. From the present excitement which is manifest throughout the state, nothing more seems wanting, under the blessing of God, than faithful ministers, to realise the hopes which are entertained of the future prosperity of this important part of our Zion. Let all who wish her well, pray the Lord of the harvest to send forth labourers into his harvest.

*South Carolina.*

There is cause of rejoicing to the friends of the church in this diocese. There is an evident revival of religion, and a visible growth in piety. From various causes, not necessary, and perhaps not expedient to state, the church in this state had sunk very low; but through the blessing of the Almighty, on the zealous exertions of the visible head of it, much has been done for its good, and more is to be confidently expected.

The various parishes are making exertions to provide for their ministers, and to re-establish divine service in the vacant churches. A resolution has also been entered into by the Clergy, to supply the services and ordinances of the church, as often as possible, to the vacant parishes. It appears from the Bishop's address, in 1812, that two new Episcopal congregations were collected and organized; one at Columbia, the seat of government, and one at Camden; and that for the former, a Lay Reader was provided by the Protestant Episcopal Society, for the advancement of christianity in South Carolina,—It appears also from the same address, that Dr. Frederick Dalcho, of Charleston, had been received as a candidate for holy orders, and the Rev. Christian Hanckel, formerly of Burlington, New Jersey, had been admitted to the order of Deacons.

In the year 1813, fourteen episcopal visitations were made, and 516 persons confirmed. Two candidates for holy orders, viz:—Maurice Harvey Lance, and Albert Muller, were received, and Dr. Frederick Dalcho, was admitted to the order of Deacons. The parish of St. George Winyaw, was deprived, by death, of its Rector, the Rev. Dr. Halling.

The state of the church in this diocese will appear, from the following extract from the last address of the Bishop, "In the view (says he) which I am required, by a useful canon of the

church, to give you of the affairs of the diocese, since the last meeting of the Convention, it will fall within the scope of the regulation, to congratulate you on the degree of concord and christian fellowship with which our churches are blessed. It is hardly possible, that in any society, composed of many parts, and all the parts of frail and fallible beings, there should exist such an entire unity of opinion, and community of feelings, as to produce always a perfectly harmonious co-operation, towards an accomplishment of the same ends. As near an approach to this happy state as is compatible with the condition and infirmities of man, is, through the good blessing of God, at present enjoyed by us in this diocese. In a degree, which is gratifying to me to remark, as it has doubtless been pleasing to you to notice, the clergy of the diocese are kindly affectioned one to another, with brotherly love; and their respective parishes being knit together, and compacted by that which every joint supplieth, are, it is humbly hoped, making some increase of the body, to the edifying of itself in love. Thus far there is unity, and all will ever be concerned for the interests and feelings of all, if we be actuated by the genuine spirit of the religion of Jesus Christ."

It ought to be mentioned, that in South Carolina, a society has been instituted for the advancement of christianity, which has met with great success, and been instrumental in establishing two churches in a section of the country where our worship was never before held. This society, by distributing books, illustrative of the distinctive principles of our church, and by assisting a young man of genius and piety, a candidate for the ministry, has done much to advance the interests of our religion, and of our excellent church.

It is also to be stated, that the rubricks and canons are here conscientiously and strictly observed.

The House of Clerical and Lay Deputies, in laying the preceding statement before the venerable House of Bishops, pray, for themselves and the church, their counsel, and the blessing of Almighty God.

*Signed by order of the House of Clerical and Lay Deputies,*  
**JOHN CROES, President.**

*May 21st, 1814.*

The said report having been read and considered, was adopted, directed to be signed by the President, and sent to the House of Bishops, which were accordingly done.

A message was received from the House of Bishops, communicating a canon adopted by them, entitled "a canon concerning the alms and contributions at the holy communion," in which they requested the concurrence of this house. The said canon was considered, concurred in by the house, and returned to the House of Bishops.

A communication was received from the House of Bishops, on



the subject of devising means for supplying the congregations of this church, west of the Allegheny mountains; and respecting a correspondence with the venerable society in England for propagating the gospel in foreign parts, on the subject of certain lands, to which the church has a claim, in the state of Vermont; which communication was read, and returned to the House of Bishops, agreeably to their request, to be entered upon their journals.

The canon sent yesterday from the House of Bishops, altering and explaining the 29th canon, concerning the election and institution of ministers, was taken up for consideration, concurred in, and sent back to that house.

The proposition sent yesterday from the House of Bishops, respecting the book of homilies, was taken up for consideration, concurred in, and returned to that house.

A resolution was adopted and sent to the House of Bishops for their concurrence, respecting the preparation and transmission of reports from the State Conventions to the General Convention.

A message was received from the House of Bishops, communicating a proposition submitted to them, for the publication of certain anthems, with their determination thereon; and also a general resolution adopted by them, with respect to the recommendation of proposed publications, which, after being read, were returned to the House of Bishops, with the respectful thanks of this house, for the judicious course adopted by them, in reference to these subjects.

A resolution, respecting the posture of minister and people, during the singing of the metre psalms and hymns, was received from the House of Bishops; which, after having been read, was postponed until Monday next.

The Rev. Messrs. Stone, Eaton, and Morss, Mr. Harrison, and Dr. Onderdonk, asked, and obtained leave of absence during the remainder of the session. Adjourned.

*Monday, May 23, 1814.*

The house attended divine service in St. James's church. Divine service was performed by the Rev. A. Baldwin, Secretary of this house, and a sermon preached by the Rev. Dr. Croes, President of the same.

After divine service the house met.

The recommendation of the House of Bishops, relative to the posture of ministers and people, during the singing of the metre psalms and hymns, was taken up for consideration, approved of, and, agreeably to request, returned to that house, to be entered on their journal.

Mr. Gadsden's resolution respecting a theological seminary, was taken up for consideration, and after some debate, it was moved and seconded, to postpone the further consideration of the same. The votes being required, to be taken by states, the yeas and noes on the question of postponement were as follow:

*Massachusetts*—Clergy, No.—Laity ———.

*Connecticut*—Clergy, Aye.—Laity, No.

*Rhode Island*—Clergy, No.—Laity, No.

*New York*—Clergy, No.—Laity, No.

*New Jersey*—Clergy, No.—Laity, No.

*Pennsylvania*—Clergy, Aye.—Laity, Aye.

*Delaware*—Clergy, No.—Laity ———.

*Maryland*—Clergy, Aye.—Laity, Divided.

*Virginia*—Clergy, No.—Laity, No.

*South Carolina*—Clergy, No.—Laity ———.

And so the motion for postponement was negatived.

The question on the resolution recurring, the vote thereon was required to be taken by states, and the ayes and noes were as follow.

*Massachusetts*—Clergy, Aye.—Laity, ———.

*Connecticut*—Clergy, No.—Laity, No.

*Rhode Island*—Clergy, Aye.—Laity, Aye.

*New York*—Clergy, No.—Laity, No.

*New Jersey*—Clergy, No.—Laity, Aye.

*Pennsylvania*—Clergy, No.—Laity, No.

*Delaware*—Clergy, No.—Laity, ———.

*Maryland*—Clergy, No.—Laity, Divided.

*Virginia*—Clergy, Aye.—Laity, Aye.

*South Carolina*—Clergy, Aye.—Laity, ———.

And so the resolution was negatived.

The House of Bishops communicated a written opinion, explanatory of the 9th and 40th canons, which was considered, approved of, and returned to that house.

The following resolution was proposed and adopted.

*Resolved*, That a committee of two persons be appointed to confer with the House of Bishops, on the expediency of securing to the General Convention, the right of the book of common prayer, and to report to the house.

The Rev. Mr. Wilmer, and the Rev. Dr. How, were appointed a committee on the part of this house, for the purpose expressed in the foregoing resolution.

Mr. Warren asked, and obtained leave of absence.

The following resolution was proposed, and adopted.

“Whereas, the mode heretofore adopted, for making known the constitution and canons of the church, has fallen short of that desirable end, and in order that the interest of the church may be advanced by a more general knowledge of the said constitution and canons, and also that the proceedings of the General Convention may be promulgated, to the members of the church at large; *Resolved*, That it be recommended to the ecclesiastical authorities in the several dioceses, to cause the same to be made known in the congregations respectively within their bounds, by such measures as may be deemed expedient, and accommodated to local circumstances.

The said resolution was sent to the House of Bishops, for their concurrence, and was concurred in by them.

On motion, *Resolved*, That the thanks of this Convention be presented to the Bishops, who have preached before the Convention, during the present session, and that they be requested to furnish copies of their sermons, for publication.

The said resolution was sent to the House of Bishops, for their concurrence, and the said house concurred in the same, with an amendment, inserting the words "and the President of the House of Clerical and Lay Deputies," which amendment was agreed to by this house. The Rev. Dr. Kemp and Mr. Herbert, were appointed on the part of this house, to carry the same into effect.

The committee appointed to confer with the House of Bishops, upon the expediency of securing to the General Convention, a copy right of the book of common prayer, reported that they had performed that duty; that the House of Bishops return for answer, that they will appoint a committee to confer with the committee of this house, and report at a convenient season.

Mr. Wilmer's resolution, as to the place of meeting of the next General Convention was taken up, and the blank left therein filled with the word "New York."

The vote having been required to be taken by states, the ayes and noes thereon, were as follow :

*Vermont*—Clergy, No.—Laity, —.  
*Massachusetts*—Clergy, Aye.—Laity, —.  
*Connecticut*—Clergy, Aye.—Laity, Aye.  
*Rhode Island*—Clergy, Aye.—Laity, Aye.  
*New York*—Clergy, Aye.—Laity, Aye.\*  
*Pennsylvania*—Clergy, Aye.—Laity, No.  
*Delaware*—Clergy, No.—Laity, —.  
*Maryland*—Clergy, No.—Laity, No.  
*Virginia*—Clergy, No.—Laity, —.  
*South Carolina*—Clergy, No.—Laity, —.

The house of Bishops informed this house, that they had appointed the Right Rev. Bishops White and Hobart, a committee on their part, on the subject of a copy right, for the book of common prayer.

The following message was received from the House of Bishops, together with a pastoral letter, prepared by said house.

The House of Bishops having examined and considered the report of the House of Clerical and Lay Deputies, presented agreeably to the provisions of the 45th canon, transmit to them agreeably to the same canon, a pastoral letter, founded on the report. The House of Bishops, reciprocating the affectionate sentiments of the House of Clerical and Lay Deputies, accompanying their report, request their aid in all proper measures of the episcopacy, for the extending of the influence of religion, and the in-

\* The vote of New Jersey was omitted in the first edition of this journal. Both Clergy and Laity voted in the affirmative.

crease of the church; imploring the divine blessing on them individually, and on the churches which they respectively represent.

The resolution sent to the House of Bishops, on the subject of the preparation and transmission of reports from each State Convention, on the state of the church, was returned with an amendment, in which this house concurred. The resolution, as amended and finally agreed to, is as follows :

*Resolved*, That it be recommended, that the ecclesiastical authority of the church, in every state or diocese, prepare a report on the state of the church, in their state or diocese, previously to the meeting of every General Convention, for the purpose of aiding the committee on the state of the church, appointed by the House of Clerical and Lay Deputies, in drafting their report.

The committee appointed on the part of this House, to return the thanks of the Convention to the Bishops, and the President of this House, for the sermons preached by them respectively, and to request copies for publication, reported, that they had performed that service, and that the Reverend Gentlemen would comply with the request of the Convention.

Adjourned.

*Tuesday, May 24, 1814.*

The house attended divine service, in St. James's church, which was performed by the Rev. W. Wilmer.

After divine service, house met.

The pastoral letter of the House of Bishops, transmitted to this house yesterday, was read, and then returned to the House of Bishops.

The joint committee of the two houses, on the question of a copy right, for the book of common prayer, reported as follows :—That they are informed on credible authority, that the same object was contemplated in the year 1789, on the editing of the book, as it is now established by the authority of this church; but was relinquished, in consequence of perceiving that complaints were likely to arise from the apprehension that the price would be thereby enhanced. The objection was, that an appropriation of the proceeds, to a purpose both religious and charitable, would not reconcile the members of this church to a tax; which, it was alledged was thus imposed; the book being of a character, which it was a duty to possess. Whether the objection may not be guarded against by a contract, in which the prices of books should be fixed agreeably to their different sizes; and whether in this case, there ought to be regarded the complaints which would still be made of an alledged unreasonableness of price, the committee submit to the consideration of the Convention. The committee are not sufficiently informed of the operation of law, on the present subject, so as to judge of the practicability of the measure proposed; nor have they had either time, or the authority of the Convention, to take advice thereon,—but, they propose that law advice should be taken, be-

fore further progress. Further, it has not occurred to the committee, how the copy right may be so contrived, as to be made consistent with the 8th article of the ecclesiastical constitution. That some alteration must be made in the present book, to bring it under the exclusive claim of a copy right, is evident. If the alteration should affect the book, as described by its known name, the difficulty here noticed must present itself. But if the alteration should be made in any of the instruments of this church, which are usually bound up with the book of common prayer, it would seem that the latter might be still published without legal interference. On the ground of the premises, the joint committee propose to the two houses as follows :

*Resolved*, That it be referred to the Bishops to consider of the propriety of granting a copy right in the book of common prayer ; to inquire in their respective dioceses, and elsewhere, as circumstances may permit, whether the said measure can be adopted, consistently with law, and the approbation of the Conventions in the different dioceses, and to report to the next General Convention.

The foregoing report having been adopted in the House of Bishops, on motion, this house concurred in the adoption of the same.

The following resolution was proposed and adopted.

*Resolved*, That this Convention contemplate with much pleasure the rise and progress of institutions for the advancement of christianity, in several of the dioceses in the United States, and that they recommend such institutions to the patronage of all the friends of our church.

A message was received from the House of Bishops, communicating a resolution which originated in, and had been adopted by that house, on the subject of a theological seminary ; in which, this house concurred.

The Rev. Mr. Wilmer, and Mr. M'Guire asked for and obtained leave of absence.

A message was received from the House of Bishops, communicating a canon which had passed that house, entitled "A canon repealing a part of the 45th canon of 1808," which was concurred in by this house.

A resolution was received from the house of Bishops, for the addition of a second appendix to the volume of journals proposed to be reprinted ; said second appendix, to contain the pastoral letters of the House of Bishops for the two last and the present Conventions, which resolution was concurred in by this house.

On motion, *Resolved*, That the thanks of this house be presented to the President, Secretary, and assistant Secretary, for the services rendered by them respectively during the present session.

On motion, *Resolved*, That the House of Bishops be requested to appoint one of their own order to preach a sermon at the opening of the next General Convention.

The foregoing resolution having been communicated to the House of Bishops, a message was returned from that house, informing of their concurrence in the same, and stating their hope, that it may be consistent with the state of health of their brother the Right Rev. Bishop Claggett to be present and to preach; and in case of his absence, their resolution that the next Bishop in seniority, who may not already have preached at the opening of a Convention, be requested to perform that duty.

The Rev. Dr. Abercrombie, Mr. M'Euen, and Mr. Milnor, the assistant Secretary, were appointed a committee to superintend the publication of the journal of the proceedings of this house at the present Convention.

In pursuance of a request from this house, the Right Reverend members of the House of Bishops attended in the same, for the purpose of closing the session of the Convention by solemn prayer, which was performed by the Right Rev. Dr. White, presiding Bishop: after which

Adjourned *sine die*.

JOHN CROES, President.

Attested, ASHBEL BALDWIN, Secretary.

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## JOURNAL OF THE HOUSE OF BISHOPS.

*City of Philadelphia, Tuesday, May 17, 1814.*

THIS being the day appointed by the constitution of the Protestant Episcopal Church in the United States of America, for the meeting of the General Convention of said church; and agreeably to a resolve of the last General Convention of the church, in the city of New Haven, the city of Philadelphia being appointed the place of meeting, the Right Rev. Bishop White, of Pennsylvania, the Right Rev. Bishop Hobart, of New York, the Right Rev. Bishop Griswold, of the eastern diocese, and the Right Rev. Bishop Dehon, of South Carolina, met in the vestry room of St. James's church, at 12 o'clock, in the aforesaid city. It appeared that Bishop Claggett, who was to have opened the Convention with a sermon, was prevented from attending by indisposition.

The house, having chosen the Rev. Jackson Kemper to act as Secretary, adjourned to meet at 5 o'clock, P. M.

*Five o'clock, P. M.*

Met according to adjournment.

This house received a communication from the House of Clerical and Lay Deputies, by the Rev. Dr. Kemp, informing them that they were organized, and ready to proceed to business. Dr. Kemp was desired to inform the House of Clerical and Lay Deputies, that the House of Bishops were also ready.

The house adjourned to 9 o'clock, to-morrow morning.

*Wednesday, 9 o'clock, A. M.*

**Met** according to adjournment. Present as yesterday.

This house received from the House of Clerical and Lay Deputies the testimonials required by the canons, from the Convention of the church in Virginia, and from the said house, in favour of the **Rev. Richard Channing Moore, D. D.** as Bishop elect for the diocese of Virginia; whereupon this house approved the said testimonials, and resolved to proceed to the consecration.

At 10 o'clock, the house attended divine service. Morning prayers were read by the **Rev. Dr. How**, and a sermon on the occasion of the opening of the Convention, was preached by **Bishop Hobart**: after which, the **Rev. Dr. Moore** was consecrated **Bishop**: the **Right Rev. Bishop White**, as presiding Bishop, performing the office of consecration, assisted by the Bishops present.

Divine service being ended, the house returned to the vestry room, when the **Right Rev. Bishop Moore** took his seat in the house.

A message was received, by the **Rev. Dr. Wharton**, from the House of Clerical and Lay Deputies, informing, that a resolution had passed that house, "that the thanks of the Convention be presented to the **Right Rev. Bishop Hobart**, for his sermon preached before them this morning, and that he be requested to furnish a copy for publication."

This house concurred in the said resolution, and the **Right Rev. Bishop Hobart** consented to comply with their request.

The following resolution was proposed: That the journals of the General Convention of the Protestant Episcopal Church in the United States of America, from the commencement of the said Conventions, together with an appendix, containing the constitution and the canons of the church, be published under the superintendence of the **Bishop of this church in Pennsylvania**; provided a number be engaged for, sufficient for the encouragement of a bookseller. If the House of Clerical and Lay Deputies should concur in this resolve, the design will be forwarded by a knowledge of the number of copies which could be engaged for in the respective states.

The above resolution was adopted, and ordered to be sent to the House of Clerical and Lay Deputies for their concurrence.

On motion, the house agreed to attend divine service every morning in the House of Clerical and Lay Deputies.

The house adjourned to meet at 10 o'clock to-morrow morning.

*Thursday Morning, May 19th, 1814.*

The house met, after having attended divine service, in the House of Clerical and Lay Deputies.

Present. **Bishop White, Bishop Hobart, Bishop Griswold, Bishop Dehon, Bishop Moore.**

The House received from the House of Clerical and Lay Deputies, by **Joshua Wallace, Esq.** a resolution relative to the ad-

ministering of the Lord's Supper at the opening of the General Convention; in which resolution, the House of Bishops concurred.

A message was received from the House of Clerical and Lay Deputies, by their Secretary, the Rev. Mr. Baldwin, informing this house that they agreed with them in the resolution concerning the publishing of the journals of the General Conventions.

Adjourned to meet to-morrow at 10, A. M.

*Friday Morning, May 20, 1814.*

The following declaration was proposed and agreed to.

It having come to the knowledge of this house, that some doubts have arisen in certain districts, in reference to the sense of some of the provisions of the 19th canon; they hold it expedient to make the following declaration, to record it on their minutes, and to communicate it to the House of Clerical and Lay Deputies.

So far as concerns regulations, in reference to the place of officiating and to ministerial dress, the Bishops suppose, that the prohibitions of the canon, were grounded merely on the propriety of guarding against popular mistakes; which, might otherwise rank among the number of the Clergy a person not ordained. Accordingly they conceive, that the design of the canon reaches every circumstance of position and of dress, which the custom of the church, and the habits of social life, may render liable to misconception in the premises. On this ground, the House of Bishops consider it as contrary to the design of the canon, for candidates to read sermons from the places usually considered as appropriated to ordained ministers, or to appear in bands, or gowns, or surplices.

The Secretary communicated the above declaration to the House of Clerical and Lay Deputies.

The following declaration was proposed and agreed to:

It having been credibly stated to the House of Bishops, that on questions, in reference to property devised, before the revolution, to congregations belonging to "the Church of England," and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the house think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein—That "The Protestant Episcopal Church in the United States of America" is the same body heretofore known in these states, by the name of "The Church of England;" the change of name, although not of religious principle, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of christian churches, under the different sovereignties, to which, respectively, their allegiance in civil concerns belongs. But that when the severance alluded to took place, and ever since, this church conceives of herself, as professing and acting on the principles of the Church of England, is evident from the organization



of our Conventions, and from their subsequent proceedings, as recorded on the journals; to which, accordingly, this Convention refer for satisfaction in the premises. But it would be contrary to fact, were any one to infer, that the discipline exercised in this church, or that any proceedings therein, are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country.

The above declaration having been communicated to the House of Clerical and Lay Deputies, they returned for answer that they concurred therein.

A canon, altering and explaining the 29th canon, concerning the election and institution of ministers, was proposed and agreed to, and sent to the other house for their concurrence.

The following resolution concerning the book of homilies, was proposed and adopted, and sent to the House of Clerical and Lay Deputies for their concurrence.

The House of Bishops, taking into consideration, that the two books of homilies are referred to in the 35th article of this church, as containing a body of sound christian doctrine; and knowing, by their respective experience, the scarcity of the volume, rendering it difficult for some candidates in the ministry to possess opportunities of studying its contents, propose to the House of Clerical and Lay Deputies, to make it a standing instruction to every Bishop, and to the ecclesiastical authority in every state destitute of a Bishop, to be furnished (as soon as may be) with a copy or copies of said work, and to require it to be studied by all candidates for the ministry within their respective bounds: under the expectation, that when offering for ordination, the knowledge of its contents will be indispensibly required.

A canon, concerning the alms and contributions at the holy communion, was proposed and adopted.

Adjourned to meet to-morrow morning at 10 o'clock.

*Saturday Morning, May 21st, 1814.*

The canon, concerning the alms and contributions at the holy communion, was taken to the House of Clerical and Lay Deputies, by the Secretary, for their concurrence.

A communication was made to this house by the President, respecting two matters committed to him by the last triennial Convention.

Whereupon, *Resolved*, That information of the same be transmitted to the House of Clerical and Lay Deputies; to be returned to this house and entered on their journal. The communication is as follows:

The president requests the attention of the house, to those passages in the journal of 1811, where it appears, that there were laid on him two acts of duty, which consequent circumstances have prevented from being carried into effect.

The president, and the Bishop of this church in Virginia, were

requested "to devise means for supplying the congregations of this church, west of the Allegheny mountains, with the ministration and worship of the same, and for organizing the church in the western states." In consequence of this request, the President had begun a correspondence with Bishop Madison; but all further progress, was arrested by the decease of the said Right Rev. Brother. This did not hinder the President from submitting to the Convention of this church, in Pennsylvania, a proposal; which was complied with, designed so far to meet the desires of some members of this church, in the western country, as that in the event of a settlement of a Bishop therein, the congregations in the western counties of the state might be under his superintendance; on such a plan as would not affect the integrity of the church, in the state of Pennsylvania, as a component member of the body of this church throughout our union, in contrariety to the constitution.

The President was further requested, to address a letter in behalf of the Convention to the venerable society in England, for propagating the gospel in foreign parts, in reference to certain lands held by them in the state of Vermont, and intended in the original grant for the benefit of the Episcopal Church therein. It was necessary to the execution of this commission, that the President should have been furnished with certain documents. These were delayed by some circumstances not under his controul, until the occurrence of the present war; which rendered a correspondence in the premises improper.

The above information was carried to the House of Clerical and Lay Deputies, by the Secretary.

The following recommendation was proposed and adopted:

The House of Bishops, propose to the House of Clerical and Lay Deputies, the following recommendation, to be considered of by the house, and, if agreeable, to be returned to this house and entered on their journal.

Whereas, a diversity of custom has of late years prevailed in the posture of ministers and of the people, during the act of singing the psalms and the hymns in metre; the former practice of sitting during this part of the service gradually giving way to the more comely posture of standing; it is hereby recommended by this Convention, that it be considered as the duty of the ministers of this church, to encourage the use of the latter posture, and to induce the members of their congregations, as circumstances may permit, to do the same: allowance to be made for cases, in which it may be considered inconvenient by age, or by infirmity. Practice under this recommendation, is to begin from the time when suitable information shall have been given by the clergy to their respective flocks. And, it shall be the duty of every minister to give notice of this recommendation to his congregation, at such time as in his discretion may be the most proper.

The carrying into effect of the contemplated change, may be

delayed by the Bishop of any diocese, or, where there is no Bishop, by the ecclesiastical authority therein, until there shall have been time and opportunity of explaining satisfactorily the grounds of the measure.

This recommendation was taken by the Secretary, to the House of Clerical and Lay Deputies.

The following proposition was submitted and agreed to, and communicated to the House of Clerical and Lay Deputies.

The House of Bishops communicate to the House of Clerical and Lay Deputies, the following resolve, and the following rule of the House of Bishops, to be entered on their journal after being returned by the House of Clerical and Lay Deputies.

There was laid before the house, an address from the Rev. Dr. Wm. Smith, of Connecticut, together with sundry anthems selected from holy scripture, and adapted to certain fasts and feasts of the church. The object of the address, is to induce the establishment of the said anthems as parts of the Liturgy.

Whereupon, *Resolved*, That it is not expedient during this Convention, to go into a review, either in whole or in part, of the book of common prayer. It could not, however, but give satisfaction to the Bishops to recollect, that anthems taken from scripture, and judiciously arranged, may, according to the known allowance of this church, be sung in congregations at the discretion of their respective ministers. On this occasion, a question arose, how far it may be proper at any meeting of the Convention, to give their sanction, or that of this house in particular, to any work, however tending to religious instruction, or to the excitement of pious affections. In reference to this subject, it is the unanimous opinion of the Bishops present, that no such sanction should be given. And it is hereby made a rule of the house, that if any application should be made tending to such effect, it shall not be considered as regularly brought before them.

A message was received from the House of Clerical and Lay Deputies, communicating their concurrence in the canon, concerning the alms and contributions at the holy communion.

A message was received from the House of Clerical and Lay Deputies, informing, that they agreed to the canon, concerning the election and institution of ministers, and to the resolution concerning the book of homilies.

The House of Clerical and Lay Deputies, returned to the House of Bishops their communication concerning anthems, with the thanks of said house, for the course adopted by the House of Bishops. They likewise returned the communication respecting a Bishop for the Western country, and the correspondence which the President of this house was requested to hold with the venerable society in England, for propagating the gospel in foreign parts, relative to lands in Vermont.

A resolve was received from the House of Clerical and Lay Deputies, concerning the appointment of a committee in each di-

o<sup>ce</sup>ss, to prepare a report on the state of the church in that state or diocess, previous to the meetings of the General Convention.

The above resolution was ordered to lie on the table.

A report on the state of the church, signed by the President of the House of Clerical and Lay Deputies, agreeably to the 45th canon, was received from said house.

Adjourned to meet at 9 o'clock Monday morning.

*Monday morning, May 23d, 1814.*

Present as usual.

The resolution of the House of Clerical and Lay Deputies concerning the preparation of a report on the state of the church, was agreed to with an amendment, which was sent to said house for their concurrence.

The House of Clerical and Lay Deputies returned the recommendation concerning posture during the singing of the metre psalms, with their concurrence.

The following message was sent to the House of Clerical and Lay Deputies :

The House of Bishops transmit to the House of Clerical and Lay Deputies the following opinions, the result of attention to an application of the Clerical Deputies from Connecticut. If approved of, it will be entered on the journal of the former house.

The Clerical Deputies from the diocess of Connecticut, by direction of the Convention of the same, requested the opinions of the Bishops present, on the meaning of two passages of the canons : 1st. Of this phrase in the 9th canon—" In consideration of certain other qualifications of the candidates ;" and 2dly, Of this phrase in the 40th canon—" or by some other joint act of the parties, and of a minister of this church."

In explanation of the former phrase, the Bishops are of opinion, that if a candidate should possess extraordinary strength of natural understanding, a considerable extent of theological erudition, although not derived through the medium of the original languages of scripture, a peculiar aptitude to teach, and a large share of prudence ; those qualifications may be a ground of the dispensation here referred to.

In reference to the phrase in the 40th canon, it would perhaps be difficult to define the various ways in which the consent spoken of may be satisfactorily evidenced. But the Bishops are of opinion, that any person duly baptized in any religious society extraneous to this communion, joining himself to any congregation of this communion, and possessing an interest in its concerns, in consequence of express or implied permission, may be properly entered by the minister, on the list of the names of persons under his parochial care. But the Bishops do not consider themselves as now called on to consider, whether it may not be expedient to make provision for a more definite mode, for the receiving into this church of persons not baptized within its pale, but joining it on conviction and with fair characters.

A message was received from the **House of Clerical and Lay Deputies**, by their Secretary, signifying the concurrence of that house with the proposed amendment to the resolution concerning the preparation of a report on the state of the church, and their approbation of the opinions with respect to the 9th and 40th canons.

A message was received from the **House of Clerical and Lay Deputies**, requesting the concurrence of this house, in a resolution respecting the securing of a copy-right of the book of common prayer.

This house appointed **Bishops White and Hobart** a committee to consult with the **Rev. Dr. How**, and the **Rev. Mr. Wm. Wilmer**, a committee of the **House of Clerical and Lay Deputies**, upon the above mentioned subject.

The report on the state of the church, transmitted to this house by the **House of Clerical and Lay Deputies**, was read by the Secretary.

A pastoral letter was proposed and adopted, and sent to the **House of Clerical and Lay Deputies**.

A message was received from the **House of Clerical and Lay Deputies**, requesting the concurrence of this house in a resolution concerning the making better known the constitution, canons, &c. of the church.

**Dr. Kemp** and **Mr. Herbert** were the bearers of a resolve from the **House of Clerical and Lay Deputies**, concerning the publication of the sermons delivered by the **Bishops** before the **Convention**, which resolve, after being so amended by the **House of Bishops** as to include the sermon preached by the **President** of the **House of Clerical and Lay Deputies**, was agreed to by this house.

The **House of Clerical and Lay Deputies** concurred in the amendment.

Adjourned to meet to-morrow morning at 9 o'clock.

*Tuesday morning, May 24th, 1814.*

This house attended divine service as usual in the **House of Clerical and Lay Deputies**.

The joint committee of the two houses, on securing the copy-right of the book of common prayer, reported; which report was adopted by both houses.

*Resolved*, That to the volume of **Journals** already directed to be reprinted, there be added a second appendix containing the two pastoral letters read in the last two preceding **Conventions**, and the pastoral letter read in this **Convention**.

This resolution was taken to the **House of Clerical and Lay Deputies**, and returned with their concurrence.

*Resolved*, That it be referred to the **Bishops**, and, in those diocesses in which there are no **Bishops**, to the standing committees therein, to enquire in the respective diocesses or states, and to consider for themselves, concerning the expediency of establishing a theological seminary, to be conducted under the general au-

thority of this church ; and to report to the next General Convention.

The House of Clerical and Lay Deputies concurred in the above resolution.

The resolution concerning the making known the constitution, canons, &c. was considered, agreed to, and sent back to the House of Clerical and Lay Deputies.

The house received from the House of Clerical and Lay Deputies, a resolution respecting institutions for the advancement of christianity, in which they concurred.

This house agreed with the House of Clerical and Lay Deputies, in appointing the next General Convention to be held at New York.

Information having been received from the House of Clerical and Lay Deputies, that they had appointed a committee of their house to superintend the publication of the Journal, &c. Bishop White was requested to act as a committee on the part of this house.

This house received from the House of Clerical and Lay Deputies, a resolve, requesting the House of Bishops to appoint one of their own order to preach a sermon at the opening of the next General Convention.

A canon repealing part of the 45th canon of 1808, was adopted, and sent to the House of Clerical and Lay Deputies, in which they concurred.

This house returned for answer to the resolve of the House of Clerical and Lay Deputies, requesting the House of Bishops to appoint one of their own order to preach a sermon at the opening of the next General Convention.

The Bishops concur in the above resolve ; hoping that it may be consistent with the state of health of their brother the Right Rev. Bishop Claggett to be present, and to preach ; and, in the case of his absence, resolving, that the next Bishop in seniority, who may not already have preached at the opening of a Convention, be requested to perform the duty.

The House of Bishops being ready to adjourn, and having received information from the House of Clerical and Lay Deputies that they were also ready, the business of the Convention was concluded with solemn prayer by the presiding Bishop.

*Signed by order of the House of Bishops,*

WILLIAM WHITE, Presiding Bishop.

Attested. Jackson Kemper, Secretary.

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#### CANONS—PASSED IN 1814.

**CANON I.** *Concerning the Alms and Contributions at the Holy Communion.*

Whereas, it appears, that no direction has been made, as to the

mode in which the alms and contributions at the administration of the holy communion are to be applied, it is hereby declared, that they shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister or under his superintendance, to such pious and charitable uses as shall be thought fit.

**CANON II.** *Altering and explaining the 29th Canon, concerning the election and institution of Ministers.*

So much of the 29th canon of 1808, as requires the institution of an assistant minister, in order to his being considered as a regularly admitted and settled parochial minister in any diocese or state, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted, and as excludes a Deacon from a seat and vote in any Convention where he is not excluded by the constitution and canons of the church in any diocese, is hereby repealed. It is also declared, in explanation of the said canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

**CANON III.** *Repealing part of the 45th Canon of 1808.*

That part of the 45th canon of 1808, which requires that the parochial reports inserted on the Journals of each state or diocesan Convention, shall be read in the House of Clerical and Lay Deputies in General Convention, is hereby repealed.

*By order of the House of Bishops.*

**WILLIAM WHITE, D. D.** Presiding Bishop.

*Attest.* Jackson Kemper, Secretary.

*By order of the House of Clerical and Lay Deputies,*

**JOHN CROES, D. D.** President.

*Attest.* Ashbel Baldwin, Secretary.

*List of the Clergy of the Protestant Episcopal Church, in the United States of America.*

*Eastern Diocess.*

Composed of the states of Massachusetts, Rhode Island, New Hampshire and Vermont.

The Right Rev. Alexander Viets Griswold, Bishop.

*New Hampshire.*

The Rev. Charles Burroughs, Rector of St. John's church, Portsmouth.

— John H. Fowle, Rector of — church, Holderness.

— Daniel Barber, Rector of Union church, Clermont.

— Mr. Catlin, officiates at Plainfield.

— Samuel Mead.

*Massachusetts.*

The Rev. John Sylvester J. Gardiner, Rector of Trinity church, Boston.

— Asa Eaton, Rector of Christ church, Boston, of St. Mary's, Newton, and of Christ church, Cambridge.

— John P. K. Henshaw, Deacon, officiates at Marblehead.

— William Montague, Rector of St. Paul's church, Dedham.

— James Morss, Rector of St. Paul's church, Newburyport.

— Amos Purdy, Rector of St. Luke's church, Lanesborough.

— Samuel Griswold, Rector of St.

- James's church, Great Barrington, and the church at Lenox.
- Joab G. Cooper, Rector of St. Andrew's church, Hanover, and officiates also at Marshfield and Quincy.
  - Aaron Humphrey, Deacon, officiates in St. Ann's church, Gardiner.
  - Titus Strong, Deacon, officiates at Greenfield.
- Rhode Island.*
- The Right Rev. Alexander V. Griswold, Rector of St. Michael's church, Bristol.
- The Rev. Nathan B. Crocker, Rector of St. John's church, Providence.
- Salmon Wheaton, Rector of Trinity church, Newport.
  - James Bowers, officiates in Narraganset.
- Vermont.*
- The Rev. Abraham Brunson, Minister and Arlington.
- Connecticut.*
- The Rev. Richard Mansfield, D. D. Rector of Christ church, Derby, and the church in Great Hill.
- John Tyler, Rector of Christ church, Norwich.
  - Daniel Fogg, Rector of \_\_\_\_\_ church, Pomfret.
  - Philo Shelton, Rector of Trinity church, Fairfield, St. John's church, Stratfield, and the church at Weston.
  - Ashbel Baldwin, Rector of Christ's church, Stratford, and Trinity church, Trumbull.
  - Tillotson Bronson, D. D. Principal of the Episcopal Academy, Cheshire.
  - William Smith, D. D. resident at Norwalk.
  - Chauncy Prindle, Rector of the churches of Oxford and Salem.
  - Reuben Ives, Rector of St. Peter's church, Cheshire, and officiating in the churches in Hamden, Wallingford, Southington and Meriden.
  - Truman Marsh, Rector of the Associated churches in Litchfield.
  - Daniel Burhans, Rector of Trinity church, Newtown.
  - Solomon Blakesley, Rector of St. Stephen's church, East Haddam.
  - Charles Seabury, Rector of St. James's church, New London.
  - Smith Miles, Rector of the churches of Chatham, and Glastenbury.
  - Philander Chase, Rector of Trinity church, Hartford.
  - Menzies Rayner, Rector of the churches in Huntington.
  - Calvin White, Assistant Minister of the church in Derby.
- The Rev. Bethel Judd, Rector of St. Paul's church, Norwalk, and the church at Wilton.
- Henry Whitlock, Rector of Trinity church, New Haven, and St. Matthew's, Bristol.
  - Roger Searl, Rector of St. Peter's church, Plymouth.
  - Virgil H. Barber, Rector of St. John's church, Waterbury.
  - Asa Cornwall, Assistant in the Episcopal Academy, Cheshire.
  - Jonathan Judd, Minister of the churches in Stamford and Horse-neck.
  - Elijah G. Plumb, Minister of the churches in Branford, East Haven, North Branford, and Northford.
  - Benjamin Benham, Rector of St. John's church, New Milford, and the churches of Bridgewater, and Brookfield.
  - David Baldwin, Rector of the churches of Guildford, North Guildford, and North Bristol.
  - Joseph D. Welton, Minister of the churches of Woodbury, Roxbury, and Kent.
  - Isaac Jones, Assistant Minister of the churches, Litchfield.
  - Sturgis Gilbert, Minister in the churches of Kent and Sharon.
  - Nathaniel Huse, Minister of the church at East Windsor.
  - Frederick Holcomb, Minister of the churches in Harwington, and Northfield.
  - Birdseye G. Noble, Deacon, officiating at Christ church, Middletown.
  - Nathan B. Burges, residing at Milford.
  - Jasper D. Jones, residing at Simsbury.
- New York.*
- The Right Rev. Samuel Provoost, D. D.
- Benjamin Moore, D. D. Bishop, and Rector of Trinity church, New York.
  - John Henry Hobart, D. D. Assistant Bishop, and Assistant Rector of Trinity church, New York.
- The Rev. Parker Adams, Trinity church, Lansingburgh, Rensselaer county, and Grace church, Waterford, Saratoga county.
- Amos G. Baldwin, Rector of Trinity church, Utica, Oneida county.
  - Virgil H. Barber, Principal of the Academy, and Minister of Trinity church, Fairfield, Herkimer county.
  - Theodosius Bartow, Rector of Trinity church, New Rochelle, West Chester.



- The Rev. Edmund D. Barry, Principal of the Protestant Episcopal Academy, New York; officiating at St. Matthew's church, city of Jersey.
- William Berrian, Assistant Minister of Trinity church, New York.
- John Bowden, D. D. Professor of Rhetoric and Moral Philosophy in Columbia College, New York.
- Nathanael Bowen, D. D. Rector of Grace church, New York.
- John Brady, Assistant Minister of St. George's church, New York.
- David Butler, Rector of St. Paul's church, Troy, Rensselaer county.
- Barzillai Bulkeley, Rector of St. George's church, Flushing, Long Island.
- William A. Clark, Missionary, Onondago county, and parts adjacent.
- Orin Clark, Trinity church, Geneva, Ontario county.
- Timothy Clowes, Rector of St. Peter's church, Albany.
- Elias Cooper, Rector of St. John's church, Yonkers, West Chester county.
- Harry Crosswell, Deacon, Christ church, Columbia county.
- Adam Empie, West Point.
- Henry J. Feltus, Rector of St. Ann's church, Brooklyn, Long Island.
- Samuel Fuller, Missionary, Albany and Green counties.
- N. Felch, residing in West Chester county.
- William Hammel, residing in New York.
- William Harris, D. D. Rector of St. Mark's church, New York, and President of Columbia college, New York.
- Seth Hart, Rector of St. George's church, Hempstead, and Christ church, North Hempstead, Long Island.
- Samuel Haskill, Rector of Christ church, Rye, West Chester county.
- Thomas Y. How, D. D. an Assistant Minister of Trinity church, New York.
- David Huntington, Deacon, St. Paul's church, Charlton, Saratoga county.
- Samuel F. Jarvis, St. Michael's church, Bloomingdale, and St. James's, Hamilton Square, New York.
- Stephen Jewett, Christ church, Hampton, Washington county.
- Cave Jones, residing in the city of New York.
- Evan Malbone Johnson, Deacon, Grace church, New York.
- The Rev. John Kewley, M. D. Rector of St. George's church, New York.
- William B. Lacey, Deacon, St. Paul's church, Paris, Oneida county.
- Thomas Lyell, Rector of Christ church, New York.
- Daniel M'Donald, St. Peter's church, Auburn, Cayuga county.
- John M'Vickar, St. James's church, Hyde Park, Dutchess county.
- David Moore, St. Andrew's church, Staten Island.
- Henry Moscrop, residing in New York.
- Daniel Nash, Rector of the churches in Otsego county.
- Benjamin T. Onderdonk, Deacon, an Assistant Minister of Trinity church, New York.
- Joseph Perry, Rector of St. James's church, Milton, and St. Paul's church, Ballston Spa, Saratoga county.
- Joseph Prentice, Rector of Trinity church, Athens, Greene county.
- William Powell, St. Andrew's church, Coldenham, and St. James's church, Goshen, Orange county.
- John Reed, Rector of Christ church, Poughkeepsie, Dutchess county.
- Gilbert H. Sayres, Grace church, Jamaica, Long Island.
- Cyrus Stebbins, Rector of St. George's church, Schenectady.
- James Thompson, Deacon, Missionary, Greene and Delaware counties.
- Frederick Van Horne, residing at Coldenham.
- Alanson W. Welton, Deacon, Missionary, Ontario and adjacent counties.
- Russel Wheeler, Missionary, Harmony church, Butternutts, St. Matthew's church, Unadilla, Otsego county, and parts adjacent.
- Eli Wheeler, Deacon, Hempstead.
- Isaac Wilkins, D. D. Rector of St. Peter's church, West Chester, and St. Paul's church, East Chester.
- Joseph Willard, residing in New York.
- Ralph Williston, Rector of Zion church, New York.
- New Jersey.*
- The Rev. Abraham Beach, D. D. residing near New Brunswick.
- Charles H. Wharton, D. D. Rector of St. Mary's church, Burlington.
- John Croes, D. D. Rector of Christ church, New Brunswick.

- The Rev. John C. Eudd, Rector of St. John's church, Elizabethtown.
- Simon Wilmer, Rector of Trinity church, Swedesborough.
- James Chapman, Rector of St. Peter's church, Perth Amboy.
- John Croes, jun. Rector of Christ church, Shrewsbury.
- Daniel Higbee, St. Andrew's church, Mount Holly.
- Lewis P. Bayard, Deacon, Trinity church, Newark.
- Pennsylvania.*
- The Right Rev. William White, D. D., Bishop, & Rector of Christ church, St. Peter's and St. James's, Philadelphia.
- The Rev. Robert Blackwell, D. D. residing in Philadelphia.
- Joseph Hutclims, D. D. residing in Philadelphia.
- James Abercrombie, D. D. senior Assistant Minister of Christ church, St. Peter's, and St. James's, Philadelphia.
- Joseph Pilmore, D. D. Rector of St. Paul's church, Philadelphia
- Frederick Beasley, D. D. Provost of the University of Pennsylvania.
- William Ayres, residing in Philadelphia.
- John Campbell, Rector of Carlisle.
- Joseph Turner, Rector of St. Martin's, Marcus Hook.
- Slator Clay, Rector of St. James's, Perkiomen, St. Peter's Great Valley, and St. Thomas's, Whitemarsh.
- Joseph Clarkson, Rector of St. James's, Lancaster, St. John's, Pequea, and Bangor church, Carnarvon.
- James Wiltbank, Rector of Trinity church, Oxford, and All Saints, Lower Dublin.
- Robert Ayres, residing in Brownsville.
- Francis Reno, officiating in the counties of Beaver and Alleghany.
- Caleb Hopkins, Rector of Christ church, Derry township, St. Paul's, Bloom township, and Christ church, Turbut township, Northumberland county.
- Absalom Jones, (a coloured man,) Rector of the African church of St. Thomas, Philadelphia.
- John Taylor, Rector of Trinity church, Pittsburgh.
- Levi Bull, Rector of St. Gabriel's, Berks county, and St. Mary's, Chester county.
- John Armstrong, Rector of St. John's, York town.
- The Rev. Jackson Kemper, Assistant Minister of Christ church, St. Peter's, and St. James's, Philadelphia
- Richard D. Hall, Rector of St. James the Greater's, Bristol.
- Jehu Curtis Clay, Deacon, officiating at St. David's, Radnor.
- Delaware.*
- The Rev. Robert Clay, Rector of Emanuel church, New Castle.
- William Pryce, Rector of St. James's, Newport.
- Maryland.*
- The Right Rev. Thomas John Claggett, D. D. Bishop.
- The Rev. Dr. James Kemp, first Rector, St. Paul's, Baltimore.
- Wm. E. Wyatt, Second Rector, St. Paul's, Baltimore.
- Galen Hicks, Rector of Trinity, Baltimore.
- George Dashiell, Rector of St. Peter's, Baltimore.
- Benjamin Contee, Rector of William and Mary parish, Charles co.
- John Weems, Rector of Port Tobacco parish, Charles county.
- Noble Young, Rector of Durham.
- William Gibson, Rector of Queen Anne's parish, Prince George's co.
- William Ninde, Rector of St. Ann's parish, Annapolis.
- Purnell F. Smith, Rector of St. James's parish, Prince George's co.
- George Lemmon, Rector of Queen Caroline, Prince George's co.
- Walter D. Addison, Rector of St. John's, Territory of Columbia.
- Andrew T. M'Cormick, Rector of Washington, Territory of Columbia.
- Thomas Read, Rector of Prince George's, Montgomery co.
- John Chandler, Rector of St. Mark's, Montgomery county.
- Irvine, Rector of St. John's, Montgomery co.
- John Allen, Rector of St. George's, Harford county.
- Henry Lyon Davis, Rector of St. Stephen's, Cecil co.
- William Duke, residing in Elkton.
- Samuel H. Turner, Rector of Chester parish, Kent county.
- Daniel Stephens, Rector of St. Paul's, Queen Anne's county.
- Thomas Bayne, Rector of St. Peter's, Talbot county.
- William Stone, Rector of Stepney parish, Somerset county.
- James Laird, Rector of Somerset parish, Somerset county
- Virginia.*
- No list of the Clergy in this state was furnished to the Convention.

*South Carolina.*

The Right Rev. Theodore Dehon, D. D. Bishop.

The Rev. John Barnwell Campbell, Rector of St. Helena's church, Beaufort.

— Frederick Dalcho, Deacon, officiating in St. Paul's, Stono.

— Andrew Fowler, Rector of the church on Edisto Island.

— Hugh Fraser, Rector of All Saints.

— Christopher E. Gadsden, assisting minister of St. Philip's, Charleston.

— Christian Hanckel, Deacon, officiating in St. Luke's parish.

— Philip Matthews, Rector of the church on St. Helena's Island.

— Thomas Mills, D. D. Rector of St. Andrew's parish.

The Rev. William Percy, D. D. Rector of the third Episcopal church, Charleston.

— James Dewar Simons, Rector of St. Philip's church, Charleston.

— Charles Blair Snowden, Rector of St. Stephen's.

— John Jacob Tschudy, Rector of St. John's parish, Berkley.

— Joseph Weaver, Rector of St. Thomas and St. Dennis.

*Clergymen not having Cures.*

The Rev. Thomas Gates, D. D.

— Milwood Pogson.

— Paul Feropier Gervais,

— O. Farrell.

*Certificate of Bishop Moore's consecration.*

Know all men by these presents, that we, William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania, presiding Bishop ; John Henry Hobart, D. D. assistant Bishop of the Protestant Episcopal Church in the state of New York ; Alexander Viets Griswold, D. D. Bishop of the Protestant Episcopal Church in the eastern diocese, and Theodore Dehon, D. D. Bishop of the Protestant Episcopal Church in the state of South Carolina, under the protection of Almighty God, in St. James's Church, in the city of Philadelphia, on Wednesday, the eighteenth day of May, in the year of our Lord one thousand eight hundred and fourteen, did then and there rightly and canonically consecrate our beloved in Christ, Richard Channing Moore, D. D. Rector of St. Stephen's Church, in the city of New York, of whose sufficiency in good learning, soundness in the faith, and purity of manners we were fully ascertained, into the office of Bishop of the Protestant Episcopal Church in the state of Virginia, to which he hath been elected by the Convention of said state.

*Given in the city of Philadelphia, this eighteenth day of May, in the year of our Lord one thousand eight hundred and fourteen.*

WILLIAM WHITE,	(L. S.)
JOHN HENRY HOBART,	(L. S.)
ALEXANDER V. GRISWOLD,	(L. S.)
THEODORE DEHON,	(L. S.)



**FIRST APPENDIX.**

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**CANONS**

FOR THE

**GOVERNMENT**

OF THE

**PROTESTANT EPISCOPAL CHURCH**

IN THE

**UNITED STATES OF AMERICA:**

BEING THE

**SUBSTANCE OF VARIOUS CANONS**

ADOPTED IN

**GENERAL CONVENTIONS**

OF SAID CHURCH,

Held in the Years of our Lord 1789, 1792, 1795, 1799, 1801, 1804, and set forth, with alterations and additions, in General Convention, A. D. 1808.

LIKEWISE,

**THE CANON OF 1811, AND THE CANONS OF 1814.**

*TO WHICH ARE ANNEXED,*

**THE CONSTITUTION OF THE CHURCH;**

The Prayer to be used at the Meetings of Convention; and the Course of Ecclesiastical Studies.

## ADVERTISEMENT.

WITH each of the Journals to 1804, inclusively, the Canons passed at the time were published, and numbered 1, 2, 3, &c. In the Convention of 1808, as well the preceding Canons, as those at that time passed, were differently numbered, in consequence of the arranging of them under suitable heads. They are now printed as in the edition of those then published, except, that of the last of them the title alone appears, it having been since repealed. The Canons of 1811 and those of 1814, are exhibited as of the said years respectively, and those of the latter year are accordingly numbered 1, 2, and 3.

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# CONSTITUTION

*Of the Protestant Episcopal Church in the United States of America.*

*Art. 1.* THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America *on the third Tuesday in May, in the year of our Lord 1808, and on the third Tuesday in May in every third year afterwards*, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for: and this Church, in a majority of the states which shall have adopted this Constitution, shall be represented, before they shall proceed to business; except that the representation from two states shall be sufficient to adjourn; and in all business of the Convention, freedom of debate shall be allowed.

*Art. 2.* The church in each state shall be entitled to a representation of both the clergy and the laity; which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the state; and, in all questions, when required by the Clerical and Lay Representation from any state, each order shall have one vote; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order: The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies; or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such state shall, nevertheless, be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the churches which shall have adopted, or may hereafter adopt, this constitution, no deputies, either lay or clerical, should attend at any General Convention, the church in such state shall, nevertheless, be bound by the acts of such Convention.

*Art. 3.* The bishops of this church, when there shall be three or more, shall, whenever general conventions are held, form a separate house, with a right to originate and propose acts, for the concurrence of the house of deputies, composed of clergy and laity: and when any proposed act shall have passed the house of deputies, the same shall be transmitted to the house of bishops, who shall have a negative thereupon; and all acts of the convention shall be authenticated by both houses. And, in all cases, the house of bishops shall signify to the convention their approbation or disapprobation (the latter, with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more bishops, as aforesaid, any bishop attending a general convention shall be a member *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a bishop shall then preside.

*Art. 4.* 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 diocese or district ; unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any church destitute of a bishop.

*Art. 5.* A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this constitution.

*Art. 6.* In every state, the mode of trying clergymen shall be instituted by the convention of the church therein. 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.

*Art. 7.* No person shall be admitted to Holy Orders, until he shall have been examined by the bishop and by two presbyters, and shall have exhibited such testimonials, and other requisites, as the canons in that case provided may direct : nor shall any person be ordained, until he shall have 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." No person ordained by a foreign bishop shall be permitted to officiate as a minister of this church, until he shall have complied with the canon or canons in that case provided, and have also subscribed the aforesaid declaration.

*Art. 8.* A book of common prayer, administration of the sacraments, and other rites and ceremonies of the church, articles of religion, and a form and manner of making, ordaining and consecrating bishops, priests and deacons, when established by this or a future general convention, shall be used in the Protestant Episcopal Church in those states which shall have adopted this constitution.

No alteration or addition shall be made in the Book of Common Prayer, or other offices in the church, unless the same shall be proposed in one general convention, and by a resolve thereof made known to the convention of every diocese or state, and adopted at the subsequent general convention.

*Art. 9.* This constitution shall be unalterable, unless in general convention, by the church, in a majority of the states which may have adopted the same ; and all alterations shall be first proposed in one general convention, and made known to the several state conventions, before they shall be finally agreed to, or ratified, in the ensuing general convention.

*Done in the General Convention of the Bishops, Clergy, and  
Laity of the Church, the second day of October, 1789.*

The first article was amended in general convention, 1804.

The third article was amended in general convention, 1808.

The second paragraph of the eighth article was added in general convention, 1811.

# CANONS

## OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA,

*Agreed on in the several General Conventions of said Church, and set forth, with Alterations and Additions, in General Convention, 1808.*

### CANON I.—*Of the Orders of Ministers in this Church.*

IN this church there shall always be three orders in the ministry, viz. bishops, priests, and deacons.

### CANON II.—*Of the Election of Bishops.*

No diocese or state shall proceed to the election or appointment of a bishop, unless there be at least six officiating presbyters residing therein, and who, agreeably to the canons of the church, may be qualified to vote for a bishop; a majority of whom at least shall concur in such election. But the conventions of two or more dioceses or states, having together nine or more such presbyters, may associate and join in the election of a bishop.

### CANON III.—*Certificates to be produced on the part of the Bishops elect.*

Every bishop elect, before his consecration, shall produce to the bishops to whom he is presented for that holy office, from the convention by whom he is elected a bishop, and from the house of clerical and lay deputies in general convention, certificates, respectively, in the following words, viz.

#### *Testimony from the Members of the Convention, in the State or Diocese from whence the Person is recommended for Consecration.*

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 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 in life; and that we do not know or believe there is any impediment, on account of which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that 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.

The above certificate shall be presented to the house of clerical and lay deputies, in general convention.

#### *Testimony from the House of Clerical and Lay Deputies in 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 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, on account of which he ought not to be consecrated to that holy office; but that he hath, as we believe, led his life, for three years last past, piously, soberly, and honestly.

**CANON IV.—Of Standing Committees.**

In every state or diocese there shall be a standing committee, to be appointed by the convention thereof.

**CANON V.—Of the Consecration of Bishops in the Recess of the General Convention.**

If, during the recess of the general convention, the church in any state or diocese should be desirous of the consecration of a Bishop, the standing committee of the church in such state or diocese may, by their president, or by some person or persons, specially appointed, communicate the desire to the standing committees of the churches in the different states, together with copies of the necessary testimonials; and if the major number of the standing committees shall consent to the proposed consecration, the standing committees of the state or diocese concerned, may communicate the evidences of such consent, together with the other testimonials, to any three Bishops of this church, who may thereon proceed to the consecration. The evidences of the consent of the different standing committees, shall be in the form prescribed for the house of clerical and lay deputies in general convention; and without the aforesaid requisites, no consecration shall take place during the recess of the general convention.

**CANON VI.—Of the Age of those who are to be ordained or consecrated.**

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor priest's orders on any one until he shall be twenty-four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except, for reasonable causes, it shall otherwise seem good unto the Bishop. No man shall be consecrated a Bishop of this church, until he shall be thirty years old.

**CANON VII.—Of Candidates for Orders.**

Every person, who wishes to become a candidate for orders in this church, shall give notice of his intention to the Bishop, or to such body as the church in the diocese or state in which he intends to apply for orders may appoint, at least one year before his ordination.

No person shall be considered as a candidate for orders in this church, unless he shall have produced to the Bishop of the diocese or state, to whom he intends to apply for orders, a certificate from the standing committee of said diocese or state, that they believe, from personal knowledge, or from testimonials laid before them, that he hath lived piously, soberly and honestly; that he is attached to the doctrines, discipline and worship of the Protestant Episcopal Church; and further, that in their opinion he possesses such qualifications, as may render him apt and meet to exercise the ministry to the glory of God, and the edifying of the church.

With this enumeration of qualifications, it ought to be made known

to the candidate, that the church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of Almighty God; a love of religion and sensibility to its holy influence; an habit of devout affection; and, in short, a cultivation of all those graces, which are called in scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

The Bishop may then admit the person as a candidate for orders.

In any state or diocese where there is no Bishop, the standing committee may, on the evidence aforesaid, admit the person as candidate; unless the person should be desirous of being considered as a candidate for orders in some state or diocese, where there is a Bishop.

A candidate for orders may, on letters dimissory from the Bishop by whom he was admitted as a candidate, be ordained by any other bishop of this church.

*CANON VIII.—Of the conduct required in Candidates for Orders.*

The Bishop or other ecclesiastical authority who may have the superintendence of candidates for orders, shall take care that they do not indulge in any vain or trifling conduct, or in any amusements most liable to be abused to licentiousness, or unfavourable to that seriousness, and to those pious and studious habits, which become those who are preparing for the holy ministry.

*CANON IX.—Of the Learning of those who are to be ordained.*

No person shall be ordained in this church, until he shall have satisfied the Bishop and the presbyters by whom he shall be examined, that he is well acquainted with the holy scriptures, can read the New Testament in the original Greek, and give an account of his faith in the Latin tongue; and that he hath a competent knowledge of natural and moral philosophy and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labours. It is also declared to be desirable, that every candidate for orders should be acquainted with the Hebrew language. But the Bishop, with the advice and consent of all the clerical members of the standing committee of his diocese, may dispense with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of certain other qualifications in the candidate peculiarly fitting him for the gospel ministry.

*CANON X.—Of the preparatory Exercises of a Candidate for Deacon's Orders.*

There shall be assigned to every candidate for deacon's orders, four different examinations, at such time and places as the Bishop to whom he applies for orders shall appoint. And if there be a Bishop within the state or diocese where the candidate resides, he shall apply to no other Bishop for ordination without the permission of the former. The examinations shall take place in the presence of the Bishop and as many presbyters as can conveniently be convened, on the following studies prescribed by the Canons, and by the course of study established by the house of bishops.

At the first examination—on some approved treatises on natural philosophy, moral philosophy, and rhetoric, and the Greek Testament; and he shall be required to give an account of his faith in the Latin tongue.

At the second examination—on the books of scripture ; the candidate being required to give an account of the different books, and to explain such passages as may be proposed to him. At the third examination—on the evidences of Christianity, and Systematic Divinity. And at the last examination—on Church History, Ecclesiastical Polity, the Book of Common Prayer, and the Constitution and Canons of the church, and of the diocese or state for which he is to be ordained. In the choice of books on the above subjects, the candidate is to be guided by the course of study established by the house of bishops. At each of the forementioned examinations, he shall produce and read a sermon or discourse, composed by himself on some passage of scripture previously assigned him; which sermon or discourse, shall be submitted to the criticism of the Bishop and clergy present. And before his ordination he shall be required to perform such exercises in reading in the presence of the Bishop and clergy, as may enable them to give him such advice and instructions, as may aid him in performing the service of the church, and in delivering his sermons with propriety and devotion.

If the candidate should not reside convenient to the residence of the Bishop, the Bishop may appoint some of his Presbyters to conduct the above examinations; and a certificate from these Presbyters, that the prescribed examinations have been held accordingly and satisfaction given, shall be required of the candidate. Provided that, in this case, the candidate shall, before his ordination, be examined by the Bishop and some of his Presbyters on all the above named studies.

In a diocese where there is no Bishop, the standing committee shall act in his place for the purpose of carrying into effect this canon; and in this case, the candidate shall be examined by the Bishop to whom he applies for orders and his Presbyters, on the studies prescribed by the canons.

A Clergyman who presents a person to the Bishop for orders, as specified in the office of ordination, without having good grounds to believe that the requisitions of the canons have been complied with, shall be liable to ecclesiastical censure.

**CANON XI.** *Of the preparatory Exercises of a Candidate for Priest's Orders.*

A candidate for Priest's orders shall, before his ordination, be required to undergo an examination in presence of the Bishop, and as many Presbyters as can conveniently be convened, on those leading books in the course of study prescribed by the House of Bishops, which he may have omitted in his preparation for Deacon's orders.

**CANON XII.** *Of the Testimonials to be produced on the part of those who are to be ordained.*

No person shall be ordained Deacon or Priest in this church, unless he exhibit to the Bishop the following testimonial from the standing committee of the diocese or state, over which the Bishop presides to whom he applies for holy orders; which recommendation shall be signed by the names of a majority of the committee duly convened, and shall be in the following words:

“ We, whose names are hereunder written, testify, that *A. B.* hath laid before us satisfactory testimonials, that for the space of three years last past he hath lived piously, soberly, and honestly; and hath not written,

taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church: and, moreover, we think him a person worthy to be admitted to the sacred order of ——. In witness whereof, we have hereunto set our hands this —— day of ———, in the year of our Lord ——.”

But before a standing committee shall proceed to recommend any candidate as aforesaid to the Bishop, such candidate shall produce from the minister and vestry of the parish where he resides, or from the vestry alone, if the parish be vacant; or, if there be no vestry, from at least twelve respectable persons of the Protestant Episcopal Church; testimonials of his piety, good morals, and orderly conduct for three years last past, and that he has not, so far as they know and believe, written, taught or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. He shall also lay before the standing committee testimonials to the same effect, signed by at least one respectable clergyman of the Protestant Episcopal Church in the United States, from his personal knowledge of the candidate for at least one year

But in case a candidate, from some peculiar circumstances not affecting his pious or moral character, should be unable to procure testimonials from the minister and vestry of the parish where he resides, the said fact being ascertained by the certificate of said minister and vestry, the standing committee may accept testimonials of the purport above stated, from at least twelve respectable members of the Protestant Episcopal Church, and from at least one respectable clergyman of the said church, who has been personally acquainted with the candidate for at least one year.

Every candidate for holy orders, who may be recommended by a standing committee of any church destitute of a Bishop, if he have resided for the greater part of the three years last past within the diocese of any Bishop, shall apply to such Bishop for ordination. And such candidate shall produce the usual testimonials, as well from the committee of the diocese in which he has resided, as from the committee of the church in the state or diocese for which he is to be ordained.

In the case of a candidate for Priest's orders, his letters of orders as Deacon, shall be received by the standing committee as evidence of his pious, moral, and orderly conduct for three years prior to his receiving Deacon's orders; unless some circumstance should have occurred that tends to invalidate the force of this evidence.

*CANON XIII. Of the Titles of those who are to be ordained.*

No person shall be ordained Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their minister, and allow him a reasonable support; or, unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church, in the state for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a pastor by some one of the vacant churches in that state.

Every Deacon shall be subject to the regulation of the Bishop or ecclesiastical authority of the diocese for which he is ordained, unless he receive letters dimissory therefrom to the Bishop or ecclesiastical authority of some other diocese; and he shall officiate in such places, as the Bishop or ecclesiastical authority to which he is subject may direct.

**CANON XIV.** *Of candidates coming from places within the United States, in which the constitution of this church has not been acceded to.*

It is hereby declared, that the canons of this church which respect candidates for holy orders, shall affect as well those coming from places in the United States in which the constitution of this church has not been acceded to, as those residing in states or districts in which it has been adopted; and in such cases, every candidate shall produce to the Bishop to whom he may apply for holy orders, the requisite testimonials, subscribed by the standing committee of the diocese.

**CANON XV.** *Of the times of ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks, viz:—The second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the 14th day of September and the 13th of December. Occasional ordinations may be held at such other times as the Bishop shall appoint.

**CANON XVI.** *Of candidates who may be refused orders.*

No Bishop shall ordain any candidate, until he has required of him, whether he has ever directly or indirectly applied for orders in any other diocese or state; and if the Bishop has reason to believe that the candidate has been refused orders in any other diocese or state, he shall write to the Bishop of the diocese, or, if there be no Bishop, to the standing committee, to know whether any just cause exists why the candidate should not be ordained. When any Bishop rejects the application of any candidate for orders, he shall immediately give notice to the Bishop of every state or diocese, or, where there is no Bishop, to the standing committee.

**CANON XVII.** *Of those who have officiated as Ministers among other denominations of christians, and apply for orders in this church.*

When any person who has officiated as a minister among any other denomination of christians, shall apply for orders in this church, the Bishop to whom application is made, being satisfied, on examination according to the canons, that he is a man of piety and unexceptionable character, that he holds the doctrines of the church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the standing committee duly convened, may ordain him as soon as is convenient. In all such cases, the standing committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

**CANON XVIII.** *Of Clergymen ordained for foreign parts.*

No Bishop of this church shall ordain any person to officiate in any congregation or church destitute of a Bishop, situated without the jurisdiction of these United States, until the usual testimony from the standing committee, founded upon sufficient evidence of his soundness in the faith, and of his pious and moral character, has been obtained; nor until the candidate has been examined on the studies prescribed by the canons of this church. And should any such clergyman so ordained wish to settle in



any congregation of this church, he must obtain a special license therefor from the Bishop, and officiate as a probationer for at least one year.

**CANON XIX.** *Respecting Candidates for orders who are Lay Readers,*

No candidate for holy orders shall take upon himself to perform the service of the church, but by the license of the Bishop or ecclesiastical authority of the diocese or state in which such candidate may wish to perform the service. And such candidate shall submit to all the regulations which the Bishop or ecclesiastical authority may prescribe; he shall not use the absolution nor benediction; he shall not assume the dress nor the stations which are appropriate to clergymen ministering in the congregation, and shall officiate from the desk only; he shall conform to the directions of the Bishop or ecclesiastical authority, as to the sermons or homilies to be read; nor shall any lay reader deliver sermons of his own composition, nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation.

A non-conformity to this canon, shall be deemed in all cases a disqualification for holy orders.

**CANON XX.** *Of Episcopal Visitation.*

Every Bishop in this church shall visit the churches within his diocese or district, for the purpose of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation. And it is deemed proper, that such visitations be made once in three years at least, by every Bishop, to every church within his diocese or district, which shall make provision for defraying the necessary expenses of the Bishop at such visitation. And it is hereby declared to be the duty of the minister and vestry of every church or congregation, to make such provision accordingly.

The Bishop of any diocese, state or district, may, on the invitation of the convention, or standing committee of the church in any state or diocese where there is not a Bishop, visit and perform the episcopal offices in that state, or part of the state, as the case may be; provision being made for defraying his expenses as aforesaid: and such state, or part of a state, shall be considered as annexed to the district or diocese of such Bishop, until a Bishop is duly elected and consecrated for such state or diocese, or until the invitation given by the convention or standing committee be revoked.

But it is to be understood, that to enable the Bishop to make the aforesaid visitations, it shall be the duty of the clergy, in such reasonable rotation as may be devised, to officiate for him in any parochial duties which belong to him.

It shall be the duty of the Bishop to keep a register of his proceedings, at every visitation of his diocese.

**CANON XXI.** *Of the duty of Ministers in regard to Episcopal Visitation.*

It shall be the duty of ministers, to prepare children and others for the holy ordinance of confirmation. And on notice being received from the bishop, of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens or vestry, to give information to the bishop of the state of the congregations, under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring, or send to the bishop, at the stated meeting of the convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the convention.

**CANON XXII. *Of Parochial Instruction.***

The ministers of this church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated chatechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the church.

**CANON XXIII. *Of Episcopal Charges and Pastoral Letters.***

It is deemed proper, that every bishop of this church shall deliver, at least once in three years, a charge to the clergy of his diocese, unless prevented by reasonable cause. And it is also deemed proper, that from time to time he shall address to the people of his diocese, pastoral letters on some points of christian doctrine, worship, or manners.

**CANON XXIV. *Of a Council of Advice.***

In every diocese or state where there is a bishop, the standing committee shall be a council of advice to the bishop. The president of the standing committee, shall be the person to summon them. They shall be summoned on the requisition of the Bishop, whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the Bishop.

**CANON XXV. *Notorious Crimes and Scandals to be censured.***

If any persons within this Church offend their brethren by any wickedness of life, such persons shall be repelled from the holy communion, agreeably to the rubrick, and may be further proceeded against, to the depriving them of all privileges of Church membership, according to such rules or process as may be provided, either by the general convention, or by the convention in the different states or dioceses.

**CANON XXVI. *Sober Conversation required in Ministers.***

No ecclesiastical persons shall, other than for their honest necessities, resort to taverns, or other places most liable to be abused to licentiousness. Further, they shall not give themselves to any base or servile labour, or to drinking or riot, or to the spending of their time idly. And if any offend in the above, or if any person having been ordained in this church, or having been otherwise regularly ordained and admitted a minister in this church, shall discontinue all exercise of the ministerial office without lawful cause, or shall live in the habitual disuse of the public worship, or of the holy eucharist, according to the offices of this church; such person, on due proof of the same, or on his own confession, shall be liable to the ecclesiastical censure of admonition, or sus-

pension, or degradation, as the nature of the case may require, and according to such rules or process as may be provided by the conventions in the different states or dioceses.

**CANON XXVII.** *Of publishing the Sentence of Degradation against a Clergyman.*

Whenever a clergyman shall be degraded, agreeably to the canons of any particular church in the union, the bishop who pronounces sentence shall, without delay, cause the sentence of degradation to be published from every pulpit where there may be an officiating minister, throughout the diocese or district in which the degraded minister resided; and also shall give information of the sentence to all bishops of this church; and, where there is no bishop, to the standing committee.

**CANON XXVIII.** *Of a Clergyman in any Diocese chargeable with Misdemeanor in any other.*

If a clergyman of the church, in any diocese or district within this union, shall, in any other diocese or district, conduct himself in such a way as is contrary to the rules of this church, and disgraceful to his office, the bishop, or if there be no bishop, the standing committee, shall give notice thereof to the ecclesiastical authority of the diocese or district to which such offender belongs, exhibiting, with the information given, the proof of the charges made against him.

**CANON XXIX.** *Concerning the election and institution of ministers into Parishes or Churches.*

It is hereby required, that on the election of a minister into any church or parish, the vestry shall deliver, or cause to be delivered, to the bishop, or, where there is no bishop, to the standing committee of the diocese, notice of the same, in the following form, or to this effect:

We, the church wardens, (*or, in case of an associated rector or an assistant minister, We, the rector and church wardens*) do certify to the Right Rev. (*naming the bishop*) or to the Rev. (*naming the president of the standing committee,*) that (*naming the person*) has been duly chosen rector (*or associated rector, or assistant minister, as the case may be,*) of (*naming the parish, or church, or churches.*)

Which certificate shall be signed with the names of those who certify.

And if the bishop or the standing committee be satisfied that the person so chosen is a qualified minister of this church, the bishop, or the president of the standing committee, shall transmit the said certificate to the secretary of the convention, who shall record it in a book to be kept by him for that purpose. And if the minister elect be a presbyter, the bishop, or president of the standing committee, may, at the instance of the vestry, proceed to have him instituted according to the office established by this church. But if he be a deacon, the act of institution shall not take place till after he shall have received priest's orders, when the bishop or president may have it performed.

But if the bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to inquire into the sufficiency of the person so chosen, according to such rules as may be made in the respective dioceses, and shall confirm or reject the appointment, as the issue of that inquiry may be.

No minister who may be hereafter elected into any parish or church.

shall be considered as a regularly admitted and settled parochial minister in any diocese or state, or shall, as such, have any vote in the choice of a bishop, until he shall have been instituted according to the office prescribed by this church.

This canon shall not be obligatory on the church in those dioceses or states, with whose usages, laws, or charters it interferes. Nor shall any thing in this canon, or in any other canon, or in any service of the church relative to the office of associated rectors, apply to the church in those states or dioceses where this office is not recognized by the constitution, laws, or canons thereof.\*

But it is to be understood, that this church designs not to express any approbation of any laws or usages, which make the station of a minister dependant on any thing else than his own soundness in the faith, or worthy conduct. On the contrary, the church trusts that every regulation in contrariety to this, will be in due time reconsidered; and that there will be removed all hindrances to such reasonable discipline as appears to have belonged to the churches of the most acknowledged orthodoxy and respectability.†

**CANON XXX.** *Respecting the Dissolution of all Pastoral Connection between Ministers and their Congregations.*

When any minister has been regularly instituted or settled in a parish or church, he shall not be dismissed without the concurrence of the ecclesiastical authority of the diocese or state; and in case of his dismissal without such concurrence, the vestry or congregation of such parish or church shall have no right to a representation in the convention of the state or diocese, until they have made such satisfaction as the convention may require. Nor shall any minister leave his congregation against their will, without the concurrence of the ecclesiastical authority aforesaid; and if he shall leave them without such concurrence, he shall not be allowed to take a seat in any convention of this church, or be eligible into any church or parish within the states which have acceded to the constitution of this church, until he shall have made such satisfaction as the ecclesiastical authority of the diocese or state may require.

In the case of the regular and canonical dissolution of the connection between a minister and his congregation, the Bishop, or, if there be no Bishop, the standing committee, shall direct the secretary of the convention to record the same. But if the dissolution of the connection between any minister and his congregation be not regular or canonical, the Bishop or standing committee, shall lay the same before the Convention of the diocese or state, in order that the above mentioned penalties may take effect.

This canon shall not be obligatory upon those states or dioceses, with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

\* As the following resolution of the general convention of 1808 relates to associated rectorships, it is here inserted.

“Whereas associated rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved, unanimously, That it be recommended to the different state conventions of this church not to authorize in future associated rectorships, and that when the existing associated rectorships shall expire, not to renew the same.”

† See the 2d canon of 1814.

**CANON XXXI.** *Concerning Ministers removing from one Diocese or state to another.*

No minister removing from one diocese to another, or coming from any state or district which may not have acceded to the constitution of this church, shall be received as a minister by any congregation of this church, until he shall have presented to the vestry thereof, a certificate from the ecclesiastical authority of the diocese or state to which he is about to remove, that he has produced to them satisfactory testimonials, that he has not been justly liable to evil report, for error in religion, or viciousness of life during the three years last past; which testimonials shall be signed by the Bishop or Bishops, or, where there is no Bishop, by the majority of the clerical members of the standing committee or committees of the diocese or dioceses wherein he has resided; which committee or committees shall, in all cases, be duly convened: or, in case he comes from a state or district not in connection with this church, and having no convention, by three clergymen of this church. Nor shall any minister, so removing, be received by any vestry, or acknowledged by any Bishop or convention, as a minister of the church to which he removes, until he shall have produced the aforesaid testimonials.

Every minister shall be amenable for any offences committed by him in any diocese, to the ecclesiastical authority of the diocese in which he resides.

**CANON XXXII.** *Respecting Differences between Ministers and their Congregations.*

In cases of controversy between ministers, who now, or may hereafter, hold the rectorship of churches or parishes, and the vestry or congregation of such churches or parishes, which controversies are of such a nature as cannot be settled by themselves, the parties, or either of them, shall make application to the Bishop of the diocese, or, in case there be no Bishop, to the convention of the state. And if it appear to the Bishop and his presbyters, or, if there be no Bishop, to the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, that the controversy has proceeded such lengths as to preclude all hope of its favourable termination, and that a dissolution of the connection which exists between them is indispensably necessary to restore the peace, and promote the prosperity of the church, the Bishop and his presbyters, or, if there be no Bishop, the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, shall recommend to such ministers to relinquish their titles to their rectorship on such conditions as may appear reasonable and proper to the Bishop and his presbyters, or, if there be no Bishop, to the convention, or the standing committee of the diocese or state, if the authority should be committed to them by the convention. And if such rectors or congregations refuse to comply with such recommendation, the Bishop and his presbyters, or, if there be no Bishop, the convention or the standing committee of the diocese or state, if the authority should be committed to them by the convention, with the aid and consent of a Bishop, may, at their discretion, proceed, according to the canons of the church, to suspend the former from the exercise of any ministerial duties within the diocese or state; and prohibit the latter from a seat in the convention, until they

retract such refusal, and submit to the terms of the recommendation : and any minister so suspended shall not be permitted, during his suspension, to exercise any ministerial duties in any other diocese or state. This canon shall apply also to the cases of associated rectors and assistant ministers and their congregations.

This canon shall not be obligatory upon the church in those states or dioceses with whose usages, laws, or charters it interferes.

☞ To this exception there applies the remark in the concluding paragraph of canon 29.

**CANON XXXIII.** *Of the officiating of Ministers of this Church in the Churches, or within the parochial cures of other Clergymen.*

No clergyman belonging to this church shall officiate, either by preaching or reading prayers, in the parish, or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the Minister of the parish or cure, or, in his absence, from the church-wardens and vestrymen, or trustees of the congregation. But if any minister of a church shall, from inability, or any other cause, neglect to perform the regular services to his congregation, and shall refuse, without good cause his consent to any other minister of this church to officiate within his cure, the church-wardens, vestrymen, or trustees of such congregation, shall, on proof of such neglect and refusal before the Bishop of the diocese, or, if there be no Bishop, before the standing committee, or before such persons as may be deputed by him or them, or before such persons as may be, by the regulations of this church in any state, vested with the power of hearing and deciding on complaints against clergymen, have power to open the doors of their churches to any regular minister of the Protestant Episcopal Church. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures, it is hereby ordained, that in every such case, no minister of this church, other than the parochial clergy of the said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches.

**CANON XXXIV.** *Of the use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the book of common prayer, as the same is or may be established by the authority of the general convention of this church. And in performing said service, no other prayer shall be used than those prescribed by the said book.

**CANON XXXV.** *Of the officiating of Persons not Ministers of this Church.*

No person shall be permitted to officiate in any congregation of this church, without first producing the evidences of his being a minister thereof to the minister, or, in case of vacancy or absence, to the church-wardens, vestrymen, or trustees of the congregation. And in case any person not regularly ordained, shall assume the ministerial office, and perform any of the duties thereof in this church, the minister, or, in case of vacancy or absence, the church-wardens, vestrymen, or trustees of the congregation where such offence may be committed, shall cause the name of such person, together with the offence, to be published in as many of the public papers as may be convenient.

**CANON XXXVI.** *Of Clergymen ordained by foreign Bishops, and desirous of officiating or settling in this church.*

A clergyman coming from a foreign country, and professing to be regularly ordained, shall, before he be permitted to officiate in any parish or congregation, exhibit to the minister, or if there be no minister, to the vestry thereof, a certificate, signed by the Bishop of the diocese, or, if there be no Bishop, by a majority of the standing committee duly convened, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this church; and also that he has exhibited to the Bishop or standing committee satisfactory evidence of his pious and moral character, and of his theological acquirements. And should he be guilty of any unworthy conduct, he shall be liable to presentment and trial. And in any case, before he shall be entitled to settle in any parish or church as the minister thereof, the Bishop, or ecclesiastical authority of the diocese, must obtain satisfactory evidence of his respectable standing in the church there; and he must also have resided one year in the United States.

And if any such foreign clergyman shall remove from one diocese to another, before one year have expired, he shall not be allowed by the ecclesiastical authority of the diocese to which he goes, to officiate in said diocese, till he shall have complied with the requisitions of the canon concerning ministers removing from one diocese or state to another.

**CANON XXXVII.** *To prevent a Congregation in any Diocese or State from uniting with a Church in any other Diocese or State.*

Whereas a question may arise, whether a congregation within the diocese of any Bishop, or within any state or diocese in which there is not yet any Bishop settled, may unite themselves with the church in any other diocese or state; it is hereby determined and declared, that all such unions shall be considered as irregular and void; and that every congregation of this church shall be considered as belonging to the body of the church of the diocese, or of the state within the limits of which they dwell, or within which there is seated a church to which they belong. And no clergyman, having a parish or cure in more than one state or diocese, shall have a seat in the convention of any state or diocese, other than that in which he resides.

**CANON XXXVIII.** *To empower the Bishop in each Diocese or District to compose forms of Prayer or Thanksgiving for extraordinary occasions.*

The Bishop of each diocese or district may compose forms of prayer or thanksgiving, as the case may require, for extraordinary occasions, and transmit them to each clergyman within his diocese or district, whose duty it shall be to use such forms in his church on such occasions. And the clergy in those states or dioceses in which there is no Bishop, may use the form of prayer or thanksgiving composed by the Bishop of any other state or diocese.

**CANON XXXIX.** *Of the due Celebration of Sundays.*

All persons within this church shall celebrate and keep the Lord's day, commonly called Sunday, in hearing the word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.

**CANON XL. *Ministers to keep a Register.***

Every minister of this church shall keep a register of baptisms, marriages, and funerals, within his cure, agreeably to such rules as may be provided by the ecclesiastical authority where his cure lies; and if none such be provided, then in such a manner as, in his discretion, he shall think best suited to the uses of such a register.

And the intention of the register of baptisms is hereby declared to be, as for other good uses, so especially for the proving of the right of church membership of those who may have been admitted into this church by the holy ordinance of baptism.

And further, every minister of this church shall, within a reasonable time after the publication of this canon, make out and continue a list of all adult persons within his cure; to remain for the use of his successor, to be continued by him, and by every future minister in the same parish.

And no minister shall place on the said list the names of any persons, except of those who, on due enquiry, he shall find to have been baptized in this church; or who, having been otherwise baptized, shall have been received into this church, either by the holy rite of confirmation, or by receiving the holy communion, or by some other joint acts of the parties, and of a minister of this church; whereby such persons shall have attached themselves to the same.

**CANON XLI. *A List to be made and published, of the Ministers of this Church.***

The secretary of the general convention shall keep a register of all the clergy of this church, whose names shall be delivered to him in the following manner; that is to say:—Every Bishop of this church, or, where there is no Bishop, the standing committee of the diocese or district, shall, at the time of every general convention, deliver, or cause to be delivered, to the secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the journals of the general convention.

And further, it is recommended to the several Bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the general convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorised ministers of this church.

**CANON XLII. *Of the mode of calling Special Meetings of the General Convention.***

The right of calling special meetings of the general convention shall be in the Bishops. This right shall be exercised by the presiding Bishop, or, in case of his death, by the Bishop who, according to the rules of the house of bishops, is to preside at the next general convention; provided, that the summons shall be with the consent, or on the requisition of a majority of the Bishops, expressed to him in writing.

The place of holding any special convention, shall be that fixed on by the preceding general convention for the meeting of the next general



convention, unless circumstances, to be judged of by the Bishops, shall render a meeting at such place unsafe; in which case the Bishops shall appoint some other place.

**CANON XLIII.** *Prescribing the mode of publishing authorized Editions of the Book of Common Prayer, &c.*

The Bishop of this church, in any state or diocese, or, where there is no Bishop, the standing committee, are authorised to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the common prayer book, book of offices, &c. by some standard book; and a certificate of their having been so compared and corrected shall be published with said books. And in case any edition shall be published without such correction, it shall be the duty of the Bishop, or where there is no Bishop, of the standing committee, to give public notice that such edition is not authorised by the church.

The edition of the articles of religion set forth by the Bishop of this church in Pennsylvania, agreeably to the order of the general convention of 1804, shall be the standard copy. The octavo edition of the common prayer book, published in New York in 1793, by Hugh Gaine, and the quarto edition of the book of offices, &c. of the same year, published in the same place, are hereby established as standard books, with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the Bishop or standing committee may appoint for superintending any publication.

**CANON XLIV.** *Concerning the mode of transmitting Notice of all matters submitted by the General Convention to the consideration of the State or Diocesan Conventions.*

It shall be the duty of the secretary of the general convention, whenever any alteration of the constitution is proposed, or any other subject submitted to the consideration of the several state or diocesan conventions, to give a particular notice thereof to the ecclesiastical authority of this church in every state or diocese.

**CANON XLV.** *Providing for an accurate view of the state of the Church from time to time.*

As a full and accurate view of the state of the church, from time to time, is highly useful and necessary, it is hereby ordered, that every minister of this church shall present or forward, at every annual convention, to the Bishop of the diocese, or, where there is no Bishop, to the president of the convention, a statement of the number of baptisms, marriages, and funerals, and of the number of communicants in his parish or church, and of all other matters that may throw light on the state of the same: and these parochial reports shall be read and entered on the Journals of the convention.

At every annual state or diocesan convention, the bishop shall deliver an address, stating the affairs of the diocese since the last meeting of the convention, the names of the churches which he has visited; the number of persons confirmed; the names of those who have been received as candidates for orders, and of those who have been ordained, suspended, or degraded; the changes by death, removal, or otherwise, which have taken place among the clergy; and, in general, all matters tending to throw light on the affairs of the diocese: which address shall be inserted on the Journals.

At every general convention, the Journals of the different state conventions since the last general convention, together with such other papers, viz. Episcopal charges, addresses, and pastoral letters, as may tend to throw light on the state of the church in each diocese, shall be presented to the house of clerical and lay deputies. And the parochial reports inserted on those Journals, together with the Episcopal addresses, shall be read in the said house. And a particular inquiry shall be instituted into the state of the church in each diocese, and particularly into the attention paid to the canons and rules of the church. A committee shall then be appointed to draw up a view of the state of the church, and to make report to the house of clerical and lay deputies; which report, when agreed to by the said house, shall be sent to the house of bishops, with a request, that they will draw up and cause to be published, a pastoral letter to the members of the church.

It shall be the duty of the secretary of the convention of every diocese or state, or of the person or persons with whom the Journals or other ecclesiastical papers are lodged, to forward to the house of clerical and lay deputies, at every general convention, the documents and papers specified in this canon.\*

**CANON XLVI.** *Providing for making known the Constitution and Canons of the Church.*†

In general convention, at Baltimore, May, 1808.

By order of the House of Bishops.

WILLIAM WHITE, D. D. President.

Attested, JAMES WHITEHEAD, D. D. Secretary.

By order of the House of Clerical and Lay Deputies,

ABRAHAM BEACH, D. D. President.

Attested, JOHN HENRY HOBART, D. D. Secretary.

**CANON OF 1811.**

*Canon repealing the 46th Canon.*

The 46th canon, providing for making known the constitution and canons of the church, is hereby repealed.

House of Clerical and Lay Deputies,

ISAAC WILKINS, President.

Ashbel Baldwin, Secretary.

House of Bishops,

WILLIAM WHITE, Presiding Bishop.

Philo Shelton, Secretary.

**CANONS OF 1814.**

**CANON I.** *Concerning the Alms and Contributions at the Holy Communion.*

Whereas, it appears, that no direction has been made, as to the mode in which the alms and contributions at the administration of the holy

\* See the III<sup>d</sup> canon of 1814.

† See the canon of 1811.

communion are to be applied, it is hereby declared, that they shall be deposited with the minister of the parish, or with such church officer as shall be appointed by him, to be applied by the minister or under his superintendance, to such pious and charitable uses as shall be thought fit.

**CANON II.** *Altering and explaining the 29th Canon, concerning the election and institution of Ministers.*

So much of the 29th canon of 1808, as requires the institution of an assistant minister, in order to his being considered as a regularly admitted and settled parochial minister in any diocese or state, and his having a voice in the choice of a Bishop, in consequence of his not having been instituted, and as excludes a deacon from a seat and vote in any convention where he is not excluded by the constitution and canons of the church in any diocese, is hereby repealed. It is also declared, in explanation of the said canon, that the provision concerning the use of the office of institution, is not to be considered as applying to any congregation destitute of a house of worship.

**CANON III.** *Repealing part of the 45th Canon of 1808.*

That part of the 45th canon of 1808, which requires that the parochial reports inserted on the journals of each state or diocesan convention, shall be read in the house of clerical and lay deputies in general convention, is hereby repealed.

By order of the house of Bishops,

WILLIAM WHITE, D. D. Presiding Bishop.

Attest. Jackson Kemper, Secretary.

By order of the house of clerical and lay deputies,

JOHN CROES, D. D. President.

Attest. Ashbel Baldwin, Secretary.

—•—  
A PRAYER

*To be used at the meetings of Convention, adopted in General Convention, 1799.*

ALMIGHTY and everlasting God, who, by thy Holy Spirit didst preside in the council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy church to the end of the world; we beseech thee to be present with the council of thy church here assembled in thy name and presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern us in our present work, by the mighty power of the Holy Ghost, that the comfortable gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down of the kingdom of sin, satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the merits and death of Jesus Christ our Saviour. *Amen.*

—•—  
*Course of Ecclesiastical Studies, established by the House of Bishops in the Convention of 1804, in pursuance of a Resolution of the preceding General Convention.*

IN attending to this subject, a considerable difficulty occurs, arising out of the difference of the circumstances of students, in regard not

only to intellectual endowments and preparatory knowledge of languages and science; but to access to authors, and time to be devoted to a preparation for the ministry. For in accommodating to those whose means are slender, we are in danger of derogating from the importance of religious knowledge; while, on the other hand, although we should demand all that is desirable, we shall be obliged to content ourselves, in some cases, with what is barely necessary.

In consideration of the above, it will be expedient to set down such a course of study, as is accommodated to a moderate portion of time and means; and afterwards to suggest provision, as well for a more limited as for a more enlarged share of both.

Let the student be required to begin with some books, in proof of the *divine authority of christianity*; such as Grotius on the *Truth of the Christian Religion*; Jenkins on the *Reasonableness of Christianity*; Paley's *Evidences*; Leslie's *Methods with the Jews and Deists*; Stillingfleet's *Origines Sacræ*; and Butler's *Analogy*. To the above should be added some books, which give a knowledge of the objections made by Deists. For this, Leland's *View* may be sufficient; except that it should be followed by answers to deistical writers since Leland, whose works and the answers to them may be supposed known to the student. It would be best, if circumstances permit, that he should read what the Deists themselves have written.

After the books in proof of revelation, let the student, previously to the reading of any system of divinity, study the *Scriptures* with the help of some approved *Commentators*; such as Patrick and Lowth on the *Old Testament*, and Hammond, or Whitby, or Doddridge on the *New*: being aware, in regard to the last mentioned author, of the points on which he differs from our Church, although it be with moderation and candour. During such his study of the scriptures, let him read some work or works which give an account of the *design* of the different books, and the *grounds* on which their respective *authority* is asserted; for instance, Father Simon's *Canon of Scripture*, Collier's *Sacred Interpreter*, Gray's *Key to the Old Testament*, and Percy's *Key to the New*. Let the student read the scriptures over and over, referring to his commentators as need may require, until he can give an account of the *design* and *character* of each book, and explain the more *difficult passages* of it. He is supposed to know enough of *Profane History*, to give an account of that also, whenever it mixes with the *Sacred*. There are certain important subjects which may be profitably attended to, as matters of distinct study, during the course of the general study of scripture. For instance; the student having proceeded as far as the *Deluge*, may read some *author* who gives a larger account than the *commentators*, of the particulars attached to that crisis; and also the principles on which are founded the different systems of *Chronology*: all which will be found clearly done in the *Universal History*. In reading the book of *Lecilius*, it will be useful to attend to some connected scheme of the *sacrifices*; such as is exhibited by Bishop Kidder in his *Introduction to the Pentateuch*, and by Mr. Joseph Mede in some of his discourses. A more full and interesting interpretation of the *Prophecies*, than can be expected from the commentators, will be desirable, and for this purpose, let Bishop Newton's *Work* be taken. Between the study of the *Old Testament* and that of the *New*, should be read Prideaux's and Shuckford's *Connections*. With the *New Testament* should be taken some book relating to the *Harmony of the Gospels*, as M'Knight's or Bishop Newcome's.

Let the student, before entering on the *Gospels*, read Dr. Campbell's *Introductory Dissertations*. Towards the close of the *Gospels*, the subject of the *Resurrection* should be particularly attended to; for which purpose let there be taken either Mr. West on the subject, or Bishop Sherlock's *Trial of the Witnesses*.

After the study of the scriptures, let attention be given to *Ecclesiastical History*, so far as to the *Council of Nice*. This period is *distinctly* taken, from a desire that the *portion of history preceding it*, as well as the *opinions* then entertained, may be learned from *original writers*; which may be considered as one of the best expedients, for the guarding of the student against many *errors of modern times*. The writers of that interval are not numerous or bulky. Eusebius is soon read through; and so are the Apostolic Fathers. Even the other writers are not voluminous, except Origen, the greater part of whose works may be passed over. The *Apostolic Fathers* may be best read in Cotelerius's edition; but there are translations of most of them by Archbishop Wake, and the Rev. William Reeves. Cave's *Lives of the Apostles and Fathers* may be profitably read at this period.

This stage of the student's progress seems the most proper for the *study of the two questions, of our Lord's Divinity, and of Episcopacy*. The aspect of *early works* on these subjects, best enables us to ascertain in what shape they appeared to the respective writers. And it is difficult to suppose, on the ground of what we know of human nature, that, during the first *three centuries*, either the *character of Christ* should have been conceived of as materially different from what had been the representation of it by the *first teachers* of our religion; or, that there should have been a material change of *church government*, without opposition to the innovation. For the *former* question, let the works of Bishop Bull and the Rev. Charles Leslie be taken; to which may well be added the late controversy between Bishop Horsley and Dr. Priestley; and for the *latter*, Mr. Hooker's *Ecclesiastical Polity*, Archbishop Potter on *Church Government*, and Daubeny's *Guide to the Church*. As the Lord Chancellor King published a book on the *discipline of the primitive Church*, in which he has rested *Episcopacy* on insufficient grounds, unwarily admitted by many on his authority; let the student read his book, and the refutation of it in Mr. Slater's *Original draft of the primitive Church*.

After this, let the student go on with the *History of the Fourth Century*, from Mosheim. But it will be of advantage to him to turn to Fleury's *History* for the *Epitomes* there given of the writings of the eminent men who abounded in *that century* and part of the *next*. Let him then return to Mosheim, and go on with that writer to the *Reformation*. Here let him pause and study, as the main hinges of *Popery*, its pretences to *supremacy* and *infallibility*; on which there will be found satisfactory matter in Mr. Chillingworth's *Religion of Protestants, a safe way to Salvation*, and Dr. Barrow's *Treatise of the Pope's supremacy*. Here also, let there be read Father Paul's *History of the Council of Trent*. Then let the student resume Mosheim. But it will be best, if, for a more minute knowledge of the *History of the Church of England* since the *Reformation*, he take along with him Collier's *History*; a very able work; but in the reading of which, some allowance must be made for peculiar prejudices. On coming, in the reign of Elizabeth, to the questions which arose between the *Divines* of the *established Church* and the *Presbyterians*, then known by the name of *Puritans*, let recourse be

again had to Mr. Hooker's *Work*, and to the *London cases*. Then let Mosheim be proceeded with to the end.

After these studies, and not before, let *Divinity* be read in a *systematic method*. Bishop Pearson's *Exposition of the Creed*, may be considered as a small system; and, on account of the excellence of the work, is recommended; as also Bishop Burnet's *Exposition of the Thirty-Nine Articles*. Then, let a larger system be taken; suppose Stackhouse's *Body of Divinity*, with the addition of the following modern works: *Elements of Christian Theology*, by the present Bishop of Lincoln, and *The Scholar Armed*. That many works of this sort are not mentioned, is because we think their utility is principally confined to arrangement, and suppose that the knowledge they convey is to be obtained from the scriptures and judicious commentators.

It seems necessary to this course of study, to recommend the *Sermons* of some of the most distinguished preachers; who have so abounded in the Church of England for some ages past, that the only matter will be, from among many of great name, to select a convenient number. And for this purpose we refer to the list at the end.

It seems not unnecessary to require attention to the *History of the Common Prayer*, the *grounds* on which the *different services* are constructed, and the *meaning* of the *Rubrics*. Perhaps a careful study of Dr. Wheatley on the *Common Prayer*, and of the late work of Mr. Reeves, will be sufficient.

Some books should be read on the *duties of the Pastoral office*; such as St. Chrysostom on the *Priesthood*, Bishop Burnet on the *Pastoral Care*, and Bishop Wilson's *Parochialia*. It is, however, to be remembered, that one reason of studying carefully the Book of Common Prayer and its Rubrics, is, that by the help of these, in connection with what belongs in Scripture to the ministerial character, sufficient information of its duties may be had.

A knowledge of the *Constitution and the Canons*, should be held absolutely necessary. And it is to be hoped that they will, on this account, be soon published, detached from the journals.

To set down what books shall be *essential*, no student to be *ordained* without being *fully prepared to answer* on them, is more difficult. The *lowest requisition* is as follows:—Paley's *Evidences*; Mosheim, with a reference to Mr. Hooker for the *Episcopacy*; Stackhouse's *Body of Divinity*; and Mr. Reeves on the *Common Prayer*; the *Constitution and Canons of the Church*; allowing in the *study of the Scriptures* a latitude of choice among approved *Commentators*; it being understood, that if the student cannot, on the grounds contained in some good commentary, *give an account of the different books*, and *explain* such passages as may be *proposed* to him, this is of itself a *disqualification*.

In the beginning it was intimated, that the course to be recommended would be disproportioned to the means of some, and fall short of what would be within the compass of others. For the benefit of the latter, we publish the following list of books on the different branches of ecclesiastical knowledge.

During the whole course of study, the student will endeavour, by the grace of God, to cultivate his heart by attention to *devotional* and *practical* treatises; several of which will be mentioned in the general list that follows.

*Library for a Parish Minister, prefixed to "Elements of Christian Theology," published by the Right Rev. the present Bishop of Lincoln.*

The books mentioned are divided into four classes.

"The first, containing such as relate to the exposition of the Old and New Testaments: the second, such as serve to establish the divine authority of the Scriptures: the third, such as explain the doctrines and discipline of the church, and the duties of its Ministers: and the fourth, miscellaneous, including sermons and Ecclesiastical History.

"CLASS THE FIRST."

"Bible, with marginal references, 8vo.  
*Crutwell's* Concordance of Parallels, 4to.  
*Butterworth's* Concordance, 8vo.  
*Patrick, Lowth, and Whitby*, on the Old and New Testament, 6 vols. folio.  
*Doddridge's* Family Expositor, 6 vols. 8vo.  
*Pool's* Synopsis, 5 vols. folio.  
*Collier's* Sacred Interpreter, 2 vols. 8vo.  
*Jenning's* Jewish Antiquities, 2 vols. 8vo.  
*Lowman's* Rationale of the Hebrew Ritual, 8vo.  
*Gray's* Key to the Old Testament, 8vo.  
*Home's* Scripture History of the Jews, 2 vols. 8vo.  
*Parkhurst's* Greek Lexicon, 4to.  
*Campbell's* Translation of the Gospels, 2 vols. 4to.  
*Marsh's* Michaelis, 3 vols. 8vo.  
*Bowyer's* Conjectures on the New Testament, 4to.  
*Macknight's* Harmony, 4to.  
*Macknight* on the Epistles, 3 vols. 4to.  
*Lowman* on the Revelation, 8vo.  
*Oliver's* Scripture Lexicon, 8vo.  
*Macbean's* Dictionary of the Bible, 8vo.

"CLASS THE SECOND.

"*Stillingfleet's* Origines Sacræ, 2 vols. 8vo.  
*Clarke's* Grotius, 8vo.  
*Clarke's* Evidences of Natural and Revealed Religion, 8vo.  
*Lardner's* Works, 11 vols. 8vo.  
*Paley's* Evidences, 2 vols. 8vo.  
 ———— *Horæ Paulinæ*, 8vo.  
*Jenkins* on the Certainty and Reasonableness of Christianity, 2 vols. 8vo.  
*Leland* on the Advantage and Necessity of Revelation, 2 vols. 8vo.  
*Leland's* View of Deistical Writers, 2 vols. 8vo.  
*Butler's* Analogy, 8vo.  
*Campbell* on Miracles, 2 vols. 8vo.  
*Newton* on the Prophecies, 2 vols. 8vo.  
*Kett's* History the Interpreter of Prophecy, 3 vols. 12mo.

*In addition to the preceding may be recommended the following list of Sermons and devotional and practical Books.*

Sermons by Bishop Pearce.  
 ———— by Bishop Wilson.  
 ———— by Bishop Horne.

*Leland* on the Divine Authority of the Old and New Testament, 2 vols. 8vo.

"CLASS THE THIRD.

"*Burnet's* History of the Reformation, 3 vols. folio.  
 ———— Exposition of the 39 Articles, 8vo.  
 ———— Pastoral Care, 8vo.  
*Pearson* on the Creed, 2 vols. 8vo.  
*Nicholls* on the Common Prayer, 8vo.  
*Wheatley* on the Common Prayer, 8vo.  
*Shepherd* on the Common Prayer, 8vo.  
*Wilson's* Parochialia, 12mo.  
*Wall* on Infant Baptism, 2 vols. 8vo.  
*Secker* on the Catechism, 12mo.  
*Secker's* Charges, 8vo.  
*The Homilies*, by Sir Adam Gordon, 8vo.  
*Daubeny's* Guide to the Church.  
 ———— Appendix to do. 2 vols.

"CLASS THE FOURTH.

"*Cudworth's* Intellectual System, 2 vols. 4to.  
*Hooker's* Ecclesiastical Polity, 3 vols. 8vo.  
*Bingham's* Antiquities, 2 vols. folio.  
*Broughton's* Dictionary of all Religions, 2 vols. folio.  
*Shuckford's* Connection, 4 vols. 8vo.  
*Prideaux's* Connection, 4 vols. 8vo.  
*Echard's* Ecclesiastical History, 2 vols. 8vo.  
*Mosheim's* Ecclesiastical History, 6 vols. 8vo.  
*Burn's* Ecclesiastical Law, 4 vols. 8vo.  
 Common Place Book to the Holy Bible, 4to.  
*Barrow's* Works, 3 vols. folio.  
*Tillotson's* Works, 3 vols. folio.  
*Clarke's* Sermons, 8 vols. 8vo.  
*Sherlock's* Sermons, 5 vols. 8vo.  
*Secker's* Sermons, 9 vols. 8vo.  
*Scott's* Christian Life, 5 vols. 8vo.  
 Whole Duty of Man, 12mo.  
 Scholar armed, 2 vols. 8vo.  
 Tracts by Society for Christian Knowledge, 12 vols. 12mo.

———— by Bishop Porteus  
 ———— by Dr. Jortin.  
 ———— by Dr. Brady.

<b>Sermons by the late Right Rev. Bishop</b>	<b>Nelson's Practice of true Devotion.</b>
<b>Seabury, of this Church.</b>	_____ <b>Christian Sacrifice.</b>
_____ <b>by the late Rev. Dr. Smith, of</b>	<b>Bishop Taylor's Rule of Holy Living and</b>
<b>the same.</b>	<b>Dying.</b>
<b>Bishop Gibson's Tracts.</b>	<b>Scougall's Life of God in the Soul of</b>
<b>Bishop Horne's Commentary on the</b>	<b>Man.</b>
<b>Psalms.</b>	<b>Dr. Sherlock on Death.</b>
<b>Rev. Wm. Jones's (of Nayland) Works.</b>	_____ <b>on Judgment.</b>
<b>Nelson's Festivals and Fasts of the</b>	_____ <b>on a Future State.</b>
<b>Church.</b>	_____ <b>on Providence.</b>

*By order of the House of Bishops.*

**WILLIAM WHITE, Presiding Bishop.**



SECOND APPENDIX.

(NO. I.)

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A

**PASTORAL LETTER**

TO THE

**MEMBERS**

OF THE

**PROTESTANT EPISCOPAL CHURCH**

IN THE

**UNITED STATES OF AMERICA,**

FROM THE

*HOUSE OF BISHOPS OF SAID CHURCH,*

ASSEMBLED IN

**GENERAL CONVENTION,**

**AT BALTIMORE,**

**MAY, 1808.**

## A PASTORAL LETTER

*From the House of Bishops of the Protestant Episcopal Church to the  
Members of the same.*

BRETHREN,

BEING assembled in general convention, with the clerical and lay deputies of our communion, we embrace the opportunity of addressing you on its concerns. But before we proceed to the subjects of advice contemplated by us on this occasion, we lift up our hearts to the Father of mercies, thanking him for our being in possession of all that we esteem necessary for the professing of his holy and eternal truth. And while we ascribe this benefit to his unbounded goodness, we recognize in it the truth of the promises made to the church by her divine Head, of being with her to the end of the world.

It is within the memory of many of you, that when these states, in the course of divine Providence, became elevated to a place among the nations of the earth; and when, in consequence, our congregations, planted under the jurisdiction of the Church of England, were withdrawn from it, they had no longer any common centre of union; being not only without an entire ministry, but severally in a state of separate independence, inconsistent with the catholic principles which they had inherited from their founders. Under these circumstances, there was required no small measure of faith, as well in the integrity of our system, as in the divine blessing on any endeavours which might be begun, to elevate us above those apprehensions which described the continuance of our communion as problematical, if not to be despaired of.

From correspondence in some instances, and from personal communications in others, it soon appeared, that there was at least so much attachment to the religious principles of our church, as ought to prevent our considering of her cause as desperate. The correctness of this sentiment became confirmed, by connections speedily created of our churches, until then detached from one another, on terms which contemplated the perpetuating of the communion, with all the distinguishing properties of the Church of England. And the unanimity with which this was accomplished, afforded a pleasing presage of whatever else we now gratefully remember.

We were, however, without that order of the ministry, which we had learned from scripture and primitive antiquity, to be essential to the due conducting of ecclesiastical concerns; and to the clothing of others with authority to preach the word, and to administer the sacraments. The effects of this had become conspicuous, during the war then recently ended; in the course of which, the greater number of our congregations had become deprived of their ministers, without opportunities of replacing them. Matters were approaching to the extreme, in which the voice of a duly authorized ministry would not have been heard within our walls. And what deepened the gloom of the prospect, were the restraints laid on our former ecclesiastical superiors, by the establishments under which they held their stations; and which, unless removed by authorities to which we could not with propriety apply, might prevent them from extending to us that aid, which, it was presumed, their christian charity would otherwise dispose them to bestow.

Under these circumstances, recourse was had to the archbishops and bishops of England, who best knew the nature of any civil impediments in their way, and were the best judges of the means expedient for the removing of them. That we now address you in our official characters, is an evidence of the success of the application. And it ought not to be noticed in this place, without the record of a debt of gratitude to the prelates of England generally, and to their lately deceased venerable primate\* in particular, who exerted all the influence of his high station, to accomplish the wishes of this church; and who, at last, carried them into effect, with a deportment which endeared his character to those who received the succession from his hands. While we thus do justice to the source to which we principally looked in consequence of past habits and a sense of past benefits, it is with pleasure we acknowledge a similar debt of gratitude to the episcopacy which, in Scotland, survived the revolution in that country in the year 1688. Although the succession from thence derived is now incorporated with that obtained from England, yet we retain a sense of the benefit, and offer up our prayers for the perpetuity and the increase of the Episcopal Church of Scotland.

Even when the succession had been obtained, there was far from being a certainty of combining our church throughout the union. An important step for the accomplishing of this, was the uniting in a common liturgy. And although there was reason to believe, that the liturgy of the Church of England was substantially acceptable to us all; yet there were some parts of it, utterly inconsistent with the new relations in which we stood; while, in regard to the rest, there was room for considerable difference of opinion, on points confessedly within the sphere of human prudence. The case was full of difficulties; which were at last removed by that consent in all things necessary, and that temper of concession in matters subjected to discretion, which led to the establishment of the book of common prayer, now the standard of the public worship of our church.

There remained a work, in itself more fruitful than any hitherto noticed, of discord and dissent. Our church had not made a profession of christian doctrine, with a reference to the points on which it has been contradicted, by what we conceive to be dangerous error. It is true, that the articles of the Church of England, except the parts of them abrogated by the revolution, might still be considered as binding on churches, which had been founded on a profession of them. There was, however, wanting an explicit declaration to silence all doubt, in regard to their binding operation. And this, although a matter encumbered with much embarrassment, was at last happily effected.

Whatever labours, and whatever cares there may have been bestowed for the accomplishing of the objects stated in this address, there must have been an ample compensation for them, in an observation of their effects. These are, indeed, far short of our wishes, and what should still be the object of our endeavours: yet it must be confessed, that there has not only been an arresting of the state of decline which threatened a dissolution; but such a religious prosperity in many places, and such a prospect of it in many more, as are at once a reward of zeal and an incentive to it. By communications made to us from the church in

\* The Most Rev. John Moore, D. D. late Archbishop of Canterbury.

several states, in obedience to the 11th canon of the last general convention, we have been favoured with a more satisfactory view of this subject than had been before possessed by us. While we record this, we take occasion from it to express our expectations, that similar reports will be more generally transmitted to the next triennial meeting. For we have to lament, that the communications exacted by the said canon, have not been universal; owing, perhaps, to its not having been sufficiently made known; or perhaps, to there not having been sufficiently understood the object of it. We are not to learn, how far such returns must be, from an exact measure of the power of godliness. Yet, where there is a growth of the profession of religion, there is occasion for charity to hope, and even ground in human nature to justify the belief, that there must be, in some proportion, an increase of its holy influence over the heart.

While we look back with gratitude on the blessings of Almighty God vouchsafed to our communion, it is for the purpose of a due improvement of them, that we now present them to the view of its members: and, for the accomplishment of this, we invite their attention to the resulting considerations, as they affect *doctrine—worship—discipline—and* the end of all, an *holy life and conversation*.

In regard to *doctrine*; although it would be foreign to the design of this address, to display to you the whole body of christian truth, as affirmed in the articles of our church; yet we think ourselves called on by the occasion, to refer to some points, the contrary to which are the most apt to show their heads, among persons calling themselves of our communion. For the guarding of you, therefore, against that great danger, we affectionately remind you, that whatever derogates from the divinity of our blessed Saviour, or from the honour due to the Holy Spirit, with the Father and with the Son, divine; that whatever detracts from our Lord's sufferings on the cross, as a propitiatory sacrifice for sin; that whatever supposes man in himself competent to his salvation, or to any advance towards it, without the grace of God going before to dispose him to the work, and concurring with him in the accomplishment of it; also, that whatever describes the favour of God in this life, and the happiness which he offers to us in another, as the purchase of human merit, or any thing else than of the free grace of God in Christ, and through the merits of his death; still, in connection with its end, which is the bringing of us to be holy in heart and in conversation; in short, that whatever is in the least degree infected with the poison of the recited errors, was intended to be guarded against by our church, in her decisions in regard to doctrine.

We are not ignorant of the prejudices, which represent all ecclesiastical decisions on these and the like points, as the arbitrary acts of man, interfering with the word of God revealed in scripture. And we are ready to acknowledge that, did this charge lie, the matter censured would be not only presumptuous in itself, but especially inconsistent in a church which has so explicitly declared her sense, that the scriptures contain all things necessary to belief and practice. Let it then be understood, that we disclaim all idea of adding to the word of God, or of its being infallibly interpreted by any authority on earth. Still, it lies on the ministers of the church to open to their flocks the truths of scripture, and to guard them against interfering errors. What then is the making of a declaration of the sense of the church, but her doing that as a social body, which must be done by her pastors individually; although, as may be supposed in some instances, not with due judgment and de-

liberation? It is evident, indeed, that this does not answer the objection in another shape in which it meets us—the supposed hardship laid on those who are otherwise minded, than as the standard may have prescribed. Still, the church exercises in this matter no power, but such as must be exercised by every minister in his individual capacity, under the danger of great abuse; the effect of there being always the interference of discretion, and sometimes that of passion. To go no further, than to the few evangelic truths which have been referred to: there is no faithful minister of Christ who will endure the denial of them, in a church under his pastoral care, and in circumstances in which there shall be no authority superior to his own, for the remedying of the evil; and not exercise that authority, within its reasonable limits, in order to defend his flock from errors. Thus, there would and ought to be accomplished by the individual, in the event of the silence of the church, what she has rescued from arbitrary will, and made the subject of deliberate law.

While we exhort all to sustain the evangelic truths found in the articles, as deduced from scripture and attested by the earliest ages of catholic christianity; we would particularly impress on the clergy, not only a sufficient frequency in professedly stating to their hearers the same truths, but also to manifest their salutary influence on all the other subjects of their public administrations. We are aware of the interference of this advice, with the opinion that mere morals are the only suitable topics of discussion, and the only ends of exhortation, in discourses from the pulpit. Far be from us the thought of assigning to morals, considered as comprehending not only a correct course of conduct, but an holy state of heart, a subordinate rank in the scale of christian endowment. For what is morality, thus defined, but “the living godly, righteously and soberly in this present world,” which an apostle has pronounced the very end for which “the grace of God, bringing salvation to all men, hath appeared?” But when we take in connection with the subject, the depravity of the human heart; when we recollect the influence of this, wherever the gospel is unknown, as well on the theory of morals as on practice; and when there are many evidences before our eyes, how little there is in the world adorned by the attribute of moral virtue, in any other association than as embodied with, and growing out of the high and leading sense of revelation; we suppose a fallacy in every modern scheme of religion, which professes to make men virtuous without the motives to virtue supplied to them in the gospel; and we think, that, in every endeavour of this sort, in which infidelity is not avowed, we discover it in disguise.

Let there not be thought an objection to what we advise, in the unreasonable conduct of those, who, in their zeal for unprofitable speculation, lose sight of every practical use for which christian light has been bestowed. We believe, that from this there have arisen many errors and much mischief. But we are so far from admitting it to be a reasonable cause of dispensing with the matter of our present exhortation, that we perceive, even in the errors the nearest allied to the truths of scripture with which they are confounded, a motive to the laying of a due stress on these truths.

We shall say no more on the present branch of this address; except to assure our brethren of every description in the church, that as, according to our judgment, any preaching, falling short of what is here held up, is not that which the gospel calls for; so, according to our experience,

neither is it of any considerable use. It has but little effect on the morals of society; still less in the excitement of piety; and least of all, in enlarging the bounds of the kingdom of the Redeemer, which is established on quite another basis, and has always been extended by quite other means.

When we bring before you, brethren, the subject of *public worship*; you will of course suppose, that it is principally with a view to the devotions, which, with an extraordinary degree of harmony and much previous deliberation, have been constituted our established liturgy.

Independently on the admirable prayer prescribed by our Lord himself;\* there is no fact equally ancient, of which we are more fully persuaded, than that the having of prescribed devotions, is a practice that has prevailed from the earliest origin of our religion. We mean not, that there were the same forms of prayer in all churches; but that every local church had its rule, according to the suitability of time and place, and under the sanction of the episcopacy of the different districts. And we are further persuaded, that the christian economy in this matter was no other than a continuation of the Jewish, as prevailing in that very worship which was attended on, and joined in, by our blessed Saviour and his apostles. This is a mode of worship, that has been handed down to us through the channel of the church of England; and we suppose that we may affirm, as a notorious fact, its being acceptable to our communion generally.

But if this feature of our system is to be retained, we cannot but perceive, that the order of divine service must be directed, not by individual discretion, but by public counsel. If, on the contrary, this principle is to cease to govern, we know of no plea for deviation tolerated in any minister, which will not extend to the indulgence of the humour of every member of his congregation. For this is a necessary result of that property of our ecclesiastical system, which contemplates the exercises of prayer and praise as those of a social body, of which the minister is the leader.

If there should be in any a rage for innovation, it would be the more deplored by us, from the circumstance that it often originates in the affecting of an extravagant degree of animal sensibility; which, it must be confessed, will not be either excited or kept alive by the temperate devotions of our prescribed liturgy. There are but few prayers handed down to us in the New Testament: If, however, any who may be advocates of an enthusiastic fervour would duly contemplate the spirit that animates these prayers, they would not, we think, undervalue those of the church, as though they were uninteresting to the best affections of the human heart.

\* The Lord's Prayer is given to us by St. Luke (chap. xi. 2.) under the injunction—"When ye pray, say"—which is evidently language expressive of the appointment of a form. But the construction has been thought to sustain an abatement of its force by the words in the parallel place of St. Matthew (chap. vi. 9.)—"After this manner pray ye." There is, however, no difference of sense in the two places. The Greek word *ὕτως*, translated "after this manner," may be rendered "thus;" that is, "in these words." For that either of the two phrases would have expressed the meaning, appears from chap. ii. 5, of the same evangelist. When Herod had demanded of the sanhedrim—"where Christ should be born," they made answer—"In Bethlehem, of Judæa; for thus [*ὕτως*] it is written by the prophet." Then they go on to repeat the prophet's words—"And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, who shall rule my people Israel."

It is impossible that there should be composed forms for public use, and yet that individuals should not perceive instances in which, according to their respective habits of thinking, the matter might have been more judiciously conceived, or more happily expressed. It is, however evident, that this, far from being prevented, would be much increased, by removing the subject from the controlling authority of the church, to that of her ministers in their respective places. The cause of the supposed evil, is an imperfection in human affairs, to which they will be always liable; and a temper to accommodate to it, is an essential circumstance of a worthy membership of society, whether civil or religious. The dissatisfaction alluded to may effect either circumstantial, or the essence of the established liturgy. If it apply to the former, submission of private opinion is one of the smallest sacrifices which may be exacted, for the maintenance of order. But if any should lightly esteem the service, from the opinion that it is below the dignity of the subjects comprehended in it, and unequal to the uses which prayers and praises point to; we have so much to oppose to such a sentiment, in the sense of wise and holy men of our communion in former ages, still shining as lights to the world in their estimable writings; so much, also, in the acknowledgment of judicious persons not of our communion, both in past ages and in the present; and so much of the effects of the habitual use of the liturgy, on the tempers and on the lives of persons, who, in their respective days, have eminently "adorned the doctrine of their God and Saviour;" that, if we spare an appeal to the modesty of the complainants, we are constrained to make a demand on their justice; and, in the name of all true members of our communion, to insist on being left in the secure possession of a mode of worship, which has become endeared to us by habit and by choice. It is on this ground, that we consider every churchman as possessing a personal right to lift up his voice against the intermixture of foreign matter with the service; rendering it such, as can never be acceptable to the same judgments, or interesting to the same affections.

In regard to any license which may be taken of another kind, that of varying words or phrases, for an accommodation to the reader's ideas of correct expression; to any minister who may be tempted to this fault, we intimate, that it has the effect of subjecting him to the imputation of a species of levity, which breeds contempt. Certainly, every consideration which should relieve him from the charge of error, would proportionably expose him to that of vanity. But, whether it be error or vanity, the fault of wanton irregularity is attached to it.

Under the operation of the sentiments which have been delivered, we should be especially grieved to hear of any ministers, that they make the services of the church give way to their own crude conceptions. We call them such, because it may be expected from experience of former times, that a practice so irregular in itself, would be generally found in those who have the most moderate share of the knowledge and the discretion, qualifying for a judicious exercise of the authority thus arrogated. While we earnestly admonish all ministers against this assumption of a power not committed to them, we also exhort the laity to avoid encouragement of the delinquency, should it happen, and, much more, inducement to it. We know that the most intelligent and best informed lay members of our communion, if this license should be obtruded on them, would disapprove of it; and, if they did not complain in public, would mourn in private. Even of those who, in any way, might coun-

tenance the irregularity we should hope, that they either did not know or did not recollect the sacred promises which would be hereby broken. And, on the whole, we announce, both to the clergy and to the laity, our utter disapprobation of the irregularity here remarked on; calling on every one of them, in his place, to give his aid to the guarding against the evil; both by persuasion, and by every other temperate expedient provided by the canons of the church.

We cannot be on this subject without lamenting, that, of a service in itself so full of edification, a considerable proportion of the due effect should be defeated, in consequence not of disapprobation or dislike, but of neglect of joining in it, as in heart, so likewise audibly and in the prescribed postures. We pray you, brethren, not to impute what we say on this point to a zeal for mere decorous appearance. We do not, indeed, hesitate to acknowledge, even of this, that it is a laudable object of endeavour. But the matters on which we have laid a stress, are supposed by us to be considerably connected with the devotion of the inward man. It is one of the properties of social worship, that, of those engaged in it, every one may excite and receive excitement from the others. And, indeed, when we open the uses of such worship, in order to demonstrate the reasonableness of its being required, this is the point on which the weight of the argument principally rests. If the present view of the subject be correct, the omissions complained of reach much deeper than to the deforming of the service, and disclose to us how much there may be imputed to this cause, of the entire neglect of it by many. And even if the other only were the consequence, it ought to have great weight; especially since, if the omission were defensible, the service has been constructed on a mistaken plan, which occasions its excellency to be in a great measure lost sight of, in the inconsistent manner of the performance.

There is another department of our religious worship, necessarily left in some measure to discretion, which we know to be much abused in many places, and have reason to believe to be so in many more; not intentionally, either by ministers or by their congregations; but probably to the dissatisfaction of both, yet too patiently endured by them. What we allude to, is the manner in which there is sometimes conducted the otherwise pleasing and edifying exercise of psalmody. In this line there are employed persons, who, being regardless alike of godliness and of decency, presume to set themselves in contrariety to all the uses, for which alone the art of music can with propriety display its charms within the house of God. Thus, there are outraged the feelings of all devout persons; and not of them only, but of all who entertain a sense of consistency and propriety. On the ratifying of the book of common prayer, an endeavour was made to give a check to this enormity, by the rubrick preceding the psalms in metre. We desire to recal the attention of the church generally, and of the clergy in particular, to the provisions of that rubrick. And we further recommend to all those who have the appointment of performers in the musical department, that, if possible, none may be appointed in whom there are not found a visible profession of religion, in alliance with an irreproachable conversation. But if, in any instance, it should be thought that the profession must of necessity be dispensed with; let it at the most be in favour of persons who are not capable of dishonouring the worship of Almighty God, and of disgusting those who join in it: for this is a censure which we do not hesitate to lay on the conduct which has been referred to.



From worship we proceed to *discipline*. And here we wish our clerical and our lay brethren to be aware, as, on one hand of the responsibility under which we lie; so, on the other, of the caution which justice and impartiality require. The church has made provision, for the degradation of unworthy clergymen. It is for us to suppose that there are none of that description, until the contrary is made known to us in our respective places, in the manner which the canons have prescribed: And if the contrary to what we wish is in any instance to be found, it lies on you, our clerical and lay brethren, to present such faulty conduct; although with due regard to proof; and, above all, in a temper which shows the impelling motive to be the glory of God, and the sanctity of the reputation of his church.

While we are not conscious of any bias, which, under an official call, would prevent the conscientious discharge of duty; we wish to be explicit in making known to all, that we think it due to God and to his church, to avoid whatever may sanction assumed power, however desirable the end to which it may be directed. We have at least as weighty reasons to restrain us from judging without enquiry, and from censuring without evidence of crime. These are ends, to which men of impetuous spirits would sometimes draw. But we would rather subject ourselves to the charge of indifference, however little merited, than be the mean of establishing precedents, giving to slander an advantage, against which no innocence can be a shield; and leaving to no man a security either of interest or of reputation. Although we have no reason to complain, that sentiments in contrariety to these prevail among us to any considerable extent; yet we freely deliver our sentiments on the subject, in order to give us an opportunity of calling on all wise and good men—and we shall not call on them in vain—to aid us in resisting, wherever it may appear, that mischievous spirit which confounds right and wrong, in judging of the characters and of the rights of others.

We should not discharge our consciences, could we be on this part of the subject, without declaring unequivocally our hope, that the time will come, when there shall not be acknowledged, even as nominally of our society, any person of an immoral life and conversation. We are not unapprized of the property of the christian church, stamped on it by the hand of its holy author, that it was to comprehend the opposite characters of good and bad, until the appointed time of an eternal separation. But this, as is evident, relates to the hearts of men, which cannot be known to one another. Every notorious sinner, is a scandal to the church of Christ; although he may be less guilty in the sight of God than some hypocrite, whose depravity lies concealed within her pale. Still it must be acknowledged, that there is no christian work more full of embarrassment, than the one here referred to: And we freely confess, that it were better left undone for ever, than to be accomplished at the expense of the violation of impartiality, much more of the gratification of malice. Still, the presenting of this object to your view, is what the integrity of the christian economy requires of us. Until it can be brought about, let us at least fence the table of the Lord, from the unhallowed approach of every ungodly liver. And while we address this admonition especially to our brethren of the clergy, we rejoice in the conviction, that there is no part of their duty which they can execute, if it be done with a good conscience and with prudence, to the more entire satisfaction of the people generally. For there are few, perhaps none, disposed to tolerate the profanation of an ordinance, of which there is, on the part of so many, a neglect.

But while we thus admonish our brethren of the ministry to guard against the profanation of the eucharist, we ought not to lose the opportunity of exhorting them to increase the number of the attendants on it, as by all proper means, so especially, by opening the nature of the apostolic rite of confirmation, and by persuading to an observance of it. Were it an institution of human origin, we should admire it for its tendency to impress, on persons advancing to maturity, a sense of obligations resting on them, independently on their consent, in this ordinance voluntarily given. But we remind our brethren, knowing that they agree with us in the opinion, that it was ordained and practised by the apostles of our Lord and Saviour Jesus Christ; and that in the ages immediately subsequent to the age of the apostles, it was one of the means of exciting to the sublime virtue which adorned them. Let us remember that the same grace, first given in baptismal regeneration, is increased and strengthened by confirmation. And let us extend the use of this holy and apostolic rite, as one of the first principles of the christian religion, and a great mean of leading on towards that perfection of christian morals, which is its object.

When we look back on the subjects of this address, we find ourselves impelled, by their united force, to direct our attention to an object deeply interesting to us, as members of the episcopal church, of the catholic church at large, and of civil society, with a due regard to its prosperity and its peace. What we mean, is the taking of our share of the work of extending christian preaching and worship to the states recently risen, and to those still rising, within our federal republic. It is an effect of the civil privileges which we enjoy, and of the honourable exertions which they prompt, that useless forests become changed to cultivated fields, and that the reign of science and civilization supplant that of ignorance and barbarism. But this will be far from an addition to the stock of human happiness, if, on such improvement, there be entailed the effect of a population let loose from the restraints of religion; without which, the most estimable refinements of society only make men the more ferocious, and the more mischievous to one another. We have, however, no considerable apprehension that this will be the result. The progressive property of the kingdom of the Redeemer, stamped on it by his own unerring hand; and, harmonizing with this, the consent of prophecy, as well under the law as under the gospel; make us believe the contrary: and, on the ground of the designs of Providence, disclosed in scripture, we look forward to the time when, over the whole extent of the regions beyond us, there shall ascend to heaven the incense of evangelical prayer and praise; and there shall be presented the peace-offering of the commemorative sacrifice of the passion of the Redeemer. But while we rejoice in all suitable means conducted with a view to this end, under any systems, not so agreeable as we suppose our own to the word of God, we are urged to an extension of the latter, by every consideration which is an evidence to us of its superior usefulness. If, in reference to those regions spoken of, there be wanting any further inducement to a compliance with this gospel call, we may remind you of some extravagances which we have heard of as there prevalent; assuming the name of the religion of Jesus, but alien from its blessed nature; and tending, as we presume to say from observation of the same cause, and its effects more within the spheres of our observation, eventually to increase that infidelity, which wages open war on whatever piety holds sacred, and which is covertly pernicious to whatever humanity has rea-

son to esteem. During the present session, our minds have been much impressed by a sense of what is due from us to our western brethren, and especially to those of them professing themselves of our communion. We wish to extend to them the episcopacy and the celebration of the worship of this church: And we invite all our brethren now addressed to aid us in the accomplishment of these objects; and, until it shall be found practicable to avail themselves of any opportunities occurring, to encourage the settlement of suitable ministers of this church, who may be disposed to remove from the elder states, into that vast field of labour. And we further invite ministers and other members of our communion, who may be already seated in those districts, to aid us in carrying our purposes into effect; and, in the mean time, if it be practicable, to make such internal organizations as may conduce to it.

But, brethren, we wish it to be understood, in what we have brought before you, relative to doctrine, to worship, and to discipline, that it is all with a view to *practice*, in order to call on and intreat you, as a religious body, "to walk worthy of the vocation wherewith you are called;" illustrating the evangelic properties of your religious system, in its being seen to be productive of a religious life and conversation. The clergy, in particular, we exhort to remember the holy walking attached to the heavenly designation of their ministry, and with this their own assent, in the promises made by them at ordination, to the responsibility in which they stand. And we remind the laity, that, in respect to the obligation of christian morals, there is no difference of extent over the different orders in the church, whatever aggravation there be of delinquency in some, in consequence of the especial obligations which they have assumed.

In thus exciting you to *christian virtue*, we find ourselves drawn to the contemplating of it, in an alliance with the more conspicuous relations in which the providence of God has placed you.

And, first, when we consider you as citizens, and in relation to the state, we exhort you not to view your character in this respect, as if it were unconnected with christian obligation; not only that which christianity enjoins, under all circumstances, of submission to law and government, and of reverence of those who are clothed with its authorities; but also the temperate exercise of the rights provided for by the liberal genius of the constitutions under which we live. It is a property of the course of divine Providence, that there can be no temporal mercy of heaven, without the attendant danger of its being abused by us, to our moral loss; which should be an admonition to us, in respect to the civil privileges which we enjoy, not to exert them in such a manner, as to add to the mass of inordinate ambition, of fierce contention, and of intemperate revellings, by which we observe the concerns of the commonwealth dishonoured, and her peace occasionally disturbed. If provision for the public weal must necessarily open a field, on which the worst passions of human nature are to display themselves in all their enormity and outrage, let them be exclusively characteristic of those who live professedly without God in the world; being as much lost to the forms of piety, as they are strangers to its spirit. Then will they of a contrary character, in the more reasonable exercise of privilege, hold out a standing protest against the licentiousness which irreligion begets and fosters; while there will also thus be moderated the unhappy effects resulting from it. And if, under this call to an holy care, lying on all professors of christianity, differing as they do in the forms of their

profession, it should appear of our church in particular, that her sons, in proportion to their subjection to the duties of devotion which she enjoins on them, are also observant of the duties, of which the objects are, the peace of society, the safety of the state, and the faithful administration of law and justice; there will result from it no inconsiderable presumption, that their principles bear on themselves the evidences of having had their origin in divine illumination.

If in your several relative situations of a civil nature, there be a demand for the forbearance and the charity which have been recommended, how much more evidently are the same exacted by your respective standings in the church of God; which was founded on a new law of love; and of which one of the most illustrious properties is the "keeping of the unity of the spirit in the bond of peace!" In this line, also, we blame no man for maintaining his just claims, or for expressing his opinions on subjects which are within its sphere. But we blame him, if, in the exercise of these his rights, he break loose from the restraints of the wisdom from above; of which we are told that it is "first pure, then peaceable, gentle, and easy to be entreated." When in the line of right, and even in that of duty, there is so much of "the wrath of man," which "worketh not the righteousness of God," how much more distant should every christian keep himself from that contentious spirit, which seeks occasion to excite and to foment division; which so conceives of its own privilege to think and speak, as to leave no liberty elsewhere to do the same; and which is impatient of all government, except such as is vested in itself, or which it can over-rule! Be assured, brethren, of the love of strife, wherever it shows its head, that it falls under that censure of holy writ—"This wisdom descendeth not from above, but is earthly, sensual, devilish." Much more consistent would it be, to deny the existence of the church of Christ, as a social body, divinely instituted, than to imagine it divested of the properties found to belong to society, in all the variety of its forms; and to suppose that in this instance, although in no other, the individual is left to govern himself, and to incommode others, according to his own opinion or caprice.

While we are thus inviting your attention to the duties attached to your church-membership, it may, perhaps, be expected that we should dwell on the magnitude of some objects which require expense. But we wave all particular discussion, at the present, of matters of this sort. It is not, however, that we conceive of reasonable pecuniary contribution, as any other than a christian duty; in the extent, not only of the provisions essential to public worship, but also of those which make it venerable and comely. And indeed, it is a duty especially incumbent in a country of increasing population, which, of course, frequently exacts contributions for new houses of worship and new provisions for their support. But we put these things out of view, because of a persuasion in our minds, that the true mean of accomplishing the end, is the possessing of men with an adequate sense of the uses for which such accommodations are designed. For if any one feel the weight of the obligations of christianity on his conscience, and the enlivening influence of its consolations on his hopes, and, at the same time, be sensible how much the welfare of civil society and of families require the restraints on passion, and the incitements to virtue, which the gospel only can supply, and which nothing but its authenticity can sustain, there will be no danger of his hesitating to give of his substance, according as God, in his bounty, may have bestowed on him. And there is no instance,

in which God's protecting and perpetuating of his church has been more conspicuously displayed, than in his thus disposing of his professing people to contribute to her according as her exigencies have required. Yes, brethren, let us, in the rearing of our spiritual fabric, reject the untempered mortar of wordly policy and of passion in every shape which it may put on, and we need not fear the failure of the outward means, by which Christ's kingdom is to be made visible on earth; until it shall exchange its properties in this respect, for those of a better kingdom in the Heavens.

Finally : in regard to domestic and personal conduct, we desire to be considered as addressing ourselves to every individual of you in particular, and as admonishing that individual to act under the influence of the christian name; to remember, that even so far as the good of the church is involved in the conduct of its members, no zeal in her cause, and no apparent services in support of it, can balance the disgrace brought on her by a licentious life; and yet, that the responsibility created by a religious profession towards man, is but an image of the higher responsibility, which it increases towards the King of the whole earth; who, in the sentence which he will at last pronounce on the barren and false professor, may well say, with a reference to the inconsistency between his profession and his practice—"Out of thine own mouth will I judge thee, thou wicked servant."

But we do not dwell on dissuaves from immoralities, which are a disgrace to christianity, when there is before us the more pleasing duty of inciting you to the graces and to the works by which it may be adorned. It is by the being faithful and affectionate in the relations of husband and wife; the being kind and provident on one hand, and dutiful and grateful on the other, in those of parent and child; and the being in the exercise of justice and of mercy from masters to their servants, and of fidelity and obedience from these to them, it is further, by righteous and equitable dealings in all those intercourses with our fellow men, in which there are so many temptations of rapacity impelling to wrong, and so much influence of self to seduce to it under the appearance of right; in addition to these things, it is by the being liberal to the poor, in contributing a full proportion to the tax laid by Providence on those who have, in favour of those who want, for the relief of misery in all the variety of its forms; and finally, it is by the government of the appetites, those foes of the household, which, unless subdued by religion's all conquering power, breed conflict within, and very often, impatient of the restraints of considerations from any other source, break forth into deeds of disorder and big with temporal ruin; it is, brethren, by such a discipline in all its branches, that there must be felt the energy of a religion, which is described to us as "the power of God unto salvation."

But, Brethren, the only way in which that power can be effectual, is in holiness of heart, under the operation of the divine Spirit, known no otherwise, than by the precious fruits which it produces. Independently on the grace of God, through our Lord and Saviour Jesus Christ, our desires and our pursuits, besides being productive of guilt and misery in their progress, look no further than to the objects of the present world; the very shadow of which is daily passing away from us. Whatever elevates our minds with an hope full of immortality, much more whatever prepares us for it by transforming us to the image of him who is "the pattern of all goodness, and righteousness, and truth," can come from nothing else, as we are assured in scripture, than from his own holy influence,

which must be cultivated by devotion, and carried into effect by a continual "pressing forward to the mark for the prize of our high calling."

That this grace, freely bestowed on all, may be improved by all, to our comfort in the present life, and to the consummation of our happiness in Heaven, is the fervent prayer of those who fill the episcopacy of this Church. And, with this assurance, we commend ourselves to the prayers of all her members.

*Signed by order of the House of Bishops, in General Convention, at  
Baltimore, May 23, 1808.*

WILLIAM WHITE, Presiding Bishop.

Attested by

JAMES WHITEHEAD, Secretary.

(NO. II.)

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A

**PASTORAL LETTER**

TO THE

**CLERGY AND LAITY**

OF THE

**PROTESTANT EPISCOPAL CHURCH**

IN THE

**UNITED STATES OF AMERICA,**

FROM THE

*HOUSE OF BISHOPS OF SAID CHURCH,*

ASSEMBLED IN

**GENERAL CONVENTION,**

**AT NEW HAVEN, CONNECTICUT,**

**MAY, A. D. 1811.**

## A PASTORAL LETTER, &c.

BRETHREN,

BEING assembled in general convention of our church, we embrace the opportunity of once more inviting your attention to her concerns.

In our former address, we held up to your view the leading principles of our communion in doctrine, discipline and worship; exhorting to a steady maintenance of the profession of them; and, above all, to a manifesting of their holy influence on practice. Whatever weight may be supposed to have attached to the important considerations then urged; we refer to the subjects, in order to continue and perpetuate any salutary impression which may have been made by them. But not going again over the ground of the same topics; we shall at this time confine our attention to some matters, which especially produce an intercourse between us, and both our clerical and lay brethren, within the department of the episcopacy.

The first matter which we have to mention—and this we address exclusively to the clergy—is the duty lying on them, of making to their respective Bishops, and where there are no Bishops, to the different standing committees, reports on the subjects specified by the 45th canon, thus qualifying the conventions in the different states, to make the reports exacted of them by the same canon, to the general convention. The imperfection of the latter description of reports, manifests too clearly the inattention in some places to the requisition, and defeats in a great measure the design of it. If the object should be thought by any unimportant; we do not hesitate to express our belief, that a continued series of the documents demanded gives more aid, towards forming a judgment of the progress or the decline of religion in different places, than some species of accounts which might be given with the like intent; but which would be affected by a temporary interest taken in religion, and not producing any permanent effects. What occasions the default here complained of to be the more lamented by us, is the cause which it gives to apprehend, that there are not every where kept records of the transactions, of which the returns are to be made. The keeping of those records is exacted of the clergy, independently on the objects of the canon referred to; and is occasionally of so much consequence to the fortunes, and in some instances to the reputation of individuals, that we do not know how any clergyman, negligent in this particular, can answer for it to God and to society. But even if he be punctual in the discharge of this part of his duty, he ought to suppose, that if his Bishop and his other brethren interest themselves in the success of the preaching of the gospel, they will wish to know, and it is reasonable they should know, what is the state of it within his cure.

The next subject on which we address you, is the preparing and the presenting of young persons and others, for the holy rite of confirmation. It is matter of grief to us, although we trust it is sufficiently accounted for by the extent of our dioceses, and by our known engagements, that this apostolic ordinance cannot be carried, under present circumstances, to all the churches under our respective superintendence. In regard to those within our reach; it has not been unobserved by us, how zealous and how successful some of the clergy have been,



in aiding our efforts in this branch of the episcopacy ; and even in soliciting our visits to their respective churches, with a view to it. And if the same cannot be affirmed of all our reverend brethren ; we are aware, that, in some instances, it may have been less owing to indifference and neglect, than to the difficulty of introducing a practice, which, until within these few years, was unknown in this country ; however in itself coeval with our holy religion. Although the source from which it has descended to us, as a mean of grace, appears to our minds a sufficient reason for the upholding of it ; yet our desire of this is much increased, by remarking its practical utility ; in designating a time, when it becomes especially proper to call the attention of young persons advancing to maturity, to a weight of obligation which lies on them, independently on any act of theirs ; but the pressure of which they are the more likely to feel in succeeding life, in consequence of their assenting to promises which had been before made by others in their names.

We combine with this, its kindred and instrumental subject of catechetical instruction ; addressing what is to be said concerning it, as well to those who have not, as to those of the clergy who have the opportunity of presenting the members of their congregations for confirmation. We think it no small branch of the utility of this rite, that it gives additional calls to a species of instruction which is very important, but in danger of being neglected. For while what are known under the name of sermons have at their command a great variety of matter, calculated to display any talents possessed by the preacher, and to gratify the curiosity of the hearers, there is nothing of this in the humble office of catechetical instruction ; in which, he who gives it must be content to repeat the same truths over and over, in the same or nearly the same form ; accommodating himself to that saying of the prophet Isaiah—“ Line upon line and precept upon precept.” And yet observation may abundantly convince any one, how much this is wanted by very many ; who, although intelligent and informed in other matters, are incompetent to the giving of a statement of the evidences, either of the christian religion generally, or of the doctrines of it as professed by the church in which they have been born and educated. Were we suspicious in regard to the soundness of her principles, we should be less solicitous in this matter. But believing them to be evangelical and rational ; we wish, that there may be more generally invited to them the attention of those, who do not esteem themselves too wise to receive instruction in this line. It cannot but occur, that in the discharge of such duty, it is desirable there should be shown the reasons of the decisions of our church, on points concerning which we differ from other bodies of professing christians. But in saying this, we should be misunderstood, if supposed to wish the duty performed in the spirit of uncharitableness. The greatest possible distance from this, we hold to be consistent with the most determined attachment to what we receive as truths delivered to us by the divine author of our religion, and his apostles ; and with a temperate zeal to defend and to recommend them.

It is evident of the duty here stated as lying on the clergy, that it implies a correspondent duty to lie on our brethren of the laity, to aid this very powerful mean of giving religious instruction, and of impressing religious truth. The least that can be expected of heads of families, is to send the younger and the less informed members of them, to profit by any opportunities of this sort which may be offered. But they have it in their power to do much more, by adding the sanction of their autho-

ity and their persuasion, to whatever may be usefully delivered. And here we cannot lose the opportunity of making the remark, that it tends strongly to show the importance of "adorning the gospel of our God and Saviour in all things;" when it is considered, that those heads of families who are notoriously deficient in the performance of their religious duties, however their judgments may approve of sending those dependent on them to opportunities of instruction, naturally indulge indisposition to a duty; in complying with which, they cannot but feel the sting of censure on themselves.

We further address both our clerical and our lay brethren, on the subject of the recommendation of candidates for holy orders. As our canons now stand, the recommendations come to us through the medium of committees in the different states, who must be previously satisfied, either from personal knowledge, or by documents laid before them. Although we have too many opportunities of knowing, that a considerable portion of the community are easily brought to testify what is not within their knowledge, and even what is contrary to it; yet we have no reason to doubt of the discrimination made by the committees, as to the characters on whom they place reliance. But what we have to recommend to their particular attention on this point, is the responsibility attached to the circumstance, that they think the person recommended fit to be admitted to the order for which he is a candidate. It is evident that their opinion, thus expressed, ought to rest on rational ground; and that to constitute this, the party's being unimpeached as to his moral character, and his being possessed of a reasonable stock of learning, is not sufficient. In addition to these qualifications, his habits should evidence a spirit of piety, a disposition to the exercises of devotion, and zeal for the extending of the influence of religious truth and duty. The want of these properties of character, is radical unfitness: and therefore, what we recommend to influential members of our communion, and especially to our clerical brethren, is, that they avail themselves of opportunities to discourse with candidates for the ministry, on the qualifications of inward character suited to it; and particularly, as described in the promises exacted by the services of ordination. In this way, it is possible to accomplish, in a degree at least, the object aimed at by those, who advocate the making of the movements of the party's mind a subject of formal enquiry in his examination. It is well known, that our church carefully avoids every thing of this sort; as not answering its professed end, but producing unintended evils. It does not follow, that she lays little stress, or rather, that she does not lay the greatest stress of all, on the influence of divine grace over the heart. And therefore, where this is wanting, it will be a deserving well of the church, and even of the party, to suggest to him reflections which shall have a tendency to induce him to reconsider and finally relinquish his rash design, of engaging in a work to which he is not truly called, however he may declare his thinking that he is so, before God and the church; as is required of him in the service.

It will not be foreign to the subject, if we intreat our brethren of the clergy to bestow pains, as opportunity may serve, in attention to the course of reading of candidates for the ministry, and in advising them concerning it; so as the more to secure their preparation. Our church is not possessed of any public provisions, which will enable learned divines to devote themselves to this department of instruction. We conceive, however, that when a good foundation has been laid in the learned

languages, and in general science; this deficiency may be in a great measure supplied by well-qualified ministers, in their respective cures; and we invite their attention to the subject, from our earnest desire of recommending and of doing whatever promises to aid in the securing of a learned ministry. We are aware, that as St. Paul compared even miraculous endowments without charity, to "sounding brass and a tinkling cymbal;" the same may be said with still more evident propriety, of all possible learning, as well in theology as in philosophy; without that grace of God which alone can render them subservient to his glory. On the other hand, the effects of manifest literary deficiency in a clergyman, are too obvious to be overlooked. It tends to drive some of the intelligent and well-informed members of our church to other societies, who may be more attentive to the qualifications for the ministry in this respect; and to detach others from all religious profession; which tends to the increase of irreligion and infidelity. Even persons who may be but imperfectly qualified to judge of the attainments of their ministers, become alienated from them by their reputation for insufficiency.

We avail ourselves of this opportunity, to make a solemn call on both clergy and laity, to put in our power, as circumstances may enable, to carry into effect the official authority vested in us, for the relieving of our church from the scandal of any minister;—if there be any, such— who may dishonour his calling by an immoral, or an irreligious life and conversation. Wherever the evil may exist, the canons are competent to "the putting away from ourselves of that wicked person." We are far from the wish of becoming ourselves, or of encouraging others, to become inquisitors; and much less of hazarding the being false accusers. But where reports are confident, and said to be sustained by facts; as, on the one hand, justice both to the church and to the individual, requires the purging of character from infamy; so, on the other hand, there is no consideration conducing to the success of the gospel ministry, which does not loudly call for the cutting off from it of every minister, whose evil manners counteract its very design. And we do not hesitate to say, that those of his brethren who do not discountenance his irregularities, counteract by such indifference, in their private deportment, the effect of any instructions and exhortations which they may deliver from the pulpit. It is to little purpose, that an offender is severed from a congregation, if he be sent to dishonour the communion elsewhere. Its not being done canonically, and as an effective removal from the ministry itself, is one of the impediments to the establishing of a consistent system of discipline. We are persuaded, that for the sustaining of a competent ministry, every member of it, when entrusted with the pastoral charge of a congregation by their voluntary act, ought to have security for permanency in his station; until removed, after a fair trial, for some error in religion or for some viciousness of life. But how far the winking at an evil liver, by those who are especially looked to for the taking of measures towards the removing of him, tends to the doing of this in a way, which might be beneficial if it were sure to light on unworthy persons only, but which may be a precedent leaving to a good man no security for his reputation; is worthy of being considered by all those, who have at heart the well-governing of our communion.

Considering the description of subjects on which we are now addressing you, it would be an omission, not to entreat you, to aid us in our endeavours to carry into effect the canons of our church generally; and

especially the provisions made for the using of her services agreeably to the rubrics. And although this is a matter which belongs more immediately to the clergy; yet we think it not unworthy of the laity to dis- countenance deviations, if made by any minister in contrariety to his solemn promises at ordination. We, ourselves, are not only under a common weight of obligation with all the clergy; but make an especial promise at our consecration, of "conformity and obedience to the doctrine, discipline, and worship" of our church. Now one part of the discipline, is the looking to the maintenance of order by others, in those three departments. We have been sensibly affected by some instances of the breach of promises made to us, under solemn appeals to God, and invocations of the testimony of his church. We should hold ourselves wanting to our subject, if we were not now to declare our disappointment, and to invite to the irregularity the disapprobation of all persons, who entertain a sense of the obligations of integrity and truth. We do this the more readily; as there have not been wanting occasions, when displeasure has been manifested in the premises with good effect, by judicious lay members of congregations, on which the irregularities have been obtruded.

We have one more subject to bring before you; and it is the propriety of taking measures, towards all reasonable security for the perpetuating of the episcopacy. It is well known, under what inconvenience our church laboured from the want of it; while these states were dependent colonies. It would be extremely unpleasant, to be under the necessity of having recourse again, to the episcopacy of our mother church. Neither do we know what civil considerations might interfere, to impede reiterated recourse of this description. The decease of several of our Right Reverend brethren; the disability of others of them from indisposition, and the advanced years of those who survive and are in health, induce the present call on you; which is to increase our number, so far as it can be done with propriety, and particularly with entire satisfaction as to the persons to be chosen. We wish not to lessen your responsibility in this point. But that being supposed to be regarded by both you and us, we take the liberty of holding out to you the importance of the object, and to appeal to your own sense of the expediency of what we propose. The attendance of but two bishops on this and at the last convention, and the unavoidable causes preventing the attendance of others of our Right Reverend brethren, afford too strong a proof of the propriety of what we now suggest. For although two of our Reverend brethren have been recently chosen to the episcopacy; and rejoicing in this event, we intend, God willing, to proceed to their consecration very soon after the rising of this convention; yet we shall not consider the addition of them to our body, as sufficient for the exigency; or as affording the measure of security, which the case requires.

Finally, brethren, we assure you of our prayers, and invite yours, that this and every other measure, designed for the glory of God and the good of his church, may be blessed by him to that end.

*Signed by order of the House of Bishops.*

WILLIAM WHITE, Presiding Bishop.

*New Haven, May, 1811.*

(NO. III.)

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A

**PASTORAL LETTER**

OF THE

**HOUSE OF BISHOPS,**

OF THE

**PROTESTANT EPISCOPAL CHURCH**

IN THE

**UNITED STATES OF AMERICA,**

A. D. 1814.

## A PASTORAL LETTER.

BRETHREN,

IN the general convention, held in the city of New York, in the year 1804, it was provided, that there should be a pastoral address from the house of Bishops of this church, to the clergy and laity of the same; on such matters as might be thought the most pertinent to the state of the church at each particular period; and grounded on the documents which, on every such occasion, might appear in the official reports from the various sections of the union. In compliance with this provision, the Bishops assembled in general convention in the city of Baltimore, in the year 1808, addressed all orders of persons within our communion, on the topics of doctrine, worship, discipline, and a christian life and conversation. During the next general convention, which was held in the city of New Haven, in the year 1811, the Bishops there and then assembled, issued their second pastoral letter; which related to sundry particulars, especially interesting to themselves in their ecclesiastical administrations. Although any of the matters discussed on these occasions, might be now profitably recurred to, as having not been before exhausted; yet we rather feel a desire to set before you some circumstances in the state of our church, which we consider as fruitful of encouragement; and some other circumstances, which open to our prospect an extensive field of zealous labour; and, on the review of these two subjects, to ground some heads of advice and exhortation, deemed by us worthy of being presented at this time to the members of our church in general, and to the clergy in particular.

One branch of the encouragement referred to, is the visible decline of infidelity, and the growing disrepute attaching to activity in its cause. It is within the memory of most of the present generation, when that destroyer of human happiness broke in like a flood on civilized society, as well in the new as in the old world, threatening destruction to all its best interests; although with the boast of introducing a new era, relieved from prejudices of former times, and embellished by improvements not heard of before, in public policy and in private morals. In this threatened revolution, there was nothing new in the line of argument: so that the defenders of the christian revelation had need of no other than the old stores of answers to objections, which had been made at different times, during the lapse of ages. Whatever there was of novelty in the event, arose from an extraordinary combination of circumstances in the political concerns of nations; which produced an imaginary alliance between projected improvements in civil policy, and the eradicating of religion under the name of superstition; whereby, whatever was corrupt or unreasonable in the former line, was supposed to be upheld. Under gigantic struggles for the reformation of political abuses, there rose into notice and into power a species of philosophy, which proclaimed war with religion generally, and with christianity in particular: and very extensive were the ravages which happened in consequence, in every line wherein human happiness, either temporal or spiritual, is concerned. The issue which we hold out as a subject of congratulation, although not without painful sensibilities on account of intermediate mischief, is an opening of the public mind to the shallowness of the pretences, by which

so many have been deceived and demoralized. It is more and more confessed, that religion enters essentially into all the interests of individuals, of families, and of states: and, while some are induced, on that account, to encourage it with a view to public order and private morals, and for the promoting of the temporal prosperity of the social body, doubtless, a prevailing sentiment to this effect must lead others to contemplate the important subject, as it manifests a bearing on the interests which will remain, when the present state of things shall be forever at an end. For when we suffer ourselves to proceed in the correct reasoning, which ascends from what we observe and know, to causes competent to the producing of it; we cannot but perceive, that the benefits resulting from the due exercise of the religious principle, are evidence of its being given by the great author of nature, for the government of the human mind. The consequence is undeniable; unless on the pretence, that in the contrivance of the present system, its order and its continuance have been provided for by a salutary deception; which yet has not been so ingeniously contrived, as to escape detection by the discernment of those, who cherish a sentiment so foolish and so profane.

This leads us to remark another article of encouragement, tending more immediately to the same blessed end. We mean an increased attendance on the duties of public worship, and an increasing desire to provide the means of sustaining and continuing it, over a considerable proportion of the territory of these states. While we ascribe this, partly to the detection of the insidious pretensions of infidelity, we cannot but have our eyes open to the fact, that from whatever secondary cause it may happen, there are seasons of religious sensibility, wherein it is more easy than under ordinary circumstances, to call the attention of the people to the things which belong to their everlasting peace. It is for the purpose of improving an opportunity of this description, that the remark is made: and accordingly we invite all serious persons of our communion, and especially the ministers of the gospel, to avail themselves of existing circumstances, for the sowing of the seed of gospel doctrine; under the hope, that through the influences of the holy spirit of God, it will bear fruit, thirty, sixty, and an hundred fold. A considerable addition to the number of our houses of public worship, a growing measure of attendance in them, an extending demand for the Holy Bible, and for books on subjects of christian doctrine tending immediately to practice, and, we hope there may be added greater liberality for the supply of the wants of those who seclude themselves from all lucrative employment, that they may devote themselves to the ministry; are among the favourable appearances, on the ground of which we indulge ourselves in the prospects here intimated. We are aware, how easily there may take place counterfeit revivals of religion, and how often it has happened in different times and places. There are now alluded to, what has been the effect of violent agitations of the passions, suddenly excited and soon subsiding. We neither aim nor rejoice at such revivals; perceiving nothing like them either in the word of God, or in the history of the primitive church; nor any thing favouring them in the institutions of our own. Accordingly, when we refer to a growing attention to religion, we mean of that cast which is agreeable to truth and soberness, and congenial with the known devoutness of our church. While we thus define the religious profession which we are desirous of perpetuating, we do not set up any institutions as conceiving them to be acceptable to God, any further than as the outward form

may be expressive of an inward power. But we do not aim at revivals of religion, in a departure from the principles of christian worship, which we believe to have descended to us from Jesus Christ and his apostles, through the channel of the primitive church and of the church of England. On this ground, when we rejoice at what we conceive to be observable within our communion, of an increased interest in religious enquiries and attention to religious duties; we mean to be understood as speaking of these, within the bounds which have been defined.

Having alluded, under the preceding head, to some extravagancies interfering with the spirit of the worship of this church, which, in some districts of country, wherein there was the want of an intelligent and zealous ministry, have withdrawn many from her communion; it is with great satisfaction that we go on to remark, as another cause of congratulation, a decrease of the disorder. In various vicinities of the United States, wherein our communion was formerly numerous and respectable—for we speak of the subject, only as it has a bearing on our own religious interests—there has been a visible decline of the effects of a species of zeal, covering itself with the character of our church, although not in harmony with her institutions, and no longer continuing to wear her name, than until circumstances sustained it in secession, and often in undisguised hostility. We are not at a loss, to discover some of the causes of this inroad, existing within ourselves.—And although we plead, that it was partly owing to a cessation of public ministry, in consequence of events brought about by the providence of God; yet, if any should lay a share of the blame on the want of godly and rational zeal, or a holy life and conversation in some of our clergy, we wish to humble ourselves under the charge, and to call on all our brethren of the clergy to do the same, as a body, in proportion as it may be just; and each individual on his own account, who may be conscious of having given occasion, in any degree, to the resulting evil.

Whatever may have been the cause of it, we are persuaded of the fact, that it is on the decline. We know that there are many, who feel the loss of the substantial nourishment of doctrine which they had abandoned; and who testify, that they have not found in other quarters the satisfaction which they had expected. We anticipate the growth of the sentiment; in proportion as, under the divine blessing, we can send qualified and faithful labourers into the vineyard. We deplore, as a lessening of the prospect of this, every instance in which there may have intruded into our ministry, any person destitute of zeal for the work; or any one, who may have adopted the scheme of checking extravagancies extraneous to our communion, by introducing the like to them within her pale: conduct which we expect to see checked, by its being found to be an expedient for the obtaining of popularity, not commonly attended by permanent success, and always contrary to a good conscience.

While we invite our whole communion, to rejoice with us in the sources of satisfaction which have been disclosed; the use to which we desire to apply the consideration of them, is an increase of gospel zeal and labour, by providing in all places the means of grace, where they are wanting or imperfectly enjoyed; and by exciting in the imperfect sense in which such an object can be said to be accomplished by human measures, the spirit of religion; in the exercises of a rational piety, and in a suitable life and conversation. In our endeavours for the accomplishing of this, there opens to our view a very extensive field, wherein we consider the following particulars as especially worthy of observation.



Within these few years, and within the bounds of this combined commonwealth, there have risen into existence sovereign states, with a numerous and increasing population, but without a proportionate provision for the ministry of the gospel; and this perhaps the most of all, in regard to those of the inhabitants who profess our principles in doctrine, worship and discipline. The condition of our professing members within those states, has been a subject of our most serious concern: and the pressure of the exigency seems to be in a great measure owing to the want of exertion, for the centering of the means within the power of the persons principally concerned. Among the expedients which have been proposed for the bettering of our prospects in the western states, there has been that of extending the episcopacy to those regions. At the time of the last general convention, this came with all the weight of its importance, under the consideration of the only two bishops then assembled. They expressed their wishes to the effect, and gave a beginning to measures, of which it was hoped, and is still hoped, that they will issue in the accomplishment of the design: although, besides the general difficulty of the object, it has been hindered by events not then foreseen.

As there are thus whole states recently risen, without any or with very little provision for the support of our religious profession; so in the older states, there are large districts equally destitute; and containing members of our communion, who are as much cut off from all intercourse with us, as if they lived in the other hemisphere. In the former emigrations from Europe into this new world, there seems to have been a circumstance in the condition of those of our communion, which distinguished them in many instances from other emigrants, and eventually added much to that scattered population of the former, which we are here pointing out as the cause of a difficulty meeting us, in our exertions for the sustaining of the existence of our communion. It was not uncommon, for a body of settlers to be bound closely together, either by a foreign language, or by some peculiarity of religious opinion, labouring under discouragement in the land of their nativity. To such persons it was an obvious dictate of prudence, to form compact settlements in the land chosen by them, to be in future the country of themselves and their posterity. The case was otherwise, with the emigrants of the church of England; who, being without such especial ties, were the easier induced to make their settlements, according to each family's separate interest and convenience. As a counterbalance to this, so far as their religious profession was concerned, it was natural to look for encouragement to the church in the parent country. This was indeed extended to them, until the change of the relative situation of the countries in civil matters, produced such a severance of them in religious discipline, as rendered pecuniary aid either impracticable or inexpedient. The fact above stated, is at least one of the causes of the dispersed settlements of the members of our communion, in districts wherein the mass of population has risen under the influence of principles, and in some instances of languages, different from ours. From members of our communion of this description, there continually reach our ears some such incitement as that heard by St. Paul in a vision, from the men of Macedonia—"Come and help us." While our means in their behalf are limited, we cannot excuse ourselves from presenting them to the members of our church in general, as fit objects of gospel care and labor. Even in our settled congregations—some of them of long standing—

there occasionally occurs so much indifference to the sustaining of even the profession of religion, and the making of provision for the administration of its ordinances, as that while their neglect renders them subjects of censure, it ought also to be an excitement of our zeal. Even in such congregations, there are always at least a few persons, who are ready to "strengthen the things that remain, that are ready to die." And even if there were none such, those of the contrary stamp are not out of the reach of that voice of the gospel, which is raised, "not to call the righteous but sinners to repentance." We have the satisfaction of knowing, that the call has been made with great effect, even in congregations of the description which has been stated. And this, we hope, will serve as encouragement to those who are ready to do their part of the work of God, leaving the issue of their labour to the influences of his Holy Spirit.

It ought further to be taken into view, that even in neighbourhoods wherein provision is made for the exercise of the ministry, and congregations are duly organized, according to the venerable institutions of the church; there are powerful incitements to zeal and labour, that we may call sinners to repentance; that we may direct the attention of professors beyond the forms, to the power of godliness; that we may guard the imperfectly informed, against the errors engrafted by the weakness of men on the holy stock of christian doctrine; that we may open all the branches of this in their integrity, as found in the word of truth; and that we may urge persons of all descriptions, to the attainment and the practice of whatever may contribute to the adorning of the doctrine of our God and Saviour. It is not here forgotten, that for the accomplishing of these blessed ends, "although Paul plant and Apollos water," it is "God alone who giveth the increase." But he sees fit, as well in the influences of his grace as in the dealings of his providence, to produce his high ends by the instrumentality of human means. And in each of these departments, the duties of all of us are discernible, from the relations and from the circumstances in which we severally stand.

While we thus hold out to all the members of our communion, the gospel work which we conceive to be laid on them by the divine author of our religion; we are not backward to extend their attention to some articles of advice and exhortation, which we think especially worthy of notice, for the accomplishing of the ends which we have in view.

The first, and as essential to all the rest, is mutual incitement to the work; and this, in the christian spirit, which alone can either render it an object worthy of considerable exertion, or claim the promise of divine support. We read in one of the prophets, that when a general reformation was in prospect, "they who feared the Lord spake often one to another," it being evidently meant in mutual incitement, to the object of their common concern. The religion of the scriptures, is eminently social. And whatever relates to the visible profession of it, must be effected by joint exertions. Yet we mean not by this, that any concurrence is solicited, without a sense of religion on the consciences, and real piety in the affections of the agents. For we are free to declare our opinion, that the encouraging of active endeavours, prompted by any other motives than a religious state of mind, is that building with untempered mortar, to which there is not likely to be attached duration—much less usefulness and beauty.

We consider as a necessary expedient for the perpetuating and for the increasing of our church, that reasonable provision be made for the mi-

ministers, in proportion to the means of the people in their respective parishes. There is not here forgotten the delicacy of the subject, nor the misconstruction liable to be put on whatever is said concerning it, coming from men who are themselves of the body to which the discourse applies. But while this is a consideration, prescribing the limits of moderation on our zeal for the matter recommended, it does not cause us to be silent on what we perceive to be a dictate of religious obligation. Were we restrained by a mistaken delicacy, from the delivery of our sentiments, we should find ourselves reproved by that of St. Paul to the Galatians—"Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap:" words, which the connexion shews to apply to the wants of those who labour in the gospel. There can be no argument, adduced to prove the divine institution of the ministry, which does not also prove, that ministers, received on the choice of the people, and for their service, renouncing all secular means of maintenance, ought, on the most obvious principles of justice, to be furnished with whatever is essential to their sustenance and their comfort. While there is, in theory, a general conviction of this pervading our communion; and while the principle is acted on, in some places, to a reasonable extent; there are others, wherein there has been lamentable deficiency, in the discharge of pecuniary engagements. This is a hardship which affects our own characters, in a point of great delicacy and difficulty. For being pressed from various vicinities within our respective dioceses, for the supplying of a resident ministry; in addition to the distress which we generally feel on account of the want of opportunities of meeting the demand, there is often the additional embarrassment, when opportunities occur, that we may be the authors both of loss and of vexation to worthy men, by encouraging them to trust to promises which will not be fulfilled.

The comparatively small number of our clergy, induces us to recommend to destitute congregations, especially to those whose number is such as renders the speedy settlement of an ordained minister improbable, to avail themselves of the services of a lay reader; where such a person, respectable in character, and sufficient in other respects, takes so much interest in religion, as to be willing to read on Sundays those parts of the liturgy, which are not appropriate to ordained ministers, and such printed discourses as may be judged to be adapted to the understandings and the circumstances of the people. It will be no difficult matter, under the superintendence of the proper ecclesiastical authority, to select such discourses from the many able works of divines, which have been given to the public from the press. We hold this to be a laudable effort of christian zeal. Nevertheless, as like every other expedient of the same description, it is liable to abuse; we would hold up to view the provisions of the 19th canon, in regard to the selection of the sermons to be read. Neither will it be foreign to the purpose, to allude to what the same canon provides, when, in relation to readers having a view to the ministry, it forbids not only the use of such parts of the service as are appropriate to it, but also some matters of little importance in themselves; yet tending to mislead the world, as to the claims of the agents to an official character, which is not yet, and perhaps may not hereafter be conferred.

Another mean to be recommended, is encouragement and pecuniary aid, where necessary and practicable, to young men of known piety and virtue, and of promising qualifications in other respects, in their preparing

of themselves for the ministry. An apostle has said, "How shall they hear without a preacher? and how shall they preach except they be sent?" What was the nature of the sending contemplated by him, is sufficiently evident in the plan on which, in person, he sent labourers into the vineyard. And if it was comprehended in the counsels of divine wisdom, to extend christianity to heathen countries, through the medium of a preached gospel; the same must be the mean of its continuance, in the countries in which it has been heretofore received. If so, pious motions to such a ministry, ought to be a motive to the extending of aid for the supply of the necessary acquirements, in a church which entertains the opinion, and contends for it as of vast importance to the cause of christianity in general, that her ministers should be furnished with all those branches of literature, which are necessary to the sustaining of the truth of Scripture against the assaults of infidelity, and the errors of mistaken professors of christianity. Besides pecuniary aid, there is another species of it to which we invite. It is to be expected from the clergy in particular, and consists in assisting students in their progress, by suitable instruction and advice. It is with pleasure we add, that this benevolence has been extended in some instances, to the great profit of the church; which we mention under the hope, that there will be an increase in the opportunities of the benefit, and in ability and readiness for the extension of it.

But while we would thus expedite the means of accession to the ministry; we would be far from pressing the subject in such a manner, as may incite to the forwarding of the expectations of any persons, concerning whom it may afterwards appear, that due attention would have shewn them to be very unlikely to be either useful or respectable. Our stations have familiarized us to two great dangers, on the present subject. One is, that the desire of being engaged in the sacred function occupies some persons, concerning whom there are manifest evidences on the one hand of sincere piety, and on the other of such imbecility, as will not suffer us to believe, that they are within the meaning of that qualification of our ordination service, "the being called by the Holy Ghost to this office and ministry." The other case, is that of persons who fancy the clerical profession; sometimes from vanity in the display of talents real or imaginary, while their characters and their conversation may shew, that they have not an adequate apprehension, either of the contemplated character, or of the temper of mind with which it should be engaged in. However sensible of the disadvantage of the paucity of our clergy, we do not wish to add to their number, by either of these descriptions of persons. On the contrary, we consider the discouraging of them as a meritorious act, in any members of our church who have opportunities to that effect.

Increased exertion for the building of churches, and to keep in descent order those heretofore erected, is another matter to be recommended. In a country so much advancing as ours in population, it is evident, that a very great proportion of the people must be without the benefit of social worship; unless there be a proportionate addition of houses, in which it is to be offered. We appeal to it as an incontrovertible fact, that in general, of the mass of society, in the portion of it who become lost to this great mean of whatever is estimable in every department of social life, there ensues manifest evidence of depravity in their conversation and in their manners. Here is a canker in the body, which cannot fail to spread; unless it be subdued by active efforts, for the

putting of the means of public worship within the power of all. In this debt to the public welfare, have not we a share? Have we not also a like debt, to the church of which we call ourselves members? Certain it is, that very many have left the membership of it, because they and their families could not enjoy the means of grace within its pale. It is not improbable, that from the same cause, many have been lost to the christian profession, in whatever shape. The keeping of churches in decent repair, is so manifest a dictate of propriety; that we should not have mentioned it, were not the fact known to us, that in some places, there is delinquency in this matter, to the dishonour of those to whom it is to be ascribed: since in the vicinity of such neglect, there is scarcely a passing stranger, who can forbear to remark severely on the indifference or the parsimony which are the causes of it.

While the subject now before us is contemplated as leading to expense, we wish to define the limits of it. There is reason to believe, that in some instances, there has been discouragement of the design of erecting a house of worship to Almighty God, because the agents in it could not compass the means of gratifying a taste for magnificence and expensive ornament. We do not think with those, who would interdict the fine arts from this department. On the contrary, we are of opinion, that where wealth abounds, and where it can be bestowed on this object, without interfering with any other more imperious; and while it carries with it the incidental benefit, of giving employment to industrious tradesmen and subsistence to their families; it may be not only innocently, but even laudably thus bestowed. But under the insufficiency for the erecting of splendid churches, we consider the affecting of them as evidence of too weak an influence of the principle, which should govern in accomplishing such objects; and we know that it has had a mischievous tendency, in the frustrating of some efforts and in the discouraging of others.

Associations, in those vicinities wherein the number and the ability of our people are competent to the sending of occasional aid to our more scattered and less wealthy population, we hold to be a judicious mean of building up our church; and not unreasonably claimed of any members of that mystical body, concerning which we are taught, that if one member suffer, all the members should suffer with it. The expedient recommended has been adopted in some states, and has already produced such fruits, as encourage us in pronouncing it to be an object eminently worthy of christian care and exertion.

Another article of our recommendation, is the distribution of bibles, of the books of common prayer, and of a few tracts on the principal articles of christian faith, as held by our church. The benefit of such a measure may be contemplated, as it respects places where no provision exists for divine worship, and others where this benefit is enjoyed. As to the former, without disparaging the divinely instituted ministry, we may be assured, that even where Providence has not bestowed this mean of grace, the gospel, derived immediately from the sacred records, will often be found "the power of God unto salvation." In the latter instance, there will always be a proportion of the people, whose indigent circumstances call for pecuniary aid in a variety of ways; and surely, among the means of their relief, no call can be more pressing, than that which invites to the reaching out to them of the bread of life.

While we are on this part of the subject, we avail ourselves of the opportunity of congratulating all the members of our church, on what we conceive to be eminently a cause of joy to the christian world in general—the wonderful efforts which have been made within these few years, being begun principally by members of the parent church, by a body known under the name of the British and Foreign Bible Society, imitated in various countries of the old world, and concurred in with alacrity and zeal throughout the extent of the American union—to disperse the Bible in regions wherein it has been hitherto unknown; and, in those wherein the religion of it is professed, to provide that none shall have reason to complain, of their being necessarily destitute of this instructor, this guide, and this source of the highest consolations. We should conceive of ourselves as wanting on this occasion to the high duties of our stations, were we to neglect to bear our testimony in favour of this energetic effort, for the disappointment of the wicked designs of infidelity, for the extending of the influence of pure and undefiled religion, and finally, for the carrying into effect of those gracious promises of heaven, which will not have been accomplished, until “the knowledge of the Lord shall cover the earth as the waters cover the sea.”

When we recommended exertions for the more general diffusion of the Book of Common Prayer; it was not from the presumptuous sentiment of ranking any compositions of mere men, with what was indited under the immediate influence of the Holy Spirit. But it was on this double ground; first, that as the order of our service requiring the audible voices of the people in the act of worship, there is peculiar propriety in providing, that no portion of any congregation shall be necessarily debarred from bearing their share, in what we deem essential to “the worshipping in the beauty of holiness:” and principally, because, as John the Baptist taught his disciples how to pray; and as a greater than he gave similar instruction, in an admirable form left on record in the gospel; in like manner it is expedient, that the public wisdom of the church should furnish her members with a body of devotions, held to be agreeable to the direction of St. Paul, of “worshipping with the understanding;” and yet not inconsistent with that higher principle of his and our master, of “worshipping in spirit and in truth.” And although we do not doubt, that the religious discipline of the heart, in whatever language it may be clothed, rises an acceptable incense to the throne of a gracious and common father; yet, while we contend that public devotions should be such, as the most intelligent and cultivated understandings must approve of; we conceive that a body of public devotions, so framed, must have an influence on the retired exercises of individuals; so as to prevent their either sinking into indifference, or running into the excesses of enthusiasm.

In the mention of small tracts, there were understood those which give correct views of any of the doctrines, or any of the duties, applying to all descriptions of persons; and which it is especially desirable to accommodate to those in the less informed departments of society. We know, that similar attempts to what is now recommended, have had a powerful influence in propagating opinions, which we believe to be not agreeable to gospel verity: and this itself is a sufficient call to a counterbalance of the evil, in the proper use of an engine so liable to be misapplied. We have had ample proof of what may be accomplished in this very line, by the success therein of a society in the parent church, known for above a century, and lately acting with a vast increase of en-

ergy, under the name of "The Society for the promoting of Christian Knowledge:" which venerable body we cannot take notice of on this occasion, without recommending the tracts published by them, as a storehouse from which there may be drawn the religious armour, competent to the end within our view.

We have touched, although slightly, the various topics contemplated by us in the beginning of this address. It must have been visible of the mass of the remarks comprehended in it, that they apply alike to the clergy and to the lay members of this church. But we ought not to conclude without an especial call on the former, to be active in the patronizing and in the executing of designs, for the extending of the influence of religion; agreeably to the principles, on which alone there can be any acting to that effect, within the bounds of our communion. In a church existing in countries not under the peculiar circumstances of these United States, it must in general happen, that the objects of the concern of a clergyman are within the bounds of the parish of which he is the pastor. Our case is different; and will continue so, while there shall apply to so many members of our communion, that they are "scattered abroad, as sheep which have no shepherd." It would be a mistaken remedy of the evil, to seal up sources of instruction now open, in the uncertain search of opportunities of usefulness, where they are wanting. Yet it is possible, and this is what we recommend, for any minister, within the limits of his especial duties, and without injury to any of them, to favour and to promote designs, by a zeal which extends beyond his more immediate sphere. Even where the efforts of the several individuals may be small; yet, combined, they will probably have an effect which shall be extensively, deeply, and permanently felt.

The lay members of our communion we exhort, in reference to and for the accomplishment of the objects which have been laid before them, to aid the clergy in their measures; or to propose and pursue measures themselves, to the effect. We disclaim sectarian zeal, in every matter which we propose for the increase of our church. We profess to aim herein at the doing of our part, for the advancement of christianity; a work, of which no share can be undertaken by us, except on the ground of the doctrine, the worship, and the discipline, which we believe to be the most agreeable to the scriptures, and to the practice of the primitive ages of the church. Under the influence of this sentiment, we invite all descriptions of persons contemplated in the present address, to aid us in sustaining and extending a church, "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone:" not forgetting, that in all endeavours to this effect, an essential expedient, and without which we are not likely to be favoured with the divine blessing, is the "adorning of the doctrine of our God and Saviour in all things."

Signed by order of the House of Bishops,

WILLIAM WHITE, Presiding Bishop.

*Philadelphia, May 23, 1814.*