

JOURNAL
OF THE
FIFTY-SIXTH
ANNUAL CONVENTION

OF THE
PROTESTANT EPISCOPAL CHURCH

IN
VIRGINIA,

HELD IN TRINITY CHURCH, STAUNTON,

On the 21st, 22d, 23d, and 24th of May, 1851;

AND
CONSTITUTION AND CANONS
OF THE DIOCESE OF VIRGINIA.

WASHINGTON:
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1851.

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FORM OF A PAROCHIAL REPORT.

_____ PARISH, _____ COUNTY, MAY, 18__.

Baptisms, Adults, white —, colored —, — — }
 " Infants, do —, do —, — — }
 Confirmed, white —, colored —,
 Communicants, last reported —, added —, }
 " died —, withdrawn —, suspended —, }
 " present number,
 Marriages, white —, colored —,
 Funerals, do —, do —,
 Sunday Schools, male teachers —, scholars —, } Teachers,
 " " female do —, do —, } Scholars,
 Amount of collections for the different institutions connected with the cause of religion,
 and the Church.
 Remarks by the Rector.
 Nearest Post Office. _____, *Rector.*

FORM OF CERTIFICATE OF THE APPOINTMENT OF A LAY DELEGATE TO THE CONVENTION.

This is to certify, that at a meeting of the Vestry, (or Trustees, as the case may be,) of _____ parish (or Church) in _____ county, held on the _____ day of _____, _____ who is a communicant in said parish or church, was appointed a lay delegate to represent the same in the Convention of the Protestant Episcopal Church in the Diocese of Virginia, to be holden on the _____ day of _____, in the year of our Lord, _____, _____, *Rector.*
 _____, _____, *Register,*
 _____, *or Church Warden.*

PLACES FOR THE MEETING OF CONVENTION.

- RICHMOND— *Third Wednesday in May, 1853.*
- LYNCHBURG " " 1853.
- FREDERICKSBURG " " 1854.
- PETERSBURG " " 1855.
- WINCHESTER " " 1856.
- NORFOLK " " 1857.
- CHARLOTTESVILLE " " 1858.
- ALEXANDRIA " " 1859.
- STAUNTON " " 1860.

LIST OF THE CLERGY
OF THE
DIOCESE OF VIRGINIA,

MAY 16, 1851.

- Rt. Rev. WILLIAM MEADE, D. D., Bishop, Millwood Post Office, Clarke county.
Rt. Rev. JOHN JOHNS, D. D., Assistant Bishop, Williamsburg.
Rev. GEORGE ADIE, Shelburne Parish, Leesburg, Loudoun county.
Rev. C. W. ANDREWS, Trinity Church, Shepherdstown.
Rev. CHARLES E. ANBLER, St. Anne's Parish, Scottsville.
Rev. WILLIAM ARMSTRONG, St. Matthew's Church, Wheeling.
Rev. P. F. BERKELEY, Raleigh and Dale Parishes, Amelia Court House.
Rev. WM. V. BOWERS, St. Martin's Parish, Verdon, Hanover county.
Rev. O. BULKLEY, Lyttleton Parish, Langhorne's, Cumberland county.
Rev. E. BOYDEN, St. Ann's and Walker's Parishes, Everettsville, Albemarle county.
Rev. R. T. BROWN, Kanawha Parish, Charleston, Kanawha county.
Rev. T. T. CASTLEMAN, Trinity Church, Staunton.
Rev. DAVID CALDWELL, Lexington Parish, Amherst, Temperance Post Office, Amherst county.
Rev. GEORGE D. CUMMINS, Christ Church, Norfolk.
Rev. MARK L. CHEYERS, Centurion Church, Old Point Comfort.
Rev. JAMES CHISHOLM, Portsmouth.
Rev. JOHN T. CLARK, Roanoke Parish, Mount Laurel, Halifax county.
Rev. JOHN COLE, St. Stephen's Church, Culpepper Court House.
Rev. JOHN COOKE, officiating in Louisa county, Ætna, Hanover county.
Rev. EDWARD CHRISTIAN, Elk Union, Buffalo Springs, Amherst Court House.
Rev. G. S. CARRAWAY, Kingston Parish, Mathews and Middlesex, Mathews C. H.
Rev. G. McK. CALLOWAY, Smithfield, Jefferson county.
Rev. G. W. DANE, Camden and Patrick Parishes, Danville.
Rev. C. B. DANA, Christ Church, Fairfax Parish, Alexandria.
Rev. JAMES DOUGHEN, residing in Lynchburg.
Rev. E. A. DALRYMPLE, Rector of the Episcopal High School, Theological Seminary, Fairfax county.
Rev. C. H. DISBROW, St. Paul's Church, Suffolk, Nansemond county.
Rev. JOSEPH EARNEST, St. Thomas Church, Orange Court House.
Rev. ADAM EMPIE, D. D., St. James's Church, Richmond.
Rev. WILLIAM FRIEND, St. Peter's and Grace Churches, Port Royal, Caroline county.
Rev. ANDREW FISHER, St. James's Southam, Sublett's Tavern, Powhatan county.
Rev. F. D. GOODWIN, Nelson Parish, Tye River Warehouse, Nelson county.
Rev. JOHN GRAMMER, Antrim Parish, Halifax Court House.

- Rev. C. J. GIBSON, Grace Church, Petersburg.
 Rev. GREEN, Richmond county.
 Rev. JOHN H. HILL, Missionary, Athens, Greece.
 Rev. EDMUND W. HENING, Missionary, Africa.
 Rev. J. F. HUFF, Frederick Parish, Millwood, Clarke county.
 Rev. WILLIAM D. HANSON, Meherrin Parish, Greenville, Hick's Ford.
 Rev. W. L. HYLAND, Christ Church Parish, Wellsburg, Brooke county, and Trinity Parish, Marshall county. Post Office, Wheeling.
 Rev. WILLIAM N. IRISH, St. Thomas's Church, Frederick county.
 Rev. R. P. JOHNSON, St. Andrew's Parish, Sturgeonville, Brunswick county.
 Rev. WILLIAM M. JACKSON, St. Paul's Church, Norfolk.
 Rev. JAMES T. JOHNSTON, St. Paul's Church, Alexandria.
 Rev. ALEXANDER JONES, D. D., St. Paul's Church, Richmond.
 Rev. W. G. H. JONES, St. James's Parish, Drummond Town, Accomac county.
 Rev. JACOB KEELING, Suffolk, Nansemond county.
 Rev. W. H. KINCKLE, St. Paul's Church, Lynchburg.
 Rev. O. A. KINSOLVING, St. Stephen's Church, Bedford, Norwood, Bedford county.
 Rev. H. S. KEPPLER, St. John's Church, Henrico Parish, Richmond.
 Rev. CLEVELAND KEITH, Salem, Fauquier county.
 Rev. E. R. LIPPITT, Alexandria.
 Rev. THOMAS E. LOCKE, Cumberland Parish, Macfarland's Store, Lunenburg county.
 Rev. W. T. LEAVELL, Charles City county.
 Rev. W. F. LOCKWOOD, Fall's Church, Fairfax Parish, and Zion Church, Truro Parish, Fairfax Court House.
 Rev. CHARLES MANN, Abingdon and Ware Parishes, Gloucester Court House.
 Rev. JAMES MAY, D. D., Professor of Theological Seminary, Theological Seminary, Fairfax county.
 Rev. R. K. MEADE, Christ Church, Charlottesville.
 Rev. CHARLES MINNIGERODE, Martin's Brandon Parish, Garysville, Prince George county.
 Rev. JAMES D. McCABE, St. John's Church, Wheeling.
 Rev. JOHN C. McCABE, Newport Parish, Smithfield, Isle of Wight.
 Rev. J. McELROY, Trinity Church, Buchanan, Botetourt county.
 Rev. E. C. McGUIRE, D. D., St. George's Church, Fredericksburg.
 Rev. J. B. McGUIRE, St. Anne's and South Farnham Parish, Loretto, Essex county.
 Rev. F. H. McGUIRE, St. James's Church, Boydton, Mecklenburg county.
 Rev. E. B. McGUIRE, St. Paul's Parish, Old Church, Hanover county.
 Rev. WILLIAM McGUIRE, Was. and Cople Parishes, Westmoreland, Oak Grove, Westmoreland county.
 Rev. W. C. MEREDETH, Tillotson Parish, Curdsville, Buckingham county.
 Rev. R. M. MITCHESON, City Missionary, Norfolk.
 Rev. WILLIAM NORWOOD, Richmond.
 Rev. F. B. NASH, St. Mark's Church, Coalsmouth, Kanawha, and St. Paul's Parish, Putnam county. Post Office, Coalsmouth.
 Rev. R. S. NASH, Christ Church Parish, Lancaster, Lancaster Court House.
 Rev. G. H. NORTON, Hamilton Parish, Fauquier, Warrenton.
 Rev. ROBERT NELSON, Missionary, China.
 Rev. JOSEPH PACKARD, D. D., Professor, Theological Seminary, Fairfax.

- Rev. JOHN PAYNE, Missionary, Africa.
 Rev. W. H. PENDLETON, Leed's Parish, Fauquier, Leed's Manor, Fauquier county.
 Rev. R. H. PHILLIPS, Virginia Female Institute, Staunton.
 Rev. E. T. PERKINS, Trinity Parish, Parkersburg, Wood county.
 Rev. JOSHUA PETERKIN, Wickliffe Parish, Clarke county.
 Rev. JAMES RAWSON, D. D., Hungars Parish, Northampton county.
 Rev. P. G. ROBERT, Greenville.
 Rev. PHILIP SLAUGHTER, Agent Colonization Society of Virginia.
 Rev. NELSON SALE, West Russell Parish, Davis's Store, Bedford.
 Rev. HORACE STRINGFELLOW, St. Paul's Church, Petersburg.
 Rev. HORACE STRINGFELLOW, Jr. St. John's Church, Harper's Ferry.
 Rev. D. FRANCIS SPRIGG, Martinsburg.
 Rev. GEORGE A. SMITH, Editor Southern Churchman, Alexandria.
 Rev. LEONIDAS L. SMITH, Norfolk.
 Rev. CHARLES H. SHIELD, Bloomfield Parish, Rappahannock county, Woodville.
 Rev. S. R. SLACK, Fredericksville Parish, Mechum's River, Albemarle.
 Rev. WM. SPARROW, D. D., Professor Theological Seminary, Theological Seminary,
 Fairfax.
 Rev. E. W. STYLE, Missionary, China.
 Rev. A. SHIRAS, Grace Church, Caroline county.
 Rev. H. W. L. TEMPLE, officiating in Essex, Miller's Tavern, Essex.
 Rev. JOHN TOWLES, Dettingen and Leeds Parish, Milford Mills, Prince William.
 Rev. A. B. TIZZARD, Sappony, Wilkinsonville, Chesterfield.
 Rev. JOSEPH D. TYLER, Principal Deaf and Dumb Institute, Staunton.
 Rev. S. D. TOMPKINS, St. Paul's Church, Weston, Lewis county.
 Rev. DUDLEY A. TYNS, Zion Church, St. Andrew's Parish, Jefferson county.
 Rev. WILLIAM N. WARD, Lunenburg, Farnham and Cople Parishes, Warsaw, Rich-
 mond county.
 Rev. D. M. WHARTON, Berkeley, St. George's and St. Margaret's Parishes, Mt. Pleasant,
 Spottsylvania.
 Rev. JOHN A. WHARTON, Liberty Post Office, Bedford.
 Rev. JOHN H. WINFIELD, Trinity Church, Portsmouth.
 Rev. GEORGE WOODBRIDGE, Monumental Church, Richmond.
 Rev. J. W. WOODVILLE, Germanna, Culpepper Court House.
 Rev. RICHARD H. WILNER, Trinity, Meade Parish, Middleburg, Fauquier county.
 Rev. G. T. WILNER, Botetourt Parish, Fincastle.
 Rev. EDMUND WITHERS, York Hampton Parish, Williamsburg.
 Rev. LEWIS WALKER, Lynnhaven Parish, Princess Anne, Norfolk.
 Rev. WELLINGTON E. WEBB, Sappony Church, Dinwiddie Court House.
 Rev. CORNELIUS WALKER, Christ Church, Frederick Parish, Winchester.
 Rev. J. ANBLER WEED, St. George's Parish, Pungoteague, Accomac.
 Rev. F. M. WHITTLE, Northam Parish, St. James and Beaver Dam Churches, Gooch-
 land county. Pemberton Post Office.
 Rev. ANDERSON WADE, M. D., Patrick Parish, Henry Court House.
 Rev. J. A. WHEAT, assistant minister, Trinity Church, Staunton.
 Rev. H. T. WILCOXON, Smithfield, Isle of Wight.
 Rev. J. CAMPBELL WHITE.—Whole number of clergy, 118.

LAY DELEGATES

IN ATTENDANCE ON THIS CONVENTION, WITH THE NAMES OF THE
PARISHES AND CHURCHES WHICH THEY REPRESENTED.

Alexandria—C. F. Lee, Christ Church.

Albemarle County—Francis K. Nelson, Walker's Parish; Dr. J. N. Gantt, St. Anne's Parish; C. J. Merriwother, Christ Church, Charlottesville; R. W. N. Noland, Fredericksville Parish.

Amherst County—W. J. Cabell, St. Luke's and Ascension.

Brunswick County—John Ravenscroft Jones, St. Andrew's Parish.

Botetourt County—Ed. Valentine, Trinity Church.

Botetourt and Roanoke Counties—T. W. Burwell, Botetourt Parish.

Buckingham County—Jacob Gregory, Tillotson Parish.

Bedford County—Wm. C. Leftwick, St. Stephen's Church; J. W. Sherman, St. Thomas's Church, West Russell Parish; John C. Cobbs, Trinity Church, Russell Parish.

Cumberland County—Goodrich Wilson, Lyttleton Parish.

Clarke County—Hugh N. Pendleton, Wickliffe Parish; Dr. Wm. Nelson, Christ Church, Millwood.

Culpepper County—Thomas W. Jones, St. James's Church; S. S. Bradford, St. Stephen's Church.

Caroline County—Wm. B. Harris, St. Margaret's Church.

Essex County—Henry W. Latane, Jr., South Farnham.

Fauquier County—William Noland, Meade Parish.

Fairfax County—Arthur Lee Brent, Falls Church.

Fluvanna County—Saml. Stillman, Rivanna Parish.

Fredericksburg—Wm. Pollock, St. George's Church.

Frederick County—Isaac F. Hite, St. Thomas's Church, Middletown.

Hanover County—Edmund Fontaine, St. Martin's Parish.

Halifax County—C. A. Clark, Roanoke Parish; Philip Howertson, Antrim Parish.

Jefferson County—Charles F. Butler, Trinity Church, Shepherdstown; Bushrod C. Washington, Zion Church, Charlestown; W. F. Jacobs, St. John's Church, Harper's Ferry.

Lancaster County—John Chewing, Christ Church.

Lynchburg—Samuel W. Shelton, St. Paul's Church.

Mecklenburg County—W. J. L. Finch, St. James's Parish.

Norfolk City—A. L. Seabury, St. Paul's Church; Edward S. Pogram, Christ Church.

Princess Anne County—Thurmur Hoggard, Lynnhaven Parish.

Petersburg—John G. Guthrey, Grace Church; John Rowlett, St. Paul's Church.

Portsmouth—Holt Wilson, Trinity Church; Charles A. Grice, St. John's Church.

Roanoke County—George P. Tayloe, Botetourt Parish.

Rockbridge County—Francis H. Smith, Grace Church, Lexington.

Richmond City—John A. Smith, Monumental Church; George M. Carrington, St. John's Church; Thomas H. Dewitt, St. James's Church.

Spottsylvania County—Gabriel Long, St. John's and Christ Church.

Staunton—Pike Powers, Trinity Church.

Winchester—F. B. Jones, Christ Church.

RULES OF ORDER.

1st. The Convention shall be opened every day with prayer.

2d. When the President takes the Chair, no member shall continue standing, nor shall afterwards stand up, except to address the Chair.

3d. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat and respectfully address himself to the President, and shall confine himself to the question under debate, and avoid personality.

4th. If any member in speaking, or otherwise, transgress the rules of the Convention, the President shall, or any member may, call to order, in which case, the member so called to order *shall* immediately take his seat, unless permitted to explain, and the Convention shall, if appealed to, decide on the case, but without debate; and if there be no appeal, the decision of the Chair shall be submitted to; if the decision be in favor of the member called to order, he shall be at liberty to proceed; if otherwise, and the case require it, he shall be liable to the censure of the Convention.

5th. When two or more members happen to rise at once, the President shall name the member who is first to speak.

6th. No member shall speak more than twice to the same question without leave of the Convention, nor more than once, until every member, choosing to speak, shall have spoken.

7th. Whilst the President is putting any question, or addressing the Convention, none shall walk out of, or across, the house; nor in such case, nor when a member is speaking, shall entertain private discourse; nor, whilst a member is speaking, shall pass between him and the Chair.

8th. No member shall vote on any question in the event of which he is immediately and particularly interested, nor in any case where he was not present when a question was put.

9th. Upon a division and count of the Convention on any question, no member without the limits allotted as seats of the members shall be counted.

10th. Every member who shall be in the house, when the question is put, shall give his vote, unless the Convention, for special reasons, shall excuse him.

11th. When a motion is made and seconded, it shall be stated by the President, or, being in writing, it shall be handed to the Chair, and read aloud by the Secretary, before debate.

12th. Every motion shall be reduced to writing if the President or any member shall require it.

13th. After a motion is stated by the President, or read by the Secretary, it shall be deemed to be in possession of the Convention, but may be withdrawn at any time before decision or amendment.

14th. When a question is under debate, no motion shall be received but to adjourn, to lay on the table, for the previous question, to postpone indefinitely or to a certain day, to commit to a committee, or to amend—which several motions shall have precedence in the order they stand arranged.

15th. A motion to adjourn shall always be in order, and shall be decided without debate.

16th. The previous question shall be in this form: "Shall the main question be now put?" It shall be admitted only when demanded by a majority of the members present, and, until it is decided, shall preclude all amendments and further debate on the main question.

17th. On the previous question there shall be no debate.

18th. When a question is decided by the Convention or is postponed indefinitely, the

same shall not be acted upon again during the session, without consent of two thirds of the members present.

19th. Any member may call for the division of a question, where the sense will admit of it, but a question to strike out and insert shall be deemed indivisible.

20th. No new motion or proposition shall be admitted, under color of amendment, as a substitute for the motion or proposition under debate.

21st. When a motion has been once made and carried in the affirmative or negative, it shall be in order for any member of the majority to move a reconsideration thereof, on the same or next day.

22d. No member shall absent himself from the service of the Convention, unless he has leave, or be sick and unable to attend.

23d. The President shall, at his discretion, select suitable seats without the limit of those pews allotted for the use of members, which shall be appropriated to the exclusive accommodation of visiting clergymen and candidates for orders, who may be invited by the rector or wardens of the church in which the meetings of the Convention are held, under the direction of the President of the Convention; it being expected that those to whom such seats are appropriated will confine themselves to the same.

24th. No spectator shall, during the daily sessions of the Convention, be admitted above or within the pews allotted to the members of the Convention, and it is expected and hoped that not only the spectators will attend to this regulation, but that the rector and wardens of the church in which the sessions of the Convention are held will see that this rule of order is not violated.

25th. There shall, on the *second* day of the Convention, be appointed by the President, unless otherwise directed by the Convention, the following standing committees, to consist of an equal number of each order:

A committee on the state of the Church, to whom shall be referred the Addresses of the Bishop and Assistant Bishop, on the opening of the Convention.

A committee on the Fund for the support of Widows and Orphans of Deceased Clergymen.

A committee on the Episcopal Fund.

A committee on the accounts of the Treasurer of the Missionary Society.

A committee on Parochial Reports.

A committee on the Admission of New Parishes.

A committee of Elections.

A committee of Finance, consisting of laymen.

26th. The credentials of the Lay Delegates shall be handed in to the Secretary, and be referred to a committee of one clerical and two lay members, which shall report who are entitled to seats in the Convention; and if there is any doubt as to the right of any delegate to his seat, the same shall be referred to the Committee of Elections, to be by the said committee forthwith examined into and reported upon to the Convention.

27th. When three members require it, the vote on all questions shall be by ayes and noes.

28th. None of the Rules of Order shall be suspended without the concurrence of two-thirds of the members present.

29th. The business first in order, after the organization of the Convention, shall be the appointment of a Treasurer, *pro tem.*, when the Treasurer is not a member of the Convention; reading of the Pastoral Addresses; the proceedings of the standing Committee, and the reception of the Parochial Reports by the Bishop from the clergy, who shall be called upon in alphabetical order for their reports, and (if required) the reading of the Parochial Reports, or such parts of them as the Bishop may think fit.

JOURNAL

OF THE

PROCEEDINGS OF THE CONVENTION.

STAUNTON, *May 21, 1851.*

This being the day appointed for the Annual Meeting of the Convention of the Protestant Episcopal Church of the Diocese of Virginia, the Right Reverend the Bishop and Assistant Bishop, together with a number of the Clergy and Laity of the Diocese, assembled at 11 o'clock in Trinity Church, Staunton.

Morning Prayer having been read by the Rev. J. Grammer, and the Convention Sermon preached by the Rev. Wm. H. Kinkle, the Right Rev. Bishop Meade took the Chair, and calling the Convention to order, read a letter from Wm. H. Blackford, resigning the office of Secretary of the Convention. Whereupon, the Rev. J. Grammer was requested to act as Secretary until a Secretary should be elected by the Convention, who accordingly proceeded to call over the list of the Clergymen entitled to seats in this Convention, when the following answered to their names and took their seats as members of the Convention, to wit :

Rt. Rev. Wm. Meade, D. D.
 Rt. Rev. John Johns, D. D.
 Rev. George Adie,
 " C. W. Andrews,
 " C. E. Ambler,
 " P. F. Berkeley,
 " Wm. V. Bowers,
 " O. Bulkley,
 " T. T. Castleman,
 " David Caldwell,
 " John T. Clark,
 " G. S. Carraway,
 " Lewis P. Clover,
 " G. W. Dame,
 " Jos. Earnest,
 " Andrew Fisher,
 " Wm. Friend,
 " F. D. Goodwin,
 " John Grammer,
 " O. J. Gibson,
 " J. F. Hoff,
 " W. D. Hanson,
 " W. L. Hyland,
 " W. N. Irish,
 " Wm. M. Jackson,
 " Alex. Jones, D. D.
 " W. H. Kinkle,

Rev. O. A. Kinsolving,
 " H. S. Kepler,
 " W. T. Leavell,
 " J. C. McCabe,
 " E. C. McGuire, D. D.
 " John P. McGuire,
 " E. B. McGuire,
 " Wm. McGuire,
 " W. C. Meredith,
 " Robert Nelson,
 " E. T. Perkins,
 " J. Peterkin,
 " James Rawson, D. D.
 " Phillip Slaughter,
 " Nelson Sale,
 " George A. Smith,
 " S. R. Slack,
 " H. Stringfellow, Jr.,
 " John Towles,
 " D. A. Tyng,
 " A. B. Tizzard,
 " George Woodbridge,
 " J. H. Wingfield,
 " R. H. Wilmer,
 " C. Walker,
 " H. S. Wilcox,
 " J. Ambler Weed.

Mr. George M. Carrington was appointed the Treasurer, *pro tempore*, to receive the contributions to the Contingent Fund.

The Rev. Dr. Jones and Mr. C. J. Merriwether, were appointed a committee to examine the certificates of the Lay Delegates, who having retired and examined the same, reported that the following persons had been duly elected according to the Canons, by the Vestries of their respective Churches, as Lay Delegates to this Convention, to wit :

- St. John's Church, Henrico Parish—George M. Carrington.
 Trinity Church, Woodville, Botetourt—Ed. Valentine.
 Littleton Parish, Cumberland—Goodrich Wilson.
 Falls Church, Fairfax county—A. Lee Brent.
 St. Margaret's Church, Caroline—Wm. B. Harris.
 St. Paul's Church, Petersburg—John Roelett.
 Christ Church, Winchester—F. B. Jones.
 Rivanna Parish, Fluvanna—Samuel Stillman.
 Christ Church, Charlottesville—Charles Merriwether.
 Meade Parish, Fauquier and Loudoun—Wm. Noland.
 Roanoke Parish, Halifax—Charles A. Clarke.
 Christ Church, Alexandria—Cassius F. Lee.
 St. Thomas' Church, West Russell Parish, Bedford county—J. W. Sherman.
 Trinity Church, Staunton, Augusta—Pike Powers.
 St. James' Church, Culpepper—Thomas W. Jones.
 Christ Church, Millwood, Clarke county—Dr. W. Nelson.
 Wickliffe Parish, Clarke county—Hugh N. Pendleton.
 Trinity Church, Shepherdstown, Jefferson county—Charles F. Butler.
 St. George's Church, Fredericksburg—Wm. Pollock.
 St. Paul's Church, Norfolk—A. I. Seabury.
 St. John's Church, Portsmouth—Charles A. Grice.
 Tillotson Parish, Buckingham—Jacob Gregory.
 St. Thomas' Church, Middletown, Frederick county—Isaac F. Hite.
 Grace Church, Rockbridge—Francis H. Smith.
 St. John's Church, Harper's Ferry—W. F. Jacobs.
 Botetourt Parish, Botetourt and Roanoke counties—T. H. Burwell.
 St. Paul's Church, Lynchburg—Samuel W. Shelton.
 St. James' Parish, Mecklenberg—Wm. T. L. Finch.
 Christ Church Parish, Lancaster—John Chewing.
 St. Luke's, New Glasgow, Ascension Church, Amherst county—Wm. J. Cabell.

The Rev. John Grammer, from the committee appointed at the last Convention, to inquire into the condition of the several funds belonging to the Church in this Diocese, (see Journal for 1850, page 49,) presented the following report; which was laid on the table :

The committee appointed by the last Convention "to inquire into the manner in which the funds of the Theological Seminary, and of the Diocesan Missionary Society, and of the Episcopal Fund, and of the fund for the relief of the widows and orphans of deceased clergymen, are invested and held," and to report to this Convention "their opinion as to the safety of the said funds and the best plan for securing the same,"

having procured from those to whose care these several funds were respectively committed, a full statement of their several amounts, and of the manner in which these were severally invested and held, and having, at a meeting of all the members of the committee, convened in Richmond in November last, duly examined these statements, and given to the whole subject a deliberate consideration, respectfully present the following report:

1. That on the 1st of November last, the funds of the Theological Seminary amounted to the nominal sum of fifty-four thousand six hundred and thirty-seven dollars and eighteen cents—consisting in \$16,500 in stock of the Farmer's Bank of Virginia; \$1,500 in stock of the Bank of Virginia; \$900 in stock of the Exchange Bank of Virginia; \$4,000 in Chesapeake and Ohio Company's Bonds, guaranteed by the State of Virginia; \$12,000 in James River and Kanawha Company's Bonds, guaranteed by the State of Virginia; \$6,500 in bonds of the State of Virginia; \$4,500 in bonds of individuals, with personal security; \$500 in an individual bond, without security; \$1,037 18 in a loan to the Education Society, acknowledged by its Treasurer, and \$7,200 in money then ready for investment. That of these bonds and certificates of stock; one stands in the name of Wm. Pollock, Treasurer of the Theological Seminary of Virginia; but most of the others in the names, either of John Gray, George Hamilton, and Wm. Pollock, or else of Wm. Pollock, Richard C. L. Moncure, and Douglass Gordon, but with various forms and designations appended, such as "the survivors of them, the heirs, executors, and administrators of such survivor," or "Trustees of Theological Seminary, their assigns," or "Agents for Trustees of Theological Seminary or assigns," &c. &c.

2. That the Diocesan Missionary Society has no permanent or vested funds, but depends upon incoming contributions for meeting its current expenditures; and the committee regret to find that for some time past its receipts have been inadequate to the supply of its wants.

3. That the Episcopal Fund amounted nominally, at the date before mentioned, to the sum of ten thousand five hundred dollars, and consisted of 60 shares of stock of the Exchange Bank of Virginia; 35 shares of stock of the Farmers Bank of Virginia, and 10 shares of stock of the Bank of the Valley of Virginia; and that the several certificates of these stocks stands in the names, either of W. C. Page and R. C. Mason, or of W. C. Page and L. A. Cazenove, but with designations varying in the several certificates, describing them in some as "Church Wardens of Christ Church;" in others as "Trustees of the Bishop's Fund," and limiting the title in some of the certificates "to them and their successors in office, as trustees," &c., and in others, "to the survivors of them in trust," &c.

4. That "the fund for the relief of the widows and orphans of deceased clergymen," amounted, at the date before mentioned, to the nominal sum of nine thousand five hundred and seventy dollars, and consisted of 74 shares of stock in the Exchange Bank of Virginia; 21 shares of stock in the Farmer's Bank of Virginia, and one share of stock in the Bank of Virginia. But the death of the late Mr. Wm. Williams, who had been Treasurer of this fund, and in whose name, as such, it had been invested, had placed it in an exceedingly precarious position, which rendered it impossible for the Treasurer (who had been appointed by the last Convention) to exercise over it any control, or draw from it any products. It was necessary, therefore, that an immediate and vigorous effort should be put forth to rescue this fund from the danger (to which it was exposed) of entire alienation, and restore it, if possible, to the control and possession of the Convention. And as there was no one legally authorized or empowered to act in the

premises, the committee felt constrained, by the necessities of the case, to assume a constructive right over the whole subject, and adopt such active measures as its urgency required; and they have now the satisfaction of informing the Convention, that after much difficulty, they succeeded, mainly through the honorable and earnestly kind co-operation of Mrs. Williams, aided by her friend and legal adviser, Mr. Wood Bouldin, in having all the stock of which this fund consists regularly transferred to the trustees appointed to hold it, and the certificates thereof placed in the hands of the Treasurer.

And now, in regard to the safety of these several funds, your committee consider that their position, as above represented, furnishes grounds for anxious apprehensions. For while we entertain all reasonable confidence in the security of the public institutions in which the greater portion of these funds is invested, and from the well known prudence of the former and present Treasurer of the Theological Seminary, we are bound to presume that the individuals whose private bonds have been received by them are amply responsible for the amounts of their several obligations; and while the several certificates of stock and private bonds, indicate upon their faces, by the introduction of terms of limitation to successors and survivors, and by declarations of the trusts and uses for which the amounts are held, that carefulness and caution have not been wanting on the part of those who made these several investments; and although the church may continue to obtain, as she has hitherto invariably enjoyed, for the management of her funds, the services of gentlemen of the highest integrity, punctuality, and devotedness, yet, nevertheless, the jeopardy in which the fund for the relief of widows, &c., has so recently been placed, exposes evidently the fact that our funds, under the present system, are not secure; and it accordingly urges upon us the necessity for adopting further means for averting, as far as is practicable, any similar danger.

Your committee, therefore, while acknowledging that there can be no hope of obtaining absolute security for our funds so long as the laws of this Commonwealth, by withholding protection from the funds of ecclesiastical bodies, encourage the unprincipled and dishonest in seizing upon such funds whenever circumstances will enable them to do so, and alienating them from their proper objects and owners, are, however, of the opinion, that something may be done to relieve your funds from the danger to which they are most especially exposed, and thus give them a very reasonable measure of security. And for the attainment of this desirable object, they would respectfully submit the plan for the management of your funds which is embodied in the following resolutions, to wit:

1. *Be it resolved*, That it be recommended to the Board of Trustees of the Theological Seminary, to advise their Treasurer to call in, as soon as it can conveniently be done, so much of the fund of that Institution as is outstanding on personal security, and invest the proceeds in permanent stock.

2. *Be it resolved*, That all investments of the funds of the Theological Seminary, the Episcopal fund, and the fund for the relief of the widows and orphans of deceased clergymen, shall be made (where it has not already been so done) in permanent public stocks, and in the name of an uniform but separate body of trustees for each of the above named funds; and that each body shall consist of three persons, of whom the treasurer of the fund for which they are respectively trustees, shall be one; that the certificate of each investment shall *invariably* run in the following form, to wit:

“To A. B. and C. (the trustees) the survivors or survivor of them, for the sole use and benefit of them and such survivor or survivors, as Trustees of ———” (the Theological Seminary, Episcopal Fund, or the Widows and Orphans Fund, as the case may be.)

That it shall be the duty of the survivors or survivor of each body of trustees to fill, without delay, with the approbation of the Bishop of the Diocese, subject to the sanction of the next Convention, any vacancy which may at any time occur in their or his respective bodies, and cause all the certificates of investment to be forthwith renewed, conformably to the above directions.

All of which is respectfully submitted.

J. GRAMMER,
GEO. WOODBRIDGE,
JOHN STEWART,
WM. H. MACFARLAND,
Committee.

THURSDAY, 9 O'CLOCK, A. M., May 22.

The Convention assembled at the hour to which it stood adjourned, and was opened with prayer by the Right Rev. the Assistant Bishop.

The following clergymen not present yesterday appeared and took their seats :

Rev. Wm. Norwood,	Rev. Charles B. Dana,
“ Cleveland Keith,	“ D. M. Wharton,
“ R. K. Meade,	“ John Cooke,
“ H. Stringfellow,	“ Anderson Wade,
“ J. A. Wheat.	

On motion,

Resolved, That the resignation of Wm. M. Blackford, Esq., as Secretary of the Convention, be accepted.

Resolved, unanimously, That the thanks of the Convention are hereby tendered to Mr. Blackford for his laborious and useful services as Secretary of the Convention.

Cassius F. Lee was elected Secretary of the Convention; and on his motion, Mr. A. L. Seabury was appointed Assistant Secretary.

On motion, leave of absence is granted the Rev. Mr. Leavell for the remainder of the session.

The Rev. Dr. Jones, chairman of the Committee on the Certificates of Lay Delegates, reported the following gentlemen, not present yesterday, duly chosen, who appeared and took their seats :

South Farnham Parish, Essex—Hugh W. Latane, Jr.
St. Andrew's Parish, Brunswick county—John Ravenscroft Jones.
Trinity Church, Russell's Parish, Bedford county—John C. Cobbs.
Grace Church, Petersburg—John G. Guthrey.
St. Ann Parish, Albemarle county—Dr. J. W. Gantt.
Fredericksville Parish, Albemarle county—R. W. N. Noland.
Antrim Parish, Halifax county—Philip Howerston.
Lynnhaven Parish, Princess Anne county—Thurmer Hoggard.
Trinity Church, Portsmouth Parish, in Norfolk county—Holt Wilson.
Monumental Church, Richmond city—John A. Smith.
Christ Church, Norfolk city—Edward S. Pegram.
Zion Church, St. Andrew's Parish, Jefferson county—Bushrod C. Washington.
St. Stephen's Church, Bedford county—Wm. C. Leftwick.
St. Martin's Parish, Hanover county—Edmund Fontaine.
St. John's Church, Berkley Parish, and Christ Church, Spotsylvania—Gabriel Long.

The time having come for reading the Episcopal reports, Bishop Meade stated that having had the misfortune of losing his notices of Episcopal acts during the past year, he must rely on the parochial reports to make up the deficiency, as each clergyman whose parish has been visited would state what had been done in the same. He then proceeded to read the following Address :

THE TRUE CHURCHMAN.

MY DEAR BRETHREN: In looking forward to this meeting, my thoughts have very naturally turned to some method whereby I might contribute to its usefulness. A word in season is good. To know what that word should be, passing events must be noticed, and a lesson sought from them. We live in an age of high religious excitement. Our own beloved church partakes largely of it. What the meaning of God's Word is on important points of doctrine and order, and what the sense of our articles, offices, and other standards, are topics earnestly discussed. As might be expected, each party adduces scripture for its justification in "contending earnestly for the faith," expressing a strong confidence that it holds the faith as "once delivered to the saints." Equally confident is its language as to the doctrine of the church. Not only the correctness of the opposite party in its judgment of the church's doctrine, but the sincerity of its attachment to the church itself, is often called in question. To this evil habit there has ever been a strong propensity in human nature, wherever a difference of opinion exists on important questions, whether of Church or State, and the law of love has been often greatly violated. Zeal, whether for our church or country, often becomes an ungodly and uncharitable thing. One has called it "the curst ungodliness of zeal." We would not however be guilty of violating the law of love in another way, viz: by condemning as utterly void of piety and patriotism all who are even violent and denunciatory towards those whom they regard as in great error. We would not be fierce, even for moderation, lest we fall into the same condemnation. There is what has been called "an extreme middle," which is also to be avoided. To condemn all as wrong who are arrayed against each other in a warm contest on some important point, is a very easy and convenient way of deciding controversy; one which requires little study, and oftentimes has little of charity in it. To judge righteous judgment is what God requires; and as zeal without knowledge is not likely to do this, so neither is indifference to the distinctions between truth and error; for religion is that thing, above all others, about which we are not allowed to be lukewarm.

Without further preface, let me state to my brethren the subject of this address. It will be the consideration of a delicate question, sometimes not very kindly handled, viz: "What constitutes true churchmanship, or who is that true churchman, that sincere and zealous friend and member of the church, who must not be charged with unfaithfulness or false-heartedness?" In the discussion of it, I shall make no invidious comparisons, indulge in no denunciations, but address myself honestly to the task, by such lights and authorities as the Word of God, faithful history, and the standards of the church may furnish.

First. In endeavoring to show wherein true churchmanship consists, and of course who the true churchman is, we should inquire into the origin and meaning of the terms. Though allowable when rightly used, yet are they not to be found in scripture, and for the most part have been unhappily and unkindly used. The word church, however,

from which they are drawn, is often used by the sacred writers, and there are also expressions in the scriptures setting forth what these terms intend to declare, viz : great zeal for the church of God, a true lover and faithful servant of the church. The word church, from whence they are derived, has a general as well as limited meaning. In its general sense it denotes all God's people, and whatever pertains to his kingdom. The true churchman, in regard to this sense of the term, is one who is zealous for all things appertaining to Christ's kingdom on earth, loves the whole church of God—the blessed company of God's faithful people—and shows his churchmanship by what he does for it and them. But there is a peculiar and restricted sense in which the word church is used, and from it, in that restricted sense, the terms churchman and churchmanship, as commonly used, are drawn. We read not only of the church of God—the church of Christ—but the church of Corinth, of Ephesus, &c. In all history we read in like manner of churches in the various countries of christendom. After a time, when a great division took place, we read of the Eastern and Western church, and at a still later period, of the Roman Catholic church, and of those who protested against its dominion and corruption. Among these we may reckon the Protestant Episcopal churches of England and America, the latter being derived from the former, and adopting her doctrine, worship, and polity, making only such changes as the differences of civil government required. The title of churchman was at an early period of her history given to a member of the established church of England ; and the distinctive appellations of high and low churchman were added to designate certain views entertained as to her scriptural claims, or her authority as the established church, or as to both.

In determining what true churchmanship is, we of America must leave out of view all that is peculiar to our mother church as an establishment, and any things in her which may have been altered after our Revolution. We may be allowed, and indeed are bound to have reference to the history of the reformation in England, the changes made in the prayer book, and the writings of the reformers ; for all these are genuine evidences of the mind of those who shaped our articles and prayers.

But beside these we have a very simple method of trying the true churchman, in those documents to which almost all declare that they appeal, as containing their views of doctrine and churchmanship, namely, our articles, liturgy, and homilies, as we now have them ; for though the two former have been subjected to several revisions, they are substantially the same as when first established. There are, it is true, those who seem disposed to erect another test or standard of orthodox churchmanship, almost elevating it to a level with that which is divine. They make, not the Reformation and the fathers of our Protestant church, the judge and pattern, but the church at some early period, and the writings of ancient fathers. They prefer to be called catholic churchmen or Catholics, thus inventing another name not found in scripture, and using it even more improperly than the other ; but as so many of them have of late years chosen to enlarge their title yet more, and become Roman Catholics, and as, with such exceptions, churchmen declare themselves willing to be tried by our acknowledged standards, we shall pass by these unhappy deserters, and proceed to the application of the admitted test to all others.

In the prayer book and homilies then we have the church's doctrine, worship, polity, discipline, and her bearing towards all other churches. Let us try the churchman by these, and in the order just mentioned.

1st. Who is the true churchman as to doctrine ? Since God has chosen to save men by the foolishness of preaching, and to sanctify souls by the truth, we may well give this the precedence. The true churchman, if a minister, while, according to his ordination

vows, he will carry every thing to the bible, making the law and testimony of God the rule of his faith and the substance of his preaching, will also have a conscientious regard to his subscription to the creeds which were completed at different periods, as they were called for, and to the articles, those more enlarged creeds, which were either drawn up, or confirmed after due examination, by men as competent, and we believe as much under the guidance of God's spirit, as those who executed the former—though from their length and the variety of subjects embraced in them, the latter are more likely to be misunderstood, and even to be in error. They were not merely drawn up in the first place by a few men of learning and piety, but have during the last three hundred years been subjected to re-examination by bishops, other ministers, and laymen, and been used and approved by millions of God's people in the Episcopal church in England, America, and elsewhere, and highly approved by other millions, not of our communion. But little variety of opinion can be entertained as to the meaning of those great fundamental doctrines which are the life and soul of them. If the same cannot be said of a few words and phrases in some of the offices, yet their general meaning is evidently in strict accordance with the articles. As the latter were designed to be, to a certain extent, expositions of the former, and set forth for the express purpose of determining controversies, the true churchman will see in all of them not *yes, nay*,—that is different doctrines and palpable contradictions—but the same mind of the same persons, (for they were the work of the same persons,) and will therefore honestly esteem both, even though he might desire to see more clearness in some passages, for the sake of concord. The true churchman will delight to see sound doctrine so well guarded, not merely by brief creeds, but by more specific articles, devotional offices and prayers. He will bless God that by such means greater unity is produced among her members than by all the infallible decrees of Rome, and that in some good degree false doctrines are kept out of our pale. He is not, however, required in the face of all history to affirm that these or any other articles or prayers can prevent all heresy, but that they are admirably formed for this purpose, as numbers not of our communion candidly acknowledge. He will not regard them as inspired, as some have done their symbolical books; he will not esteem them either as equal to scripture, or as unerring interpreters of scripture, but will love them as in his opinion superior to any human composition, either ancient or modern, as containing much of the very best which has come down to us from primitive times, as being the result of great piety, much learning, undaunted firmness, most laborious study, and as being worthy of most devout gratitude to that God, who, though he does not now inspire with unerring wisdom, as at the first, the expounders of scripture, does still fulfil his promise of being with his church to the end of the world, to preserve the sacred deposit of truth which was granted to it. Thus far and no farther can the true Protestant Episcopal churchman go, without going beyond our reforming fathers in England, and the reviewers of their works in this country. I need not add that the great doctrines which he will see in the prayer book, as the centre around which all others revolve, and which keep all others in their proper place, are those of the holy trinity, the atonement, the deep depravity of human nature, renewal by the Holy Spirit, justification by faith, and the sacraments as means of grace to those who use them faithfully. These must be received into an honest heart as the great doctrines of the church; else, all other zeal in its behalf will not constitute us true churchmen. The reformers would have repudiated all such as mere formalists, placing them with those who cried "the temple of the Lord, the temple of the Lord are we," while the Lord of the temple was not in them by his spirit and his word.

Edly. Let us see who is the true churchman as to the next point, viz : the worship of the church. That it is a most important and influential part of the provision made in the prayer book for the promotion of our salvation must be acknowledged, from the fact that in all ages so much care has been taken to make it as perfect as possible. God's ancient people had their prayers for the temple and the synagogue, some of which have come down to us, and may be read at this day. Our Lord and his disciples often joined in their use. Others were added from time to time, more suited to Christian worship. One given to us by our Lord himself, was incorporated into every office and liturgy of the primitive church, and contains the substance of all other prayers into which it was amplified. With such high authorities, who can question the advantage of a public liturgy? and among the various liturgies which have been adopted from the earliest ages to the present time, who but must give the highest place to our own? With the word of God, the experience of so many ages, and all the liturgies of by-gone days before them as their guides, how could such holy, learned and faithful men otherwise than succeed in producing a book which for three hundred years has appeared so excellent that but little alteration has been called for? Is it weakness or superstition, or mere sectarianism, to rejoice in it, to make our boast of it, to bless God for it, and to regard it as a glorious inheritance bequeathed to us by our forefathers, from which we will never part? What individual or number of individuals, however holy and wise, if set down to prepare a liturgy without making use of the helps and materials of past ages, could have furnished one which may compare with it? In proof of which, let the prayer for public worship drawn up by that most holy and most talented man, Richard Baxter, and offered as a substitute for the English liturgy, be examined. Nothing could more effectually have established the superiority of our service, than the proposition to supercede it by that well meant effort, but most utter failure, of Mr. Baxter. When we consider also the efficacy of a liturgy for the use of ministers and people, in moulding the minds, establishing the principles, and directing the feelings of the worshippers, how can we sufficiently rejoice in having one of so holy, heart-stirring and sublime a character as our own? If it be true which has been said of the ballads of a country, that they have more power to form the character of its citizens than the statutes thereof, how much more true must it be of the prayers which are continually used, by comparison with any other provisions of the church? And who can but admire the spirit of our prayers? What book on earth save the bible is so full of Christ as the prayer book? Every petition is put up either to him, or through him: we fear to proceed more than a few short sentences in prayer, without stopping and calling on Christ to take our requests and plead for them with the Father. And need I speak of the spirit of adoption, the spirit of praise, of deep humility, of hungering and thirsting after righteousness, of earnest longing for more grace, which breathes throughout them? How can such poor creatures, who have need of so many helps to prayer, otherwise than rejoice in such? He that calls himself a churchman, and delights not in her prayers, has taken a misnomer to himself.

And yet, while the true churchman loves the church's prayers, he is not required to deny that there may be and are other prayers, either extempore or composed, which are most acceptable to God, when the heart goes with them. He may delight to think that so many thousands of petitions, public and private, uttered in other words, are most prevailing with heaven. He well knows that there were occasions when holy men of scripture, prophets, apostles, and our Lord himself, while generally uniting in established forms, must have used others—some of which indeed are interspersed through the

bible. He knows that our forefathers engaged in no warfare against other prayers, whether extempore or composed, but besides expressly sanctioning such, by rubric, in pastoral visits to the sick, used brief ones in the pulpit before and after sermons; specimens of which we have in connection with some of our homilies, and with many of the sermons of the old divines. Nor has it ever been attempted, either in England or America, to forbid what some practice even to this day. Nor has such practice ever led to the thought of superseding the liturgy of the church by any other prayers. And if such liberty has been ever allowed in the pulpit and before the great congregation, how much more on those occasions when the minister meets with a few of his people for prayer and exhortation in a less public way, especially when even then he shows his love of the church's prayers by using a portion of the same.

3dly. Let us now inquire what the true churchman holds as to the ministry and government of Christ's church.

To him, one thing seems to be clear, viz: that the church of God under each of its two great dispensations, has had divers orders of ministers in it. In the Jewish church, beyond dispute, there were the high priest, priest, and levite. In the Christian, we are expressly told that Christ "gave to his church," and that God "hath set in his church," ministers of different orders, and for different purposes, as apostles, prophets, evangelists, pastors, and teachers. Although some of these were of short duration and for special purposes, yet the principle of subordination and the fact of divers orders seem to be clearly established. As to the number and precise office of those which were continued, there has been diversity of sentiment. At the time of the Reformation, the Pope, with his chief devotees, maintained that there were only two of divine appointment, viz: priests and deacons, and that the Pope gave to the bishops their pre-eminence over the presbyters. Some Protestants maintained that there was only one order of the ministry, though there were other officers to be helpers of the same. The wisdom and moderation of our church on this subject is worthy of all praise. In her articles she affirms nothing positively or dogmatically concerning it, although so clear and strong on the great points of doctrine. She only declares the necessity of a lawful call to the ministry, in opposition to self-constituted teachers. But in the preface to her ordination services, she exhibits the perfection of prudence, honesty, and charity, in stating the grounds of her own decision and action. She there affirms her undoubting belief that from the apostles' times, that is, even during their days, and ever since, there were and have been these orders, viz: bishops, priests, and deacons—that while the apostles themselves were exercising their high and peculiar gifts, there were these orders. In the services themselves, she speaks of God as by his spirit and divine providence appointing divers orders; not that Christ himself expressly appointed them with his own lips, as he did the sacraments, ordaining the apostles to be of the first order, and all bishops to be full and regular successors to them in office. On this disputed ground she did not venture. As to the precise amount of apostolic power granted to them, she says nothing. That they were successors to the apostles in some things, as inferior ministers were in other things, she doubtless held, although the only occasion on which the term apostolic succession is used, appears in an office (the institution of ministers) where it must comprehend all orders of the ministry, and refers to their descent from the apostles, not to the powers possessed by them. She must have been well aware that as prophets and evangelists had ceased to be used in the church, and as deacons had been created by the apostles, the Holy Ghost moving them thereto, so there were those who believed that

the apostolic office ceased with the first apostles, and that bishops, as a new order, were appointed to govern the church, and therefore may she have avoided the introduction of that disputed point.*

And now, if it be, or if we believe it to be, that God has not only thus showed his preference to a three fold ministry among the Jews, but by his spirit and providence led the apostles to ordain bishops, presbyters, and deacons, as officers in the church, what need we more to decide our choice most positively, and make us adhere to it most unwaveringly. Can we consent to place on the mere ground of human expediency, on account of the supposed advantages of episcopacy, that for which we think we can produce such an exhibition of God's will? Seeing that human nature, whether as to civil

* It may be thought that as for the most part the advocates of the apostolic succession, understood in its fullest sense, admit that some of the gifts of the apostles, as inspiration and miracles, ceased with them, and only the ordinary powers of government and ordination were continued to the bishops as their successors, and as the opponents also admit, that although, like the office of deacon, the episcopal office was a new one, established by the apostles under the direction of the Holy Ghost, yet it did succeed to some of the powers of the apostolic office, therefore the dispute is rather one of words or names, and not of much importance.

The opponents, however, think otherwise, and say that as the overgrown power of the Pope resulted from the doctrine of his succession to the alleged supremacy of Peter, so if each bishop is to be regarded as a regular successor to the apostles, who had those great and undefined powers which were necessary to the first establishment of Christianity, it may lead to a claim of much greater powers and privileges on their part than can consist with the rights of others and the welfare of the church. This apprehension has been increased of late years by the high claims of tractarians in behalf of bishops, who are declared by them to be the full successors to all the power, and channels of all the grace deposited in the apostles for the establishment and future government and sanctification of the church. The opponents also say that the church has not only rejected this doctrine, by subjecting bishops to laws made not by themselves only, but conjointly by other clergymen and laymen, thus restricting their power, as was not the case with the apostles, but has carefully refrained from any language identifying the episcopal with the apostolic office. A reference to the consecration service and other parts of the prayer book will show that they are correct in the affirmation of a careful avoidance of any expressions identifying the two offices. The bishops are indeed represented as doing some things after the example of the apostles—as in confirmation,—and reference is had to the apostles in the consecration service; yet are the bishops not declared to be of their order, not identified with them, as deacons and priests are with those who were first ordained to those orders. Let any one examine the various places, where, if this doctrine were certainly held by the church, and intended to be taught, it would have been most easy, natural, and proper to introduce it, and yet see how it is avoided, and he must conclude that it is only a matter of private inference on the part of those who hold it, and from insufficient data. It may have been one of those doubtful points about which she chose to be silent, knowing that there was a diversity of sentiment. If the learned Dr. Barrow's testimony is of weight on this subject, the fathers themselves did not identify the two offices, as some have inferred from their language. See his able treatise on the Pope's supremacy. If the author is not mistaken, the writings of the reformers furnish abundant evidence that some of them made the same distinction. That scripture which is most relied on for the identification of the two, is the promise of our Lord of being with the apostles to the end of the world. His promise with their successors in perpetuating the apostolic office and ordaining other ministers, is supposed to be the true meaning of that promise. Such does not seem to be sustained by the church's teaching. In the hymn on the Holy Ghost this promise is regarded as given to the whole church, for the preservation of the faith. In the 96th hymn and in the institution office it is applied to all the ministers of the gospel, no intimation being given that it was chiefly for the successors of the apostles in perpetuating their offices. The 96th hymn is a kind of paraphrase of that passage in Ephesians which speaks of the appointment of divers orders in the ministry, viz: apostles, prophets, evangelists, pastors, and teachers.

After speaking of the three former, as having been at the first, it represents the two last as still continuing,

"In lower forms; to bless our eyes,
Pastors rise hence and teachers rise,
Who, though with feeblers rays they shine,
Still mark a long extended line.
So shall the bright succession run,
Through all the courses of the sun,
While unburnt churches, by their care,
Shall rise and flourish large and fair."

Our present bishops of course must come under the denomination of pastors, who are carrying on the work begun by apostles, prophets, and evangelists, which is not only the opinion of some judicious commentators, but seems to be supported by the consecration service, where we find the term pastor emphatically applied to bishops. In that service, when, if ever, the church would identify the apostolic episcopal office, we find that the title of apostle is never given to the bishop, nor the term apostleship ever used. The terms used are bishop and pastor—the work of a bishop—the office to which you are called—this administration, etc. Reference is indeed made to the apostles in the service, and lessons from scripture are used which relate to them, and most properly too, for the bishop's office and work come nearest to that of the apostles, and follow after it; but, as Dr. Barrow remarks, a dictator may appoint some one to succeed him in government, but not in the same office of dictator, that being only temporary.

From what has been said, we may surely infer, that the church does not require to be believed, as essential to a true attachment to herself, what she has carefully avoided to indicate in her standards.

If we sincerely receive what she plainly teaches as to the episcopal office, and those who fill it according to its requirements, and all men esteem them for their office, as well as work sake, we shall reap abundant benefits therefrom.

or religious concerns, is so much the same in every age, and that in every age subordination, divers orders and officers, both in church and state, are required, can we think that this was an intimation of the divine will only for a certain generation, and that other generations might at pleasure change it for one which seemed to be suitable to themselves? A true churchman cannot do this. He will love and respect that system which he believes to be God's will for the government of his household too much, to consent to any departure not justified by great necessity. But is it needful to go yet further in our belief of the divine appointment of such a ministry, and say of it, as of the holy sacraments, that it is appointed by Christ himself, or, as of the holy law, that God spake these words and said; and that it can admit of no change whatever, without destruction to the whole, and that no diversity of opinion on the subject can be admitted? Is it necessary to true churchmanship, to a sincere and hearty approval of our ecclesiastical organization, and a zealous promotion of it, that we affirm there can be no other ministry whose labors are accepted and blessed of heaven, no other church than that which has such a ministry? Then must we cease to claim fellowship on this point with our Anglican forefathers, must forget all the past history of our mother church, strike from the list of true churchmen her Cranmers, and Jewells, and Hookers, and a long line of her best bishops and other ministers, who held no such opinion, but declared the very contrary.

The well known sentiments also of such fathers of the American church as White, and Wharton, and Smith, the chief reviewers of our prayer book, must be repudiated, and the language of its preface and other parts be entirely changed. If any think that they see a more exclusive doctrine in God's Word, or in ancient tradition, they can only claim the privilege of holding it as a private opinion. To treat it, and require others to hold it, as the doctrine of the church, in spite of all her history, and to denounce those as false-hearted and unsound who do not, is itself, not only a violation of Christian charity, but, as we conceive, of true Protestant churchmanship, since nothing can be clearer than that our reformers in England, and our fathers in America, who impressed their views on the articles, offices and other parts of the prayer book, as well as set them forth in other ways, only held that our Episcopal regimen was essential to the perfection, and not to the existence of a church. And need we add, that when perfection is required as a true note or mark of a church of Christ, then will there cease to be one upon earth?

4thly. Having considered what true churchmanship is in regard to order and polity, let us see what are its views as to the discipline of the church.

Godly discipline has ever been regarded as one of the notes or marks of a true church. Our Protestant forefathers charged the church of Rome with being greatly wanting in this, and scarce deserving the name of church by reason of such want. Discipline relates to the laws of any society, and the penalties of disobedience. All institutions must have laws for the good government thereof. Christ's kingdom has its laws and penalties. Many of them were expressly appointed by Christ himself. Others, in conformity with the same, have from time to time been put forth by the church. No true churchman can otherwise than acknowledge the obligation of obedience to such as are lawfully enacted. To obey the powers ordained of God, whether civil or ecclesiastical, when exercised according to his revealed will, is a most bounden duty. The ministers of our church, at the time of their ordination, promise faithful obedience to those who are placed over them, and who exercise their authority according to prescribed rules or canons. A due respect also is required to their godly admonitions and judgments. This obedience and respect is to be shown not merely to those with whom we may agree in sentiment,

or sympathize in theological views, but conscientiously, as to the Lord; and it may be done without any improper sacrifice of Christian liberty or right of private judgment.

As to all the rules and regulations of the church called canons, rubrics, or by any other name, whether the observance be specially required by rulers or not, the true churchman will hold himself bound to do it. He will not select certain of them, such as he most approves, or most accord with his doctrines, and scrupulously observe these, making such observance a test of churchmanship, and denouncing those who do not, but he will do with them as with the laws of God, resolve to obey them all, out of respect to the authority enjoining them. And yet, as even the laws of God differ in importance, and may some of them be omitted or disobeyed under peculiar circumstances; since God himself, preferring mercy to sacrifice, allows even his holy sabbath to be violated as to its letter, and sacrifices and offerings to be withheld; so a wise discretion has ever been conceded to God's ministers in the observance of inferior rules, or in regard to things become obsolete, having due reference to times, places, and circumstances. Wherever such discretion has not been allowed, or exercised, the result has been that men have strained at the gnat and swallowed the camel, have tithed mint, anise, and cummin, and neglected the weightier matters of the law. It should always be remembered that as the sabbath was made for man, and not man for the sabbath, so rubrics and canons were made for the church, and not the church for them. In the course of a ministry of more than forty years, during which I have mingled much with brethren of all orders of the ministry, and all shades of opinion, and of course had much opportunity of observation, I have often discerned the propensity in persons of different views, habits, and latitudes, to select their own favorite rubrics and customs for strict observance, and pass others by as of little importance, while severely condemning those who did not think and act with themselves. As to that part of discipline which consists in the enforcement of penalties, whether on the clergy or laity, it is proper to say something. The true churchman, zealous for the honor, anxious for the purity of the church, remembering that judgment will begin at the house of God, and what charges are given on the subject in the sacred writings, will not be loose and negligent as to godly discipline. If the primitive church in some respects may have gone to an extreme in its use, the church of England, ever since the Reformation, has mourned over the want of it and prayed its restoration. Although too many of friends and foes, in England and America, have seemed to consider it a prominent feature in the church to leave all but the most extreme offenders to God and their own conscience, such was not the opinion and design of the reformers, however hindered they may have been in the execution thereof. They drew their estimate of evil living, both in the clergy and laity, from the early church, and renewed some of the canons of the same. They understood the works of the devil, the lusts of the flesh, the pomps and vanities of the world, as renounced in the baptismal vows, which vows were copied from the primitive liturgies, as they were understood in primitive times, that is, as being all manner of sins, whether of the flesh or spirit, all the vain and sinful amusements of the world, in which some professing Christians have ever delighted. Instead, therefore, of the true churchman leaving it to puritans and those of other denominations to condemn and oppose these things, and exercise discipline thereon, if he follows the reformers, as they followed the apostles and fathers, and is true to the spirit and design of our baptismal vows, rubrics, and canons, none will be more decided in his condemnation of all evil living, and when either clergy or laity, of whatever order or rank, shall transgress, and bring reproach on the church, will be ready to sustain and enforce all godly discipline.

Lastly. Let us inquire into the feelings and conduct of the true churchman toward all who call themselves by the name of Christ. This has become a most delicate and important question, by reason of the numerous divisions of christendom, and the differences existing between the churches thereof. To say nothing of those before the Reformation, at that time large numbers, in connection with, and in subjection to the church of Rome, renounced her unscriptural authority, her false doctrines, and corrupt worship. They who thus renounced her were divided into separate churches themselves, according to the different countries in which they lived, various circumstances contributing to modify their forms of church polity and public worship. In one thing, however, they have all agreed, viz: in refusing communion with the church of Rome, on account of her many abominations. The church of Rome, on the other hand, has never ceased to anathematise them and their descendants as schismatics and heretics who have no part or lot in the church of God. She also continues to this day the same in doctrine, worship, and manners; and if Protestants are true to the principles of the Reformation, there can be no communion as churches, or as individuals, in religious ordinances, whatever may be the charities of social life. The consistent Protestant churchman who holds the Reformation in esteem, understands and appreciates the differences between us and Rome, must perceive, that whilst she continues unchanged, any approximation on our part must be a departure from the principles of the Reformation, and fraught with danger. Our mother church for a long time publicly prayed against the wiles and artifices of Rome; and although we wish not that prayer restored, if we do not watch and pray continually, and adopt all proper means of defence, we shall suffer from that same foe, whether going about as a roaring lion, or in the garb of an angel of light.

As to the intercourse of Protestants and Protestant churches, one with another, it has varied according to times and circumstances. Some have refused intercommunion when it was believed that there had been such a departure from the faith, as set forth in the Bible, and the confessions adopted at the Reformation, as would justify such a refusal. I need not say that our forefathers of the Reformation held most friendly communion with the ministers and members of those continental churches with which they agreed so well in doctrine. They differed from them as to church polity and worship, but did not consider this as a bar to such friendship and co-operation as they could not conscientiously have with Rome. They could and did unite with them in the publication and circulation of that Bible whose use Rome forbids. They could and did unite in writing, circulating, and using tracts, catechisms and books, which were called for by the times in which they lived.

In the progress of events, and when secession, on what she regarded insufficient grounds, began to take place from the bosom of the English church, it was not to be expected that this same sympathy and joint action should continue in all things, either as to kind or degree. But still even dissenters from the church of England were never regarded as the corrupt followers of Rome. They were never denounced as the great anti-Christ of scripture. On the contrary, whereas upon more than one occasion when Rome was seeking to regain her lost influence and authority, we find all Protestants uniting as against a common foe, we never hear of English churchmen invoking the aid of Rome to put down Protestant dissent within the realm.*

* See how differently the Protestants from the Continent are entertained at the great National Fair now going on in England, from the followers of Rome. The Archbishop of Canterbury, the Bishop of London, and noble laymen, are active in providing churches for the former, for the use of ministers and people, and addressing them in the most fraternal manner, while denouncing the latter as enemies. Such a course is surely not the *via media* between Rome and Geneva.

What then is the proper course to be pursued by a true and consistent churchman, whether Anglican or American, who desires to be regulated by the principles and practices of our forefathers? Will he seek to find some road just equi-distant between the church of Rome and the non-Episcopal churches of the Reformation, or, as is sometimes said, between Rome and Geneva? Such surely is not the road once travelled by our forefathers, and so deeply stained with the blood of the martyrs of the English church. Such surely is not the road marked out in our prayer book and homilies. What if it be granted that our church has retained some few things which others laid aside, and thus may be said to stand between Rome and Geneva; let it be remembered that one may stand between two points, or travel between two roads, and yet be very near to the one, while a great way off from the other. A churchman might in some things go between the two, and yet be very far from that *via media* for which some contend, and which, as the experience of the last few eventful years has proved, too often leads, like the old *Via Appia*, into the main street of Rome. The true churchman will indeed condemn and avoid all things which seem to be contrary to God's word, and those standards which he has sincerely adopted, but then he will make a great difference between the corruptions of Rome and the backslidings of some Protestants. The false doctrines, idolatrous worship, and evil practices of Rome are established by her highest authority, are universally adopted, are gloried in, are required to be received of all in order to salvation. The apostacies of Protestants are those of individuals and parties who have deviated from the acknowledged standards of their churches, and are very few by comparison with those of Rome. Such are the Socinians, the Unitarians and Neologists of Europe and America who have departed from the faith of their Protestant fathers, and some of whom have troubled Episcopal churches from the days of Arius to the present moment. Let us be thankful that under God our articles and prayers and apostolic form of government have contributed much to keep us more sound in the faith than some who have not enjoyed the same advantages, and let us adhere to them most steadily and zealously on that account. And now, if it be said, seeing there is such great difference between the errors of Rome and of some Protestant churches, may we not, while refusing all fellowship with the one, indulge in the freest and fullest intercourse with the other; we answer, it requires but little experience to satisfy a sound-minded person that the communion and amalgamation which some good people think so very desirable, and for which some designing ones argue, as may suit their purpose, is utterly impracticable without producing worse evils than those sought to be avoided. This is true of all the various divisions of the Christian world, but especially so in relation to our church, differing as it does so much from others as to its ministry and worship. The wise and candid of all denominations see and feel that common churches, mixed services and partnership concerns fail of their object, or at any rate can only be justified in some infant state of religious society, and as exceptions to a general rule. But it may be asked, whether, beside that Christian intercourse which the truly pious of every name should be always ready to hold as individuals and neighbors, there are not some objects and occasions which may unite not only the hearts but the hands of Protestants in promoting the truth as it is in Jesus, as was the case with our forefathers, and thereby prove to Romanists and infidels that we are agreed on the great essentials of the Christian faith, and are earnestly desirous for the extension of the Redeemer's Kingdom. The false assertion of Rome, that Protestants were all in bitter confusion among themselves, was disproved by the fact that they agreed together, as we have said, in publishing and circulating the Bible, and many other books setting forth the great undisputed truths of the Bible, and subsequently presenting in one

volume all their confessions, thereby showing a wonderful agreement on main points. And are there no such institutions in our day, having the same objects in view, in which all Protestants may unite without any sacrifice of principle? What shall we say of those noble institutions of England and America which are distributing in almost every tongue millions of the sacred scriptures, in which of course all denominations believe they are disseminating their own views of divine truth without any abatement? And may we not add to these at least two great associations of our land, in which for so many years Christians of the leading denominations have so harmoniously and effectively combined, our own church having ever been fully and ably represented therein? Who does not rejoice to think of the circulation by them of millions of excellent books, tracts, catechisms, and hymns, suitable for every age and class, and from which nothing is omitted which any but Romanists would consider essential to salvation? We cannot but regard these institutions as raised up by Providence, as for other reasons, so especially for uniting Protestants in one common effort against the assaults of Rome in these latter days, when the battle of the Reformation is again to be fought, and by no church more vigorously than our own. A more effective antidote to the poison which she would insinuate into all ranks of our citizens cannot well be conceived, than is to be found in those almost innumerable publications which are carried as by the winds of heaven into every nook and corner of our land. If it be pleaded that some things which different denominations deem important must be left out of these publications, we reply, let such things be set forth as they already are, and ever will be, by other societies. Denominational zeal will always do this. And if any, either from conscientious scruples, or other cause, choose to devote their efforts and means entirely to these latter institutions, they of course have full liberty so to do, but let not such upbraid with false-heartedness to their own church, any who differ from them. For one, I shall not let my liberty be judged of in such matters by other men's conscience or opinion. Nor with such examples as I have quoted, and those which in every period since the Reformation might be adduced, do I feel that I am the less sincere and true in my loyalty to the church of my fathers and of my choice. And I humbly conceive that as the citizens of our country show their patriotism and attachment to the constitution by a becoming respect to the well known sentiments and conduct of the heroes and statesmen who secured our liberties and founded our government, so may we show our churchmanship, as Protestants, by a filial though not superstitious regard to the sentiments, and a respectful though not slavish following after the example of the reformers and fathers of our church.

CONCLUSION.

In drawing these remarks to a close let me now sum up in a few words the impression which prevails in my mind as to the character of a true churchman in our branch of the Christian church.

1st. He is one who is sincerely attached to the doctrines thereof, as seen in the prayer book, and confirmed by the contemporaneous writings of those who drew up the prayer book in England, or revised it in America; not as interpreted by the fathers, or what is called Catholic consent. Nevertheless, according to the prayer book, he acknowledges the Bible as the only divine rule of faith, and esteems the doctrines of the church because he believes them to be according to that divine rule. 2d. He loves the liturgy of the church because he believes it to be according to the doctrines of the Bible

* The American Sunday School Union and American Tract Society.

and prayer book. As to her worship, he seeks to enter into its deep spirit of devotion, without which all his admiration and praise of it will be of no avail. If he be a minister, he will read it as one who feels its truth, and will seek to induce his congregation to unite audibly and heartily with him. If a parent, he will not only open his mouth and utter it as one not ashamed, but seek to lead his children and others to do the same. 3d. As to the ministry and government of the church, he will show his belief of its apostolic appointment and many excellencies, by obeying, according to his station, those who are over him in the Lord. He will honor each order of that ministry which he believes to have come down from the apostles, according to its office and the authority given to it, not wishing to elevate or depress either of them. 4th. As to those divisions of christendom which have, whether through unavoidable necessity, or mistaken judgment, deviated from what he conceives to be the apostolic regimen, he will seek to judge of them and act towards them as God sets the example and our forefathers followed. He will see that God chose to use them as he did the reformers of our mother church, for restoring true faith and piety when they were almost vanished from among men; and that, to the present day, he still continues to use them for the purpose of promoting his cause upon earth. While therefore he laments what he regards as a defect, through which great evils have entered their communion, he dares not reject from the church of Christ those whom Christ hath thus honored, but, as he hopes to meet with them and be ever with them in his presence hereafter, so he delights to walk with them in love here below, and co-operate in all good works, so far as can be done without the sacrificing of conscience, and the engendering of discord and confusion. As a man may be a patriot and a philanthropist at the same time, may love his own country especially, and yet love the whole human race, so the churchman may love above all other his own particular church and seek its prosperity more diligently, and yet love all the people of God, by whatever name they be called. Thus while especially devoted to his own church, and even to some portion of the same, it may be truly said of him,

" To sect or party his large soul
 Disdains to be confined,
 The good he loves of every name
 And prays for all mankind."

His charity only begins at home; it knows no bounds but those set by God himself for his own benevolence.

" God loves from whole to parts, but human soul
 From individual to the whole."

I confess, my brethren, that I have always loved our own and mother church for this, as for many other reasons, that I think in her whole history, from the Reformation to the present day, there has been a due admixture of this liberal feeling towards others with a most ardent attachment to her own peculiarities. If in either of them there has been, whether in public acts or private opinions, any thing to the contrary, (nor is this denied,) it is believed that the great body of her members have not partaken of it. The high station they have occupied, and the intelligence belonging to them, have doubtless contributed not a little to such liberality; but the spirit breathing through all her devotions, and the character and example of her early reformers and martyrs, and the compilers of her prayer book, have contributed much more. In her whole history there is also much to interest, though not without that which we must all lament and condemn. Let the history of the English church be stricken from the annals of christendom, let the

memoirs of her bishops, other ministers and eminent laymen be consigned to oblivion, let all the volumes of sermons, theological treatises and devotional works be dismissed from the libraries of the divines of every denomination, and what a melancholy blank would be created. And may I not add, that if the history of her youthful daughter in America, as seen in the early efforts for her first establishment on the part of English friends, in the difficulties encountered in our own country, in the character of many of her leading advocates both among the clergy and laity, and in the success which, through God's blessing, has crowned their labors, be considered, we have much to interest our minds and much to endear her to our hearts. And may I not further add, that as there is a church of England and America which we are allowed to love above all other great divisions of the church of Christ upon earth, so there is to us, my brethren and friends, a church in Virginia which we may love and care for with a yet more special affection. Is there nothing peculiarly interesting in her history to justify the historiographer of the church in the United States to choose it for his first effort? Is there nothing in her earliest history to excite even a romantic interest in her behalf, though there be much more to mourn over in the progress thereof? Is there nothing to the same end in her struggles for existence itself at the close of the revolution, when thousands were crying out "down with her, down with her, even to the ground?" Is there nothing to sustain our faith and excite our gratitude to God, in the most unexpected resuscitation of her from a state of apparent death? Is there nothing to endear her to the heart in the repaired temples of our forefathers, and even in the yet remaining ruins of some of the old ones? Is there nothing to commend her to our choice in the character of those individuals and families who in times of desertion still adhered to her fallen fortunes, and whose descendants now constitute the great body of her communion? Is there nothing in her well attended conventions, and the affection which has ever bound our hearts together on such occasions, to make us love the church in this diocese? Is there nothing to commend it to our affection and confidence in that seminary which has not only supplied our own State with so many faithful ministers, but whose hundreds of alumni are to be seen in all parts of our own land, and yet more, who form so large a proportion, almost indeed the entire band, of those devoted missionaries who, in Europe, Asia, and Africa, are seeking to spread the glorious gospel through the world?

Is it weakness, my friends, to love such a church, and speak of it sometimes even to boasting? Not, if at the same time we mourn over our unworthiness as members thereof, and do not withhold the candid acknowledgment of much error and sin pervading our portion, as well as all other portions of Zion. But with such feeling and confession we may, and I trust all of us will, as to our church in its wide extension through the earth, and in her special location in our midst, take up the language of one of our sweet hymns:

" Beyond my highest joys
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.
If e'er my heart forget
Her welfare or her woe,
Let every joy this heart forsake
And every grief o'erflow.
For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
"Till toils and cares shall end."

The hour for divine service having arrived, on motion, the Convention took a recess till after service.

The Convention again assembled after church. Rt. Rev. Bishop Johns in the Chair. The following committees were then announced by the Assistant Bishop :

Committee on the State of the Church:

Rev. E. C. McGuire,	Francis H. Smith,
“ Alexander Jones,	Thomas N. Burwell,
“ George Adie,	John Chewning,
“ J. H. Wingfield,	Edward Valentine,
“ C. W. Andrews,	Hugh N. Pendleton,
“ William Norwood,	Samuel W. Shelton.

Committee on the Episcopal Fund:

Rev. C. B. Dana,	John Rowlett,
“ William M. Jackson,	William Noland,
“ William V. Bowers,	Dr. William Nelson.

Committee on Finance:

E. S. Pegram,	Bushrod C. Washington,
	George M. Carrington.

Committee on the Missionary Society of the Diocese :

Rev. George Woodbridge,	Rev. H. S. Kepler,
Charles A. Grice,	Holt Wilson,
	Edmund Valentine.

Committee on the Widows' and Orphans' Funds:

Rev. John B. McGuire,	C. W. Andrews,
	Dr. William Nelson.

Committee on Parochial Reports:

Rev. J. F. Hoff,	C. J. Gibson,
D. M. Wharton,	Thurmur Hoggard,
	T. N. Burwell.

Committee on New Parishes:

Rev. R. H. Wilmer,	Pike Powers,
“ Joshua Peterkin,	S. Stillman,
“ G. S. Carraway,	W. T. L. Finch.

Rt. Rev. John Johns then read his report, as follows :

BISHOP JOHNS'S REPORT.

In enumerating the services of the past conventional year, those performed at Alexandria during the session of the Convention, are the first in order:

May 18th, I lectured in Christ Church, and the next morning, in the same church, I confirmed five persons. 22d, I preached in Christ Church, Baltimore. 29th, I consec-

crated St. John's Church, Portsmouth. The sentence of consecration was read by the Rev. Mr. Chisholm; service by the Rev. Messrs. Cheevers and Jackson, assisted in the lessons by the Rev. Mr. Carraway; sermon by myself. St. John's is a neat and convenient brick edifice, favorably located, and has connected with it a commodious parsonage. The whole arrangement is highly creditable to the congregation so recently organized, and furnishes reasonable hope of growing efficiency. At night, in the same church, I confirmed three persons. 30th, in Christ Church, Norfolk, I baptized the infant son of the Rector. It was my intention to have proceeded immediately to Princess Ann, but as the notice had not been received in time to be sufficiently circulated, it was deemed advisable to postpone the service, and another appointment was made for June 23d.

June 9th, I preached at Westover Church in the morning, and in the afternoon addressed the congregation of colored persons under the care of the Rev. Mr. Leavell. On this visit, I baptized the Rector's daughter, and also the youngest four children of Mr. Selden. 15th, I preached at Old Church, Hanover, and confirmed one person. 16th, I preached at St. Peter's, New Kent. These two churches, vacated by the removal of the Rev. E. McGuire to Westmoreland, are still without a minister. 23d, the day assigned for Princess Ann, I was again disappointed, being detained at home by the sudden illness of a member of my family. 27th, I preached at Hampton, then without a Rector, but since supplied by the Rev. John C. McCabe, who officiates also on the south side of the river, in the Old Church, near Bacon's Castle.

July 10th, 11th, 12th, I attended the examinations at the Seminary and High School. 11th, I lectured in the morning in Christ Church, Alexandria. 12th, I assisted in the ordination services in the same church, and admitted to Priests' Orders the Rev. Wm. N. Irish. At night, in St. Paul's Church, I preached and confirmed ten. 13th, I preached in the church at Little Falls and confirmed two. At night, in Zion Church, Fairfax Court House, after a sermon by the Rev. Mr. Dana, I addressed the congregation and confirmed four. 14th, at Centreville, I consecrated St. John's Church; sentence of consecration by the Rector; sermon by myself; Rev. Messrs. Dana and Dairymple were present, and participated in the services. This church, the first ever erected in this village, is well situated to supply the wants of a hitherto very destitute neighborhood. 15th, I preached in the church at Hay Market. 16th, I preached in the church at Warrenton and confirmed thirteen. At night, after the Rev. Mr. Dana, I addressed the congregation. 17th, in the same church, I admitted to Priests' Orders the Rev. Charles H. Shields; the service was read by the Rev. Mr. Norton; the candidate was presented by the Rev. Mr. Dana; sermon by myself. 19th, I preached at St. James' Church, Culpepper. 21st, I consecrated St. Paul's Church, Culpepper county; sentence of consecration by the Rev. Mr. Cole; service by the Rev. Mr. Stringfellow; sermon by myself. I also confirmed five. 22d, in the morning, I preached in St. Stephen's, Culpepper Court House. At night, in the same church, I confirmed three. 24th, I preached in St. Thomas's Church, Orange Court House, and confirmed two. 29th, I preached in St. Anne's Parish, Albemarle. 31st, I consecrated St. John's Church, Columbia; the sentence of consecration was read by the Rev. Mr. Clever; service by the Rev. Mr. Amblar; sermon by myself.

August 4th, on my way to visit several places in the Interior, west of the mountains, I preached, both morning and night, in Trinity Church, Staunton. 5th, 6th, 7th, 8th, I was occupied in crossing the mountains to Lewis county. 9th, near Buchanan, in an old building by the way side, I preached and confirmed two. 10th, at Weston, I preached in the morning, and at night again addressed the congregation. 11th, in the same

place, I preached; united in the administration of the communion, and confirmed seven. The new church in this place, though not sufficiently advanced for consecration, was furnished with temporary seats and accommodated a large congregation. Our services in this vicinity are comparatively of recent introduction. Judging from what I have seen, they seem to be favorably received. More has already been effected than was anticipated. Our worthy brother who labors there at a distance from all clerical association, is entitled to aid in meeting the expenses incurred in erecting their building. Just at this crisis, a little help will greatly lighten his work, and, under God's blessing, secure the permanent establishment of the Church in one of the most interesting regions of Western Virginia. 12th, I rode twenty-three miles to Clarksburg, and preached in the Methodist Church to a large congregation. 13th, this day was occupied in reaching Fairmount, where I preached at night in the Presbyterian Church. In this vicinity I found several families attached to our church, and very solicitous to enjoy its stated services. 14th, after a rough ride of five and twenty miles, I reached Morgantown, where I remained several days, and preached on the 16th at night, and on the 18th, both morning and night, in the Methodist Church, which was kindly loaned to us for our services. Our members here are not numerous, but they are firm and faithful. A single man suited to the place, able and willing to do diligently the work of an evangelist, would be kindly received and cared for there, and would soon be in a suitable church of his own. At present, our friends there are joint owners with another denomination of a very good brick building, but as our partners had made their appointments for the very days on which our services were to take place, we, as I have stated, were generously accommodated elsewhere. These ecclesiastical firms, wherever tried, have, by all parties, been found inconvenient, and I am gratified to know that as soon as our people in Morgantown can secure a minister for themselves, a different arrangement will be made.

I cannot leave the noble country through which, for the last fortnight, I have been itinerating, without claiming for it your special consideration as a field for Missionary operations. The unsurpassed grandeur of its mountains—the fertility of its beautiful valleys—its rich and inexhaustible mineral treasures—its rapidly increasing and industrious occupants, indicate infallibly its distinguished destiny. Those internal improvements now in progress, connecting it with our principal maritime cities and opening to it an adequate market, must vastly augment its productions, and by disclosing its peculiar advantages to the view of enterprising settlers, cover it with an active and prosperous population. These quickening influences are already strongly stirring there. They are seen and felt at every turn, even by the transient traveler. The accumulating results, like other modern developments, will surprise the most sanguine. To the operation of such potent agencies we have not been much accustomed. Our stereotyped habits have rendered us slow to conceive and covet such advancement. But, unless the signs of the times are strangely deceptive, our day for this progress is at hand—what other States have experienced we are to see largely manifested in our Western region—and it is for us as an important branch of the Christian Church, to discern the dawn and prepare to do our responsible part in the eventful work of the opening day. As that interesting portion of this extensive Commonwealth wakes into full activity, it is ours to see that due preparation be made to meet its spiritual wants. Before it teems with new population our preachers should be there with all the plastic powers of revealed truth, and all the appointed appliances of Divine grace, that the social system as it organizes there may take the form, attain the symmetry, and become instinct with the spirit of the Gospel. In aiding the accomplishment of this object we shall best discharge our bounden duty, and

most happily provide for our own peace and prosperity. Thoroughly evangelize this great State, and we need little fear the vicissitudes of political ascendancies; for sanctified rule, wherever it may be seated, will govern with equity, and be felt only by the blessings which it diffuses. The virtual concentration of communities produced by those facilities of quick and easy intercommunication which the triumphs of modern science and art are fast furnishing, may, unless the elements thus brought together be happily harmonized, only hasten or render more disastrous the explosion which must ensue. Where the minds of men are misguided and their hearts svered in disaffection, it is vain to rely on the restraining power of written constitutions or the conservative influence of paper guarantees. To give stability to the civil institutions which we prize, and perpetuate the liberties in which we rejoice, the Gospel presents the only efficient basis, and supplies the only effectual bands. Its golden rule of righteousness and its golden chain of love cannot be dispensed with without periling even our political prosperity. Let us, then, gird ourselves for generous and unwearied effort, that we may zealously co-operate with our brethren in the Western section of the State in planting and extending there the Church of our affections, and so secure the prevalence of that healthful and holy influence which will cement our fraternal union, and ensure Heaven's special blessing on this favored Commonwealth.

On my return East, I officiated as follows:

September 2d, I preached in Christ Church, Georgetown. 9th, I preached in Trinity Church, Washington. 16th, I preached in Christ Church, Baltimore. 22d, on my route to the General Convention, I preached in St. Mark's Church, New York. The proceedings of the General Convention occupied us a fortnight.

In this time I officiated as follows:

October 5th, preached in Christ Church, Cincinnati. 13th, preached in College Hall, and at night, in Trinity Church, Covington. On the adjournment of the Convention, I proceeded to visit the churches on the Ohio. The low stage of water at the time deprived us of the usual mode of conveyance, and we travelled by land through the interior of the State to Wheeling. 20th, in St. John's Church, South Wheeling, after a sermon by Bishop Burgess, I confirmed twenty-two, and at night, I preached in the same church. 22d, at Moundsville, a missionary station, at which the Rev. Mr. Hyland officiates, I preached and confirmed eight. 23d, accompanied by the Rev. J. D. McCabe, I left Wheeling and descended the river to a missionary station at Cow Creek. 24th, I preached in a small log house on the river bank, and after the services we rode twenty-six miles to Parkersburg. The constant rain during the next day interfered with our proposed services at Bellevue, another missionary station, under the care of the Rev. Mr. Perkins, and where there is a church ready for consecration. 27th, I consecrated Trinity Church, Parkersburg; the sentence of consecration was read by the Rector, and the service by the Rev. J. D. McCabe; sermon by myself. The church, commenced by the late Rev. T. Smith, whose tomb is in the tower; is an appropriate monument of his zeal and faith in the good cause to which he and all he had were so honestly devoted. The building is Gothic, and furnished in good taste. I trust its completion will give a new impulse to the congregation, and be followed by the adding to the Church many "such as shall be saved." On this occasion I confirmed three persons. 28th and 29th, we were occupied in returning to Wheeling. 30th, I went to Wellsburg, and preached there at night. 31st, I consecrated St. John's Church, Brooke county; the sentence of consecration and service were read by the Rev. Mr. Hyland; sermon by myself. This neat brick church is a substitute for a decayed frame building. The congregation, as

well as the one at Wellsburg, are at present under the care of the Rev. Mr. Hyland, who also officiates at Moundsville, below Wheeling.

November 1st, I consecrated St. John's Church, South Wheeling; the sentence of consecration was read by the Rector; morning service by the Rev. Mr. Armstrong; sermon by myself. This church was to have been consecrated the week previous, on my first visit, but the scaffolding at the entrance for the purpose of finishing the tower could not then be removed, and the service was postponed. This congregation of St. John's has been collected and organized, and their church erected, within a few months. Appearances indicate that this is only an initiatory movement and a temporary habitation; for although the building just completed is very creditable to the young congregation, its rapid growth has already led to the securing of another lot, with a view, in due time, to a larger and more permanent edifice. At night, in the same church, I confirmed eight, one of whom was from the Missionary station at Cow Creek. 3d, in St. Matthew's Church, Wheeling, I admitted the Rev. William L. Hyland to Priests Orders; the service was read by the Rev. Mr. Tompkins; the candidate was presented by the Rev. J. D. McCabe; sermon by the Rev. Mr. Armstrong. At night, in the same church, I preached and confirmed forty-eight, one of whom was from St. John's. This large accession to St. Matthew's was particularly gratifying to me as an evidence of the continued blessing of God on the services of an early and devoted friend, with whom, at the commencement of our ministry, I had labored, side by side, in adjacent parishes in the Diocese of Maryland, and whom, on this my third visit, I was glad to meet and greet in the midst of his unabated usefulness. Moreover, in the encouraging increase of St. Matthew's, it was highly satisfactory to find that its prosperity, instead of being arrested by the secession necessary in the formation of the new congregation, is still on the advance—that the separation of the promising scion had but promoted the growth and fertility of the parent stock. 10th, on my route home I passed a Sunday in Baltimore, and preached morning and night in Christ Church. 18th and 25th, I preached in the Asylum at Williamsburg, supplying the place of the Chaplain, who was confined by sickness. 28th, I preached in the Lecture Room of Christ Church, Norfolk.

January, 1851, I again preached in the Asylum. 19th, I preached in the Church in Williamsburg. 29th, I lectured in St. Paul's Church, Richmond.

February 2d, I preached in the church in Williamsburg. 9th, in the church at Williamsburg, I admitted Henry F. Groves to Deacons Orders; the service was read by the Rev. E. Withers; the sermon was preached and the candidate presented by the Rev. Dr. Totten. 16th, I preached, morning and night, in the Centurion Church, Old Point.

March 26th, I lectured in the church at Williamsburg. 30th, in the morning, I preached in the Monumental Church, Richmond, and confirmed thirteen. In the afternoon, I preached in St. James' Church and confirmed twelve. At night, after a sermon by the Rev. Dr. Balch, I confirmed five, one of whom was from St. James' Church.

April 6th, I preached in the church in Williamsburg. 11th, I preached in Christ Church, Norfolk. 12th, in Trinity Church, Portsmouth, I admitted the Rev. L. P. Clover to Priests Orders; the service was read by the Rev. A. Smith, and the Rev. J. C. McCabe; sermon by the Rev. John H. Wingfield; and the candidate was presented by the Rev. James Chishelm. I also confirmed one person. 13th, in the morning, I preached in Christ Church, Norfolk, and confirmed forty, of whom twenty were colored persons. At night, I preached in St. Paul's, and confirmed twenty-eight, of whom ten were colored persons, connected with Christ Church. These large additions to congregations already numerous, have suggested the expediency of erecting a new church, and

I found the subject so seriously agitated by those interested, that I am persuaded they will not be long in its accomplishment. The number of servants who have recently joined our communion there, and who are regarded but the first fruits of a greater ingathering, seems to indicate the necessity of providing enlarged accommodations. 14th, I had an appointment at St. John's, Portsmouth, but it was thought expedient to postpone it on account of the weather. 24th, accompanied by the Rev. Mr. Withers, I left home to visit several of the congregations south of James River. At night, I preached in Smithfield, and confirmed three from the church in Surry, near Bacon's Castle. 25th, we proceeded to Dr. Urquhart's, where we passed the night, and by making an early start the next morning, reached Jerusalem in time for service. 26th and 27th, I preached each day in the Court House at Jerusalem, and attended other services conducted by the Rev. Mr. Withers and the Rev. Mr. Wilcoxon. In the county of Southampton, there are many families attached to the Episcopal Church and desirous to enjoy the privileges of her ministry. During the past year they have been occasionally supplied by the brethren of the _____ Convocation. We found the congregations large, attentive and serious. In time past there were not less than three churches in that county. At present our people there have no church of their own, and no one to break to them the bread of life. They are, however, able and ready to put up a suitable building, and prepared to contribute to the support of a minister. I trust they will not long be left "as sheep without a Shepherd." 28th, I preached to a large congregation in Immanuel Church, Sussex. The Rev. Mr. Roberts gives to this place his fifth Sundays. Its proper connexion is with Southampton, and the two furnish a promising field of labor. 29th, I preached in Grace Church, Petersburg, and confirmed seven. 30th, I preached in St. Paul's, Petersburg, and confirmed three. Other candidates were prevented from attending by the heavy rain.

May 7th, I left home to meet my appointments on my way to the Convention. 8th, I lectured in St. Paul's Church, Richmond. 9th and 10th were occupied in reaching Lynchburg. On arriving there I found that, as the new church was not quite completed, it was deemed desirable to defer its consecration, and the next morning, at an early hour, I proceeded to a church in the vicinity. 11th, I preached in St. Stephen's, Bedford, and confirmed seven. 13th, in the morning, I preached in the church at Liberty, and confirmed two. At night, I preached again in the same church. 15th, I preached in St. John's, Roanoke, and confirmed two. 16th, I preached in St. Mark's Church, Fincastle, and confirmed six. 17th, I preached in Trinity Church, Buchanan, and confirmed four. 18th, I preached in Grace Church, Lexington, and confirmed seven. 19th, the preacher selected to deliver the anniversary sermon before the Bible Society of the Military Institute having been prevented from attending, I accepted an invitation from the Committee, and addressed the members and others, assembled in Grace Church.

In the detail of services thus rendered, I have taken occasion to advert to some of the many and interesting spheres of missionary operation which this extensive Diocese presents. In view of the work to which we are thus providentially invited, and in the prosecution of which I am sure of your readiness to unite, permit me to renew my appeal on behalf of the Society organized for this purpose by our Convention. I am thankful to perceive a growing interest and increasing patronage in reference to this institution. On its past and present efficiency I need not dwell. The pleasing proof is apparent in every part of the Diocese. What has thus been accomplished, however, but widens our horizon and discloses more to be done. Only strengthen the sinews of this tried arm of which I speak, by liberal contributions and believing prayers, and, under God, the good

work will proceed. Then all our people will learn to know and praise Him, "and God, even our own God, shall give us His blessing."

In closing this report, some allusion may be expected to the condition and prospects of the College of William and Mary, with which, by the advice of the Convention, I am officially connected. We are now in our second session since the re-organization. Our matriculation list has been doubled, and we have the promise of an addition at the beginning of the next term in October, quite as large as the healthful growth of the institution will allow. Notwithstanding the opposition which, from various quarters, we have encountered, and the failure of patronage from those on whom we supposed we might rely, our success has thus far quite equalled my expectation. We shall soon see whether the experiment will fully answer the hope by which it was recommended. In the management of the institution no serious difficulty has yet been experienced; and with the co-operation of my able and judicious colleagues, and the countenance and support of the Board of Visitors, I promise myself that we shall be able to establish for the College a reputation which will render it attractive to such students as we seek to educate.

J. JOHNS.

On motion, the Rules of Order of the last Convention were adopted as the Rules of Order of this Convention.

The report of the Treasurer was presented, and, on motion, was handed to the Committee on Finance.

The clergy were then called upon in alphabetical order for their parochial reports, which were referred to the Committee on Parochial Reports.

The Rev. Mr. Dana read the proceedings of the Standing Committee of the Diocese during the past conventional year.

The report of the Executive Committee of the Diocesan Missionary Society, together with the account of the Treasurer, were presented and referred to the appropriate committee.

On motion, the Rev. C. W. Andrews, Rev. John Grammer, and Mr. Edmund Fountaine, were appointed a committee to consider the letter of the Archbishop of Canterbury, with reference to the society for the propagation of the Gospel in foreign parts, to the Bishops of the Protestant Episcopal Church of the United States, communicated to the Convention by the Bishop of this Diocese.

A petition was received from the citizens of New Martinsville, Wetzel county, for the formation of a new parish within the limits of said county, to be denominated Wetzel Parish, which was referred to the Committee on New Parishes.

On motion, the Convention then adjourned to meet to-morrow morning at 9 o'clock.

FRIDAY, May 23, 1851.

The Convention assembled at the hour appointed. Right Rev. John Johns in the Chair. Proceedings opened with prayer by the Assistant Bishop.

Rev. Mr. Irish and his delegate were, on motion, excused from further attendance on the Convention.

Rev. Dr. Jones, from the Committee to examine the Certificates of Lay Delegates, reported, as duly elected, Francis K. Nelson, Walker's Parish, Albemarle county, who appeared and took his seat.

Rev. John Grammer in the Chair.

On motion, the following resolutions were unanimously adopted :

Whereas, in the providence of God, the Bishop of the Diocese has been deprived of his dwelling-house by fire, in January last: therefore,

Resolved, That this Convention duly sympathise with our venerable Diocesan in his recent loss, and believe that the wishes of the Diocese would be truly expressed by any measures of this body tending to a speedy restoration of his dwelling without pecuniary inconvenience to himself.

Resolved, In aid of the above object, that the Treasurer of the Convention be directed to remit to the Bishop the present surplus of the contingent fund.

Resolved, As further necessary to this object, and the most convenient and suitable mode of effecting the same, that the salary of the Bishop be raised from its present amount of \$1000 to \$2000 per annum.

On motion,

Resolved, That the Rev. E. C. McGuire and Col. F. H. Smith be appointed a committee to communicate to the Bishop of the Diocese a copy of the foregoing resolutions, and to assure him of the spirit in which they were originated and carried through.

Ordered, that the Convention proceed to-morrow morning, 9 o'clock, to the election of the Standing Committees of this Diocese.

Right Rev. Bishop Johns in the Chair.

A memorial of the Trustees of the Virginia Female Institute was laid before the Convention, and, on motion, was referred to the following committee, to consider and report on the same :

Rev. Ed. C. McGuire, D. D.,	Mr. P. Powers,
“ J. Grammer,	“ E. S. Pogram,
“ Thos. Castleman,	Dr. Wm. Nelson.

The following resolutions were received, and referred to the Committee on the State of the Church :

Whereas, it is the duty of the people especially to commemorate the goodness of God in the annual gift of the fruits of the earth: and whereas, the general concert of a whole people is much to be desired in any such public thanksgiving; and supposed constitutional restrictions have heretofore prevented the Executive authority of this Commonwealth from following the example set by the Governors of other States in setting apart a special day for this purpose, and the duty referred to has, in consequence, been greatly neglected: therefore,

Resolved, That this Convention do recommend to the Clergy and Parishes of this Diocese the observance of the First Thursday in November, being the day appointed in the rubric for this purpose, as a day of Public Thanksgiving, to Almighty God for the fruits of the earth.

On motion, the Convention then took a recess to attend divine service.

After service the Convention again assembled. Bishop Meade in the Chair.

Rev. Geo. McK. Calloway and Rev. Dr. Sparrow appeared and took their seats.

On motion, the report and resolutions of the committee appointed at the last Convention to inquire into the condition of the several funds belonging to the Church in this Diocese, (see Journal 1850, page 49,) previously laid on the table, was now taken up for consideration, and the following resolutions were adopted :

Resolved, That it be recommended to the Board of Trustees of the Theological Seminary to advise their Treasurer to call in, as soon as it can conveniently be done, so much of the fund of that institution as is outstanding on personal security, and invest the proceeds in permanent stock.

Resolved, That all investments of the funds of the Theological Seminary, the Episcopal Fund, and the fund for the relief of the Widows and Orphans of deceased Clergymen, shall be made, (where it has not already been so done,) in permanent public stocks, and in the name of an uniform but separate body of Trustees for each of the above named funds; and that each body shall consist of three persons, of whom the Treasurer of the fund for which they are respectively Trustees shall be one; that the certificate of each investment shall *invariably* run in the following form to wit: "to A B, &c. (the trustees,) the survivors or survivor of them, for the sole use and benefit of such survivor or survivors, as Trustees of" (the Theological Seminary, Episcopal Fund, or Widows' and Orphans' Fund, as the case may be.) That it shall be the duty of the survivors or survivor of each body of Trustees to fill without delay—with the approbation of the Bishop of the Diocese, subject to the sanction of the next Convention—any vacancy which may at any time occur in their or his respective bodies, and cause all the certificates of investment to be forthwith renewed conformably to the above directions.

Resolved, That Washington C. Page, Louis A. Cazenove, and Cassius F. Lee, be the Trustees for holding the Episcopal Fund, of whom W. C. Page be the Treasurer; and the Wardens of Christ Church, Alexandria, are requested to transfer the stock belonging to that fund to the said Trustees, in conformity with the form prescribed in the foregoing resolution, as soon as convenience will permit.

The Rev. George Woodbridge, from the Committee on the Misaionary Society, made the following report :

The Committee on the Diocesan Missionary Society respectfully report, that they have examined the accounts of the Treasurer, and find them correct and sustained by the proper vouchers. They annex the report of the Executive Committee of the Missionary Society.

GEO. WOODBRIDGE, *Chairman*.

The Executive Committee of the Diocesan Missionary Society respectfully report, that they have contributed to the support of the following missionaries: To the Rev. Wm. F. Lockwood, Fairfax; the Rev. L. P. Clover at the Armory Church, Richmond; the Rev. James McElroy, Buchanan; the Rev. S. D. Tompkins, Weston; the Rev. R. D. Brooke, Greenville; the Rev. Wm. McGuire, Westmoreland; the Rev. G. S. Carraway, Matthews and Middlesex; the Rev. Robert Nelson, of Lexington; the Rev. N. A. Okeon, of City Point; the Rev. E. P. Perkins, of Parkersburg; the Rev. Charles H. Shields, of Rappahannock; the Rev. H. T. Wilcoxon, of Smithfield; the Rev. Horace Stringfellow, jr., of Harper's Ferry; the Rev. F. B. Nash, of Kanawha; the Rev. John C. McCabe, of Hampton; the Rev. _____, of Brooke and Marshall counties; the Rev. Mr. Slack, of Albemarle; the Rev. David Caldwell, of Amherst; and the Rev. A. B. Tizzard, of Chesterfield.

The number of missionaries to whose support they have contributed, is *nineteen*. They have paid towards their support, \$2,254 17. They have received during the same period, \$2,263 85. They have now on hand, \$114 49. This includes the amount of \$104 81, received since the Treasurer's accounts were made up, from the estate of the late William Williams, and reported last year as due.

It will be seen by the foregoing statement, that this Society calls for the zealous and immediate assistance of all those who desire the existence of our Church throughout the State. The committee need at once several hundred dollars to pay the salaries pledged to their missionaries, whose quarterly instalments are now due.

Several stations of great promise are now vacant. The missionary stations at Richmond, Buchanan, Lexington, City Point, and Amherst, are calling for missionaries; and, surely, we need to pray earnestly that the Lord would send forth laborers into His harvest.

To contribute to each station, and at the same time, to discharge their duty to the Diocese, the committee have been obliged to pass rules reducing, annually, the amount contributed to each missionary station. This rule they will endeavor rigidly to adhere to, while, at the same time, they will also contribute generously as far as their means will allow them, and as circumstances require. Their object is to make the churches which they assist self-supporting as soon as possible, so that the aid of the Society may extend to others of the Diocese. The necessity of this rule requires no argument.

All of which is respectfully submitted.

The Rev. R. H. Wilmer, from the Committee on New Parishes, made the following report:

The Committee on the Division of New Parishes have had before them a petition from a number of the citizens of New Martinsville, Wetzel county, Virginia, setting forth that they have united in the formation of a new parish, to be known as Wetzel Parish, and bounded by the limits of Wetzel county, and praying to be admitted into union with the Convention of the Protestant Episcopal Church in the Diocese of Virginia, and to be invested with the rights and privileges of other parishes. The committee recommend that the prayer of the petitioners be granted.

R. H. WILMER,
Chairman of Committee.

On motion—

Resolved, That the prayer of the petitioners be granted.

On motion, the following resolution was adopted :

Resolved, That the Vestry of each Parish in this Diocese report annually to the Convention, through its Secretary or Lay Delegates, the deficiency, if any, in the amount promised to be paid as salary to the ministers thereof.*

The Convention then adjourned till to-morrow morning, at 9 o'clock.

SATURDAY, May 24, 1851.

The Convention assembled at the appointed hour, and was opened with prayer. Bishop Meade in the Chair.

The Rev. J. P. McGuire, from the Committee on the Widows' and Orphans' Society, made the following report :

The Society for the relief of the widows and orphans of deceased clergymen in the Diocese of Virginia, in account with JOHN L. BACON, treasurer of the fund.

1851.

April 25.	By cash for dividends on one share of stock of the Bank of Virginia, for January and July 1, 1850, and January, 1851	\$7 87
	By cash for dividends, same time, on twenty one shares of the Farmers' Bank of Virginia.....	241 50
	By cash for dividends, same time, on seventy-four shares of the Exchange Bank of Virginia.....	925 00
		\$1,174 37

1851.

DEBIT.

April 25.	To cash paid John Stewart, esq., Treasurer.....	\$1,174 37
	RICHMOND, May 17, 1851.	JOHN L. BACON, Treasurer.

The Rev. C. B. Dana, from the Committee on the Episcopal Fund, made the following report :

The Committee on the Episcopal Fund have received from the Church Wardens of Christ Church, Fairfax Parish, Alexandria, the following statement in reference to the present amount and condition of said fund, which they beg leave to submit to the Convention as their report.

CHARLES B. DANA, *Chairman.*

The Trustees of the Bishop's Fund report, that, since the last Convention, they have purchased with the cash then on hand, dividends since received on bank stocks, and seven dollars advanced by the Trustees, ten shares of Farmers' Bank of Virginia stock.

CHARGES.

To cash paid for five shares of Farmers' Bank of Virginia stock, at \$105 per share.....	\$525 00
To cash paid for four shares of Farmers' Bank of Virginia stock, at \$108 per share.....	432 00
To cash paid for one share of Farmers' Bank of Virginia stock, at \$106 per share.....	106 00
	\$1,063 00

* This resolution was introduced and supported by the Laity.

CREDITS.

Cash on deposits in Branch Farmers' Bank of Virginia, Alexandria.....		\$28 50	
Dividends received on Exchange Bank of Virginia stock....		540 00	
Do. do. Farmers' Bank of Virginia stock.....		317 50	
Do. do. Bank of the Valley stock.....		80 00	
Do. do. Bank of Alexandria stock.....		90 00	\$1,056 00
			<hr/>
Due the Trustees.....			\$7 00

The Bishop's Fund now consists of—

60 shares of Exchange Bank of Virginia stock, par value..		\$6,000 00
39 do Farmers' Bank of Virginia stock, par value..		3,900 00
10 do. Bank of the Valley of Virginia stock, par value..		1,000 00
		<hr/>
		\$10,900 00
Amount of the fund last year.....		9,997 25
		<hr/>
Increase.....		\$902 75
		<hr/> <hr/>

WASHINGTON C. PAGE, } Trustees Bishop's
LOUIS A. CAZENOVE, } Fund of Virginia.

ALEXANDRIA, May 10, 1851.

Par value of Bishop's Fund.....	\$10,900 00
Present market price would produce.....	11,800 00

On motion, the Lay Delegate from St. John's Church, Portsmouth, was excused from further attendance on the Convention.

The Convention then proceeded with the order for the day, the election of the Standing Committee of the Diocese for the ensuing year.

The following gentlemen were duly elected:

Rev. William Sparrow, D. D.,	Dr. Orlando Fairfax,
“ Charles B. Dana,	John Hoff, Esq.,
“ James T. Johnson,	Cassius F. Lee, Esq.

Mr. Thomas H. Dewitt, Lay Delegate from St. James' Church, Henrico, presented his certificate, and took his seat.

On motion—

Resolved, That a committee of three be appointed to consider the tenure of office of the Trustees of the Theological Seminary and High School, and report such changes as may be necessary in the same.

The following gentlemen were appointed said committee:

• Rev. E. C. McGuire, D. D.,	Rev. Horace Stringfellow,
Rev. Geo. Woodbridge,	Colonel F. H. Smith.

Rev. Mr. Woodbridge, in behalf of the Trustees of the Theological Seminary and High School, made the following report:

COSO000061

REPORT

Of the Board of Trustees of the Theological Seminary of Va. and of the High School.

The Trustees of the Theological Seminary, and of the High School, respectfully report, that these important institutions of the Church are in a high degree flourishing. They continue to enjoy the favor and protection of Him for whose honor they were established, and to whose glory they are, and, we trust, ever will be consecrated.

The number of students at the Theological Seminary is thirty-two, and, considering the number of theological students at other Seminaries, it surely calls for devout thankfulness that it is so large. We have adverted in our late reports to the lamentable want of candidates for the ministry throughout our country, and to the necessity of urgent prayer that the Lord would send forth laborers into His harvest. The last two classes are much larger in number than any that have entered for some time past; and though we feel encouraged by the present number at the Seminary, yet it is so incommensurate to our wants, and so much smaller than we might reasonably anticipate, that we still feel the great importance of urging upon the people of God throughout our Diocese the necessity of fervent, persevering prayer for this object.

The spirit now pervading the Seminary is highly gratifying to the friends of the Church, and indicative of great usefulness and efficiency. There is, we believe, an humbler devotedness, leading them to inquire: Lord what wilt Thou have me to do? As an evidence of this, three of the Alumni will, in the course of the year, take their departure as missionaries for China; and it is understood that several of the present students will be ready to go whenever the Church shall call for them.

Our Theological Seminary is steadily advancing in the confidence and esteem of the Church throughout our country. As an evidence of this, we have lately received from a distant Diocese a legacy of \$1,000. To this, also, we might add valuable contributions of theological and literary works to our library. And students from other Dioceses are coming to our Seminary to receive the advantages of that religious and intellectual education which is there imparted by our able professors, and by association and sympathy with other students. The number of candidates from our own Diocese now at the Seminary is very small, so that, in point of fact, our Seminary, though local in name, is general in its influence and usefulness. We are very much gratified, however, in being able to state that the prospect of a large number of candidates from Virginia for the ensuing year is highly favorable.

The library now amounts to more than 5,000 volumes.

The permanent fund is now about \$60,000, yielding an annual income of at least six per cent. The fund has received an increase of \$7,278 during the past year. Of this amount, \$1,000 is a special legacy for the use of the library, from the late Charles D. Betts, a member of St. Mark's Church, in the city of New York, through the Rev. Dr. Anthon, to whose wisdom and judgment that gentleman confided the direction of many charities.

The reports of the Professors of the Theological Seminary, and of the Rector of the High School, herewith appended, will exhibit the state of their respective departments.

The report of the Rector of the High School shows that that institution is highly prosperous, and the growing experience of its valuable Rector will render it all that the friends of sound literature and true piety could desire. We are gratified in being able to state that the number of applicants for admission is far more than can be accommodated, and also, that not a single case requiring severe discipline has occurred during the year,

All of which is respectfully submitted.

Report of the Professor of Systematic Divinity and the Evidences of Christianity.

The studies in the Junior, Middle, and Senior Classes, in this department, have been as usual, except that the extra course in Philosophy has not been attended to, for want of time. The amount of Theological study performed by the members of the Seminary, with me, has, perhaps, been more than usual. The punctuality in attendance on daily duties has been highly satisfactory.

Respectfully submitted,

W. SPARROW.

Report of the Professor of Church History and Church Policy.

*To the Trustees of the Theological Seminary
of the Protestant Episcopal Church of Virginia:*

The usual duties of the term have been attended to without change, except that the annual course has been completed earlier than by the ordinary rule. This has arisen from the division of time and dates between Rev. Dr. Sparrow and myself, growing out of his absence as delegate to the General Convention early in the session. Both the Senior and the Middle classes are now ready for review. The diligence and punctuality of the students has been quite exemplary.

Respectfully submitted,

Theological Seminary, May 19, 1851.

JAMES MAY.

Report of the Professor of Biblical Literature.

The subscriber thinks it unnecessary to give a detailed account of what has been done in his department during the past session, as it would not vary in any respect from preceding reports. He would only say, that the classes under his instruction have pursued the prescribed course of study, and with the usual success.

As Librarian, he would report that there have been added to the Library seventy-seven volumes of the Paris edition of the Fathers, and that the whole series of two hundred volumes has been subscribed for. There have also been received, through the Rev. Dr. Anthon, about one hundred volumes, among which is a complete set of the Bampton Lectures in seventy volumes, bound in calf. The periodicals and pamphlets belonging to the Library are now in the binder's hands.

As the Library becomes more valuable, a new building for its accommodation becomes more necessary, the present apartment being altogether insufficient. He would suggest that the Trustees take into consideration the propriety of new accommodations for the Library, and also take some steps towards publishing a catalogue of the books.

All of which is respectfully submitted,

J. PACKARD.

To the Trustees of the Episcopal High School of Virginia:

The Rector of the High School respectfully begs leave to present his sixth annual report.

The seventh session closed on the 10th July, with the usual exercises, and the eighth commenced on the 13th September, 1850. No changes have been made in the order, arrangements, or course of study, as set forth in the published prospectus of the School. Instruction is given by the Rector, assisted by five gentlemen, one of whom is a clergyman of the church, and the others communicants. The domestic affairs of the school are under the management of two ladies of experience and skill in their respective departments.

The present number of students connected with the school is eighty-one. There are three others, (one of whom is looking forward to the ministry,) who are permitted to receive daily instruction in the classes of the school. The applicants have been far more numerous than during any previous session. More than twenty applicants were declined, for want of room and permission to receive them. Had it been deemed expedient, and had the accommodations been sufficient, the number would have reached, if not surpassed, one hundred. The prospect continues encouraging for the future. The religious condition of the school continues wholesome. The students are very devout and attentive at all services, &c.; and the *voluntary* religious exercises are uniformly attended by all the students, with not more than two or three exceptions. No occasion has arisen for a single case of expulsion, dismissal, or other unpleasant discipline, during the whole session.

E. A. DALRYMPLE, *Rector*.

HOWARD, May 19, 1851.

Rev. Dr. McGuire, from the Committee on the Memorial of the Trustees of the Staunton Female Institute, made the following report, which, after considerable discussion, was adopted :

The committee to whom was referred the proposition of the Virginia Female Institute, have had the same under consideration, and beg leave to report :

1. That the maximum amount to be provided for by the Convention, if the proposition shall be accepted, has been fixed at the sum of \$7,000, as will appear by the written obligation of highly respectable and responsible citizens of Staunton, herewith submitted. That sum the committee do not hesitate to say is far below the actual cost or present value of the property.

2. That as to the proper legal assurances by which the property shall be held under the control of the Convention, several plans have been suggested. One is, that the stock now held by the trustees and individual stockholders shall be transferred in ownership to such persons as the Convention may indicate as enjoying its fullest confidence. Another is, that, disregarding the charter of incorporation, it shall be taken and held by the honorary trustees in all respects as the funds of the Church are held for other objects. Upon this subject the committee are not prepared to give any decided opinion. It is one not necessary to be decided until the money is to be paid, and one which will no doubt be decided upon the best legal advice. The Trustees, in their proposition, undertake to do whatever may be deemed necessary to give full effect to the transfer; and the committee do not doubt that they can and will, upon the payment of the money, do all that will be required for the full assurance of the Convention.

3. As to the financial arrangements necessary to raise the funds required, and the time within which they are to be raised, the committee have been assured that although the Convention can incur no legal obligation, yet, upon the assurance that the Diocese is engaged in the effort to buy the Institute, there will be no difficulty in securing any reasonable indulgence as to the time of payment. This, however, must and will be done by the Trustees themselves, as the proper and only parties legally competent to act. The mode of raising the necessary funds has been a subject of much consideration with the committee, and they have concluded to recommend, as the best which has been suggested, that an agent shall be appointed, with authority to raise within the Diocese the sum of \$7,000.

In conclusion, the committee beg leave to recommend the following resolution:

Resolved, That the Bishops are requested to appoint one or more agents to solicit from the members of the Protestant Episcopal Church in Virginia, subscriptions and contributions to the sum of \$7,000, to enable the Convention to purchase from the Trustees of the Virginia Female Institute at Staunton the real estate and school buildings and other property they have offered to this Convention.

The Convention then proceeded to the election of the Executive Committee of the Diocesan Missionary Society, when the following gentlemen were elected :

Rt. Rev. William Meade, D. D., <i>ex officio</i> ,	Rev. Alexander Jones, D. D.,
“ John Johns, D. D., <i>ex officio</i> ,	“ George Woodbridge,
Rev. Adam Empie, D. D.,	John O. Steager, <i>Secretary</i> ,
John L. Bacon, <i>Treasurer</i> .	

The Rev. C. W. Andrews, from the Committee on the subject of the letter of the Archbishop of Canterbury, in reference to the celebration of the third jubilee of the society in England for the propagation of the Gospel in foreign parts, reported the following resolutions, which were unanimously adopted :

Resolved, That this Convention are profoundly sensible of the debt of gratitude due from the church in this country to the venerable society in England for the propagation of the Gospel in foreign parts.

Resolved, That we heartily respond to the suggestion of the Archbishop of Canterbury, that our branch of the church should unite in the joint celebration of the third Jubilee of this society.

Resolved, That this Convention do recommend that on the First Sunday after Trinity, (June 23d,) the church in this Diocese do unite with their brethren of the church of England in the celebration of this solemn Jubilee; that appropriate sermons be preached in all the parishes of this Diocese; and that the people be invited to bring their offerings in token of their devout gratitude for the rich blessings they have derived from their mother church in England, especially through the agency of the Society for the propagation of the Gospel in Foreign Parts.

Resolved, That in accordance with the Divine direction freely to give what we have freely received, the offerings on this occasion be appropriated to the mission in China, with a view to the erection of a building for the Female Seminary in Shanghai, for which Bishop Boone has so earnestly appealed to the sympathies and charities of the church.

The Rev. Mr. Hoff, from the Committee on Parochial Reports, made the following report :

The Committee on Parochial Reports respectfully report that they have given attention to the duty assigned them. They have examined one hundred and twelve reports, and have prepared a synopsis of the whole; all of which they recommend to be added to the Journal.

It is desirable that more accuracy and system should distinguish this portion of the labors of the Convention. Among other things which cannot be ascertained from the reports, and which it would be generally interesting to know, is the number of the colored communicants and of colored persons confirmed. At present they are so reported with the

white communicants, that it is hardly if at all possible to ascertain what the proportion is. The number of teachers and scholars in Sunday Schools is very seldom mentioned.

The only method in which these and other defects can be supplied, is by the diligent attention of the clergy to drawing up their reports in the form prefixed to the last Journal. In this way the onerous though humble labors of the committee would be very much lightened, and all those facts be brought together, from year to year, by which alone we can satisfactorily ascertain the progress of the church in very important particulars.

J. F. HOFF, *Chairman.*

[See Appendix A.]

On motion, it was ordered that the next Convention be held in St. Paul's Church, Richmond, Virginia, on the third Wednesday in May next.

The Committee appointed in reference to the Trustees of the Theological Seminary and High School, presented the following report:

That, considering the difficulty of securing the attendance of the more distant members of the Church as Trustees, it is inexpedient at this time to make any radical change in the mode of their appointment, but recommend that the names of three of the present members of the board who have been unable heretofore to attend the regular meetings of the board, be superseded by three new appointments, and that the Convention annually refer to a special committee the duty of nominating the Trustees in future, and recommend the following Trustees:

Rt. Rev. Wm. Meade, D. D., *President,*

“ John Johns, D. D., *Vice President,*

Rev. Edward C. McGuire, D. D.,

“ John Grammer,

“ John P. McGuire,

“ Charles B. Dana,

“ Alexander Jones, D. D.,

“ George Adis,

Rev. George Woodbridge,

William Fellock, Esq.,

Pike Powers, Esq.,

Samuel W. Shelton, Esq.,

Edward S. Pegram, Esq.,

Dr. Thomas H. Claggett, Esq.,

Cassius F. Lee, Esq.

And on motion, the same gentlemen were elected the Board of Trustees of the High School.

On motion, the Convention took a recess until 4 o'clock, P. M.

FOUR O'CLOCK, P. M.

The Convention re-assembled.

Rev. Dr. McGuire, from the Committee on the state of the Church, made the following report:

The Committee on the State of the Church in this Diocese, take pleasure in reporting its continued prosperity. There are some local exceptions indeed; but we are generally greeted by cheering signs of increase and expansion. In some of the western and south-western counties, there is a deficiency of ministerial labor that calls for regret and sympathy; a deficiency very sensibly felt by the people, and by no means to be ascribed to their indisposition or inability to sustain the church. The source of the evil is to be found in the want of ministers. It is believed that an ample field could be found in that region for a large increase of duly qualified laborers. The reflection suggests that

more heed be given to the Divine exhortation, "The harvest truly is great but the laborers are few: pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

The usual increase of church edifices has distinguished the history of the past year. Some of these have been of a higher and some of a lower grade of architectural extent and beauty, but all greatly contributing to the convenience and prospects of the church in their respective localities.

The growth of the church by additions to her communion is altogether encouraging, being much in advance of the last year's increase. Especially has there been a larger proportion than usual of the colored population received into the church. The signs of increasing interest on the part of the clergy in regard to this once neglected class, forms a marked feature in the recent experience of the Diocese. May their labors more abound and be crowned with abundant success.

Your committee refer with peculiar pleasure to the clerical convocations which have been recently extending throughout the Diocese. In the activity which animates and the usefulness attending their efforts, we have in some respects a new development of the inner life and self-diffusive energy of the church. By stated meetings and frequent earnest preaching, an unusual interest has been awakened among the people—whilst the advantages have been multiplied in the opportunities of social intercourse and counsel, in arrangements for the supply of destitute and unclaimed portions of our Zion, and in the circulation of religious tracts, books, &c. Nothing but good can arise from such godly associations, and that they may be multiplied and zealously fostered must be the prayer of every one wishing well and desiring the glory of Christ.

The subject of the annual thanksgiving for the fruits of the earth, and all other benefits of God's merciful Providence, having been referred by the Convention to this committee, they would express their cordial agreement in the fitness and religious propriety of the observance; and having considered the question of a change of the day, they would respectfully express an opinion in behalf of the time appointed by the rubric, viz: the first Thursday in November. To adopt any other day by act of the Convention, would be in effect to annul the rubric, which exceeds any power belonging to this body. The annual observance of the First Thursday in November as a day of general Thanksgiving is then heartily recommended to the churches of this Diocese, and the Bishop is respectfully requested to remind us annually of this obligation as the time approaches. The reflection would be a melancholy if not alarming one, that whilst the great majority if not the whole of our sister States are annually vocal throughout their borders with the praises of God, no grateful notes should be heard throughout the length or breadth of this our beloved Commonwealth. The church has it in her power to redeem the State in some degree from this foul blot. Songs of praise and the voice of thanksgiving ascending from her numerous churches, would enter with acceptance into the ears of the Lord God of Sabaoth, and peradventure take away from us that aspect and character of ungodliness which ever brings down the withering curse of God upon nations as upon individuals.

Mr. Pegram, from the Finance Committee, made the following report :

The Finance Committee report, that the contributions to the Centingent Fund, received by the Treasurer, *pro tem.*, amount to \$4,856 73, as shown by statement B.

The account of the Treasurer, William H. Hubbard, Esq., showing a balance in his hands of six hundred and seventy-seven dollars and sixty-eight cents, is sustained by

proper vouchers, with the exception of two items, one dated October 29th, 1850, for forty-two dollars paid to the Rev. Wm. Armstrong, and the other dated October 31st, 1850, for seventy dollars paid to Rt. Rev. Wm. Meade. The committee presumes that the above stated balance is correct, supposing that the two vouchers alluded to have been mislaid.

The parishes in arrears, and the sums for which they are delinquent, will be seen by document marked C; the aggregate of which is seven hundred and sixty-eight dollars and thirty-two cents, (\$768 32,) for the years 1850 and 1851.

All of which is respectfully submitted.

EDWARD S. PEGRAM, *Chairman.*

[See Appendix B and C.]

The following resolutions were considered and passed :

Resolved, That should the arrangements contemplated in reference to the purchase of certain property belonging to the Virginia Female Institute, be carried into effect; that a Female Institute be organized in connexion with this Diocese, to be located at Staunton, Virginia, and to be styled "*The Female Institute of the Protestant Episcopal Church of Virginia.*"

Resolved, That the Rt. Rev. William Meade, Rt. Rev. John Johns, Rev. Thomas Castleman, Dr. F. Stribling, W. W. Donaghe, Pike Powers, N. C. Kenney, Col. F. H. Smith, and F. J. Michie, be appointed Trustees to govern said Institute, and that the Board of Trustees be elected annually by the Convention.

Resolved, That the collections made for the purchase of the property of the Virginia Female Institute this day authorized by the Convention, be paid over as speedily as possible to Col. G. M. Carrington, of the city of Richmond, Virginia, who is hereby appointed treasurer of the fund.

Resolved, That the Board of Trustees above named be appointed a committee to receive from the Trustees of the Virginia Female Institute a proper conveyance or transfer of the property of said Institute; and upon the said committee certifying to the Treasurer that such conveyance or transfer has been executed, that he be authorized to pay over to the said Trustees of the Virginia Female Institute, or to their order, the sum of seven thousand dollars.

Resolved, That the thanks of this Convention be presented to the citizens of Staunton for the hospitality and kindness extended to its members.

Resolved, That the Treasurer be directed to pay the door-keeper of this Convention twelve dollars, and also the expenses of the Secretary.

Resolved, That the Rector of this parish be requested to present the thanks of this Convention to the ministers of the Presbyterian and Methodist Churches, for the use of their houses of worship.

Resolved, That the Secretary cause to be printed two thousand copies of the Journal for distribution among the parishes.

There being no further business before the Convention, the minutes were read, and after the usual religious services, the Convention adjourned to meet in St. Paul's Church, in the city of Richmond, on the third Wednesday in May, 1852.

WILLIAM MEADE,

President of the Convention.

CASSIUS F. LEE, *Secretary.*

APPENDIX.

A.

PAROCHIAL REPORTS.

ACCOMAC COUNTY.

St. George's Parish, St. George's and St. Michael's Churches.

REV. J. AMBLER WEED, Rector.

Communicants—added 1; removed 1; total 8. Baptised—infants 1. Confirmed 1. (2 others confirmed at same place and time, belonging to adjacent parishes.)

ALBEMARLE COUNTY.

Christ Church, Charlottesville.

REV. R. K. MEADE, Rector.

Communicants—added, 3; removed, 3; died, 1; total, 74. Baptisms—infants, white, 10. Confirmations, 3. Marriages, 5. Funerals, 3. Amount collected for charitable purposes, \$1,058 41. Charlottesville Post Office.

Buck Mountain and St. Paul's Churches, Fredericksville Parish.

REV. SAMUEL R. SLACK, Rector.

Communicants—added, 13; removed, 1; died, 3; total, 40. Baptisms—infants, white, 9. Marriages, 1. Funerals, 6. Number of families, 46. Amount collected for the different institutions of the church, \$41 56; for the Virginia Bible Society, \$62; total, \$103 56. Mechum's River Post Office, Albemarle county.

Walker's Church.

REV. E. BORDEN, Rector.

Communicants—added, 1; removed, 2; died, 1; total, 14. Marriages, 3. Funerals, 1. Number of families, 10. Amount collected for the different institutions of the church, \$75. Cobham Depot Post Office, Albemarle county.

Christ Church, St. Anne's Parish.

REV. C. E. AMBLER, Rector.

Communicants—died, 1; total, 25. Baptisms—infants, white, 1. Marriages, 1. Number of families, 12. Amount collected for the different institutions of the church, \$115 80. Porter's Precinct Post Office, Albemarle county.

ALEXANDRIA.

Christ Church, Fairfax Parish, Alexandria and Fairfax Counties.

REV. CHARLES B. DAVIS, Rector.

Communicants—added, 13; removed, 8; died, 5; total, 135—eight of whom are colored persons. Baptisms—adults, white, 1; infants, white, 19, colored, 1; total, 21. Confirmations, 6. Marriages, 4. Funerals, 11. Number of families, about 80. Amount collected for the different institutions of the church, about \$900.

St. Paul's Church, Alexandria.

REV. J. T. JOHNSON, Rector.

Communicants—added, 19, (from other churches, 7;) removed, 12; died, 3; withdrawn, 2; total, 144. Baptisms—infants, white, 25. Confirmations, 10. Marriages, 5. Funerals, 13. Sunday School—1 superintendent, 28 teachers, 204 scholars. Amount collected for the different institutions of the church, \$1,338 25.

AMHERST COUNTY.

Elk Union and Buffalo Springs.

REV. EDWARD CHRISTIAN, Rector.

Owing to the distance of these places of worship, the minister has not been able to perform divine services at either during the past year. He has, however, officiated at the Poor House and at a place called Sardin. The congregations at the latter place have been large and attentive. He hopes and believes that his labors have not been in vain at either place. As soon as circumstances will permit, he intends to renew his appointments at Elk Union and Buffalo Springs. Marriages, 2. Funerals, 8.

Levington Parish, St. Luke's, New Glasgow, and Accraux Churches.

REV. DAVID CALDWELL, Rector.

Communicants—died, 2; total, 25. Baptisms—infants, white, 3. Marriages, 7. Funerals, 1. Amount collected for the different institutions of the church, \$75. Temperance Post Office, Amherst county.

AMELIA COUNTY.

Relight Parish, Amelia County, and Gosport Parish, Powhatan County.

REV. F. F. BARKER, Rector.

Communicants—added, 2; removed, 1; total, 45. Baptisms—adults, colored, 1; infants, white, 4, colored, 9; total, 14. Marriages, 2. Funerals, 9, (white 2, colored 6.) Number of families 27, adults 109, infants 52. Amount collected for the different institutions of the church, \$198. Amelia Court House, Post Office.

AUGUSTA COUNTY.

Trinity Church, Staunton.

REV. T. T. CARTERMAN, Rector.

Communicants—added, 8; removed, 3; died, 5; total, 94. Baptisms—adults, white, 1; infants, white, 9; total, 10. Confirmations, 12. Marriages, 8. Funerals, 10. Number of families 59, adults 245, infants 144. Amount collected for the different institutions of the church, \$230.

Virginia Female Institute, Staunton.

REV. R. H. PHILLIPS respectfully reports to the Bishops, that during the past year he has been regularly engaged as Principal of the above named Institute. He has occasionally officiated in Boyden Chapel, Augusta county; Trinity Church, Staunton; and in the Chapel of this Institute, in which daily services are held. Number of teachers, 7. Number of pupils, 91. Communicants, 13; added, 5; total, 18. Baptisms—adult, 1. Confirmations, 5. The Convention, at its present session, having purchased this Institution, connecting it thereby with the Diocese, it is believed that it will prove a most valuable means of promoting Christian education in the Diocese.

Virginia Female Institute, Staunton, May 24, 1851.

Boyden Chapel.

REV. J. C. WHEAT, Rector.

STAUNTON, May 24, 1851.

RIGHT REVEREND AND DEAR SIR: Since my coming into this Diocese, August, 1851, I have been engaged in performing the duties of Vice Principal of the Virginia Female Institute. I have likewise regularly held divine service every two weeks at Boyden Chapel. Baptisms, 3 children, white. Marriages, 1—colored. Funerals, 2—1 white, 1 colored.

Yours, respectfully,

J. C. WHEAT.

BEDFORD COUNTY.

St. Stephen's Church.

REV. O. A. KINSOLVING, Rector.

Communicants—added, 8; removed, 1; died, 1; total, 70. Baptisms—adults, white, 2; infants, white, 8; total, 10. Confirmations, 7. Marriages, 3. Funerals, 4. Number of families 40, adults 80, infants 125. Amount collected for the different institutions of the church, \$155. Norwood Post Office, Bedford county.

Heber Parish, St. John's Church, Liberty.

REV. NELSON SALE, Rector.

Communicants—added, 3; total, 38. Baptisms—infants, white, 4. Confirmations, 2. Contributed to benevolent objects, about \$20. The congregation has recently purchased a bell costing about \$200. This church has been vacant during the greater portion of the last conventional year. My connection with it has been only of about three months duration; and while there are inducements for faithful and diligent labor, the congregation has not been without its discouragements from causes beyond its control.

Russell Parish, Trinity Church.

REV. NELSON SALE, Rector.

Communicants—added, 1 from another cure; total, 23. Baptisms—infants, white, 3. Marriages, 1. Funerals, 1. Sunday School, 3 male and 2 female teachers, and about 40 scholars. Amount for benevolent objects, \$6 05.

West Russell Parish, St. Thomas's Church.

REV. NELSON SALE, Rector.

Communicants—added, 6—one from another cure; total 19. Baptisms—infants, white, 4. Marriages, 3. Funerals, 3.

I continue to preach once a month at St. Luke's Church, one of the congregations of Lexington Parish, Amherst county, in which there has been but little change during the last year. Communicants—added, 1 from another cure; total, 30.

NOTE.—My Post Office will hereafter be Big Island, Bedford county, instead of Davis's Store, as heretofore. N. SALE.

BERKELEY COUNTY.

Trinity Church, Martinsburg.

REV. D. FRANCIS SPRIGG, Rector.

Communicants—added, 13; removed, 4; total, 39. Baptisms—adults, 1; infants, white, 6, colored, 2; total, 9. Marriages, 5. Funerals, 6. Amount collected for different institutions connected with the church, \$84.

This report as well as that from Norborne Parish includes the official acts of my esteemed predecessor, Rev. James Chisholm. Not only so; but he labored for some eight years diligently and faithfully. I have only entered into his labors, and reaped what he had sown. May both of us rejoice together.

Norborne Parish, Mount Zion Church.

REV. D. FRANCIS SPRIGG, Rector.

Communicants—added, 9; removed, 3; withdrawn, 3; died, 2; total, 66. Baptisms—infants, white, 14, colored, 4; total, 18. Marriages, 2. Funerals, 2. Amount collected for different institutions connected with the church, \$68 60.

Christ Church, Norborne Parish, and Lee Town and Middleway, Jefferson County.

REV. C. MCK. CALLAWAY, Rector.

Communicants—last reported, 35; removed, 1; total, 34. Baptisms—infants, white, 2. Marriages, white, 2. Funerals, white, 2. Amount of collections for the different institutions connected with the church, \$38. Middleway Post Office, Jefferson county.

BOTETOURT COUNTY.

Botetourt Parish, Botetourt and Roanoke Counties.

REV. GEORGE T. WILKER, Rector.

Communicants—added, 7—5 from other parishes; removed, 2; died, 2; white, 50; colored, 1; total, 51. Confirmations, 8. Baptisms—adults, 1; infants, 2; total, 3. Marriages, 2. Funerals, 4. Amount contributed to church institutions, \$96 50.

Trinity Church, Woodville Parish, Buchanan.

REV. JAMES McELROY, Rector.

Communicants—added, 4; removed, 3; died, 1; total, 25. Baptisms—infants, white, 3, colored, 1; total, 4. Confirmations, 4. Marriages, 2. Funerals, 1. Number of families 18, adults 42, infants 38. Amount collected for the different institutions of the church, \$84 24. Pattonsburg Post Office, Botetourt county.

BROOKE COUNTY.

Christ Church Parish, Wellsburg.

REV. WILLIAM LYTTLETON HYLAND, Rector.

Baptisms—infants, white, 1. Communicants last reported, 14; added, 3; removed, 3; present number, 14. Amount of collections for benevolent purposes, \$8 97.

St. John's Parish.

REV. W. L. HYLAND, Rector.

Communicants reported by Rev. J. L. Harrison in 1844, 35; added prior to October, 1850, as far as can be ascertained, 12; added within the conventional year, 7; died, removed, and withdrawn, 13; present number, 41. Baptisms, since 1844—adults, white, 4; infants, white, 15; total, 19. Marriages since 1844, 5. Funerals since 1844, 10. Confirmations in October, 1850, 7. Amount collected for benevolent purposes, \$7 22½.

The neat and substantial church edifice, recently erected in this Parish, was consecrated to the worship of Almighty God at the last visitation of Bishop Johns.

It may be proper to remark, that the undersigned took charge of this Parish, by request of the Convocation of Northwestern Virginia, and the vestry of the Parish, until the services of a Rector can be secured for the same, together with the Parish of Christ Church, Wellsburg. He earnestly hopes that such an arrangement may soon be made, as he feels confident that in no other way can the cause of Christ and His Church be so speedily and thoroughly promoted.

Cherry Hill P. O., May 22, 1851.

WM. LYTTLETON HYLAND.

BRUNSWICK COUNTY.

St. Andrew's Parish.

REV. R. P. JOHNSON, Rector.

Communicants—added, 3; removed, 1; died, 1; withdrawn, 3, colored; total, 61—40 white, 21 colored. Baptisms—infants, white, 5, colored, 2; total, 7. Marriages, 3. Funerals, 4. Number of families, 37. Amount collected for the different institutions of the church, \$151 06½. Sturgeonville Post Office, Brunswick county.

BUCKINGHAM COUNTY.

Tillotson's Parish, St. Peter's Church.

REV. WM. C. MEREDITH, Rector.

Communicants—removed, 1; total 34. Baptisms—infants, white, 2. Marriages, 5. Funerals, 5. Number of families 17, adults 46, infants 32. Amount collected for the different institutions of the church, \$50. Cardsville Post Office, Buckingham county.

CAROLINE COUNTY.

St. Margaret's Church.

REV. D. M. WHARTON, Rector.

Communicants, 31. Baptisms—infants, white, 3. Number of families 11; adults, from 40 to 50; infants, 25 to 30. Amount collected for the different institutions of the Church, \$20. This church has been handsomely repaired at an expense which is creditable to the liberality of the congregation.

St. Peter's Church, Port Royal, Caroline County, and St. John's Church, King George County.

REV. WILLIAM FRIEND, Rector.

Communicants—added, 4; died, 1; total, 40. Baptisms—infants, white, 9; total, 9. Marriages, 3. Funerals, 5. Amount collected for the different institutions of the Church, \$150. Port Royal Post Office, Caroline county.

Grace Church.

REV. A. SHIRAS, Rector.

Families in the congregation, 12. Communicants last year, 19. Added by removal from other cures, 3; total, 22. 1 infant baptised; 1 adult buried; 1 marriage performed. Contributions to benevolent objects, \$40. This report embraces only the time since October 1, 1850, when the present Rector took charge of this small, but interesting congregation.

RAPPAHANNOCK ACADEMY,

Caroline County, May 16, 1851.

MY DEAR BISHOP: I would respectfully report, that since my transfer to your Diocese in October last, my time and efforts have been almost wholly given to this old and well known institution, in the hope of making it, in religious character, as in other respects, worthy of the confidence of parents throughout the State. In addition to my duties as instructor, and my conducting of the daily worship of the school, the evenings of the Sabbath have been regularly devoted to a Bible Class, composed of the students of the institution. On every second Sunday morning, also, service has been held and a sermon preached at the academy; the alternate Sunday morning being given to a similar service at Grace Church, Caroline county, ten miles distant. Although in all such services, much seed is necessarily scattered "by the way side," "amongst thorns," or "on a rock," it is humbly hoped that some has found a lodgment "in good ground," to spring up and bear fruit unto life eternal.

Very respectfully,

A. SHIRAS.

CHARLES CITY COUNTY.

Westover Parish.

REV. WM. THOMAS LEAVELL, Rector.

Communicants—added, 5; removed, 2; died, 1; total, 32. Baptisms, adults, white, 1; infants, white, 4; colored, 5; total, 10. Marriages, 1. Funerals, 4. Number of families 26; adults, about 70; infants, about 68. Amount collected for the different institutions of the church, about \$150.

CHESTERFIELD COUNTY.

Trinity Church, Dale Parish, Chesterfield County, and Manikintown Church, King William Parish, Powhatan County.

REV. A. B. TIZZARD, Rector.

Communicants—added, 3; removed, 3; suspended, 1; present number, white, 16, colored, 1. Baptisms—infants, white, 3. Marriages, 1. Funerals, 4. Number of families 21, adults 37, infants 33. Amount of collections for the different institutions of the church, \$40.

Owing to the inconvenient location of Sapona Church, as well as its uncomfortable condition, the Vestry deemed it advisable to erect a new church, more central to the congregation, more accessible, and better calculated, from its position and construction, to attract those who have hitherto been deprived of its services. It was finished and paid for in the month of June; neat, plain, and comfortable; painted within and without; capable of seating 170 persons, with a gallery set apart exclusively for servants. This church was constructed at a cost not exceeding \$800. The fond hope is cherished that many may be added to it of such as shall be saved. The Rector officiates alternate Sundays in the morning at each of the parish churches; and in the afternoon, at the coal pits within the limits of his parish, where his services are well attended by the laborers, a large part of whom are servants. Winter Rock Post Office, Chesterfield county.

CLARKE COUNTY.

Christ Church, Millwood.

Rev. J. F. Howr, Rector.

Communicants—added, 5; removed, 6; died, 1; total, 61. Baptisms—infants, white, 9. Confirmations, 4. Marriages, 4. Funerals, 2. Number of families 40.

Wickliffe Parish.

Rev. Joshua Peterkin, Rector.

Communicants—added, 9; removed, 2; died, 2; total, including 3 colored persons, 95. Baptisms—adults, white, 1; infants, white, 18; colored, 1; total, 20. Marriages, 10. Funerals, 13. Number of families 60, adults, 150, infants, about 160. Amount collected for the different institutions of the church, \$380. Berryville Post Office, Clarke county.

The Rector believes that he has reason to report this parish to be in an encouraging condition. By the aid of the Rev. William D. Hanson, Grace Church, Berryville, is now opened for divine service on every Sunday, morning and evening. Wickliffe Church, six miles distant, and the missionary station at Kable Town, Jefferson county, about eleven miles distant, are regularly supplied on alternate Sundays, while the colored people have Mr. Hanson's services, in some part of the parish, on every Sunday afternoon.

CULPEPPER COUNTY.

St. Stephen's Church.

Rev. John Cobb, Rector.

Communicants—added, 3; removed, 12; total, 30. Baptisms—adults, white, 1. Confirmations, 1. Marriages, 2. Funerals, 2. Amount collected for various institutions of the church, \$45 41.

Since the last Convention a portion of St. Stephen's congregation has been organized into a kind of chapel congregation, having erected a neat and convenient church of their own, about ten miles from St. Stephen's. We hope that this is the beginning of good things among many who have long desired the services of our church. COSO00076

St. James's Church, St. Mark's Parish.

REV. JOHN COLE, Rector.

Communicants—added, 2; removed, 1; died, 1; total, 30. Baptisms—adults, white, 1. Confirmations, 2. Marriages, 3. Funerals, 3. Amount collected for the different institutions of the church, \$69 52. Post Office, Culpepper Court House.

St. Paul's Church.

REV. JOHN COLE, Rector.

Communicants—added, 2; removed, 1; total, 12. Baptisms—adults, white, 1. Confirmations, 3. Amount collected for the various institutions of the church, \$38.

Since the last Diocesan Convention, a new church by the name of St. Paul's, in the neighborhood of Raccoonford, and about ten miles from the Court House, has been consecrated to the service of Almighty God. This most interesting service was performed by the Right Rev. Bishop Johns, on the 21st of July, 1850, in the presence of a large and attentive audience, the Bishop himself preaching the consecration sermon. Much credit is due to the zeal and energy of the few members of our church and others, who have thus erected a neat and comfortable place of worship for the neighborhood in which the church is located. The building is of a new kind, being constructed of lime, which it is thought will not only be durable, but always comfortable. The whole cost of the structure, and all things pertaining thereto, was about \$1,000, all of which has been paid, and much the larger part of it by the few zealous individuals to whose energy we are indebted for its erection. It is hoped that, by the Divine blessing, many souls will be converted to God, and that the community will always have reason to bless God for the grace, and mercy, and truth, that shall constantly flow forth from this sanctuary of His presence.

CUMBERLAND COUNTY.

Grace and St. James Churches, Littleton Parish.

REV. OLCOTT BULKLEY, Rector.

Communicants—added, 2; removed, 3; died, 1; total, 36. Baptisms—infants, white, 5. Marriages 2. Funerals, 5. Number of families 15, adults 42, infants 33. Amount collected for the different institutions of the church, \$162. Langhorn's Tavern Post Office, Cumberland county.

One of our number has gone to his reward, leaving us the example of a man who walked with God; others, who were zealous in every good work, have removed to other Parishes, and those who remain are waking up, under these visitations, to greater devotion in their master's cause, which is seen in the interest taken in the Sunday School and other things connected with the Parish, especially their Rector's comfort.

DINWIDDIE COUNTY.

Bath Parish, Dinwiddie, Sapony and Calvary Churches.

REV. W. E. WREB, Rector.

Communicants—added, 1; removed, 5; died, 2; total, 33. Baptisms—infants, white, 6. Funerals, 16—white 9, colored 7. Marriages, 4. Number of families 24.

ELIZABETH CITY COUNTY.

Centurion Church, Old Point.

REV. MARK L. CHEVENS, Rector.

Communicants—added, 4; removed, 1; total, 18. Baptisms—infants, white, 11. Confirmations, 2. Marriages, 2. Funerals, 6. Amount collected for the different institutions of the church, \$231 38. The Sunday School is in successful operation. Post Office, Old Point, Va.

The Sunday night service for the colored residents, is well attended; and we believe is accompanied by God's blessing, from the attention manifested by this interesting part of my charge.

St. John's Church, Hampton.

REV. JOHN C. McCABE, Rector.

Communicants, 41. Baptisms—infants, 4. Funerals, 1. Number of families 24, adults 57, infants 35. Amount collected for contingent fund, \$41. Amount collected for improvements of church, \$300. Hampton Post Office, Elizabeth City county, Va.

This church had been without a Rector for nearly years when I took charge of it the first of the present year. Its prospects, I trust, are encouraging.

ESSEX COUNTY.

St. Anne's and South Farnham Parishes.

REV. JOHN P. McGUIRE, Rector.

St. Anne's Parish.—Communicants—added, 6; removed, 1; died, 2; whites, 25, colored, 2; total, 27. Baptisms—infants, white, 2; colored, 2; total, 4. Marriages, 2. Funerals, 4.

South Farnham Parish.—Communicants—white, 68. Baptisms—adults, 1; infants, white, 3; colored, 4; total 8. Marriages, 2. Funerals, 5. Amount collected in both parishes for the different institutions of the church, about \$300. Post Office, Loretto, Essex county.

The Rev. H. W. L. Temple, continues his very useful labors as assistant minister of South Farnham Parish. Sunday Schools and Bible Class are still in operation. And we are not without evidence that the blessing of our covenant God rests upon the efforts made for the conversion of sinners and the building up of His church.

FAIRFAX COUNTY.

Zion Church, Truro Parish.

REV. WM. F. LOCKWOOD, Rector.

Communicants—died, 2; removed, 2; total, 20. Marriages, 5. Funerals, 8. Baptisms—adults, 3; infants, white, 2. Confirmations, 4.

Falls' Church, Fairfax Parish.

REV. WILLIAM F. LOCKWOOD, Rector.

Communicants—removed, 1; total, 11. Confirmations, 2. Baptisms—adults 1; infants, white, 3. Marriages, 3.

The Rector preaches twice a month in Centrevilla, Virginia. In this church, in October, I baptised one adult and six infants. One person was confirmed by Bishop Johns

in July. The prospect for building up the church in Centreville is very encouraging. The Professors at the Seminary preach for me once a month at Falls' Church, to enable me to give the people of Centreville one morning service a month.

FAUQUIER COUNTY.

St. James's Church, Warrenton, Hamilton Parish.

REV. G. H. NORTON, Rector.

Communicants—added, 8; 2 by removal; removed, 1; died, 2; total, 47. Baptisms—infants, white, 17. Confirmations, 8. Marriages, 5. Funerals, 8. Number of families 30. Amount collected for benevolent purposes, \$175. A new house of worship is under contract to be erected this season. Warrenton Post Office, Fauquier Co.

St. Stephen's Church.

REV. G. H. NORTON, Rector.

Communicants—added, 4; removed, 3; total, 9. Confirmations, 4.

Leeds Parish.

REV. WM. HENRY PENDLETON, Rector.

Communicants—removed, 2; total, 30. Baptisms—adults, white, 1; infants, white, 7; total, 8. Marriages, 3. Funerals, 2. Number of families 10. Amount collected for the different institutions of the church, \$275. Leeds Manor Post Office, Fauquier county.

Trinity Church, Piedmont Parish.

REV. CLEVELAND KEITH, Rector.

Communicants—added by removal, 1; present number, 29. Baptisms—infants, white, 3; colored, 2; total, 5. Marriages, 2. Collections for benevolent objects, \$119 73. Post Office, Salem, Fauquier county.

FLUVANNA COUNTY.

St. John's Church, Rivanna Parish.

REV. LEWIS P. CLOVER, Rector.

Communicants—added, 5; died, 1; white, 24; colored, 2; total, 26. Baptisms—adults, white, 2; infants, white, 6; total, 8. Marriages, 2. Funerals, 1. Number of families about 29. Amount collected for the different institutions of the church, \$39 53; in addition to which, \$319 26 has been contributed for the purchase of church furniture, etc. The present Rector took charge the 1st of October last, from which time his report dates.

FREDERICK COUNTY.

Christ Church, Winchester.

REV. CORNELIUS WALKER, Rector.

Communicants—added, 22; removed, 12; total, 102. Baptisms—infants, white, 13, colored, 1; total, 14. Confirmations, 17. Marriages, 8. Funerals, 3. Number of families 62. Amount collected for the different institutions of the church, \$596. Winchester Post Office, Frederick county.

St. Thomas's Church, Middletown.

REV. WM. N. IRISH, Rector.

Communicants—added, 4; removed, 3; died, 1; total, 16. Baptisms—adults, colored, 1; infants, white, 13, colored, 5; total, 19. Confirmations, 1. Funerals, 5. Number of families 9, adults 33, infants 9. Amount collected for the different institutions of the church, including the sum appropriated for the Rectory, \$256 34. Middletown Post Office, Frederick county.

FREDERICKSBURG.

St. George's Church.

REV. EDWARD C. McGUIRE, Rector.

Communicants—added, 13; removed, 8; died, 2; total, 163. Baptisms—infants, white, 10. Marriages, 8. Funerals, 14. Number of families 112, adults 340, infants 220. Amount collected for the different institutions of the church, \$600. Bible Class and Sunday Schools in a prosperous condition. Post Office, Fredericksburg.

GLOUCESTER COUNTY.

Abingdon and Ware Parishes.

REV. CHARLES MANN, Rector.

Communicants—added, 3; died, 1; total, 50. Baptisms—adults, 1, white; infants, white, 7; total, 8. Marriages, 2. Funerals, 4. Number of families 40, adults 140, infants 90. Amount collected about \$500.

During the year considerable additions and improvements have been made to the Rectory, adding greatly to the comfort and convenience of the Rector's family. There is nothing in the state of these Parishes to produce despondency, though nothing to report of any particular interest.

GOOCHLAND COUNTY.

St. James, Northam Parish.

REV. FRANCIS W. WHITTLE, Rector.

Communicants—added, 1; died, 1; total, 39. Baptisms—adults, white, 1; infants, white, 2; total, 3. Marriages, 2. Number of families 38, adults 110, infants 69. Amount collected for the different institutions of the church, \$135. Pemberton Post Office, Goochland county.

GREENSVILLE COUNTY.

Maherrin Parish.

P. G. ROBERT, Deacon.

Communicants 17, white; 7 black. Baptisms—infants, 3, black. Burials, 3, white; 3 black. Contributions to the various institutions of the church, \$74 85. Post Office, Hicksford, Greensville county.

HALIFAX COUNTY.

Antrim Parish.

REV. J. GRAMMER, Rector.

Communicants, white—died 3; withdrawn, 1; transferred to this parish, 1; added, 5; whole number, 70; colored—added, 4; whole number, 31; total number of communicants, 91. Baptisms—infants, white, 10; adults, colored, 4; total, 14. Confirmations, 5. Marriages, 4. Funerals, 4. Number of families, 40. Amount collected by me for different institutions connected with the church, as follows:

For Foreign Missions.....	\$109 00
Diocesan Missions.....	117 00
Theological Seminary.....	272 84
Education Society.....	161 92
Evangelical Knowledge.....	6 00

 \$650 76

Also for the Virginia Bible Society, \$139 50; and for Virginia Colonization Society, \$137 50.....

 237 00

Total.....

 \$937 76
Roanoke Parish.

REV. JOHN T. CLARK, Rector.

Communicants—died, 1; total, 17. Marriages, 2. Funerals, 4. Number of families 11, adults 40, infants 20. Amount collected for the different institutions of the church, \$500, or thereabouts. Mount Laurel Post Office, Halifax county.

HANOVER COUNTY.

St. Martin's Parish.

REV. WILLIAM V. BOWERS, Rector.

Communicants—added, 1; removed, 2; total, 63. Baptisms—infants, white, 7. Marriages, 4. Funerals, 5. Number of families 41. Amount collected for the different institutions of the church, \$164. Verdon Post Office, Hanover county.

ST. PAUL'S PARISH, May 15, 1851.

Baptisms—infants, white, 2. Confirmations, 1. Communicants last reported, 13; added, 8; removed, 1; present number, 30. Funerals, 1. Sunday School—teachers, male, 2; female, 6; total, 8; scholars, male, 16; female, 20; total, 36.

This parish has been without regular services about ten months. Its last Rector, Rev. E. B. McGuire, having resigned July 29, 1850, Rev. Mr. Keppler has held service once, Mr. Bowers once, Rev. E. B. McGuire once, Mr. Greene once, Mr. Norwood twice. There is a prospect of further additions upon the now expected visit of Bishop Meade, and Rev. William Norwood has promised to preach once a month, while not otherwise engaged. Nearest Post Office, Old Church, Hanover.

G. W. BASSETT, *Register of the Vestry.*

HENRY COUNTY.

Patrick Parish.

REV. A. WADE, Rector.

Communicants—added, 1; suspended, 1; total, —. Baptisms—infants, white, 1. Funerals, 2. Martinsville Post Office, Henry county.

ISLE OF WIGHT COUNTY.

Newport Parish, Christ Church, Smithfield.

REV. H. T. WILCOX, Rector.

Communicants—white, 24, colored, 4; total, 28. Baptisms, by Rev. Mr. Disbrow—adults, 1, infants, 1; total, 2. Funerals, 1. Sunday School—scholars, 30, teachers, 8. Contributions to church purposes, \$28.

The Rector would remark, that this report embraces a period of four months, the time during which he has been in charge of the congregation of Christ Church.

JAMES CITY COUNTY.

Bruton Parish, Williamsburg.

REV. SILAS TOTTEN, late Rector.

Communicants—added, 3; removed, 8; died, 1; total, 75. Baptisms—adults, white, 1; infants, white, 3; total, 4. Marriages, 3. Funerals, 6. Number of families 40. Amount collected for the different institutions of the church, \$81 75. Williamsburg Post Office, James City county.

JEFFERSON COUNTY.

Zion Church, St. Andrew's Parish.

REV. DUDLEY A. TYNG, Rector.

Baptisms—adults, white, 1; infants, white, 10; total, 11. Communicants—added, 6; present number, 92. Marriages, white, 5; colored, 3; total, 8. Funerals, white, 5; colored, 4; total, 9. Sunday Schools—male teachers, 4; female teachers, 8; total teachers, 12; scholars, male, 49; scholars, female, 38; total scholars, 87. Contributed to Foreign Missions, \$82 02; Domestic Missions, \$27; Education Society, \$7; Bible Society, \$3.

I took charge of this parish in July last. The congregation is yet worshipping in the Court House, and burdened with the expense of erecting a new church, which will be opened for service some time during the ensuing summer. The benevolent operations of the year are in the way of a quarterly subscription. The first quarter only has been fully paid in. Post Office, Charlestown.

St. John's Church, Harper's Ferry.

REV. HORACE STRINGSFELLOW, JR., Rector.

Communicants—added, 18; total, 30. Baptisms—adults, white, 3; infants, white, 6; total, 9. Marriages, 1. Deaths, 1. Number of families 34. Amount collected for the different institutions connected with the church, \$39.

The above report embraces only the acts of the present minister, who entered upon his duties in November last.

St. Andrew's Parish, Trinity Church, Shepherdstown.

REV. C. W. ANDREWS, Rector.

Baptisms—infants, white, 3; colored, 6; total, 9. Communicants—added, 1; died, 3; removed, 1; erased from the list for non-attendance, 4; present number, 52. Marriages, 1. Funerals, 6. Sunday School—male teachers, 3; female teachers, 6; total

teachers, 9; male scholars, 16; female scholars, 30; total scholars, 46. Amount collected for benevolent objects not connected with the parish, about \$300.

Remark. Although the above report indicates no improvement in the parish for the past year, it has, in fact, (when compared with others,) been a year of most decided improvement, as the Rector trusts will appear in the next report.

KANAWHA COUNTY.

St. John's, Charleston, and St. Luke's, Salinas.

REV. R. T. BROWN, Rector.

Communicants—added, 7; died, 2; total, 40. Baptisms—infants, white, 14. Marriages, 2. Funerals, 2. Kanawha C. H. Post Office, Kanawha county.

St. Mark's Church, Coalsmouth.

REV. F. B. NASH, Rector.

Communicants—added, 5; removed, 3; died, 1; total, 18. Baptisms—infants, white, 2. Marriages, 1. Funerals, 5. Number of families 14. Amount collected for the different institutions of the church, \$50. Coalsmouth Post Office, Kanawha Co.

LANCASTER COUNTY.

Christ Church Parish.

REV. R. S. NASH, Rector.

Baptisms—infants, white, 5; colored, 3; total, 8. The number of communicants last reported was 27. This was taken from the best information to be had at the time, but has been found incorrect; true number, 28. Died, 3; removed, 1; added by admission, 1; by transfer, 1; present number, 26. Funerals, white, 3. Amount collected for the different institutions of the church, \$36 59; private donation by an individual to Bishop Chase, \$50; contingent fund, \$26; total, \$112 59.

About \$1,000 have been subscribed in the parish and immediate vicinity, towards the erection of a church edifice now in progress of construction, and estimated to cost about \$1,200 or \$1,400.

LEWIS COUNTY.

St. Paul's Church, Weston.

S. D. TOMPKINS, Rector.

Communicants—added, 3; removed, 1; suspended, 1; total, 2. Baptisms—adults, white, 2; infants, white, 7; total, 9. Confirmations, 7. Marriages, 2. Funerals, 2. Number of families 12, adults 24, infants, 50. Weston Post Office, Lewis county.

LOUDON COUNTY.

St. James's Church, Shelburne Parish.

REV. GEORGE ABER, Rector.

Communicants—added, 3; removed, 7; died, 1; total, (white 78, colored 2,) 80. Baptisms—infants, white, 7, colored, 2; total, 19. Marriages, 6. Funerals, 5. Number of families 63. Amount collected for the different institutions of the church, \$300. Post Office, Leesburg, Loudon county.

Trinity and Emanuel, Meade Parish.

REV. RICHARD H. WILMER, Rector.

Communicants—added, 4; removed, 8; died, 1; total, 28. Baptisms—infants, white, 1. Marriages, 1. Funerals, 5. Number of families 18, adults 41, infants 37. Amount collected for the different institutions of the church, \$170. Middleburg Post Office, Loudoun county.

LOUISA COUNTY.

Trinity Parish.

REV. JOHN COOK, Rector.

Communicants—added, 2; removed, 1; total, 2. Baptisms—infants, white, 2. Marriages, 1. Funerals, 4. Amount collected for the different institutions of the church, \$80. Aetna Post Office, Hanover county.

LUNENBURG COUNTY.

Cumberland Parish.

REV. THOMAS E. LOCKE, Rector.

Communicants—added, 1; removed, 1; withdrawn, 1; died, 2; present number, including 2 colored, 43. Baptisms—infants, white, 4. Marriages, 1. Funerals, 6. Number of families 25. Amount collected for various institutions of the church, \$35 20.

LYNCHBURG.

St. Paul's Church.

REV. WILLIAM H. KIRCKLE, Rector.

Communicants—added, 10, chiefly from other Parishes; died, 1; removed, 9; expelled, 1; withdrawn, 1; total, 125, of whom 3 are colored. Baptisms—adults, 1; infants, white, 21, colored, 2; total, 24. Marriages, 7, of which 1 was of colored persons. Funerals, 11. Contributions—communion alms, about \$200; foreign and domestic missions, \$124; education society, \$112; total, \$436.

The Rector has the pleasure of reporting that, during the last conventional year, a new church has been erected for the accommodation of his congregation. It is built on the site of the old edifice, in Gothic style, 84 feet long by 48 wide. The first service was held in it on Easter day. On the Monday following the pews were sold with the most gratifying result. The amount realized more than covered the cost of the building, which was a little less than \$12,000. The small balance still due for the purchase of additional ground, chandeliers, and other fixtures, is amply provided for by the excess from the annual revenue and the unsold pews. For this sum we have obtained a church, which for size, taste, comfort, and convenience, leaves scarcely a wish in these respects ungratified. A number of additional families have attached themselves to the congregation by renting or buying pews, thereby at once affording to the Rector a considerably increased and most interesting field of labor. For the happy issue of the enterprise in which his people have recently been engaged, as well as for the many other tokens of Divine favor which have marked the past year, the Rector desires thus to record his devout gratitude.

It is but due to the ladies of his congregation to state, that they have raised between eight and nine hundred dollars toward paying for the new organ with which the church is furnished. This will explain the somewhat diminished amount of their contribution to the Seminary.

MADISON COUNTY.

Bloomfield Parish, Piedmont Church.

REV. J. EARNEST, Rector.

Communicants, 22. Baptisms—infants, white, 1. Funerals, 1. Number of families, 15. Amount collected for the different institutions of the church, \$59 29.

MARSHALL COUNTY.

Trinity Parish.

REV. WM. LYTTLETON HYLAND, Rector.

Baptisms—adults, white, 3; infants, white, 2; total, 5. Communicants—added 4; present number, 12. Confirmations, 8. Marriages, 3. Funerals, 1. Amount collected for benevolent purposes, \$11 46. Grave Creek Post Office, Marshall county.

A subscription has been commenced for the purpose of erecting a house of worship in this Parish, and hopes are entertained that the building will be completed during the present season.

MATHEWS AND MIDDLESEX COUNTIES.

Christ Church, Middlesex County.

REV. G. S. CARRAWAY, Rector.

Communicants—added, 1; died, 1; total, 8. Baptisms—infants, white, 2. Funerals, 1. Amount collected for the different institutions of the church, \$91 72.

Christ Church, Kingston Parish, Mathews County.

REV. G. S. CARRAWAY, Rector.

Communicants, 6. Baptisms—infants, white, 1, colored, 5; total, 6. Marriages, 1. Amount collected for the different institutions of the church, \$29 34.

In order that the condition of these Parishes be truly presented, it is necessary to remark that within the last year the missionary has been enabled by the action of the vestries to yield up one-third of the annual sum furnished by the Diocesan Missionary Society. That assistance is now almost nominal, as the amount returned to this society and the other institutions of the church exceeds the amount received. In the Mathews Parish, there has been commenced a small church which it is thought will greatly aid the growth of our Zion. The erection of this building is rendered necessary by the remoteness of some of the congregation from the present place of worship.

MECKLENBURG COUNTY.

St. James's Parish.

REV. F. H. McGUIRE, Rector.

Communicants—died, 3; removed, 5; present total, 52. Marriages, 1. Funerals, 13. Post Office, Boydton, Mecklenburg county.

St. Luke's Parish.

Communicants—added, white, 4; removed, 1; total, 17; colored—added, 1; total, 3; Baptisms—infants, white, 5; colored, 5; total, 10. Confirmations, white, 2; colored, 1; total, 3. Marriages, white, 1. Funerals, white, 2. Number of families 8.

EDWARD TARRY, Church Warden.

This parish is without a Rector at this time, the Rev. R. D. Brooke having resigned his charge in November last.

NANSEMOND COUNTY.

St. Paul's Church, Suffolk, and St. John's Church, Chuckatuck.

REV. CHARLES H. DISBROW, Rector.

Communicants—added, 4; removed, 3; died, 1; total, 40. Baptisms—adults, white, 2; infants, white, 9; total, 11. Confirmations, 4. Marriages, 4. Funerals, 9. Number of families 30. Amount collected for the different institutions of the church, \$125.

This parish has recently sustained a severe loss in the death of Joseph Prentiss, Esq., late senior warden of St. Paul's Church, Suffolk, the personal friend of Bishop Madison, Bishop Moore, Bishop Meade, and Bishop Johns, a most exemplary christian, and universally beloved. Suffolk Post Office, Nansemond county.

NELSON COUNTY.

Nelson Parish.

REV. F. D. GOODWIN, Rector.

Communicants, 25. Baptisms—infants, white, 4. Funerals, 1. Amount collected for the different institutions of the church, \$125. Tyeriver Warehouse Post Office, Nelson county.

NORFOLK.

St. Paul's Church.

REV. WM. M. JACKSON, Rector.

Communicants—added, 33; removed, 32; died, 3; total, 171. Baptisms—adults, white, 7; infants, white, 27; colored, 3; total, 37. Confirmations, 27. Marriages, 5. Funerals, 15. Amount collected for the different institutions of the church, \$825. Sunday School—scholars, 145; teachers, 24. Post Office, Norfolk.

Christ Church.

REV. GEORGE D. SUMMERS, Rector.

Communicants—added, 49; removed, 4; died, 7; total, (360 whites, 25 colored,) 385. Baptisms—adults, white, 6; colored, 4; infants, white, 26; total, 36. Confirmations, 40. Marriages, 5. Funerals, 28. Number of families 169. Amount collected for the different institutions of the church, \$3,545 72. Norfolk Post Office.

City of Norfolk—City Mission.

REV. ROBERT M. MITCHELSON, City Missionary.

During the past year I have been engaged discharging the duties of my office, as City Missionary, and in that capacity been enabled to pay upwards of nine hundred visits to those destitute of the comforts and consolations of the Gospel.

A weekly service has been regularly held at the Orphan Asylum and Almshouse; Bibles, prayer books, and tracts, distributed for the benefit of seamen and those visiting the city from the neighboring country, and assistance rendered the two rectors, by officiating for them sixty-four times. Though my time is exclusively occupied in the work of this mission, I feel utterly unable to do half that is required. Few stand in greater need of the pure precepts of the Gospel than the majority of the population inhabiting the surrounding counties; and in consideration of their lamentable spiritual destitution, and the obligations resting upon the professed followers of Jesus, we feel it imperative to pray earnestly to the "Lord of the Harvest, to send forth laborers into His harvest."

NORTHAMPTON COUNTY.

Hungar's Parish.

REV. JAMES RAWSON, Rector.

Communicants—added, 2; removed, 2; total, 48. Baptisms—adults, white, 1; infants, white, 7; colored, 6; total, 14. Funerals, 1. Amount of collections for the different institutions connected with the church: Missions, \$19 34; Virginia Bible Society, \$35; Education Society, \$27; Bishop's and Contingent Fund, \$48; total, \$129 34.

The present Rector took charge of this parish December 1, 1850. About \$1,400 have been subscribed for the rebuilding of Hungar's Church. It is hoped that this important work will be completed during the present year.

ORANGE COUNTY.

St. Thomas's Church.

REV. J. EARNEST, Rector.

Communicants—added, 4; removed, 1; total, 64. Baptisms—adults, white, 2; infants, white, 4; total, 6. Confirmations, 2. Marriages, 3. Funerals, 4. Number of families, 38. Amount collected for the different institutions of the church, \$199 67. Post Office, Orange Court House.

PETERSBURG.

St. Paul's Church.

REV. HORACE STRINGFELLOW, Rector.

Communicants—added, 10; removed, 4; died, 2; total, 183. Baptisms—infants, white, 18, colored, 3; total, 21. Confirmations, 9. Marriages, 8. Funerals, 10. Number of families 100. Amount collected for the different institutions of the church, \$3,300. Post Office, Petersburg.

Grace Church.

REV. CHURCHILL J. GIBSON, Rector.

Communicants—added, 18; removed, 6; died, 3; withdrawn, 3; total, 107. Baptisms—adults, white, 4; infants, white, 30, colored, 1; total, 35. Confirmations, 17. Marriages, 44—18 colored persons. Funerals, 38. Amount collected for the different institutions of the church, \$1,109 50, including \$850 for a new church building. Post Office, Petersburg, Dinwiddie county.

The new church will, in a few weeks, be ready for consecration; and the Rector would take this opportunity of returning his thanks, and those of his congregation, to those kind friends whose aid has enabled them to accomplish this important undertaking.

PITTSYLVANIA COUNTY.

Camden Parish.

REV. GEORGE W. DANE, Rector.

Communicants—added, 2; removed, 5; died, 2; total, 36. Baptisms—infants, white, 3. Confirmations, 3. Marriages, 4. Funerals, 3. Number of families 25, adults 66, infants 45. Danville Post Office, Pittsylvania county.

PORTSMOUTH.

Trinity Church, Portsmouth Parish.

REV. JOHN H. WINGFIELD, Rector.

Communicants—added, 5; removed, 5; died, 3; total, 52. Baptisms—infants, white, 8. Confirmations, 1. Marriages, 6. Funerals, 11. Number of families 53, adults 140, infants 115. Amount collected for the different institutions of the church, \$200. Portsmouth Post Office, Norfolk county.

St. John's Church.

REV. JAMES CHISHOLM, Rector.

Communicants—added, 22; removed, 1; total, 37. Baptisms—adults, white, 4; infants, white, 4; total, 8. Confirmations, 12. Marriages, 4. Funerals, 3. Number of families 35. Amount collected for the different institutions of the church, \$25 44. A Sunday School has been organized, and is now in a flourishing condition, numbering 83 scholars, under the care of 17 teachers. Post Office, Portsmouth, Norfolk county.

POWHATAN COUNTY:

St. Luke's and Emanuel Churches, St. James's Southam Parish.

REV. ANDREW FISHER, Rector.

Communicants—added, 6; died, 1; total, 32. Baptisms—adults, white, 1; infants, 6; total, 7. Marriages, 5. Funerals, 5. Amount collected for the different institutions of the church, \$220.

PRINCE GEORGE COUNTY.

Martin's Brandon Parish, Brandon and Merchants' Hope Churches.

REV. CHARLES MINNIGERODE, Rector.

Communicants—added, 5; removed, 3; total, 58, including 2 colored persons. Baptisms—adults, white, 1; infants, white, 4, colored, 18; total, 23. Confirmations, 1. Marriages, 1. Funerals, 10. Number of families 60, adults 130, infants about 100. Amount collected for the different institutions of the church, \$489 26½. Garysville Post Office, Prince George county.

The Rector would further state that two free schools are in existence in the Parish, supported entirely by the philanthropic liberality of some members of his congregations. Their contributions to these schools are not included in the above amount of collections. A new congregation is being raised in a destitute part of the county. The prospect is very encouraging. The congregations average from forty to fifty, and are increasing.

PRINCE WILLIAM COUNTY.

St. Paul's Church, Haymarket, Leeds Parish.

REV. JOHN TOWLES, Rector.

Communicants—added, 6; removed, 3; died, 1; total, 35. Baptisms—adults, white, 2; infants, 1; total, 3. Marriages, 1.

St. James's Church, Brentsville, Dettingen Parish.

REV. JOHN TOWLES, Rector.

Communicants added—whites, 5 ; colored, 1. This was a criminal under sentence of death, which was afterwards executed. Removed, 1 ; total, 23. Marriages, 4. Funerals, 4. Brentsville Post Office, Prince William county.

PRINCESS ANNE COUNTY.

Lynnhaven Parish.

REV. LEWIS WALKER, Rector.

Communicants—added, 1 ; total, 28. Baptisms—infants, white, 6. Confirmations, 1. Marriages, 1. Funerals, 1. Amount contributed to the Bishop's Fund, \$28. Norfolk Post Office.

PUTNAM COUNTY.

St. John's Church.

REV. F. B. NASH, Rector.

Communicants—added, 3 ; removed, 1 ; died, 1 ; total, 9. Funerals, 3.

St. Paul's Church.

REV. F. B. NASH, Rector.

Communicants—added, 2 ; removed, 5 ; died, 1 ; total, 7.

Arrangements are made for erecting a church edifice during the coming summer. The prospects for the church in Putnam county are, it is thought, encouraging.

I officiate occasionally at Bruce's Chapel, and at Point Pleasant, Mason county. There are thirteen communicants connected with the church at these two points. The friends of the church at these places, in connection with those at Ravenswood, Jackson county, expect to obtain the services of a clergyman of their own, during the coming season. The prospects for the church in Mason county appear to me to be much more encouraging at this time than they have been heretofore. At Gyandotte, Cabell county, where I have now monthly appointments, quite a cheering interest in the effort to establish the church there is manifested. There are nine communicants belonging to the church there.

RAPPAHANNOCK COUNTY.

Bloomfield Parish.

REV. C. H. SHIELD, Rector.

Communicants—added, 1 ; total, 4. Baptisms—infants, white, 1. Marriages, 2. Funerals, 1. Number of families 7, adults 12, infants 20. Woodville Post Office, Rappahannock county.

RICHMOND.

Monumental Church.

REV. GEORGE WOODBRIDGE, Rector.

Communicants—added, 30 ; removed, 10 ; died, 3 ; withdrawn, 1 ; total, 166. Baptisms—adults, white, 3 ; infants, white, 35 ; total, 38. Confirmations, 25. Marriages,

(3 colored,) 5. Funerals, 17. Amount collected for the different institutions of the church, \$887 67. The congregation have also purchased an organ during the year, at an expense of \$3,200. Richmond Post Office, Henrico county.

St. James's Church.

REV. A. EMPIE, Rector.

Communicants—added, 18; removed, 27; died, 1; total, 132. Baptisms—adults, white, 3; infants, white, 17; total, 20. Confirmations since last convention, 18. Marriages, 7. Funerals, 10. Number of families 88, adults 261, children 170. Amount collected for the different institutions of the church, \$352.

N. B.—Our church debt has been paid off, and our Sunday school been increased to 104 pupils. Richmond Post Office, Henrico county.

St. John's Church, Henrico Parish.

REV. S. H. KEPPLER, Rector.

Communicants—added, 5; removed, 1; died, 2; 1 colored communicant; present number, 55. Baptisms—infants, 14. Marriages, 1. Funerals, 5. Sunday School—teachers, male, 5; female, 8; total, 13; scholars, 65. Contributions to the different institutions of the church, about \$750. This sum includes the amount collected for the repairs of the church. The old building is now undergoing a thorough repair, and when completed, it will last for many years to come. These repairs will be much more extensive than was at first supposed to be necessary; and as the cost will be considerably increased an additional subscription will be necessary to meet it. The old bell, which was unfortunately broken from long use, has been replaced by one of fine tone, from the factory of Mr. Meneely, of Troy, New York.

St. Paul's Church.

REV. ALEXANDER JONES, Rector.

Communicants—added, 14; removed, 11; died, 7; total, 207. Baptisms—infants, white, 15. Confirmations, 6. Marriages, 8. Funerals, 12. Number of families 130. Amount collected for the different institutions of the church, \$1,985 05. Richmond Post Office, Henrico county.

ROCKBRIDGE COUNTY.

Latimer Parish.

Communicants—added, 8; died, 1; total, 37. Baptisms—adults, white, 1; infants, white, 5; colored, 1; total, 7. Confirmations, 7. Marriages, 2. Funerals, 6. Number of families 16, adults, 50, infants 45. Amount collected for the different institutions of the church, \$50. Lexington Post Office, Rockbridge county.

SPOTTSYLVANIA COUNTY.

St. John's Church.

REV. D. M. WHARTON, Rector.

Communicants—added 2 from other cures; total, 13. Funerals, 2. Number of families 6, adults 20, children 15. There are 5 persons who are considered as members of this church, but living without the limits of the parish, are not included in this report.

Christ Church.

REV. D. M. WHARTON, Rector.

Communicants—removed, 1; white, 15; colored, 2; total, 17. Baptisms—infants, white, 2. Funerals, 2. Number of families 7, adults 20 to 25, infants 10 to 15. Marriages, 3.

SURREY COUNTY.

Lower Surry Church, Southwark Parish.

REV. JOHN C. McCABE, Rector.

Communicants—added, (5 by removal,) 9; total, 17. Baptisms—adults, white, 1; infants, white, 5; total, 6. Confirmations, 4. Marriages, colored, 1. Funerals, 3. Number of families 9, adults 27, infants 17. Amount collected for the contingent fund, \$12.

I have been officiating at the Lower Surry Church for nearly four years, giving them service once a month. After removing from my former parish in Smithfield, to Hampton, I designed tendering my resignation in Surry; but upon the receipt of a letter numerously signed, I was induced to remain this year. I am satisfied if a single clergyman were to take charge of a congregation at Cabin Point, the Court House, and Lower Surry Church—a man of energy and of the right stamp, under God, the church in that county would prosper abundantly. Her interests have already received a favorable impulse, and the impression made in her favor already would greatly facilitate the labors of a resident Rector.

WESTMORELAND COUNTY.

Yeocomico and Nomoni Churches, Cople Parish.

REV. E. B. MCGUIRE, Rector.

Communicants—added, 3; died, 1; total, 21. Baptisms—infants, white, 11. Marriages, 2. Funerals, 3. Number of families 18. Amount collected for purposes connected with the church, \$700. Hague Post Office, Westmoreland county.

St. Peter's Church.

REV. WILLIAM MCGUIRE, Rector.

Communicants—removed, 1; died, 1; total, 10. Funerals, 2. Number of families 14, adults 38, infants 31. Amount collected for the different institutions of the church, \$60. I preach to colored congregations in this parish, twice a month. Oak Grove Post Office, Westmoreland county.

St. James's Church, Montross Parish.

REV. WILLIAM MCGUIRE, Rector.

Baptisms—white, 2. Communicants—total, 8. Number of families 6, adults 14, children 18. Amount contributed to church purposes, \$25.

This is a new parish, having been separated from Cople Parish in this county, by an act of the convention which met at Alexandria in 1850. In addition to the usual services for the white congregation, I preach twice a month to large colored congregations.

WHEELING.

St. John's Church.

REV. JAMES D. McCABE, Rector.

Communicants—added, 34; removed, 9; died, 1; total, 62. Baptisms—adults, white, 7; infants, white, 42, colored, 1; total, 50. Confirmations, 29. Marriages, 3. Funerals, 7. Number of families 29, adults 72, infants 52. Amount collected for the different institutions of the church, \$275. In this amount is included sums contributed to building churches in destitute places in our own and other Dioceses. Post Office, Wheeling, Ohio county.

WOOD COUNTY.

Trinity Parish, Parkersburg.

REV. E. T. PERKINS, Rector.

Communicants—added, 8; died, 3; suspended, 1; total, 33. Baptisms—infants, white, 2. Confirmations, 4. Marriages, 1. Funerals, 8. Amount collected for the different institutions of the church, general, diocesan, and parochial, \$100.

YORK COUNTY.

Grace Church, Yorktown.

REV. EDMUND WITHERS, Rector.

Communicants—added, 1; removed, 3; total, 6. Baptisms—infants, white, 2. Marriages, 5—white 4, colored 1. Funerals, 5. Number of families 5, adults 14, infants 13. Amount collected for contingent fund \$6. Post Office, Williamsburg.

As Chaplain to the Eastern Lunatic Asylum, Williamsburg, I officiate every Sunday to a large and, generally, attentive audience, who are glad to have an opportunity of attending religious services.

REPORT OF REV. E. R. LIPPITT.

During the past year I have assisted the clergy in my immediate neighborhood as often as my services have been called for. In the months of August and September, I officiated a number of Sundays in St. Bartholomew Chapel, Prince George county, Md., the Parish in which it is located being then vacant, and administered the rite of baptism to six infants, (colored.)

St. John's Church, Brooke County.

REV. JAMES B. GOODWIN, Rector.

To the Right Rev. William Meade, Bishop of the Diocese of Virginia:

Having finished a neat and convenient church, and completed the fourth year of my ministry in this place; and having understood that the congregation of Christ Church, Wellsburg, wished to reunite with that of St. John's, I resigned the Rectorship of this Parish the 30th of last June. The past year I have officiated twenty-four weeks in Pennsylvania, fourteen in Ohio, and eight in Virginia. The remaining six weeks were occupied in attending conventions, traveling for the benefit of my health, and visiting my friends.

JAMES B. GOODWIN.

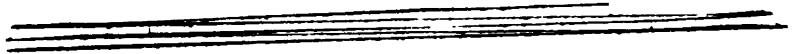
CONNELLSVILLE, Fayette county, Pa., May 1, 1851.

Community	5	3	1	14	2	6	50 00
re	1	2	68	7	4	41	164 00
St. Charles's Ch., Accomac Co.							

COSO000093

County.....	5	3	1	18	2	2	1	5	50 00
rs.....	1	2		63	7	7	4	5 41	164 00
h St. George's Ch., Accomac Co.:									
cksville Parish.....									
	18	12	2	144	25	25	10	3 13	1338 35
	2	1		12	1	1	3		38 00

COS0000094



SYNOPSIS.

COMMUNICANTS—Added	632
" Removed	312
" Suspended	8
" Withdrawn	15
" Died	149
Losses by removal, suspension, withdrawals, and death	484
Nett gain	148
Total number of communicants in the Parishes which have reported	5412
BAPTISMS.—Adults { white.....	90
colored.....	11
Total	— 101
" Infants { white.....	738
colored.....	106
Total	— 844 945
Confirmations	345
Marriages	348
Funerals	584
Number of Families	2097
Contributions to charitable objects, exclusive of those made to the Contingent Fund	\$27,328 86

B.

CONTRIBUTIONS TO CONTINGENT FUND,

Received at Staunton, May, 1851.

St. James's Church, St. James's Parish, Accomac county, (on account of former delinquency \$5; contribution for 1851, \$13,).....	\$18 00
St. George's and St. Michael's Churches, St. George's Parish, Accomac co.,	8 00
Buck Mountain and St. Paul's, Frederickville Parish, Albemarle county,....	29 00
Christ Church, Charlottesville, Frederickville Parish, Albemarle county,.....	74 00
Christ Church, St. Anne's Parish, Albemarle county,.....	25 00
Walker's Church, St. Anne's Parish, Albemarle county, (on account of former delinquency \$3; contributions for 1851, \$19,).....	22 00
Grub Hill Church, Raleigh Parish, Amelia county,.....	20 00
St. Luke's and Ascension Churches, Lexington Parish, Amherst county,.....	35 00
Trinity Church, Augusta Parish, Augusta county,.....	91 00
Christ Church, Fairfax Parish, Alexandria county,.....	117 00
St. Paul's Church, Alexandria,.....	142 00
Trinity Church, Russell Parish, Bedford county,.....	24 00
St. Thomas's Church, West Russell Parish, Bedford county,.....	13 00
St. Stephen's Church, Hamner Parish, Bedford county,.....	69 00
Trinity Church, Martinsburg, Norborne Parish, Berkeley county,.....	39 00
Christ Church, Norborne Parish, Berkeley county,.....	5 00
Mt. Zion and Calvary Churches, Norborne Parish, Berkeley county,.....	14 00
Fincastle Church, Botetourt Parish, Botetourt county,.....	34 00
Trinity Church, Buchanan, Woodville Parish, Botetourt county,.....	16 00
St. Peter's Church, Tiltotson Parish, Buckingham county,.....	25 00
St. Paul's Church, Lynchburg Parish, Campbell county,.....	122 00
St. Margaret's Church, St. Margaret's Parish, Caroline county,.....	30 50
St. Peter's Church, Port Royal, St. Mary's Parish, Caroline county,.....	26 00
Grace Church, St. Mary's Parish, Caroline county,.....	22 00
Westover Church, Westover Parish, Charles City county,.....	32 00
Trinity Church, Dale Parish, Chesterfield county,.....	12 00
Christ Church, Frederick Parish, Clarke county,.....	73 00
Grace and Wickliffe Churches, Wickliffe Parish, Clarke county,.....	92 00
St. Stephen's Church, St. Mark's Parish, Culpepper county,.....	30 00
St. James's Church, St. Mark's Parish, Culpepper county,.....	30 00
St. Paul's Church, St. Mark's Parish, Culpepper county,.....	12 00
St. James's Church, Lyttleton Parish, Cumberland county,.....	36 00
St. John's Church, Elizabeth City Parish, Elizabeth City county,.....	41 00
Centurion Church, Old Point, Elizabeth City Parish, Elizabeth City county...	18 00
St. Anne's Parish, Essex county,.....	25 00
South Farnham Parish, Essex county,.....	38 00
Zion Church, Fairfax county,.....	16 55
Fall's Church, Fairfax county,.....	11 00
St. James's Church, Hamilton Parish, Fauquier county,.....	47 00
St. Stephen's Church, Hamilton Parish, Fauquier county,.....	9 00
St. Paul's Church, Leeds Parish, Fauquier county,.....	28 00
Trinity Church, Meade Parish, Fauquier county,.....	26 00

Trinity Church, Piedmont Parish, Fauquier county,.....	27 00
Rivanni Parish, Fluvanna county,.....	24 00
Christ Church, Winchester, Frederick Parish, Frederick county,.....	97 00
St. Thomas's Church, Frederick Parish, Frederick county,.....	16 00
Grace and Christ Churches, Meherin Parish, Greensville county,.....	17 00
St. John's Church, Antrim Parish, Halifax county,.....	70 00
Brick and Catawba Churches, Roanoke Parish, Halifax county,	17 00
Fork and St. Paul's Churches, St. Martin's and St. Paul's Parish, Hanover co.	63 00
St. John's Church, Henrico Parish, Henrico county,.....	54 00
Monumental Church, Henrico Parish, Henrico county,.....	165 00
St. Paul's Church, Henrico Parish, Henrico county,.....	207 00
St. James's Church, Henrico Parish, Henrico county,.....	128 00
Christ Church, Patrick Parish, Henry county,.....	12 00
Christ Church, Newport Parish, Isle of Wight county,.....	16 50
Williamsburg Church, Bruton Parish, James City county,.....	65 00
Zion Church, Charlestown, St. Andrew's Parish, Jefferson county,.....	90 00
Trinity Church, Shepherdstown, St. Andrew's Parish, Jefferson county, (former delinquency \$15; for 1851, \$55,).....	70 00
St. John's Church, Harper's Ferry, St. Andrew's Parish, Jefferson county,....	20 00
St. Bartholomew's and Middleway Churches, Norborne Parish, Jefferson co.	5 00
St. John's and St. Luke's Churches, Kanawha Parish, Kanawha county,.....	36 00
St. Mark's Church, Coalsmouth, Kanawha Parish, Kanawha county,.....	7 50
St. Paul's Church, St. Paul's Parish, King George county,.....	3 00
St. John's Church, Hanover Parish, King George county,.....	14 00
Christ Church, Lancaster county,.....	26 00
St. James's Church, Shelburne Parish, Loudoun county,.....	78 00
St. John's Church, Green Spring Parish, Louisa county,.....	8 00
Trinity Church, Trinity Parish, Louisa county,.....	5 00
St. John's and St. Paul's Churches, Cumberland Parish, Lunenburg county, (former delinquency \$7; for 1851, \$37 18,)....	44 18
Christ Church, Kingston Parish, Mathews county,.....	6 00
Old Church, St. James's Parish, Mecklenburg county,.....	50 00
St. Luke's Church, St. Luke's Parish, Mecklenburg county,.....	17 00
Christ Church, Middlesex county,.....	8 00
St. Paul's Church, Suffolk Parish, Nansemond county,.....	32 00
St. John's Church, Chuchatuck Parish, Nansemond county,.....	8 00
Rockfish Church, Nelson Parish, Nelson county,.....	4 00
Trinity, Calloway, St. Paul's and Grace Churches, Nelson Parish, Nelson co.	25 00
Christ Church, Elizabeth River Parish, Norfolk county,.....	360 00
St. Paul's Church, Elizabeth River Parish, Norfolk county,.....	171 00
Trinity Church, Portsmouth Parish, Norfolk county,.....	52 00
St. John's Church, Portsmouth Parish, Norfolk county,.....	37 00
Hungars and Christ Churches, Hungars Parish, Northampton county,.....	48 00
St. Mathew's Church, St. John's Parish, Ohio county,.....	80 00
St. John's Church, Wheeling, St. John's Parish, Ohio county,.....	51 00
St. Thomas's Church, St. Thomas's Parish, Orange county,....	64 00
St. Paul's Church, Bristol Parish, Petersburg,.....	175 00
Grace Church, Bristol Parish, Petersburg,.....	50 00
Epiphany and Emanuel Churches, Camden Parish, Pittsylvania county,....	20 00

Grace Church, Genito Parish, Powhatan county,.....	20 00
St. Luke's and Emanuel Churches, St. James's Southam, Powhatan county,	32 00
Manakintown, King William Parish, Powhatan county,.....	4 00
Chapel und Emanuel Church, Lynnhaven Parish, Princess Anne county,.....	28 00
Merchants' Hope and Old Brandon Church, Martin's Brandon Parish, Prince George county,.....	56 00
St. James's Church, Dettingen Parish, Prince William county,.....	23 00
St. Paul's Church, Leeds Parish, Prince William county,.....	35 00
Church, Bloomfield Parish, Rappahannock county,.....	4 00
Church at the Licks, Bottetourt county, Roanoke county,.....	16 00
Grace Church, Lexington, Lattimer Parish, Rockbridge county,.....	36 00
St. George's Church, Fredericksburg, St. George's Parish, Spottsylvania co.	162 00
Christ Church, Berkeley Parish, Spottsylvania county,.....	16 00
St. John's Church, Berkeley Parish, Spottsylvania county,.....	13 00
Old Church, Southwark Parish, Surry county,.....	12 00
St. Peter's and St. James's Churches, Washington and Montrose Parishes, Westmoreland county,	19 00
Oak Grove Church, Cople Parish, Westmoreland county,.....	13 00
Church at Parkersburg, Trinity Parish, Wood county,.....	20 00
St. Andrew's Church, St. Andrew's Parish, Brunswick county,.....	40 00
St. John's Church, Heber Parish, Bedford county,.....	15 00
Amount received by the Treasurer,.....	\$4,804 23
St. Paul's Church, St. Paul's Parish, King George county, additional.....	2 00
St. John's Church, Green Spring Parish, Louisa county, additional.....	3 00
Piedmont and Trinity Churches, Bloomfield Parish, Madison county, additional	17 00
Grace Church, York Hampton Parish, York county, additional.....	6 00
Immanuel Church, Albemarle Parish, Sussex county, additional.....	3 00
Christ Church, Newport Parish, Isle of Wight county, additional.....	7 50
Trinity Church, Augusta Parish, Augusta county, in full of delinquency,.....	4 00
Trinity Parish, Marshall county, in full.....	10 00
	<u>\$4,856 73</u>

C.

PARISHES AND CHURCHES WHICH APPEAR DELINQUENT FOR
1850 AND 1851.

Albemarle county, Fredericksville Parish, Buck Mountain Church,.....	\$33 00
Albemarle county, St. Anne's Parish, Walker's Church,	2 00
Amelia county, Raleigh Parish, Grubb Hill Church,.....	4 00
Bedford county, Heber Parish, St. John's Church,.....	30 00
Bedford county, Russell Parish, Trinity Church,.....	3 00
Berkeley county, Norborne Parish, Mt. Zion and Calvary Churches,.....	51 00
Botetourt county, Woodville Parish, Trinity Church, Buchanan,	24 00
Brooke county, Christ Church Parish, Christ Church,	28 00
Buckingham county, Tillotson Parish, St. Peter's Church,.....	11 00

Caroline county, St. Margaret's Parish, St. Margaret's Church,.....	5 50
Clarke county, Frederick Parish, Christ Church, balance 1850,.....	5 00
Dinwiddie county, Bath Parish, Sapony and Calvary Churches,.....	41 00
Fauquier and Loudoun co., Meade Parish, Trinity and Emanuel Chs., 1850,	3 00
Fauquier county, Leeds Parish, St. Paul's Church,.....	2 00
Gloucester county, Abingdon and Ware Parishes and Churches,.....	50 00
Goochland co., St. James's Northam Parish, St. Paul's and Beaver Dam Chs.	52 00
Isle of Wight county, Newport Parish, Christ Church,.....	14 50
James City county, Bruton Parish, Williamsburg Church,.....	10 00
Jefferson county, St. Andrew's Parish, St. John's Church, balance 1850,...	4 00
Kanawha county, Kanawha Parish, St. Mark's Church, Coalsmouth,.. .	12 50
Kanawha county, Kanawha Parish, St. John's and St. Luke's Churches,...	4 00
King George county, St. Paul's Parish, St. Paul's Church,.....	18 00
Lewis county, Weston Parish, St. Paul's Church,.....	22 00
Lunenburg county, Cumberland Parish, St. John's and St. Paul's Churches,	24 82
Madison county, Bloomfield Parish, Piedmont and Trinity Churches,.....	13 50
Mecklenburg co., St. James's Parish, Old, St. James's and St. Andrew's Chs.	10 50
Mecklenburg county, St. Luke's Parish, St. Luke's Church, for 1850,...	3 00
Nelson county, Nelson Parish, Rockfish Church,.....	3 00
Ohio county, St. John's Parish, St. John's Church,.....	11 00
Ohio county, St. Mathew's Church,.....	12 00
Petersburg, Bristol Parish, Grace Church,....	116 00
Pittsylvania county, Camdent Parish, Epiphany and Emanuel Churches,...	31 00
Powhatan county, Genito Parish, Grace Church,.....	3 00
Powhatan co., St. James's Southam Parish, St. Luke's and Emanuel Chs.	10 00
Prince George county, City Point Parish, St. John's Church,.....	28 00
Putnam county, St. Paul's Parish, Wingfield Church,.....	22 00
Putnam county, St. Paul's Parish, St. John's Church,.....	8 00
Richmond county, Lunenburg Parish,.....	16 00
Richmond county, Farnham Parish,.....	10 00
Surry county, Southwark Parish, Old Church,.....	5 00
Spotsylvania county, Berkeley Parish, St. John's Church, for 1850,.....	3 00
Westmoreland county, Cople Parish, Oak Grove Church,.....	7 00
Wood county, Trinity Parish, Parkersburg Church,.....	28 00
York county, York-Hampton Parish, Grace Church,.....	2 00
Amherst and Bedford counties, Russell, West Russell and Lexington Parishes, Trinity, St. Thomas's and St. Luke's Churches,.....	61 50
	\$768 32

NOTE.—The delinquency which appears in the Journal of 1850 against Christ Church, Alexandria, is erroneous, having been charged against colored communicants.

DIOCESE OF VIRGINIA.

OFFICERS, COMMITTEES, &c., FOR 1851.

RT. REV. WILLIAM MEADE, D. D., *Bishop.*

RT. REV. JOHN JOHNS, D. D., *Assistant Bishop.*

Standing Committee of the Diocese of Virginia, Alexandria :

REV. WM. SPARROW, D. D.,

DR. ORLANDO FAIRFAX,

REV. CHARLES B. DANA,

JOHN HOOFF, ESQ.,

REV. JAMES T. JOHNSTON,

CASSIUS F. LEE, ESQ.

Secretary of Convention :

CASSIUS F. LEE, ESQ., ALEXANDRIA.

Treasurer of Convention :

WILLIAM H. HUBBARD, ESQ., RICHMOND.

Board of Trustees of the Theological Seminary of Virginia, and of the High School :

RT. REV. WILLIAM MEADE, D. D., *President.*

RT. REV. JOHN JOHNS, D. D., *Vice President.*

REV. EDWARD C. MCGUIRE, D. D., *Secretary.*

REV. JOHN GRAMMER,

WILLIAM POLLOCK, ESQ.,

REV. JOHN P. MCGUIRE,

CASSIUS F. LEE, ESQ.,

REV. CHARLES B. DANA,

EDWARD S. PIGRAM, ESQ.,

REV. ALEXANDER JONES, D. D.,

DR. THOMAS H. CLAGGETT,

REV. GEORGE ADIE,

PIKE POWERS, ESQ.,

REV. GEORGE WOODBRIDGE,

SAML. W. SHELTON, ESQ.

Executive Committee of the Diocesan Missionary Society of Virginia :

RT. REV. WM. MEADE, D. D.,

REV. ALEX. JONES, D. D.,

RT. REV. JOHN JOHNS, D. D.,

REV. GEO. WOODBRIDGE.

REV. ADAM EMPIE, D. D.,

JOHN O. STEGER, ESQ., *Secretary.*

JOHN L. BACON, ESQ., *Treasurer.*

A LIST OF THE PARISHES OF THE DIOCESE OF VIRGINIA,

With their respective Counties, Churches, and Ministers, arranged alphabetically in the order of the Counties.

COUNTIES.	PARISHES.	CHURCHES.	MINISTERS.
Accomac.....	St. James'.....	St. James'.....	W. G. H. Jones.
Accomac.....	St. George's.....	St. George's.....	J. Ambler Weed.
Accomac.....	St. George's.....	St. Michael's.....	J. Ambler Weed.
Albemarle.....	Fredericksville.....	Buck Mountain.....	S. R. Slack.
Albemarle.....	Fredericksville.....	St. Paul's.....	S. R. Slack.
Albemarle.....	Fredericksville.....	Christ, Charlottesville.....	R. K. Meade.
Albemarle.....	St. Anne's.....	Trinity.....	C. E. Ambler.
Albemarle.....	St. Anne's.....	Christ.....	C. E. Ambler.
Albemarle.....	St. Anne's.....	Walker's.....	E. Boyden.
Amelia.....	Raleigh.....	Grubb Hill.....	P. F. Berkeley.
Amherst.....	Lexington.....	St. Luke's, N. Glas- gow,.....	David Caldwell.
Amherst.....	Lexington.....	Ascension, Amh'te h.	David Caldwell.
Augusta.....	Augusta.....	Trinity, Staunton.....	T. T. Castleman.
Augusta.....	Augusta.....	Boyden Chapel.....	T. T. Castleman.
Alexandria.....	Fairfax.....	Christ, Alexandria.....	C. B. Dana.
Alexandria.....	Fairfax.....	St. Paul's, Alexandria.....	J. T. Johnston.
Bedford.....	Russell.....	Trinity.....	Nelson Sale.
Bedford.....	West Russell.....	St. Thomas.....	Nelson Sale.
Bedford.....	Heber.....	St. John's, Liberty.....	Nelson Sale.
Bedford.....	Hamner.....	St. Stephen's.....	O. A. Kinsolving.
Berkeley.....	Norborne.....	Mt. Zion, Hedgesville.....	D. F. Sprigg.
Berkeley.....	Norborne.....	Trinity, Martinsburg.....	D. F. Sprigg.
Berkeley.....	Norborne.....	Calvary.....	D. F. Sprigg.
Berkeley.....	Norborne.....	Christ.....	C. McK. Callaway.
Botetourt.....	Botetourt.....	Fincastle.....	G. T. Wilmer.
Botetourt.....	Woodville.....	Trinity, Buchanan.....	J. McElroy.
Brooke.....	Christ Church.....	Christ.....	W. L. Hyland.
Brooke.....	Christ Church.....	St. John's.....	W. L. Hyland.
Brunswick.....	St. Andrew's.....	St. Andrew's.....	R. P. Johnson.
Buckingham.....	Tillotson.....	St. Peter's.....	W. C. Meredith.
Campbell.....	Moore.....	St. John's.....	(Vacant.)
Campbell.....	Lynchburg.....	St. Paul's, Lynchburg.....	W. H. Kinckle.
Caroline.....	St. Margaret's.....	St. Margaret's.....	D. M. Wharton.
Caroline.....	St. Mary's.....	St. Peter's, Port Royal.....	W. M. Friend.
Caroline.....	St. Mary's.....	Grace.....	A. Shiras.
Charles City.....	Westover.....	W. T. Leavell.
Charlotte.....	Cornwall.....	Roanoke.....	(Vacant.)
Chesterfield.....	Dale.....	Trinity.....	A. B. Tizzard.
Clarke.....	Frederick.....	Christ, Millwood.....	J. F. Hoff.
Clarke.....	Wickliffe.....	Grace, Berryville.....	J. Peterkin.
Clarke.....	Wickliffe.....	Wickliffe.....	J. Peterkin.

COUNTIES.	PARISHES.	CHURCHES.	MINISTERS.
Culpepper	St. Mark's	St. Stephen's	John Cole.
Culpepper	St. Mark's	St. James'	John Cole.
Culpepper	St. Mark's	St. Paul's	John Cole.
Cumberland	Lytleton	Grace	O. Bulkley.
Cumberland	Lytleton	St. James'	O. Bulkley.
Cumberland	Lytleton	St. Paul's	O. Bulkley.
Dinwiddie	Bath	Sapony	W. E. Webb.
Dinwiddie	Bath	Calvary	W. E. Webb.
Elizabeth City	Elizabeth City	St. John's, Hampton	J. C. McCabe.
Elizabeth City	Elizabeth City	Centurion, Old Point	M. L. Chevers.
Essex	St. Anne's		J. P. McGuire.
Essex	South Farnham		J. P. McGuire.
Fairfax	Truro	Zion	W. T. Lockwood.
Fairfax	Truro	Falls	W. T. Lockwood.
Fauquier	Hamilton	St. James', Warrenton	G. H. Norton.
Fauquier	Hamilton	St. Stephens'	G. H. Norton.
Fauquier	Leeds	St. Paul's	W. H. Pendleton.
Fauquier	Meade	Trinity	R. T. Wilmer.
Fauquier	Piedmont	Trinity	C. Keith.
Fluvanna	Rivanna	St. John's	L. P. Clover.
Franklin	Franklin	At Court House	A. Wade.
Frederick	Frederick	Christ, Winchester	C Walker.
Frederick	Frederick	St. Thomas', Middle- town	W. N. Irish.
Gloucester	Abingdon	Abingdon	Charles Mann.
Gloucester	Ware	Ware	Charles Mann.
Goochland	St. James' Northam	St. Paul's	F. M. Whittle.
Goochland	St. James' Northam	Beaverdam	F. M. Whittle.
Greensville	Meherrin	Grace	W. D. Hanson.
Greensville	Meherrin	Christ	W. D. Hanson.
Halifax	Antrim	St. John's	John Grammer.
Halifax	Roanoke	Brick	J. T. Clark.
Halifax	Roanoke	Catawba	J. T. Clark.
Hanover	St. Martin's	Fork	Wm. V. Bowers.
Hanover	St. Paul's	St. Paul's	E. B. McGuire.
Hampshire	Hampshire		S. D. Tompkins, Missionary.
Harrison	Clarksburg		(Vacant.)
Henrico	Henrico	St. John's	H. S. Kepler.
Henrico	Richmond City	Monumental	George Woodbridge.
Henrico	Richmond City	St. Paul's	Alexander Jones.
Henrico	Richmond City	St. James'	Adam Empie.
Henrico	Richmond City	St. Luke's	(Vacant.)
Henrico	Richmond City	Armory	(Vacant.)
Henry	Patrick	Christ	A. Wade.
Ile of Wight	Newport	Christ, Smithfield	J. D. McCabe.
Ile of Wight	Newport	Old Church	

COUNTIES.	PARISHES.	CHURCHES.	MINISTERS.
James City.....	Bruton.....	—, Williamsburg.	(Vacant.)
Jefferson.....	St. Andrew's.....	Zion, Charlestown..	D. A. Tyng.
Jefferson.....	St. Andrew's.....	Trinity, Shepherdst'n	C. W. Andrews.
Jefferson.....	St. Andrew's.....	St. John's, Harper's Ferry.....	H. Stringfellow, jr.
Jefferson.....	St. Andrew's.....	St. Bartholomew's, Leetown.....	C. McK. Callaway.
Kanawha.....	Kanawha.....	St. John's, Charleston	R. T. Brown.
Kanawha.....	Kanawha.....	St. Luke's, Salines..	R. T. Brown.
Kanawha.....	Kanawha.....	St. Mark's, Coalsm'th	F. B. Nash.
King George.....	St. Paul's.....	St. Paul's.....	(Vacant.)
King George.....	Hanover.....	St. John's.....	William Friend.
King William.....	St. David's.....	St. David's.....	(Vacant.)
Lancaster.....	Christ Church.....	Christ.....	R. S. Nash.
Lancaster.....	Christ Church.....	White Chapel.....	R. S. Nash.
Lewis.....		St. Paul's, Weston..	S. D. Tompkins.
Loudoun.....	Shelburne.....	St. James'.....	George Adie.
Loudoun.....	Meade.....	Emanuel.....	R. T. Wilmer.
Louisa.....	Green Spring.....	St. John's.....	E. Boyden.
Louisa.....	Trinity.....	Trinity.....	John Cooke.
Lunenburg.....	Cumberland.....	St. John's.....	Thomas E. Locke.
Lunenburg.....	Cumberland.....	St. Paul's.....	Thomas E. Locke.
Madison.....	Bloomfield.....	Piedmont.....	John Earnest.
Madison.....	Bloomfield.....	Trinity.....	John Earnest.
Marshall.....	Trinity.....		William L. Hyland.
Mason.....		Bruce Chapel.....	(Vacant.)
Mason.....		Point Pleasant.....	(Vacant.)
Matthews.....	Kingston.....	Christ.....	G. S. Carraway.
Mecklenburg.....	St. James'.....	Old Church.....	F. H. McGuire.
Mecklenburg.....	St. James'.....	St. James'.....	F. H. McGuire.
Mecklenburg.....	St. James'.....	St. Andrew's.....	F. H. McGuire.
Mecklenburg.....	St. Luke's.....	St. Luke's.....	(Vacant.)
Mecklenburg.....	St. Luke's.....	Clarksville.....	(Vacant.)
Middlesex.....		Christ.....	G. S. Carraway.
Nansemond.....	Suffolk.....	St. Paul's.....	C. H. Disbrow.
Nansemond.....	Chuckatuck.....	St. John's.....	C. H. Disbrow.
Nelson.....	Nelson.....	Trinity.....	F. D. Goodwin.
Nelson.....	Nelson.....	Callaway.....	F. D. Goodwin.
Nelson.....	Nelson.....	Rockfish.....	F. D. Goodwin.
Nelson.....	Nelson.....	St. Paul's, N. Market	
Nelson.....	Nelson.....	Grace.....	
New Kent.....	St. Peter's.....	St. Peter's.....	(Vacant.)
Norfolk.....	Elizabeth River.....	Christ, Norfolk city.	G. D. Cummins.
Norfolk.....	Elizabeth River.....	St. Paul's.....	Wm. M. Jackson.
Norfolk.....	Portsmouth.....	Trinity, Portsmouth.	J. H. Wingfield.
Norfolk.....	Portsmouth.....	St. John's.....	James Chisholm.
Northampton.....	Hungars.....	Hungars.....	J. Rawson, D. D.

COUNTIES.	PARISHES.	CHURCHES.	MINISTERS.
Northampton	Hungars	Christ	J. Rawson, D. D.
Ohio, Wheeling		St. Matthew's	Wm. Armstrong.
Ohio	St. John's	St. John's	Jas. D. McCabe.
Orange	St. Thomas'	St. Thomas'	Jos. Earnest.
Petersburg	Bristol	St. Paul's	H. Stringfellow.
Petersburg	Bristol	Grace	C. J. Gibson.
Pittsylvania	Camden	Epiphany	G. W. Dame.
Pittsylvania	Camden	Emanuel	G. W. Dame.
Powhatan	Genito	Grace	P. F. Berkeley.
Powhatan	St. James', Southam	St. Luke's	Andrew Fisher.
Powhatan	St. James', Southam	Immanuel	Andrew Fisher.
Powhatan	King William		A. B. Tizzard.
Princess Ann	Lynnhaven	Chapel	Lewis Walke.
Princess Ann	Lynnhaven	Emanuel	Lewis Walke.
Prince George	City Point	St. John's	N. A. Okeson.
Prince George	Martin's Brandon	Merchants' Hope	C. Minnigerode.
Prince George	Martin's Brandon	Old Brandon	C. Minnigerode.
Prince William	Dettingen	St. James'	John Towles.
Prince William	Leeds	St. Paul's	John Towles.
Putnam	St. Paul's	Winfield	F. B. Nash.
Putnam	St. Paul's	St. John's	F. B. Nash.
Putnam	St. Paul's	Teaye's Valley	F. B. Nash.
Rappahannock	Bloomfield		C. H. Shield.
Richmond	Lunenburg		W. N. Ward.
Richmond	Farnham		W. N. Ward.
Roanoke	Botetourt	At the Licks	G. T. Wilmer.
Rockbridge	Latimer	Grace, Lexington	
Spottsylvania	St. George's	St. George's, Fredericksburg	E. C. McGuire.
Spottsylvania	Berkeley	Christ	D. M. Wharton.
Spottsylvania	Berkeley	St. John's	D. M. Wharton.
Surry	Southwark	Old Church	J. C. McCabe.
Sussex	Albemarle	Immanuel	(Vacant.)
Washington	Holston	St. Thomas', Abingd'n	(Vacant.)
Westmoreland	Washington	St. Peter's	Wm. McGuire.
Westmoreland	Cople	Oak Grove	E. B. McGuire.
Westmoreland	Montross	St. James'	Wm. McGuire.
Wood	Trinity	Parkersburg	E. T. Perkins.
Wythe	Wythesville		(Vacant.)
York	York-Hampton	Grace	E. Withers.

REVISED

CONSTITUTION AND CANONS

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

DIOCESE OF VIRGINIA.

REVISED CONSTITUTION

OF THE

PROTESTANT EPISCOPAL CHURCH, &c.

AS ADOPTED IN 1836, AND AMENDED IN 1840 & 1850.

ARTICLE I.

There shall be a Convention of the Protestant Episcopal Church in this State, on the third Wednesday in May, every year; but the Convention which meets in the year previous to the meeting of the General Convention, may have power to appoint the time and place of meeting for the next annual session; and in the event of the existence of an epidemic disease or any other good cause, rendering it necessary or expedient to alter the place fixed on for any meeting of the Convention, the Bishop may change the place, or the time, or both, at his discretion.

ARTICLE II.

[As amended in 1840 and 1850.]

The Convention shall be composed of the Bishop and the Assistant Bishop, if there be one, and of the officiating ministers who now are, or may hereafter be regularly and canonically elected in parishes or churches within this State, so long as they continue officiating in parishes or churches within this Diocese, professors of the Theological Seminary of Virginia, missionaries acting under the authority of the *Bishop*, and within this Diocese, and of those whom age or infirmity prevents from exercising their clerical functions, who shall be considered members *ex officio*, and also the acting agent or agents for any benevolent society or societies, and the Rector of the Episcopal High School, being clergymen of this Church, and who are under the canonical jurisdiction of the Bishop of this Diocese. No person under ecclesiastical censur  or process shall be entitled to a seat in the Convention. The Convention shall also be composed of lay members, consisting of one delegate for each parish or church, chosen by the vestry or trustees thereof. Every parish having more than one officiating minister, who hath been regularly and canonically elected, shall be entitled to send as many lay delegates as it has ministers—and in every case the delegate or delegates shall be communicants in the church. The Assistant Bishop shall preside in the Convention in the absence of the Bishop.

ARTICLE III.

Twelve members of the clerical, and twelve of the lay order shall constitute a quorum for the transaction of business ; but a smaller number may adjourn.

ARTICLE IV.

In all matters that shall come before the Convention, the clergy and laity shall deliberate in one body ; and the concurrence of a majority shall give validity to any measure ; but when three members require it, there shall be a vote by orders.

ARTICLE V.

The election of a Bishop of this Church shall be made in Convention in the following manner : The order of the clergy shall nominate and appoint by ballot, some fit and qualified clergyman for that office ; and the votes of a majority of that order shall be requisite to constitute a choice ; and thereupon, such appointment shall be presented to the order of the lay delegates, and be considered by them ; and if, on a ballot, it shall appear that the person so nominated is approved of by a majority of the lay order, he shall then be declared to be duly elected.

ARTICLE VI

The Bishop shall be President of the Convention ; in which character it shall be his duty to give to the Convention, annually, a general view of the state of the Church ; to call special Conventions, at whatever time and place he shall think necessary, or when required by the standing committee ; to preserve order during the time of session ; to put the question, collect the votes, and declare the decision ; and he may deliver his sentiments on any subject after it has been discussed, before a vote thereon.

ARTICLE VII.

In case of a vacancy in the Episcopal Office, the Convention immediately upon their assembling, shall choose, by joint ballot, a President from among the order of Priests, who shall remain in office until the next annual Convention, or until the next election of a President. He shall perform all duties, and possess all the privileges above specified ; but he shall not call special meetings of the Convention, unless applied to for that purpose, by a majority of the standing committee ; and if, while there is a Bishop in this Church, he shall not be present at any meeting of the Convention, they shall elect, in the manner aforesaid, a President *pro tempore*.

ARTICLE VIII.

A Secretary shall be appointed by the Convention, who shall continue in office during good behavior. His duty shall be to make minutes of their proceedings, to preserve their journals and records, to attest the public acts of the body, and faithfully to deliver into the hands of his successor, all books and papers relative to the concerns of the Convention, which may be in his possession. It shall be his duty to notify through the channel of the public papers, as he may think proper, the time and place for the meeting of the succeeding Convention. The Secretary shall annex to the journals of every succeeding Convention, a list of the clergy, with all alterations therein produced in the preceding year by ordinations, deaths, removals, suspensions, and degradations.

ARTICLE IX.

A Treasurer shall be appointed by the Convention, who shall continue in office during good behavior, and who shall discharge the duties usually appertaining to that office.

ARTICLE X.

Before the adjournment of each annual Convention, a standing committee, consisting of six members, three clerical and three of the lay order, who shall be communicants of the Church in the Diocese, shall be chosen by a ballot of the clergy and laity.

ARTICLE XI.

Every parish within this Diocese shall be entitled to the entire benefit of this Convention, as soon as it shall have signified its ratification thereof, either in writing or by sending a lay delegate to the Convention; and such parish shall thereafter be benefitted and bound, equally with the other parishes in this Diocese, by every rule and canon which shall be framed by any Convention acting under this Constitution, for the government of this Church in ecclesiastical concerns.

ARTICLE XII.

This Constitution shall be unalterable, except in the following manner: A proposition for any change shall be introduced in writing and considered in Convention; and, if approved of, the same shall be transmitted to the several vestries of the parishes which shall have ratified this Constitution; and, if again approved of in the next ensuing Convention, by a majority, the change shall then take place; and the Constitution, so altered, shall be valid and obligatory.

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CANONS
OF THE
PROTESTANT EPISCOPAL CHURCH
OF THE
DIOCESE OF VIRGINIA,

ADOPTED MAY, 1849, AND MAY, 1850.

CANON I.

Of the trial of a Bishop.

The trial of a Bishop shall be on a presentment in writing, specifying the offence of which he is alleged to be guilty, with reasonable certainty as to time, place, and circumstances. Such presentment may be made for any crime or immorality, for heresy, for violation of the constitution, canons, or rubrics of the Protestant Episcopal Church, in the United States, or of this Diocese. Said presentment may be made by the Convention, two-thirds of each order present concurring: *Provided*, That two-thirds of the clergy, entitled to seats in said Convention be present; and *provided also*, that two-thirds of the parishes and churches, canonically in union with said Convention, be represented therein, and the vote thereon shall not, in any case, take place on the same day on which the resolution to present is offered. The Convention, making the presentment, shall by a concurrent vote, appoint a committee of prosecution, to consist of three presbyters and three lay members of their own body, by whom the presentment shall be signed in their official characters.

Such presentment shall be addressed to "the Bishops of the Protestant Episcopal Church in the United States." It shall be the duty of the committee of prosecution to cause said presentment to be delivered to the presiding Bishop, or, if he be the Bishop to be presented, then to the Bishop next in seniority, who shall thereon, be fully empowered to proceed to the trial according to the provisions made by the canons of the General Convention.

The committee of prosecution shall attend the trial, and prosecute the same.

CANON II.

Of the trial of a Clergyman, not being a Bishop.

SEC. 1. The trial of a clergyman, not being a Bishop, shall be on a presentment in writing, specifying, with reasonable clearness and certainty as to time, place, and circumstance, the crime or misdemeanor, by violation of the canons or otherwise, charged; the said presentment to be made to the Bishop, either by the Convention, or by the vestry of the parish to which the accused belongs, or by any three presbyters of this Diocese, entitled to seats in the Convention: the said vestry, or presbyters, pledging themselves to act as a committee of prosecution. If, however, the presentment be made by the Convention, then the Convention shall appoint the committee of prosecution, and furnish them with such instructions as may be deemed necessary.

SEC. 2. Such presentment being made to the Bishop, and being accompanied by a further statement in writing of the names of the witnesses, and of the purport of their evidence, and by such documentary evidence as may be in their possession, the Bishop, unless the accusation appear to him an insufficient cause of presentment in itself, or to be clearly unsupported by evidence, shall immediately proceed to the trial according to the following provisions: He shall nominate from among the clergy, entitled to seats in the Convention, other than the members of the standing committee, eight presbyters, and cause a list of their names and a copy of the presentment to be furnished to the accused, or left at his last place of residence. Of the eight presbyters, nominated as aforesaid, the accused may choose five, or, in case of his refusal, or neglect, for twenty days, so to do, the Bishop shall select five, and the presbyters so chosen, shall constitute a court for the trial of the accused. The Bishop shall also, at the same time, cause at least thirty days' notice of the time and place of the trial to be given both to the accused and to the parties presenting him, and also to the presbyters nominated as before provided.

SEC. 3. The court shall appoint a President and Secretary—the first always from their own body.

SEC. 4. If the accused appear, before proceeding to trial, he shall be called on by the court to say whether he is guilty or not guilty of the offence, or offences, charged against him, and on his neglect or refusal to answer, the plea of *not guilty* shall be entered for him, and the trial shall proceed: *Provided*, that for sufficient cause, the court may adjourn, from time to time, and place to place: *And provided also*, that the accused shall, at all times during the trial, have liberty to be present, to produce his testimony, and to make his defence.

SEC. 5. On the request of the accused, or the committee of prosecution, witnesses may be summoned, if before the meeting of the court, by the

Bishop, if during the session of the court, then by its President. All testimony shall be given under oath or affirmation, administered by some officer, authorized by law. In case the testimony of any witness, whose attendance on the trial cannot be obtained, is desired, it shall be lawful for either party, at any time after notice of the presentment is served on the accused, to apply to the court, if in session, or if not, to the Bishop, who shall thereupon appoint a commissioner to take the deposition of such witness; and such party, so desiring to take the deposition, shall give to the other party, or some one of them, reasonable notice of the time and place of taking the deposition, accompanying such notice with the interrogatories to be propounded to the witness: whereupon, it shall be lawful for the other party, within six days after such notice, to propound cross interrogatories; and such interrogatories and cross interrogatories, if any be propounded, shall be sent to the commissioner, who shall, thereupon, proceed to take the testimony of such witness, and transmit it under seal to the court. But no deposition shall be read at the trial, unless the court have reasonable assurance that the attendance of the witness cannot be procured, or unless both parties shall consent that it may be read.

SEC. 6. The court, having deliberately considered the evidence, shall, within ten days after closing the same, declare in a written judgment signed by them, or a majority of them, that the accused is guilty, or not guilty, of the charge or charges, or any of them, laid in the presentment, in the order therein set forth, and also, if guilty, what punishment shall be awarded; which judgment, with all the evidence received, shall be delivered forthwith to the Bishop; whereupon, unless the Bishop see cause to mitigate or remit the punishment, or to grant a new trial, he shall pronounce sentence according to the judgment of the court, and such sentence shall be final. In case a new trial is granted, a new court shall be constituted according to the provisions of this canon.

SEC. 7. If the accused shall neglect or refuse to appear before the court, when summoned according to section second of this canon, and no defence be there made under his authority, the court shall declare him to be in contumacy, and report the same to the Bishop, and sentence of suspension from the ministry shall pass against him for contumacy; but the said sentence shall be reversed by the Bishop, if, within three calendar months, the accused shall tender himself ready, and accordingly appear to take his trial on the presentment; but, if he shall not so tender himself before the expiration of the said three months, the sentence of degradation from the ministry, for contumacy, shall forthwith be pronounced by the Bishop, who shall cause such sentence to be publicly read to the congregations of the Diocese, by the respective ministers thereof.

SEC. 8. If, at any time, the accused shall confess himself guilty of the matters charged in the presentment, or any of them, the court shall proceed to award the punishment and certify the same as herein before provided, to the Bishop, who shall, unless he see cause to remit or mitigate the punishment, pronounce the sentence according to the canons.

SEC. 9. All notices and papers contemplated by this canon may be served by a summoner, or summoners, appointed by the Bishop, or by the court, when the same is in session, and the certificate of any such summoner shall be evidence of the due service of a notice or paper. The delivery of a written notice or paper to a party, or the leaving it at his last place of residence, shall be deemed a sufficient service of such notice or paper.

SEC. 10. The accused party may have the privilege of appearing by counsel, and, in case of the exercise of such privilege, but not otherwise, those presenting shall have the like privilege. If the party accused desire it, the trial shall be in public, and said party shall be entitled to a copy of the evidence, if he require it.

SEC. 11. In case of a presentment occurring during a vacancy in the Episcopal office, such presentment shall be made to the Standing Committee, who shall thereon take such steps as are by this canon enjoined on the Bishop: *Provided*, that on receiving the proceedings and judgment of the court, they shall transmit the same to the Bishop of some other Diocese, who shall be requested, and is hereby authorized, to act thereon, as if he were the Bishop of the Diocese, and if he shall concur in opinion with the court he shall proceed to pronounce sentence accordingly.

CANON III.

Of the proceedings in the trial of a Layman, after expulsion by the Minister from the Holy Communion.

If any person repelled from the Holy Communion, shall allege to the Bishop that injustice has been done, or if, notwithstanding he shall have professed himself ready and willing, in truth and sincerity, to comply with the requisitions expressed in the rubric, in order to be restored to the Holy Communion, his repulsion shall be continued; he may present his complaint in writing to the Bishop, setting forth the grounds thereof, and desiring that he may be restored to the Communion—and then the Bishop, unless he think fit to restore the communicant from the insufficiency of the cause assigned by the minister, shall nominate two of the clergy and two of the laity, of whom the minister repelling shall select one of the clergymen and the communicant one of the laymen; and it shall be the duty of the two, thus chosen, to take without delay the evidence in the case, under oath and in writing, of such witnesses as may be produced

by either of the parties, and to certify the same to the Bishop, who, thereupon, unless for his own satisfaction, or for good cause shown by either of the parties interested, he shall desire further evidence, shall proceed to adjudge the case. If further evidence be required, it shall be obtained and certified, either by the same commission, or by another appointed in the manner above prescribed, as the Bishop may direct. And when the evidence is thus procured, the Bishop shall adjudge the case, and shall communicate his judgment whenever made to the minister repelling and to the communicant repelled, which judgment shall be final and conclusive: *Provided*, that in case his judgment shall direct a further continuance of the repulsion, it shall nevertheless be subject to all the conditions and provisions of the rubric.

CANON IV.

Of the transfer of Communicants from one Parish, or Church, to another.

Every communicant removing from one parish or church to another, within this Diocese, and desiring to be enrolled as a communicant thereof, shall present to the minister a certificate of regular standing from the minister, or, if there be no minister, from the vestry of the parish or church from which the communicant desires to be transferred.

CANON V.

Ministers to be careful in admitting to Holy Communion.

No minister shall enroll any persons as communicants in the parish or congregation under his charge, until he has conversed with them on the subject, or unless he shall be satisfied that they have been regular communicants in some other parish or congregation; nor shall he so enroll any one, who is known to deny the doctrines of the gospel, as generally set forth in the authorized standards of the church.

CANON VI.

Communicants to have Family Worship.

It shall be the duty of every communicant in this Church, who is at the head of a family, to live in the daily exercise of family worship.

CANON VII.

The Members of this Church to instruct their Families in the principles of Religion.

The members of this Church shall instruct their families, as far as they are able, in the principles of the Christian religion. Parents and sponsors shall be careful to teach their children the solemnity and obligation of their

baptismal vow, to cause them to attend the catechetical and other instructions of their minister; and, as soon as they are sufficiently instructed and impressed with the importance and sacredness of their baptismal promise, shall take care that they come to the Bishop to be confirmed by him.

CANON VIII.

Of the due celebration of Sunday.

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, and in acts of charity, using all sober and godly conversation.

CANON IX.

Of Vestries, Church Wardens, &c.

SEC. 1. The vestries shall be chosen for each parish in this Diocese, in the following manner: Every person above twenty-one years of age, resident of the parish six months next preceding the day of election, being a pew holder or contributor to the charges of the parish, shall have a right of suffrage in the election of vestrymen for such parish; and all persons so qualified shall, on every Easter Monday, assemble in their respective parishes, at the parish church, or at such other place as the minister of the parish, or, if there be no minister, as any three or more vestrymen, or, if there be not three vestrymen, as any three members of the church may have publicly notified to the parishoners; and the said persons, so qualified to vote, when assembled, or such of them as may assemble in each parish, shall proceed, by a majority of votes, to elect, by ballot, five or more vestrymen, not exceeding twelve, from among the parishoners qualified to vote, who, with the minister of the parish for the time being, shall be the vestry of the said parish, for the ensuing year, and continue in office until their successors shall be elected and qualified to act.

SEC. 2. If, from any cause whatever, Easter Monday should elapse without any election of vestrymen, then the said election may be held on any other day (Sunday excepted) appointed for the purpose at any time thereafter, although it may be in any subsequent year, of which day notice shall be given by the minister, if there be any, in his church, immediately after divine service, on two succeeding Sundays, and, if there be no minister, by any two vestrymen, by writing, set up at the door of the church, two weeks before the day of meeting.

SEC. 3. Every person, chosen a vestryman, shall, before he acts as such, subscribe to the following declaration and promise:

“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 yield my hearty assent and approbation to the doctrines and worship of the Protestant Episcopal Church in these United States. And I promise that I will faithfully execute the office of a vestryman of ——— parish in ——— county, without prejudice, favor, or affection, according to the best of my skill and knowledge.”

SEC. 4. The vestrymen of each parish, or a majority of those who shall attend, shall judge of the election of vestrymen, of the qualification of voters, and of the qualification of parishioners, proposed to be elected as vestrymen.

SEC. 5. If any vacancy happen in the vestry, or any elected shall refuse to serve, the other members shall have power to appoint a new member or members, as the case may be, to serve till the succeeding election.

SEC. 6. The minister of the parish, for the time being, shall preside in the vestry when present, collect the votes, and shall, upon an equal division of those present, have a vote, except in cases in which he is in any manner personally interested. A majority of the whole number of vestrymen shall be necessary to constitute a quorum.

SEC. 7. Whenever a meeting of the vestry shall be necessary, it shall be called by the minister, but, if there be no minister, or if he be absent, or refuse or neglect to call a meeting when requested to do so by any two of the vestrymen, they may themselves summon a vestry.

SEC. 8. On every Easter Monday, after the election of vestrymen, the vestry shall proceed to choose, from among their own body, two suitable persons to be Church Wardens for the ensuing year. If Church Wardens should not, from any cause, be chosen by the vestry on Easter Monday, they may be chosen at any subsequent meeting of the vestry.

SEC. 9. The vestry of every parish shall provide a fit person as Register of the Parish, whose duty it shall be to keep true and fair entries of the proceedings of such vestry, and whenever there shall be no minister of the parish, then he shall also enter in a book, provided for the purpose by the vestry, all baptisms, marriages, and funerals, in the parish, by any minister of the Protestant Episcopal Church, and which may be made known to him by any of the said ministers or vestrymen of the parish; and it shall also be the duty of said register, in the entry of baptisms, to insert the christian names and surnames of the parents, with dates of the baptisms and births of the persons baptized; and, in the entry of marriages and burials, to insert the time of the celebration and the christian and surnames of the persons married and the persons buried.

SEC. 10. The term “parish,” wherever it occurs in the foregoing canon, shall be interpreted also to mean church or congregation, whenever such church or congregation is entitled to a separate vestry, unless where the context requires a more restricted construction.

CANON X.

Concerning exceptions to the foregoing Canon.

Whereas the preceeding canon, which directs the manner of choosing vestrymen in the several parishes, is not applicable to the case of churches built and supported by voluntary associations of individuals; and it is proper that those who hold the sole property of a particular church—as in the case of the Monumental Church, Richmond, and in all similar cases—should provide for its care and management, the choice of vestrymen shall be made by the pew-holders of the respective churches, conforming, as to the time of appointment and manner of qualifying the vestrymen, to the regulations prescribed by the ninth canon, excepting in the case of Christ Church, in the city of Norfolk, which, being under peculiar circumstances in relation to the number of trustees, the time and manner of electing them and the Rector, the pew-holders are permitted to conform to their own regulations in those particulars.

CANON XI.

Of the division of Parishes.

SEC. 1. Whenever the members of the church, residing in a particular portion of a parish, shall desire to separate from the parish of which they form a part, it shall be lawful for them to assemble and appoint a committee to take such measures as may be necessary.

SEC. 2. The committee thus appointed shall give to the Bishop and to the majority of the vestry (if there be one) of the parish from which they desire to be separated, a formal notice of their intention to apply for such purpose, which notice shall contain a description of the proposed line or lines of division, and shall be sent to the Bishop and said vestry, at least three months before the meeting of the Convention to which the application shall be made.

SEC. 3. Said application shall be made in the form of a petition to the Convention, and shall set forth the considerations which are supposed to render the division desirable; whereupon the Convention may, if they deem it expedient, proceed to divide said parish, and to constitute the portion thereof applying for separation a new parish, with all the rights and privileges of other parishes of this Diocese.

SEC. 4. As soon after the adjournment of the Convention as may be practicable, the committee aforesaid shall give at least two weeks notice to the members of the church, residing in the new parish, to assemble for the election of a vestry, which election shall be conducted according to the actions contained in canon ninth.

SEC. 5. The committee aforesaid, or a majority of those who may attend, shall judge of the qualification of voters, and of the qualification of

persons proposed to be elected, and of the election of vestrymen ; and those persons whom said committee shall declare to be duly elected, shall be the vestry of said parish, until the election and qualification of the succeeding vestry.

CANON XII.

Of the formation of New Congregations.

When any number of persons belonging to any parish or congregation, sufficient to build a house of worship, and provide for the support of a minister, shall choose to separate from the parish or congregation, of which they have hitherto been a part, they may proceed, according to the directions given in the eleventh canon, except that, in this case, the direction as to a line or lines of division is inapplicable. The Convention may, on such petition, constitute the applicants a separate congregation, and authorise, by special enactment, such peculiar provisions, as to the right of suffrage, the employment of a minister, or ministers, and the manner of holding and managing the property of such congregation, as they may propose, and the Convention deem expedient: *Provided*, that the time of electing and the manner of qualifying vestrymen shall always be conformed to the regulations prescribed in the ninth canon.

CANON XIII.

Of the evidence of the appointment of Lay Delegates to the Convention.

The appointment of lay delegates to the Convention of this Diocese shall be certified by the rector, register, or warden of the proper parish or church, and said certificate shall be in form as follows :

“ This is to certify, that at a meeting of the Vestry, (or Trustees, as the case may be,) of _____ Parish, (or Church,) in _____ county, held on the _____ day of _____, A. B., who is a communicant in said parish, or church, was appointed a Lay Delegate to represent the same in the Convention of the Protestant Episcopal Church in the Diocese of Virginia, to be holden on the _____ day of _____ in the year of our Lord, _____.

A. B., *Rector.*

C. D., *Register, or
Church Warden.”*

CANON XIV.

Of the Standing Committee.

SEC. 1. Any vacancy occurring by death, or otherwise, in the standing committee, shall be supplied by the concurrent vote of the remaining clerical members, and lay members of the committee.

SEC. 2. In case of a vacancy in the Episcopate, the powers and duties to be performed by the Bishop, as regards discipline, except the pronouncing sentence of suspension, deposition or degradation from the ministry, shall belong to, and be performed by, the standing committee.

SEC. 3. The record of all the proceedings, on a presentment of a clergyman or layman, shall be preserved by the standing committee, and for that purpose shall, after a final decision, be delivered to their secretary.

SEC. 4. It shall be the duty of the standing committee, before every stated meeting of the General Convention, to draft, with the advice and approbation of the Bishop, a report of the state of the Church in this Diocese, to be presented to the General Convention.

SEC. 5. It shall be the duty of the standing committee, at every meeting of the Convention, to submit, in addition to the report of their proceedings, the documents also which have been laid before them during the year.

CANON XV.

A List to be made of Ministers in this Diocese.

Within one week before every stated meeting of the Convention of this Diocese, the Bishop, or if there be no Bishop, the standing committee, shall prepare, or cause to be prepared, a list of all the ministers of the Protestant Episcopal Church, canonically resident in this Diocese, annexing the names of their respective cures, or of their stations as missionaries, or of the colleges, academies, or other seminaries of learning in which they are engaged, or in regard to those who have no cure, or are not engaged in missions, or institutions of learning, as above, their places of residence only. And such list, corrected as hereinafter mentioned, shall be laid before the Convention on the first day of meeting, and the names of the clerical members called therefrom, and be appended to the journal, and shall be transmitted to the Secretary of the General Convention.

SEC. 2. The list of the clergy of this Diocese, so prepared by the Bishop or standing committee, and annexed, according to the changes which may occur, whether by death, ordination, discipline, or canonical removals from, or admission into, this Diocese, shall be evidence of a clergyman's having a cure or mission, or engagement in a seminary of learning. And no clergyman, while suspended from the ministry, shall have a place on said list.

SEC. 3. The right of any clergyman to a seat in the Convention shall, if disputed, be determined according to the provisions of the constitution and canons, by the Convention itself, whether his name be inserted in the list aforesaid, or omitted.

SEC. 4. It shall be the duty of the clergy to attend regularly at the ting of every Convention. At the opening of the Convention, their

names shall be called over, and absentees noted, and at the ensuing stated Convention, they shall be required to give excuses for their absence.

CANON XVI.

Of Candidates for Orders.

If any candidate for orders in this Diocese shall be charged with any of the offences, for which a communicant may be subjected to discipline, or with having, without good and sufficient cause, desisted from his studies preparatory for ordination, the Bishop and standing committee shall carefully investigate the charge, and if satisfied that the offence alleged has been committed, the Bishop shall erase the name of the offender from the register, and inform him that he has ceased to be a candidate.

CANON XVII.

Respecting the Property of the Church.

The vestries respectively shall hold all glebes, lands, parsonage houses, churches, books, plate, or other property, now belonging, or hereafter accruing, to the Protestant Episcopal Church of the Diocese of Virginia, as trustees for the benefit of the parish, or church, for whose use the same were, or shall hereafter be, purchased, or otherwise obtained; and may improve, demise, or otherwise dispose of the lands, or houses allowed for the minister's habitation, or use, with the minister's consent; if there be no minister, with the consent of the Bishop; or in case there be no minister, and the Episcopal office be vacant, then not without the consent of the standing committee. The vestry may also use, improve, or dispose, of all personal property, and the produce, rents, and profits of lands and houses, (not appropriated for the occupancy and use of the minister,) belonging to the church, in repairing the church and parsonage house for the benefit of the respective parishes or churches, and may make such rules and orders for managing the affairs and temporal concerns of their respective churches and parishes as they shall think most conducive to their interest and prosperity. They shall have the sole power of directing the payment of money, belonging to the respective churches and parishes, and appoint a clerk, treasurer, and collector, when necessary; all which proceedings shall be entered in a well bound book, to be kept for that purpose. But when there are trustees under the act of the Legislature, passed February 3d, 1842, authorized to hold real property, such real property shall not be subject to the provisions of this canon.

CANON XVIII.

Providing for the expenses of the Diocese.

The vestry of each parish or church shall, at every annual Convention, pay to the treasurer such sums as may be apportioned to them respectively for the purpose of defraying such expenses as may be authorized by the Convention.

CANON XIX.

Offenders to be admonished, or repelled from the Lord's Table.

Any member of the Church, being a communicant thereof, conducting himself or herself in a manner unworthy of a christian, ought to be admonished, or repelled from the Lord's Table, by the minister of the parish or church, according to the rubric; and gaming, attendance on horse-racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows, attending public balls, habitual neglect of public worship, or a denial of the doctrines of the Gospel, as generally set forth in the authorized standards of the Church, are offences for which discipline should be exercised. This enumeration, however, shall not be construed to include all the subjects of discipline in the Church, and in cases where it may be deemed expedient by the minister, or may be requested by the accused, the church wardens, or either of them, if communicants, shall be summoned to assist the minister in ascertaining the facts of the case: *Provided*, That, if such warden or wardens shall fail or refuse to act within ten days, the minister shall proceed to act under the rubrics of this Church.

CANON XX.

Concerning altering or adding to the Canons of this Church.

No proposed alteration or addition to the canons shall hereafter be considered by the Convention, unless at least one day's previous notice be given in open Convention, nor until such alteration or addition shall have been referred to, and reported upon by a committee of at least two presbyters and two laymen. Nor shall such alteration or addition be adopted during the same Convention if two-thirds of the members shall not concur therein: but in such case, it shall lie over for consideration until the next annual Convention.

CANON XXI.

All former canons of this Diocese, not included in these canons, are hereby repealed.

AN ACT
CONCERNING CHURCH PROPERTY.

New Code of Virginia, Chap. 77, page 362.

§ 8. Every conveyance, devise, or dedication, shall be valid, which, since the first day of January, seventeen hundred and seventy-seven, has been made, and every conveyance shall be valid which hereafter shall be made, of land for the use or benefit of any religious congregation as a place for public worship, or as a burial-place, or a residence for a minister; and the land shall be held for such use or benefit, and for such purpose, and not otherwise.

§ 9. The circuit court of the county or corporation, wherein there may be any parcel of such land, or the greater part thereof, may, on application of the proper authorities of such congregation, from time to time, appoint trustees, either where there were or are none, or in place of former trustees, and change those so appointed, whenever it may seem to the court proper, to effect or promote the purpose of the conveyance, devise, or dedication; and the legal title to such land shall, for that purpose, be vested in the said trustees for the time being and their successors.

§ 10. When books or furniture shall be given or acquired for the benefit of such congregation, to be used on the said land in the ceremonies of public worship, or at the residence of their minister, the same shall stand vested in the trustees, having the legal title to the land, to be held by them as the land is held, for the benefit of the congregation.

§ 11. The said trustees may, in their own names, sue for and recover such land or property, and be sued in relation thereto. Such suit, notwithstanding the death of any of the said trustees, or the appointment of others, shall proceed in the names of the trustees by or against whom it was instituted.

§ 12. Such trustees shall not take or hold at any one time more than two acres of land in an incorporated town, nor more than thirty acres out of such a town.

§ 13. Any one or more of the members of any religious congregation may, in his or their names, in behalf of such congregation, commence and prosecute a suit in equity against any such trustee, to compel him to apply such land or property for the use or benefit of the congregation, as his duty shall require. No member of the congregation need be made a defendant

to such suit, but, in other respects, the same shall be proceeded in, heard and determined as other suits in equity, except that it may be proceeded in, notwithstanding the death of the plaintiff, as if he were still living.

NOTE.—On the 3d of February, 1842, an act was passed by the General Assembly of Virginia, entitled “An act concerning conveyances or devises of places of public worship,” which law was inserted in the Journal of 1848, by order of the Convention.

As that law has been repealed by the above act, passed at the late revision of the code of Virginia, which took effect on the 1st July, 1850, the secretary deems it his duty to publish the said act in the Journal. He would call attention to the fact, that under this law no land can hereafter be *devised* for the use and benefit of any religious congregation, but must be *conveyed by deed* in the lifetime of the donor, whilst the act of 1842 legalised a *devise*, as well as a conveyance of lands for the use and benefit of any religious congregation as a place of public worship, or as a burial place or parsonage.

The following law, prescribing the duty of ministers celebrating the rites of marriage, is enacted by the new code, and is here inserted for the information of the clergy :

New Code, Chapter 108, page 470.—Register of Marriage.

§ 8. A certificate of every marriage hereafter solemnised, signed by the minister or other person celebrating the same, or, in the case of societies that solemnise their marriages by the consent of the parties in open congregation, by the clerk of the meeting, shall be transmitted by such minister, person, or clerk of the meeting, to the clerk of the court of the county or corporation in which the marriage is solemnised, *within three months thereafter* ; which certificate shall be recorded by the clerk within thirty days after its receipt, in a book to be kept for that purpose, with a proper index thereto ; and a copy thereof from such record shall be evidence of such marriages. If any minister, or other person, celebrating a marriage, or the clerk of any such meeting, or of any court, shall fail to perform what is hereby required of him, *he shall for each failure forfeit sixty dollars.*

*Form of a Bequest to the Trustees of the Theological Seminary of the
Episcopal Church in Virginia.*

"I GIVE to A. B. and C. D., the survivor of them, or _____ ex-
ecutors, or administrators, of such survivor, (should such survivor die be-
fore this will takes effect,) _____ for the Theological
Seminary of the Protestant Episcopal Church of Virginia, to be paid to the
Treasurer of such institution, and the receipt of said A. B. and C. D., the
survivor or executor, or administrators of such survivor, shall be a suffi-
cient discharge to my executor. And this legacy is to be paid by my
executors, as above directed, whether the person to whom the payment as
above directed is to be made shall be under any legal obligation to apply it
as above described or not; it being my intention, that no kindred or other
legatee of mine shall take or be entitled to, directly or indirectly, any inter-
est or trust in the said legacy, and the same shall at all events be paid as
directed, so that, if the person who may receive it shall not voluntarily
apply it to the use of the said Theological Seminary, and cannot in law be
compelled so to apply it, he shall take to his own use the benefit of said
legacy."

