

JOURNAL

OF THE

PROCEEDINGS

OF THE

SEVENTEENTH ANNUAL CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH

IN THE

STATE OF NORTH CAROLINA,

HOLDEN IN

IMMANUEL CHURCH, WARRENTON,

*On Wednesday May 29, Thursday May 30, Friday May 31, Saturday
June 1, and Monday June 3,*

1833.

FAYETTEVILLE:

PRINTED BY EDWARD J. HALE.

1833.

LIST OF ATTENDING MEMBERS.

CLERGY.

- Right Rev. LEVI SILLIMAN IVES, D. D., Ex-Officio President of the Convention.
- Rev. JOHN AVERY, Rector of St. Paul's Church, Edenton.
- Rev. JARVIS B. BUXTON, Rector of St. John's Church, Fayetteville.
- Rev. WILLIAM D. CAIRNS, Rector of St. James's Church, Wilmington.
- Rev. THOMAS F. DAVIS, Jr. Rector of Calvary Church, Wadesborough, and St. Bartholomew's Church, Pittsborough.
- Rev. GEORGE W. FREEMAN, Rector of Christ's Church, Raleigh.
- Rev. WILLIAM M. GREEN, Rector of St. Matthew's Church, Hillsboro'.
- Rev. WILLIAM N. HAWKS, Minister of St. Peter's Church, Washington.
- Rev. T. S. W. MOTT, Missionary, Kinston, Lenoir County, and parts adjacent.
- Rev. JOSEPH H. SAUNDERS, Missionary, Warren and Franklin Counties, and parts adjacent.
- Rev. PHILIP B. WILEY, Rector of Christ's Church, Elizabeth City.
- Rev. WILLIAM NORWOOD, Missionary, Scotland Neck, Tarborough, and parts adjacent.

The following were admitted to seats as honorary members of the Convention, as will be seen by reference to the Journals:

- Rev. JOHN BURKE.
- Rev. JOHN M. ROBERTSON, Missionary, Bertie and Northampton Counties, and parts adjacent.
- Rev. SETH S. ROGERS, Missionary, Beaufort County and parts adjacent.
- Rev. ROBERT SHAW, Missionary, Oxford, Williamsborough, and parts adjacent.
- Rev. LOUIS TAYLOR, Missionary, Banks's Chapel, Granville County.

LAY MEMBERS.

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| <i>John D. Jones,</i> | } | St. James's Church, Wilmington. |
| <i>Duncan G. MacRae,</i> | | |
| <i>Cameron F. MacRae,</i> | | |
| <i>Gavin Hogg,</i> | } | Christ's Church, Raleigh. |
| <i>E. P. Guion,</i> | | |
| <i>James McKimmon,</i> | | |
| <i>Charles P. Mallett,</i> | } | St. John's Church, Fayetteville. |
| <i>John W. Wright,</i> | | |
| <i>Edward Lee Winslow,</i> | | |
| <i>John H. Bryan,</i> | | Christ's Church, Newbern. |
| <i>Wm. E. Anderson,</i> | } | St. Matthew's Church, Hillsborough. |
| <i>H. S. Hotchkiss,</i> | | |
| <i>John Singletary,</i> | } | St. Peter's Church, Washington. |
| <i>James E. Hoyt,</i> | | |

- Robert Kyle,*
Russel Kingsbury,
Rhodes N. Herndon,
Joseph S. Ridley, } St. Stephen's Church, Oxford.
Daniel Turner,
Wm. Plummer,
Alexander Hall,
W. Eaton, Jr. } Immanuel Church, Warrenton.
Joshua Skinner,
Dr. Josiah C. Skinner, } Christ's Church, Elizabeth City.
Thomas S. Hoskins,
Dr. John R. Herndon, } St. Paul's Church, Edenton.
Edward Laughinghouse, Trinity Chapel, Beaufort County.
Wm. W. Hall, Calvary Church, Wadesborough.
Dr. Charles J. Sturdivant, St. John's Church, Williamsborough.
Murphey V. Jones, St. Bartholomew's Church, Pittsborough.
Richard Hines,
W. J. Andrews, } Calvary Church, Tarborough.
Dr. Simmons J. Baker,
George E. Spruill,
Robert A. Ezell, } Trinity Church, Scotland Neck.
Jesse Noble, St. Thomas's Church, Craven county.

JOURNAL.

WARRENTON, MAY 29, 1833.

This being the day and place for the meeting of the 17th Annual Convention of the Protestant Episcopal Church of the Diocese of North Carolina, the Bishop and Clergy assembled in Immanuel Church. The list of the Clergy being called, the following were found present:

- Rev. JOHN AVERY, Rector of St. Paul's Church, Edenton.
Rev. JARVIS B. BUXTON, Rector of St. John's Church, Fayetteville.
Rev. WM. D. CAIRNS, Rector of St. James's Church, Wilmington.
Rev. THOMAS F. DAVIS, Jr. Missionary at Pittsborough, Wadesborough, and parts adjacent.
Rev. GEORGE W. FREEMAN, Rector of Christ's Church, Raleigh.
Rev. WILLIAM M. GREEN, Rector of St. Matthew's Church, Hillsboro'.
Rev. WILLIAM N. HAWKS, Minister of St. Peter's Church, Washington.
Rev. T. S. W. MOTT, Missionary at Kinston, Lenoir county, and parts adjacent.
Rev. WILLIAM NORWOOD, Missionary at Scotland Neck, Tarborough, and parts adjacent.
Rev. JOSEPH H. SAUNDERS, Missionary, Warren and Franklin counties, and parts adjacent.
Rev. PHILIP B. WILEY, Rector of Christ's Church, Elizabeth City.

The Rev. ROBERT J. MILLER, and the Rev. JOHN R. GOODMAN, Clerical Members of the Convention, were not present; and the Rev. JOHN MORGAN, Missionary within this Diocese, was not present.

The Certificates of Lay Delegates were then called for, laid on the Secretary's table, and read, from which it appeared that the following Churches were represented, and the following Delegates elected:

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| Charles P. Mallett, | } | St. John's Church, Fayetteville. |
| John W. Wright, | | |
| E. L. Winslow, | | |
| Charles T. Haigh, | | |
| Dr. John R. Herndon, | } | St. Paul's Church, Edenton. |
| Benjamin R. Norcum, | | |
| Thomas S. Hoskins, | | |
| John D. Jones, | } | St. James's Church, Wilmington. |
| Levin Lane, | | |
| Duncan G. MacRae, | | |
| Cameron F. MacRae, | } | Christ's Church, Raleigh. |
| George E. Badger, | | |
| Wm. H. Haywood, Jr. | | |
| E. P. Guion, | | |
| Gavin Hogg, | | |

Duncan Cameron, }
 H. J. Hotchkiss, } St. Matthew's Church, Hillsborough.
 Wm. E. Anderson, }

Edward Laughinghouse, Trinity Chapel, Beaufort county.

From whom the following appeared and took their seats as members of this Convention: Charles P. Mallett, John W. Wright, E. L. Winslow, Duncan G. MacRae, Cameron F. MacRae, Edward Laughinghouse.

Whereupon, the President declared the Convention duly organized.

On motion, the Convention proceeded to the election of a Secretary for the ensuing year. On counting the ballots, E. L. Winslow was declared to be duly elected.

The Rules of Order of the last Convention were then read by the Secretary, and were adopted to govern the deliberations of this Convention.

The President announced to the Convention the following persons appointed to compose the Committee on the State of the Church: Rev. Messrs. Wiley, Buxton, Cairns, Avery and Norwood of the Clergy.

On motion, the appointment of the Committee of Finance was postponed to Thursday.

On motion of the Rev. W. M. Green, *Resolved*, That a Committee be appointed on the subject of the admission of new congregations into union with this Convention; and John W. Wright and Charles P. Mallett, of the Laity, and Rev. Philip B. Wiley, of the Clergy, were appointed on the Committee.

On motion of E. L. Winslow, *Resolved*, That the Convention will give way, on Saturday morning next, to a meeting of the "Episcopal Bible, Prayer Book, Tract, and Missionary Society" of the Diocese.

On motion, the Convention then adjourned to Thursday morning, 9 o'clock.

Morning service was performed by the Rev. Philip B. Wiley, and a Sermon preached by the Rev. Jarvis B. Buxton, from the 5th chapter of Isaiah, and 3d verse.

In the afternoon, Service was performed by the Rev. William Norwood, and a Sermon preached by the Rev. Seth S. Rogers, from the 133d Psalm.

Service was performed at night by the Rev. T. S. W. Mott, and a Sermon preached by the Rev. William N. Hawks, 7th chapter of John's Gospel, 32d verse.

THURSDAY, MAY 30, 1833.

Convention met pursuant to adjournment.

Prayers were read by the Bishop. The roll being called, the Minutes of yesterday were read and approved.

Gavin Hogg and E. P. Guion, two of the Delegates from Christ Church, Raleigh, appeared and took their seats.

James McKimmon, a Delegate from Christ Church, Raleigh, appointed in the place of George E. Badger, appeared and took his seat.

Certificates of Delegation were then presented from the following Churches, and the following appeared to be elected Delegates to this Convention:

John H. Bryan,	}	Christ's Church, Newbern.
John P. Daves,		
Richard D. Spaight,	}	Calvary Church, Wadesborough.
George Bradford,		
William W. Hall,	}	St. Bartholomew's Church, Pittsborough.
William H. Hardin,		
Murphey V. Jones,	}	Immanuel Church, Warrenton.
Daniel Turner,		
William Plummer,	}	
Alexander Hall,		
Wm. Eaton, Jr.		

Of whom the following appeared and took their seats as Members of the Convention: William W. Hall, John H. Bryan, William Eaton, junr. Daniel Turner.

The Committee to whom was referred the application for admission of new Congregations into union with this Convention, now report as follows: That they have examined the Certificates from Trinity Church, Scotland Neck, and Calvary Church, Tarborough, and find that the requisitions of the Canon have been complied with. They further report, on the applications of St. Bartholomew's Church, Pittsborough, St. Mary's Church, Kinston, Lenoir County, and St. Thomas's Church, Craven County, that the evidence of the compliance with the Canon is informal, but is satisfactory to the Committee; they therefore recommend the adoption of the following resolution:

Resolved, That the Congregations of Trinity Church, Scotland Neck, Calvary Church, Tarborough, St. Bartholomew's, Pittsborough, St. Mary's Church, Kinston, Lenoir County, St. Thomas's, Craven County, be admitted into union with this Convention, and their Delegates to seats as members of the Convention.

JOHN W. WRIGHT, Chairman.

The following appeared to be elected Delegates by Calvary Church, Tarborough, to represent that Congregation in this Convention: Richard Hines, Joseph R. Lloyd, W. J. Andrews, J. H. Parker.

The following appeared to be elected Delegates to represent Trinity Church, Scotland Neck, in this Convention: Dr. Simmons J. Baker, Geo. E. Spruill, Richard H. Smith, Robert A. Ezell.

On motion of E. L. Winslow, *Resolved*, That the Committee on the admission of new congregations, be instructed to report a list of all the Congregations in union with this Convention; which was accepted and the resolution was adopted.

The President announced the following persons to compose the Committee of Finance: Dr. Simmons J. Baker, E. L. Winslow, Gavin Hogg, Richard Hines, John H. Bryan.

On motion of Gavin Hogg, Esq.,

Whereas it appears, that the Rev. John Burke, a Presbyter of this Church, and an Instructor in a Seminary of Learning, in this State, the Rev. Seth S. Rogers, Rev. Rob't Shaw, Rev. Louis Taylor, and the Rev. John M. Robertson, regularly ordained Ministers of the order of Deacon, being Missionaries of the Protestant Episcopal Church, and under the ec-

clesiastical authority of this Diocese, are present at this Convention, and not being qualified to sit as members of the Convention, by reason of the proviso of the 3d Article of the Constitution:

Resolved therefore, That they be invited as a mark of respect, to take honorary seats at the sittings of the Convention.

The Bishop then read his Annual Address to the Convention, which, on motion, was referred to the Committee on the State of the Church.

BRETHREN OF THE CLERGY AND LAITY:

My first duty this morning is to remind you of the special mercy of God to our Diocese during the past year. Other parts of our country have suffered under the scourge of a most terrible pestilence, while we have remained comparatively exempt. The destroying angel has indeed passed us on every side, but left within our borders little to deplore, except unrepented sins and ungrateful returns for the Divine forbearance. It becomes us then, in entering upon our solemn duties, to entertain a devout and thankful sense of the mercy that has spared us; to implore, in our behalf, a continuance of this mercy, and that it may be exercised in leading us to more unfeigned repentance—more earnest prayer, and greater devotion to the service of a heavenly Master.

Additional reasons calling for an additional tribute of thanksgiving to God for his continued favor to *the Church*, will be manifest in the statement of my proceedings for another year, now to be submitted, agreeably to canonical provision, to this Convention.

My first Episcopal act, subsequent to the date of my last year's "Register," was performed on Saturday the 19th of May, 1832, in St. Paul's Church, Edenton, in the confirming of *sixteen* persons. On the morning of the next day I preached, and admitted, with the assent of a number of my Presbyters, the Rev. William Norwood, to the holy order of Priesthood.

Tuesday, the 22d, I left Edenton, with sentiments of thankfulness to God for the delightful harmony, the animating zeal, and enlightened piety that had so clearly marked the deliberations of our Convention.

On my way to visit the Churches in the Diocese of Tennessee, in compliance with an invitation from the ecclesiastical authority there, and a request of my Convention, I performed the following acts in this State:—At Windsor, on Tuesday the 22d, I preached and confirmed three persons—the morning service being performed by the Rev. Mr. Saunders.—From Windsor I proceeded directly to Hillsborough, where, on Sunday, the 27th, in St. Matthew's Church, I preached twice, administering the holy communion in the morning, and also confirming two persons, being assisted in the services by the Rector. Thence, on the following day, I started for Salisbury, where I arrived on Wednesday the 30th, and on the Thursday, Friday, and Saturday ensuing, officiated in St. Luke's Church, preaching to unusually serious and attentive congregations—confirming six persons, and administering the holy communion to about twenty. It was a circumstance of peculiar gratification to myself, as it must have been to the worthy and devoted servant of God, who was about leaving this scene of his self-denying labours, to observe among those who, on this occasion, publicly professed their faith, a number of the most deservedly influential gentlemen of the place, and among all, a spirit of increas-

ing solemnity. We trust, in the grace of God, that this may be the dawn of a better day to the parish of St. Luke's.

I was detained in this place longer than I intended, from the loss of one of my horses; which, however, was soon replaced through the kind attentions of Judge Martin.

On Sunday, the 3d of June, accompanied by the Rev. Mr. Wright, I visited Christ's Church, Rowan, where I preached; the Rev. Mr. Wright reading prayers, and administered confirmation to eight persons and the holy communion to about fifty.

From this place I proceeded, on the next day, to St. Andrew's Church, Burke County; but having made no appointment here, from the uncertain state of my health, I did not officiate. It was encouraging to find the venerable Rector of that Church so well sustained, under the burdens of age and acute disease, by the blessings of that Gospel, which, with such primitive simplicity and self-sacrifice, he had so long recommended to sinners. I was pleased to learn that, in consequence of the dispersed and feeble state of this congregation, another had been organized in a more thickly settled part of the neighborhood, and a house of worship for its accommodation nearly completed, which I hope to consecrate some time in the ensuing summer. On Wednesday, the 6th, we proceeded to Asheville, Buncombe County. The inquiries which a few hours enabled me here to make, resulted in the conviction that, strong as may have been the prejudices of the people in this district of country against the Church, a way is fast opening to the cordial and general reception of its privileges. It was matter of regret to me, that owing to the too limited time for my journey, I was obliged to relinquish the intention of visiting a valuable friend of the Church, Charles Baring, Esq. who with distinguished liberality is causing a neat brick Church edifice to be erected, about twenty-five miles south of the village of Asheville. Fuller information concerning this important section of our Diocese, I hope to be able soon to communicate, as I design to visit it immediately after the rising of the present Convention. Sunday, the 10th, I spent at the *Warm Springs*, in this county; and by the polite request of Mr. Patton, the proprietor, I preached to a small but respectable congregation assembled in his house. From this place I proceeded without further delay to the Diocese of Tennessee; my Journal, as published in the Proceedings of the Convention of that Diocese, will furnish the details of my visitation there.

I cannot, however, permit this subject to pass, without again expressing my great gratification in the evidences of the daily increasing prosperity of the Church in Tennessee, in its being sustained by so able and devoted a band of Clergymen, though far too small for its wants; and in the kind and friendly attentions I every where received, during a visitation rendered by duty much shorter than my feelings would have dictated.

On my return I left Knoxville the 9th of July, and after a rapid journey of about twenty days, reached my family at the 'Short Hills' in New Jersey. When at Wythe Court House, Va. on the 15th of July, I addressed a letter to my Clergy, calling their attention to the ravages of spasmodic cholera in some of our Atlantic towns, and appointing prayers to be used in our Churches, for the merciful interposition of their Almighty Head. On the 20th of September, in Trinity Church, Newark, I admitted, by invitation of the Standing Committee of New Jersey, the Rev.

Matthew H. Henderson to the holy order of Priesthood. The Rev. Drs: Milnor and M-Ilvaine, and the Rev. Messrs. Whittingham and Holmes being present, and assisting in the services. The last two weeks of October were employed in the duties of the General Convention of the Church, then sitting in the city of New-York.

The questions before that body, the most important and exciting perhaps which it ever entertained, were discussed, we are proud in being able to say, with a dignity, a force, and a Christian demeanor that did not fail, in the view of a crowded assembly of spectators of almost every name, to reflect upon the Church the most lasting honor.

Although the decision of the question relating to *the resignation of Bishops*, was, in my view, clearly at variance with the divine character of the Episcopal office, the long established usages of the Church, and, in ordinary cases, the best good of that Church, still this decision should be acquiesced in, as that of our highest ecclesiastical tribunal, and in the firm hope that He who has promised to be with us to the end of time, will overrule our imperfections to the advancement of his kingdom.

At the conclusion of our deliberations, it was a matter of most sincere pleasure to be called to unite in the consecration to the Episcopal office of my early and much esteemed friend the Rev. George Washington Doane, of Trinity Church, Boston.

You will perceive from the Journals of the General Convention, that your attention is demanded to certain proposed alterations in the *Rubrics* of our Book of Common Prayer.

On the 8th of November I left New York, in the expectation of arriving at Oxford, Granville County, on the 16th, but owing to a mistake in the forwarding of my gig, I was detained some days in Richmond. While there, in consideration of the bad health of the Bishop of Virginia, I aided him in the examination of the Rev. John Burke, formerly a Presbyterian of the Roman Catholic Church, who thereupon was admitted to officiate in the Protestant Episcopal Church in the United States.

I arrived, however, in Oxford on the following Friday, and officiated twice on Sunday the 25th, in the Court House, to small but deeply attentive congregations, and in the morning confirmed two persons. The Rev. Mr. Morgan, on his way to Salisbury, remained with me and read prayers. The Rev. Mr. Saunders had joined me here, but from bad health was unable to attend service. On Tuesday the 27th I laid, with appropriate services, the corner stone of an edifice to be erected for the worship of the Episcopal congregation in this place; the members of which have, with praise-worthy zeal, pressed forward *through evil and good report*, resolved not to be frustrated by man's opposition in the sacred purpose of erecting an altar upon which they may offer unto the Lord, agreeably to his own appointment, *an acceptable sacrifice*.

On the 29th, accompanied by the Rev. Mr. Saunders, I proceeded to Raleigh, where I officiated in Christ Church the two succeeding Sundays, preaching twice, administering the holy communion, and confirming three persons; I also officiated twice on other days in the week—the Rector, the Rev. Mr. Freeman, performing service. At this visitation I was impressed with the importance of Episcopal services here during the session of the Legislature. On Thursday, the 6th December, I had the gratification of being present at the meeting of the Committee appointed by

our last Convention, on the subject of establishing an Episcopal school. An interchange of views resulted in a clear and unanimous conviction of the importance of such a measure, and in a resolution to meet on the 3d of April, to mature a plan in regard to it, that might secure the prompt and favorable action of this body.

On Thursday the 13th, I left, in company with the Rev. Mr. Polk, to fulfil my appointments in the Southern and South-Western part of my Diocese.

At Pittsborough, Chatham County, I preached on Saturday the 15th, in the Church of St. Bartholomew, the Rev. Mr. Buxton performing service. Also, on the morning of the next day, I admitted the Rev. T. F. Davis, jr. to the holy order of Priesthood—being assisted in the services by the Rev. Messrs. Buxton, Green and Polk. In the evening I performed service, baptising a child by request of the Rector, and confirming four persons. The consecration of the neat and appropriate Church edifice, erected during the last year, by this small but zealous congregation, was deferred till the following June, as the Vestry were desirous of making some alterations in the desk and pulpit.

From this place I proceeded on the 17th, accompanied by the Rev. Mr. Buxton, to Wadesborough, Anson county, where we arrived the following Thursday—the Rev. Mr. Davis going, by my advice, to Fayetteville. As notice was given for services in Calvary Church on the night we arrived, and on the mornings and nights of the three following days, I preached on Thursday, Friday and Saturday at night, and on the morning of Sunday; the Rev. Mr. Buxton assisting in the services and preaching on the other occasions of worship. On Saturday night I confirmed 12 persons, and on Sunday morning administered the holy communion to about 25. The spiritual state of this congregation afforded me much encouragement.

On Sunday evening the 23d, I left Wadesborough, with the design of officiating at night at a Mr. Tindal's, but from uncontrollable circumstances was prevented.

On Monday the 24th I proceeded to Fayetteville, and arrived there the next morning—where I took the stage for Wilmington. At this place I arrived the next day, and preached in St. James's Church on the three following days—the Rev. Mr. Davis performing service. On Saturday night I confirmed 13 persons. On the two following Sundays I preached both morning and night, and on the morning of the first, administered the holy communion to about 120 persons. I preached also on Thursday night of that week.

During my visitation here, I spent a day or two at Orton, the seat of Dr. Frederick Hill, and visited the walls of an ante-revolutionary Church, situated about two miles distant, amid the ruins of the old town of Brunswick. These walls, 85 by 62 feet, are in a state of almost entire preservation, and by being newly roofed and repaired, would still furnish a commodious place of public worship to the inhabitants of a neighboring settlement. My intercourse with the congregation of St. James's was most gratifying.

On Thursday the 10th of January, accompanied by the Rev. Mr. Cairns and a number of my lay friends, I left for Fayetteville, in the Steam Boat, but from the swollen state of the river, found it necessary, in order to se-

cure my being at Fayetteville on Sunday morning, to take the Stage by the way. On Sunday morning the 13th, I preached, and consecrated St. John's Church, being assisted in the services by the Rev. Messrs. Buxton, Cairns, and Marshall of South Carolina. At night I preached to the coloured congregation, and confirmed 18 persons. Too much cannot be said in praise of the Rector, seconded by the congregation of St. John's, for their very benevolent and efficient exertions in behalf of the colored population. I also preached on the following Wednesday, Thursday and Saturday nights, and on Sunday morning, confirming 17 persons. The number confirmed in this parish may be regarded as a fair index of its *growth in grace*.

On Wednesday the 23d, I left for Raleigh, where, on the following Sunday, I preached both morning and evening. The following Tuesday, in pursuance of my appointments for the Eastern Churches of my Diocese, I took the mail coach for Kinston, Lenoir county, where I officiated on the next day to a respectable congregation from the village, the attendance from the country being prevented by the inclemency of the weather. Also, the following morning, 31st, I preached and confirmed 9 persons,—after which I laid the corner stone of a Church edifice to be erected for the Episcopal congregation here. The zeal of this little flock, I trust, will ensure to me the gratification of consecrating this edifice on my next visitation. The spiritual condition of this place is manifestly improving. The Rev. Mr. Mott, the devoted Missionary, was with me here, and assisted in the services.

On Friday the 1st day of February I proceeded to Newbern. Sunday the 3d I preached in Christ's Church, both morning and night. Also, the following Tuesday night, to the colored congregation, which, to the credit of the Rector, I found in a flourishing condition. On the nights of the succeeding Wednesday, Thursday, and Saturday, I also preached, and confirmed 18 persons. On Sunday the 10th, I preached twice, and administered the holy communion to a large number. On the next Tuesday, at night, I again preached to the colored congregation, and confirmed 18 persons. On these occasions I was assisted by the Rector and Rev. Mr. Mott. My visitation here gave me great pleasure, as the attention of a number of the most respectable Laity seemed a good deal awakened to the importance of practical religion. God grant that the impression *may not be as the morning cloud and the early dew*.

On the 14th I went to Washington, and preached in St. Peter's Church that night and the two following nights, to deeply attentive congregations, and confirmed 5 persons. On Sunday the 17th, I preached both morning and night; also on Monday night; and on Tuesday night to the colored congregation just formed by the Rector of St. Peter's, with a good prospect of success.

On Tuesday morning I officiated in Zion Church, in the vicinity, preaching and administering the holy communion. The next day I went to Bath, and officiated in the morning in St. Thomas's Church, preaching and administering the holy communion. The following morning, (Thursday,) I crossed the Sound to fulfil my appointment in the parish of St. John's, but owing to the inclemency of the weather, the congregation did not assemble.

On Friday I returned to Washington, and preached again on the fol-

lowing night. On the next day, (Sunday the 24th,) I officiated in Trinity Church, and administered the holy communion. During this visitation in Beaufort county, I was attended and assisted in the services by the Rev. Messrs. Hawks and Rogers. The Church at Washington is gradually increasing in numbers, and I trust in the graces of the divine spirit. No confirmation was held in the small parishes of Beaufort county, as the Missionary, the Rev. Mr. Rogers, had but just arrived at his station.

On Monday the 25th, accompanied by Rev. Mr. Rogers, I proceeded to Greenville, Pitt county, and preached that night and the next morning to small but orderly and serious congregations. Here I was assisted in the services by the Rev. Messrs. Mott and Rogers.

On Wednesday the 27th, I went to Tarborough, Edgecombe county, where I preached both morning and night of that and the following day, and confirmed 5 persons. The prospects of the Church here are good:—Prejudices against it are still strong, but the people are evidently becoming, through the judicious services of the Missionary, daily more willing to hear and know the truth. The Rev. Messrs. Saunders and Norwood met me here and assisted in the services.

On Friday the 1st day of March, I proceeded, in company with Rev. Mr. Norwood, to Scotland Neck, where I was gratified to find a neat and commodious Church edifice, through the praiseworthy efforts of the congregation here, nearly completed. I preached here on the mornings of both Saturday and Sunday, confirmed 4 persons, and administered the holy communion—the Rev. Messrs. Saunders and Robertson assisting in the services.

On Tuesday the 5th, accompanied by Rev. Mr. Robertson, I went to Bertie county, to fulfil my appointment at Pugh's Chapel, where I preached on the next Wednesday and Thursday, to highly respectable congregations, and administered the holy communion, being assisted by Rev. Mr. Robertson. The following day, Friday the 8th, I proceeded to Windsor, where I preached that night, the next morning and night, and also twice on Sunday, administering confirmation to one person, and the holy communion to about 12. In this county, a strong prejudice exists against the Church. Still it seems gradually wearing away under the constant and faithful application of the truth as it is in Jesus. At Windsor, laudable efforts are making, and I think successfully, by the Episcopal congregation, for the erection of a house of worship.

On Monday the 11th, I went to Edenton and officiated in St. Paul's Church the two following days. The next day, (Thursday) accompanied by the Rev. Mr. Avery, I proceeded to Old Neck to fulfil my appointment in that neighborhood. I preached in the morning in the Methodist Chapel, to a numerous and apparently much interested congregation, which I left with the conviction that the ministrations of our Church would be well sustained among them, for, at least, one half of the time. On Friday, I returned to Edenton,—on Saturday preached and confirmed 9 persons,—also on Sunday, preached twice and administered the holy communion. The increasing prosperity of this Parish is evinced in an increasing desire to *know* and *do* the will of God!

On Monday the 18th, I went to Elizabeth City, and preached the next evening in the Methodist Chapel, through the kind invitation of the Trustees, as the Episcopal Church was not in a state to be occupied.

On Wednesday, agreeably to appointment, I went in company with the Rev. Mr. Wiley, to Boyd's Neck, and on the next day officiated, by invitation, in the Methodist Chapel, to a large congregation for so rainy a day. The few zealous friends of the church in this rich and interesting section of country, give encouragement that, from the great spiritual destitution, the people would most gladly welcome a missionary of the Church.

On Friday, I returned to Elizabeth City, preached in Christ's Church that evening, twice the next day, and three times on Sunday 24th—confirming 6 persons. I was gratified to learn, that here, as in many of our parishes, an effort is making by the Rector, to impart more effectual religious knowledge to the coloured population.

On Monday the 25th, I started for Raleigh, to meet the Committee on the projected School. On my way, I preached at Windsor, Turner's Roads, Scotland Neck, and twice on Sunday at Tarborough,—and arrived at Raleigh on Tuesday 2d of April. On the next day, I met the School Committee, and was much gratified to find that the additional information of the members of this Committee, tended to strengthen their former convictions, and to induce the unanimous resolve, to make every possible effort to promote the measure submitted to their deliberations. The report of the Committee, with the Episcopal Charge, intended to be delivered previously to the rising of this body, will furnish, I trust, a satisfactory exposition of the whole subject; a subject, in the estimation of your Bishop, most fully identified with the substantial prosperity of the Church in this Diocese.

On Friday the 5th, (being Good Friday,) I preached in Christ's Church, Raleigh, and admitted to the holy order of Deacons, Mr. Louis Taylor, long a respectable officiating minister of the Methodist connexion. On the following Sunday, also, (being Easter Sunday,) I preached in Christ's Church in the morning, and administered the holy communion.

On Saturday night, (the 13th.) I preached in Louisburg, Franklin county, and also twice on Sunday 14th,—confirming one person and administering the holy communion, being assisted by the Rev. Mr. Saunders.—The services here seemed to produce a deep and favorable impression.

For the two weeks following, I was induced in a degree to remit my labours, from having experienced several attacks of vertigo. I preached once, however, at Scotland Neck, on Sunday the 21st, being in that neighborhood, on my way to meet my family. On Sunday the 28th, also, I preached at this place in the morning, and consecrated to the worship of Almighty God the Church edifice, (mentioned in connexion with my former visit,) by the name of *Trinity Church, Scotland Neck*.

On the 2d of May I proceeded to Hillsborough, Orange County, to meet my appointment for Sunday the 5th. On that day I preached twice; in the morning baptising, by request of the Rector, two adults and one infant, confirming four persons and administering the holy communion to a large number. It was matter of joy to me to find this congregation exhibiting proofs of increased seriousness and devotion to the kingdom of the Redeemer.

Being in Raleigh, on private business, I held a confirmation in Christ's Church, on the evening of Wednesday the 8th, and after preaching confirmed two persons. The steady and healthy growth of this parish, with

others I might mention, furnishes a most favorable comment upon preaching the *whole truth*.

On Sunday, the 12th, I officiated in Salem Chapel, preaching morning and evening, confirming one person, and administering the holy communion, being assisted in the services by the Rev. Mr. Green.

On the Sunday following, I preached in the morning at St. Mary's Church, Orange County, confirming two persons, and administering the holy communion, the Rev. Mr. Green assisting me; and in the evening performed in St. Matthew's Church, Hillsborough, by request of the Rector, several baptisms, and one confirmation, and commenced my sermon but was obliged to desist from a sudden loss of voice. While in this place I administered confirmation to a sick man.

On Thursday, the 23d, I proceeded to Oxford, Granville County, but was unable to fulfil my appointment there from the violence of the rain; I had, however, the unexpected pleasure, as I entered the village, of seeing before me a Church edifice, not surpassed in the State for neatness, and nearly ready for consecration.

On Sunday, the 26th, I preached both morning and evening in St. John's Church, Williamsborough. In the morning I confirmed two persons, and administered the holy communion, being assisted in the services by the Rev. Messrs. Shaw and Taylor. My visitation to Immanuel Church, in this village, will be considered as having taken place during the sitting of the present Convention; Saturday evening next being the time appointed for confirmation.

You will thus perceive, Brethren, that all the Parishes and Missionary stations in our Diocese have been visited by me, during the past year.

The changes which, in that period, have taken place among our clergy are the following: The Rev. Thomas Wright has been transferred by me to the Diocese of Tennessee, and his place supplied by the Rev. John Morgan, transferred to this Diocese by a letter of dismission from the Bishop of New York. The Rev. William Norwood has removed from the Missionary station in Bertie County, and parts adjacent, to the one in Halifax and Edgecombe Counties, and his place been supplied by the Rev. John M. Robertson, transferred to this Diocese, by a letter of dismission from the Bishop of Maryland. The Rev. Seth S. Rogers, Deacon, has been received into this Diocese by a letter of dismission from the Bishop of New York, and has taken charge of the Missionary station in Beaufort County. The Rev. Robert Shaw, Deacon, has also been received, and has taken charge of the Missionary station in Greenville, Pitt County. The Rev. John Burke has been canonically received into this Diocese, and taken charge of an academy in Wilmington. The Rev. Louis Taylor, Deacon, is officiating at Banks's Chapel, Granville County.

The present Candidates for Orders, in this Diocese, are: William Spear, Samuel I. Johnson, Edward Forbes, John Singletary, John De Berniere Hooper, Cameron F. MacRae, and John H. Drummond. Two of whom, William Spear and Edward Forbes, are successfully pursuing their Theological studies in the *General Theological Seminary* at New York. The remaining five are pursuing their studies under private instruction.

Brethren, this second year of my Episcopal labours, while it has tended, at every step, to deepen my convictions of the fearfully responsible

character of my Charge, and of my utter insufficiency without daily strength from above, has not been barren of topics for encouragement and devout thankfulness. Your approving words, and kind and hospitable attentions, for which I beg you to accept my heartfelt thanks, have done much to lighten the burdens of duty; while the gradually improving condition of our Diocese, has furnished a motive to more earnest prayer, and increased fidelity.

Although the number of persons confirmed the present year, is somewhat less than the number I reported at the last Convention, still, as we reflect upon the very short time that had elapsed between my visitations, the circumstance is far from being a discouraging one.

The most animating feature, however, in the present state of affairs, is the important acquisition, since we last met, to our small band of Clergy, and to the number of our Candidates for Holy Orders; together with a manifest increase in our Churches of that inestimable blessing, a *Missionary spirit*. In answer to a general appeal for aid, to enable us to sustain our enlarged Missionary operations, I have not in a single instance been met with the *plea of poverty*, but universally with the response 'We will give our share of what is needed!' Let this spirit prevail, and the presence of Him, who said, 'Go preach the Gospel to every creature,' will be with us.

Before dismissing this subject, let me call upon the members of the Convention, to regard their attendance upon the meeting of the Missionary Society, notice of which has been given, as an important duty. This Society, under God, is to be the instrument of most extensive good to our Diocese. If the urgent calls for the means of grace, from our destitute brethren, are to be answered; if the spiritual wants of our coloured population are to be supplied; if Bibles, Tracts and Prayer Books to meet the necessities of the ignorant and the poor among us are to be distributed, the means must be furnished by this Society; and the means to any needed extent, *will* be furnished if we are faithful to its interests; faithful in presenting its claims to the Churches. They are prepared, as God has furnished them with the ability, to give liberally for the advancement of his Kingdom—my judgment in this matter, is founded upon the spirit of deep, practical piety, which seems to pervade our communion, and upon actual observations, made during my last visitation. I repeat it, Brethren of this Convention, our Churches are prepared to sustain us, in any reasonable efforts to enlarge our plans of doing good.

I withhold some suggestions in regard to increased religious instruction for our coloured population, which I had thought of making now, as they may be made perhaps with greater propriety to the meeting of our Missionary Society.

While calling your attention to this, our chief Diocesan institution, it is my duty to remind you of the general institutions of the Church, established by our highest Ecclesiastical Council. These institutions have a sacred claim to the prayers and the bounty of every Churchman. Our *General Theological Seminary*, our *General Missionary Society*, and our *General Sunday School Union*, must not be forgotten by us, in our deliberations and efforts. True, the wants of our own Diocese, are sufficient to engross all our means; still, it is my firm conviction that these means will be actually increased, through the blessing of God and the Christian

sympathy of our more favored Brethren, by an active and prayerful concern in the general interests of the Church. Greatly should I rejoice to see each of our congregations contributing something yearly, however small the amount, to each of the general institutions I have named; as I should regard the circumstance as affording one of the best pledges of a zealous and permanent liberality to the institutions of the Diocese.

The past history of our Church will furnish to my Clerical brethren, a sufficient apology for reminding them, on the present occasion, of the importance of keeping continually before their congregations, by occasional lectures and otherwise, the distinguishing traits of the Church, in *its doctrines, its discipline, and worship*. A neglect to do this is sure to be attended with a proportionate loss of scriptural piety, and with a feeble and divided action. Timidity and hesitation here, are wholly out of place; we are entrusted with the truth of God, and all past experience shows us, that a steady and judicious exhibition of this truth, in *all its parts*, is the only way to ensure permanent success; while a timid and doubtful discharge of this duty has ever been attended with, at least, very doubtful results. Instead of that devout and hearty response, that *thrilling 'Amen,'* which invests our services with a peculiar charm, and commends them to every pious heart, you will find, in those congregations where there is little or no attachment to the Church *from principle*, either a neglect of the Prayer Book, or a want of interest in its use, that to a bystander, creates an impression decidedly against it. In the place too of that united and vigorous effort in support of the Church, which springs from love to it, because it is the Church of the Redeemer, you witness a zeal liable to wane at every circumstance which may touch the pride or cross the inclinations. Let me call upon you then, my Reverend Brethren, while in your injunctions, you lay no other *foundation* than CHRIST CRUCIFIED, to see to it, that *ye never cease your labor, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are committed to your charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you either for error in religion or for viciousness of life.*

And to you, my Brethren of the Laity, I appeal with confidence, that your exertions will not be wanting to further those plans of instruction, on the doctrines, discipline, and worship of the Church, designed to unite and establish you in *the faith once delivered to the Saints*, and prepare you to "worship with the spirit and the *understanding also.*"

Praying that the *Almighty author of peace, and lover of concord*, may preside over our deliberations, Brethren, I commend you to God, and to the word of his grace.

LEVI SILLIMAN IVES,
Bishop of North Carolina.

On motion, the Convention then adjourned to 4 o'clock P. M.

Morning Service was read by the Rev. W. D. Cairns, and a Sermon preached by the Rev. Thomas F. Davis, Jr., from the 8th chapter of Matthew, 2d and 3d verses.

The Convention met pursuant to adjournment.

Certificates of Delegation from the following Churches were presented, and the following appeared to be elected members of this Convention:

John Ricks,	}	St. John's Church, Williamsborough.
Thomas Turner,		
Albert Sneed,		
Charles Sturdivant,		
R. Kingsbury,	}	St. Stephen's Church, Oxford.
R. N. Herndon,		
Robert Kyle,		
J. S. Ridley,		
James E. Hoyt,	}	St. Peter's Church, Washington.
John Singletary,		
Dr. William Martin,	}	Christ's Church, Elizabeth City.
Joshua S. Skinner,		
Ambrose Knox,		
John B. Muse,		

Of whom the following appeared and took their seats as members of the Convention: James E. Hoyt, John Singletary, Charles Sturdivant, R. Kingsbury, Joshua Skinner.

William E. Anderson, a delegate from St. Matthew's, Hillsborough; Thomas S. Hoskins, a delegate from St. Paul's Church, Edenton; H. S. Hotchkiss, a delegate from St. Matthew's Church, Hillsborough; George E. Spruill, a delegate from Trinity Church, Scotland Neck; and Murphey V. Jones, a delegate from St. Bartholomew's Church, Pittsborough, appeared and took their seats as members of the Convention.

Doctor Josiah C. Skinner, appointed a delegate in the place of Doctor William Martin, (who is absent,) to represent Christ's Church, Elizabeth City, appeared and took his seat.

The Parochial Reports were then called for, read, and referred to the Committee on the State of the Church, as follows:

ST. JAMES'S CHURCH, WILMINGTON.

Rev. William D. Cairns, Rector.

Baptisms, Adults, White 1, Colored 6,	7
Infants, White 59, Colored 100,	159
	— Total 146.
Confirmations, 3 of which were in Edenton,	16
Communicants, Decrease, 6 dead, 2 removed,	8
Additions, 16 White, 2 Colored,	18
Total, White 143, Colored 20,	163
Marriages, 7 White, 2 Colored,	9
Burials, Parishoners 8, Strangers 16,	24
Families,	100
Adults,	275

Sunday School, Male Teachers 10, Female 14,	24
Male Scholars 82, Female 90,	172
Vols. in S. S. Library,	250
Catechumens,	60
Number in Bible Class,	30
Vols. in Parish Library,	700
Moneys Received,	
For Episcopate,	\$125
“ Contingent Fund,	25
“ Missionary Society,	212 50
“ Ravenscroft's Works,	24
“ Books sold for Missionary Society,	24 70
“ General Missionary Society,	42 50
	<hr/>
Total,	\$453 70

The Rector is truly gratified at being enabled to make so favorable a Report of the State of his Church. The last summer was one of severe bereavement; and we shall long mourn the loss of three of the most efficient supporters of our Zion, who were then removed from us by death. But the wound has since been in a measure healed, by the addition of others, whose early devotion of themselves to the service of God, promises a long course of usefulness to the Church.

A Colored Congregation has been organized, with more than anticipated success. The Church edifice is relinquished to their use on the night of Sunday, and the average attendance has been near 300. The intelligent of the community approve the effort, and no doubt is entertained of the favorable influence which it is calculated to exert over the present condition and future prospects of that too long neglected people.

The Ladies' Working Society continues its operations, and I am happy to report has, within four years, with some assistance from the gentlemen, entirely paid for the building of a Rectory, the cost of which was about \$1500. The great advantages of this effort to the Parish, the unspeakable comfort which it has afforded to the Minister, and the real ease with which it has been accomplished, induce this renewed mention, in the hope that other parishes will thereby be prevailed on to “go and do likewise.”

WILLIAM D. CAIRNS, *Rector.*

CHRIST'S CHURCH, NEWBERN.

Rev. J. R. Goodman, Rector.

Baptisms, Adults 3, Infants 17,	20
Confirmations,	21
Communicants—Additions,	14
Present number,	112
Marriage,	1
Burials,	9
Families,	68
Sunday School—Male Teachers 7, Female do. 20,	27
Male Scholars 48, Female 105,	153

Vols. in S. S. Library,	60
Vols. in Parish Library,	59
Moneys received, viz:	
For Episcopal Fund,	£100
For Contingent Fund,	25
For Missionary Society,	150

Although the Rector feels that there is much cause for thankful gratitude to the Giver of all Good, for the many and great mercies vouchsafed to the people, over whom God has made him an humble Minister of his will, yet he would, in fervent supplication, beseech the Bishop of Souls to *“raise up his power and come among us!”* Whilst evidences, the most consoling and cheering, are frequently presented to the Pastor’s convictions, that there are within his cure, some who *“glory in the name”* of the Redeemer, and seek to adorn their profession with Gospel graces and virtues, yet he regrets that there are not a few, by whom too much of a heedless unconcern for the dying behest of their Lord is mournfully exhibited: and who excite the melancholy apprehension that they are unmindful, in a great degree, of the love of that Saviour, who *“first loved us, and gave himself for us.”*

A Colored Congregation has been formed in the Parish, and weekly services are regularly dispensed to them. In addition to the Parochial Associations heretofore reported by the Rector, it gives him much pleasure to record the establishment of a Missionary Society auxiliary to our Diocesan institution, the contributions from the members of which have been paid over to the Treasurer.

J. R. GOODMAN, *Rector.*

CHRIST’S CHURCH, RALEIGH.

Rev. Geo. W. Freeman, Rector.

Baptisms, Infants,	14	
Adults,	3	
	—	Total 17
Confirmations,	5	
Communicants, Added,	5	
Died,	1	
Removed,	6	
Present Number,	53	
Burials, Of the Congregation, 1 Inf. 1 Adult,	2	
Not of the Congregation, 3 Infants. 1 Adult,	4	
	—	Total 6
Families,	30	
Adults,	90	
Sunday School, Male Teachers,	4	
Female Teachers,	8	
	—	Total 12
Male Scholars,	16	
Female Scholars,	34	
	—	Total 50

Vols. in Sunday School Library,	169	
Moneys Received, for Bible, Prayer Book, Tract, and Miss. Society,		
Collection in Church,	\$60 00	
Amount of Subscriptions,	48 00	
Sale of Ravenscroft's Works,	5 50	
	<hr/>	Total 113 50
Assessment by Convention,		53
		<hr/>
	Total,	\$166 00
		<hr/>

The state of this Congregation is believed to be in all respects as prosperous as at any former period since the present Rector has been connected with it. In numbers it has considerably increased; and the Rector would humbly hope that there has not been wanting among its members a corresponding growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Attention to the Bible and Catechetical Classes has, through the intervention of various causes, been for some months past intermitted, but with the Divine blessing will shortly be resumed.

Through the unwearied exertions of a few industrious females, aided by the contributions of the liberal, a plain but neat and appropriate organ, has been purchased, at an expense of upwards of \$500. It has recently been placed in the Church, and is now regularly used in the stated services of the Sanctuary.

The only Missionary duty which, in compliance with a resolution of the last Convention, the Rector of this Church has been enabled to perform, consists in a visit to Smithfield, Johnston County, where he performed service, and preached four times, and baptized one infant.

G. W. FREEMAN, *Rector.*

ST. JOHN'S CHURCH, FAYETTEVILLE.

Rev. Jarvis B. Buxton, Rector.

Baptisms, Infants, White 7, Colored 8,	15	
Adults, White 5, Coloured 14,	19	
	<hr/>	Total 34
Confirmations, White 13, Colored 18,	31	
Communicants, Decrease by death 1, by remov. 5,	6	
Additions White 16, Colored 27,	43	
Present No. White 98, Co. 48,	146	
Marriages,	2	
Burials,	4	
Adults in the Congregation,	185	
Families,	60	
Sunday School, Vols. in Library,	30	
Female Scholars,	50	
Male Scholars,	70	
Female Teachers,	8	
Male Teachers,	8	
Vols. in Parish Library,	50	

Moneys collected, For Missionary Society,	\$156 50
“ Contingent Fund,	25 00
“ Episcopate,	100 00
	Total \$281 50

From the preceding tabular view, it appears, that the prosperity of this Congregation, and that of its African appendage, have suffered no decay; but rather demand a grateful recognition of their health and vigor. The Rector, with imperfect thanks to him, who sends forth the laborers into his vineyard, records a partial developement within this Congregation of its prophetic germs. One youth has arisen, and under circumstances auspicious to the interests of the Church, will seek admission within the probationary term prescribed to Candidates for Holy Orders. Hopes are entertained that obstacles which have hitherto intimidated the movements of others, will, in due time, be cast into the sea, and that their gifted qualifications for the sacred office, relieved by faith of superincumbent oppression, will soon be employed to the glory of God, the good of his Church, the safety, honor, and welfare of his people.

An exemplary sobriety of deportment, observable within the African Congregation, affords pleasing evidence of the adaptation of our Scriptural Liturgy, to the wants and apprehensions of this particular population.

The “Female School of Industry” pursues, with characteristic silent, yet efficient perseverance, the benevolent object of its organized association.

JARVIS B. BUXTON, *Rector.*

ST. MATTHEW'S CHURCH, HILLSBOROUGH.

Rev. Wm. M. Green, Rector.

Baptisms, Adults, 3 white, 1 colored,	4
Infants, 5 white, 7 colored,	12
	— 16
Confirmations,	8
Communicants, Decrease	7
Additions	8
Present number,	58
Families,	15
Adults,	45
Sunday School, Vols. in S. S. Library,	400
Female Scholars 22, Male do. 21,	43
Female Teachers 7, Male do. 1,	8
Catechumens,	43
Moneys received, For Episcopate,	\$40
Contingent Fund,	10
Missionary Society,	82
	— \$132

The health of the Rector has been so fluctuating since the last Convention, and his absence from his charge so frequent in consequence thereof, as to reduce the whole of the past year to but little more than five months of regular and efficient ministrations. Notwithstanding these discouragements to both Pastor and people, the congregation appears at this time to be as earnestly engaged as ever in both the public and private duties of

their Christian calling. The public services of the Church are waited upon with increasing attention, and both old and young seem desirous of making up in the future the privations to which they have for some time been subjected by the feeble health of their Pastor.

The Sunday School of this congregation, though not large in number, is well disciplined, and in the hands of faithful Instructors. The children have been occasionally catechised by the Rector, in public as well as in the School. We have to complain, as before, of the want of Male Teachers.

The Ladies' Working Society is not yet "weary of well doing;" and the Rector here acknowledges that the congregation is indebted to the untiring labors of this little band, for much of its present prosperity. If similar associations were formed in all our parishes, and made to embrace the whole female population of the Church, the bonds of Christian affection would be drawn closer and closer, unity of purpose and action would prevail among all our members, and the obligation to do good would not only be acknowledged, but followed out to the holding up of our Zion as the praise of the whole earth. The weekly lecture, as well as the Bible class, has been discontinued during the past year on account of the Rector's health. It is intended, however, to resume them both after the present Convention. Although the Vestry are still in debt to the builder of the Church, it is hoped that during the ensuing Summer a new and larger bell will be procured, and a gallery erected for the accommodation of colored people, who, we are glad to say, evince a growing desire to attend the ministrations of our Church.

The Rector regrets that the state of his health has prevented him from complying with the resolution of the last Convention, requiring the Parochial Clergy, "with the consent of their Vestries, to devote one Sunday in three months to Missionary labour."

ST. MARY'S CHAPEL.

The circumstances of this congregation continuing the same as for the two preceding years, public worship has been performed there but once since the last Convention. The Chapel building has been repaired, its internal arrangements made more convenient, and new seats constructed. These repairs and alterations have been made under the direction of the Rector, and the cost thereof is to be paid by a bequest of Mr. Robert Walker, (deceased,) who was for many years a consistent worshipper at that altar, and a zealous member of the Vestry. As there has appeared in the neighborhood, of late, a returning desire to profit by the services of our communion, I intend, by God's help, to devote an occasional Sunday to their benefit, and to attempt the re-establishment of a Sunday School amongst them.

Two infants have been baptized during the last year, one Communicant added, and two persons Confirmed. The present number of Communicants, including those who worship at Salem Chapel, is 15.

SALEM CHAPEL.

At this place there is no organized Congregation. The services of the Church are performed once a month, and the preached word of God heard

by an attentive little assembly, composed of the family and servants of the Hon. Duncan Cameron, with a few of the nearest neighbors. The ministerial acts performed at this Chapel have generally been included in the Parochial Report of St. Mary's. One person was Confirmed by the Bishop at his last visitation.

During a visit to Wilmington, in January, I baptized in Brunswick county, 3 Infants; and in New Hanover, 1 White and 3 Colored Children.

W. M. GREEN, *Rector.*

CHRIST'S CHURCH, ELIZABETH CITY.

Rev. Philip B. Wiley, Rector.

Baptisms, Adults (3 colored) 4, Infants 9,	13
Confirmations, (4 colored)	6
Communicants, Decrease	1
Additions,	6
Present number,	36
Marriages, (1 colored)	3
Burials,	2
Families,	25
Adults, (not communicants)	35
Sunday School, Scholars,	40
Teachers,	7
Catechumens,	20
Money received, For Missionary Society,	\$41
For Contingent Fund,	20
For Episcopate,	10

— S71

In the Baptisms, Confirmations and Additions to the Communion here reported, it will be perceived that a decided preference is given to the Church by a few of the colored people. I am happy to find that they continue, thus far, to evince their sincerity and steadiness of purpose by a devout and regular attendance on the worship of God and the preaching of his word, and by great correctness of character. The Sunday School, which, owing to my ill health and absence, and to the prevalence of the Cholera, was discontinued last Fall, has been since recommenced; and could pious and persevering teachers be procured, it would become prosperous and greatly useful. It is not, perhaps, less flourishing now than it was formerly; but it might, and I hope it will yet be far more so.

Of the "Ladies' Working Society," I have to make honorable and grateful mention. Their efforts the past year have been more than ever successful; and in addition to a personal kindness to myself, which I thus take pleasure to acknowledge, they purpose making considerable improvements in the appearance and comfort of their Church, in the prosecution of which good work, they have had the example of two generous individuals of the Congregation.

The attempt lately made to raise funds for the purchase of a Parochial Library is encouragingly met, and likely to be successful. And the same success, I have no doubt, will attend the organizing of a Bible Class.

His release from the entanglement of a School, which has lately been effected by the commendable exertions of the Vestry and the liberal aid of the Missionary Society, will enable the Minister of this Church to devote to the promotion of these and other *sacred* objects, that time which has hitherto been spent in duties clashing, at this place, with the interests of the Church.

Should my state of health this summer, admit of my continuance in this charge, I hope, by the Divine aid and blessing, to witness the most beneficial results from this new and hitherto much desired arrangement.—“Paul may,” indeed, “plant and Apollos water,” and no fruits be seen unless “God give the increase.” Our reliance is on Him whose “word shall not return to him void.”

P. B. WILEY, *Rector.*

ST. PETER'S CHURCH, WASHINGTON.

Rev. William N. Hawks, Minister.

Baptisms, Adults White 4, Colored 1,	5	
Infants “ 25, “ 2,	27	
	—	Total 32
Confirmations,	5	
Communicants, decrease by Death and Removals,	19	
Additions,	7	
Total, White 58, Colored 2,	60	
Marriages, 3 White, 1 Colored,	4	
Burials, Adult 7, Children 4,	11	
Sunday School, Male Teachers 8, Female 7,	15	
“ Scholars 31, “ 36,	67	
Moneys Received, For Episcopate,	\$30	
“ Contingent Fund,	10	
“ Episcopal Fund,	120	
“ Missionary Society,	90	
“ Ravencroft's Works,	77 50	
	—	\$327 50

The Minister of this Parish has reason for thankfulness that the Almighty has so far blessed his labours. He has observed, latterly, that a much greater interest is taken by the younger part of his Congregation in those things which belong to their eternal welfare, and he has reason to hope that the day is not far distant when many of them will come out openly, and declare themselves on the side of the Redeemer.

The Sunday School continues in the same flourishing condition. The Teachers and Scholars are regular in their attendance, and manifest an earnestness and zeal in the work which promises success.

The Female Industrious Society still continues to ply the needle for purposes of benevolence and charity. In addition to the sum they have annually set apart towards the support of the poor widows belonging to the Congregation, they have this year contributed \$30 to the Missionary Society, and sent on to New York \$50 for the purchase of a stove for the Church.

The Colored Congregation which was organized in May last, have been very regular in their attendance at divine worship. From the seriousness and attention they manifest during the time of service, we have a hope that our labor will not be in vain.

WILLIAM N. HAWKS, *Minister.*

CALVARY CHURCH, WADESBOROUGH.

Rev. Thomas F. Davis, Jun. Rector.

Baptisms, Adults, white 3, colored 7,	10	
Infants, white 7, coloured 3,	10	
	<hr/>	20
Confirmations, white 7, colored 5,	12	
Communicants, Decrease by death,	1	
Additions, white 10, colored 7,	17	
Present number, white 23, colored 7,	30	
Bible Class,	17	
Sunday School, Female Scholars,	28	
Male Scholars,	20	
	<hr/>	48
Female Teachers,	4	
Male Teachers,	2	
	<hr/>	6
Money received, For Missionary Society,	\$31	
For Contingent Fund,	5	
For Episcopate,	10	
For Episcopal Fund,	28	
	<hr/>	\$74

ST. BARTHOLOMEW'S CHURCH, PITTSBOROUGH.

Rev. Thomas F. Davis, Jun. Rector.

Baptisms, Adults 3, Infants 3,	6	
Confirmations,	4	
Communicants, Decrease by death,	1	
Additions	6	
Present number,	18	
Bible Class,	10	
Sunday School, Female Scholars,	13	
Male Scholars,	9	
Female Teachers,	4	
Male Teacher,	1	
Moneys received, For Missionary Society,	\$42	50
For Contingent Fund,	5	
For Episcopate,	10	
	<hr/>	57 50

In addition to the two Parishes of Wadesborough and Pittsborough, for more than four months during the past year, I have visited regularly every

other week, a small congregation in Moore county, and at each time, preached once, examined a Bible Class consisting of 6 or 8 members, and examined a class of children in the Bible and Catechism. Here I baptised two infants. I have also preached irregularly at different places between Wadesborough and Pittsborough. In the two Parishes of Wadesborough and Pittsborough, the Church may be considered as firmly planted—giving assurance of permanence, and promising increase of numbers, though not a rapid increase immediately. The congregations are small, and the communicants of the Church are few in number; but they are warmly attached to the Church, and it affords me very sincere pleasure to give my testimony to the faithfulness of their Christian life and conversation. The number of colored people added to the communion in Wadesborough, have been the fruits, under God, of a meeting, once during each week, given exclusively to that class of people. The same course has been pursued in Pittsborough—and the interest evinced by those who attend, and the changed character and consistent behavior of those who have professed the religion of Christ, furnish much encouragement to go on in imparting religious instruction and exhortation to that class of society. The Church edifice in Pittsborough has for some time been completed so as to be used, and is now ready for consecration. I have to regret, that the three adults baptised in Pittsborough, all removed from that place before they could be either confirmed or admitted into the communion of the Church, into other portions of the Diocese, where the ministrations of the Church cannot be had, and it is to be feared that they will be lost to the communion of the Church.

THOMAS F. DAVIS, Jun. *Rector.*

ST. PAUL'S CHURCH, EDENTON.

Rev. John Avery, Rector.

Baptisms, Adults 3, (1 colored,) Infants 11,	14
Communicants, 1 removed, 20 added, increase	19
Present number,	52
Confirmations,	9
Marriages,	2
Burials,	4
Sunday School, Scholars,	30
Teachers,	7
No. of Vols. in Parish and S. S. Library, including some small works and Tracts,	160
Moneys rec'd, (by the Bishop) for Missionary Society, \$100	80
For Contingent Fund,	10
For Episcopate,	40

The Rector of this Church having been absent a considerable part of the past year, for the recovery of his health, the people of his charge were kindly supplied in part by several of the neighboring Clergy, so that it is hoped no material injury has been suffered. During the last Convention, and since that period, the number of communicants has been considerably increased, as will be seen by comparing this year's report with that of the

last. The Sunday School has been continued; and the Ladies' Working Society has been successful in their commendable exertions for the benefit of the Church. The Parish and Sunday School Library has been increased, and is evidently useful in communicating religious knowledge. On the whole, the state of this Church and congregation has in most respects improved during the past year.

JOHN AVERY, *Rector.*

REPORT of the Missionary officiating at Lenoir, Craven, Pitt, and parts adjacent.

ST. MARY'S CHURCH, KINSTON.

Baptisms, 5 adult, 10 infant,	15
Confirmations,	9
Added to Communion,	6
Whole number of Communicants,	3
Sunday School Scholars,	20
Bible Class,	10
Funerals,	2
Marriages,	2

Of the above communicants, 2 are from the adjacent county of Greene, and one a temporary resident of this place from the congregation in Hillsborough, confirmed, however, and communicating first in Kinston. The prospects of the Church in this place, it is thought, continue gradually to brighten. The Church edifice, mentioned in last year's report, is now raised, and will, it is hoped, be ready for consecration in the Fall.

ST. THOMAS'S CHAPEL, CRAVEN COUNTY.

Baptisms, adult 3, infant 13,	16
Communicants,	1
Collection for Missionary Fund,	\$5 35

This is a new congregation;—the Church edifice, begun a number of years ago, was, on the removal of Rev. Mr. Mason, from Newbern, under whose auspices it was commenced, left in an unfinished state, and probably would have gone to ruins in a short time. The present Minister found it a mere shell, in June last, without doors, windows, or any thing save the floor and enclosure. It is now finished with the exception of glazing, having been newly plastered, painted, &c. &c. and is one of the neatest edifices of the kind found in the county.

ST. JAMES'S CHURCH, GREENVILLE.

Baptisms, 3 adults, 8 Infants,	11
Communicants added,	3
Removed,	4
Present number,	5
Marriage,	1

The Congregation at Greenville is small, but its prospects encouraging. The services have been well attended, and we are not without hope of some effect.

T. S. W. MOTT.

Report of the Missionary officiating in Scotland Neck and Tarborough.

I commenced officiating regularly in this region on the 1st of December last, since which time I have performed services two Sundays in the month at each of the stations.

In Scotland Neck a congregation was regularly organized, according to the provisions of the 7th Canon of the Diocese of North Carolina, in February last.

TRINITY CHURCH, SCOTLAND NECK.

Families,	10
Baptisms, Adult 1, children 2,	3
Confirmations,	4
Communicants, added 7, decrease by death and removal	2
Present Number,	14
Sunday Scholars,	40
Sunday School Teachers,	5
Marriages,	3
Burials,	2
Moneys collected, For the Episcopate,	\$10
Contingent Fund,	5

A congregation was formed in Tarborough on the 26th of May, according to the provisions of the 7th Canon of this Diocese.

CALVARY CHURCH, TARBOROUGH.

Families,	8
Baptisms, Adults 2, Infants 8,	10
Confirmations,	5
Communicants—Added 6, present number,	7

Since the last Convention, a small but neat Church edifice has been completed by the Scotland Neck congregation, and has been consecrated by the Bishop.

At Tarborough, also, a sum of more than \$500 has been subscribed for the purpose of erecting a Church in that place. The infant congregation here has shewn great liberality in raising even this small sum; and, being so few in number, may properly be commended to the liberality of all who are zealous for the extension of the Church.

Owing to the strength of the prejudices which exist against the Church in this region, and to the long and exclusive occupation of the ground by others, the progress of the Church must necessarily be slow. But it is hoped a beginning has been made, which, with the blessing of God, may lead to the permanent establishment of the Church.

WM. NORWOOD, *Missionary officiating.*

REPORT of the Missionary officiating in Bertie County.

I commenced officiating in Bertie county the 1st of December 1832: since which time I have performed services alternately at Pugh's Chapel and Windsor.

CONGREGATION AT PUGH'S CHAPEL.

Sunday School, Female Scholars 18, Male 12,	30
Female Teachers 4, Male 1,	5
Families,	7
Marriages,	2
Communicants, (1 added)	7
Baptisms, Infants 2, (colored,) adults 2,	4

CONGREGATION AT WINDSOR.

Families,	6
Communicants, (1 added)	7
Confirmation,	1
Baptisms, Infants 2, Adult 1,	3

The progress of the Church at the stations in which I have been employed, has been slow, owing to the long prevalence of religious opinions different from the doctrines of the Church.

JOHN M. ROBERTSON, *Missionary officiating.*

REPORT of the Missionary officiating at Williamsborough and Oxford.

ST. JOHN'S CHURCH, WILLIAMSBOROUGH.

Baptisms, infants,	6
Deaths,	3
Confirmed,	2
Communicants,	18

I arrived here on the 1st of last December, and since then have divided my time equally between this place and Oxford, except six weeks while sick with fever. As far as I can learn, the condition of the Church continues much the same as when last reported. The congregation was never large, and it has, I am told, been considerably diminished by death and removals. But those that remain are distinguished for their firm attachment to the principles, doctrines, and worship of the Church; and while this is the case, we confidently believe, God will not suffer a vine, planted by his own right hand, to wither.

ST. STEPHEN'S CHURCH, OXFORD.

Marriage,	1
Death,	1
Confirmed,	2
Communicants,	15

The prospects of the Church, in this place, continue encouraging, and under the blessing of God, there is every reason to believe, it will soon be permanently established. Here, as every where else, the more the distinctive principles, and institutions of the Church are known, the more does she commend herself to the friends of enlightened piety.

The congregation, though still small, has been gradually increasing.

and we expect, when we have a more convenient place to worship in, that it will be considerably enlarged. The Church edifice, the corner stone of which was laid last November, is nearly finished, and is expected to be completed in a few weeks.

ROBERT SHAW.

REPORT of the Missionary officiating at Trinity Chapel, St. Thomas's, St. John's and Zion, Beaufort County.

Communicants reported to the last Convention, Trinity Chapel,	22
Added,	3
	— 25
At St. Thomas's,	26
Added,	2
	— 28
At St. John's,	6
Added,	5
	— 11
At Zion,	11
	— 75
Baptisms at St. Thomas's, Children (white)	2
at St. John's, Children (white) 3, (colored) 4	7
Adult (colored)	1
at Zion, Children (white)	5
	— 13
Burials, at Trinity, Adult (white)	1
at St. John's, Children (white)	2
	— 3

Your Missionary took charge of these Congregations early in January last, and has divided his labours, devoting one fourth of the time to each Parish. The Congregations are increasing; the services of the Church are well attended; the prospect favourable, and there is abundant reason for hope, that the borders of our Zion will continue to be enlarged. The requisite collections for the Bishop's Salary and Contingent Fund, have not been made, except at Trinity Chapel: at the other Parishes it was thought not to be expedient, but another year they will probably be made.

In addition to the above, the following services were performed by the Rev'd Wm. N. Hawks, before my arrival on the Station:

Trinity Chapel, Baptisms, Infants	3
Burial, Infant	1
Zion Chapel, Baptisms, Infants	6
Burials, Adults	3

SETH S. ROGERS.

IMMANUEL CHURCH, WARRENTON, & PARTS ADJACENT.

Rev. Joseph H. Saunders, Missionary.

Communicants,	28
Confirmations,	14
Baptisms, Adults 2, Infants 16,	18

The Treasurer of the Convention was called on for his Report, which was presented and referred to the Committee of Finance.

The Committee on the subject of the School was excused from Reporting until Friday.

The Rev. W. D. Cairns offered the following Canon :

CANON CONCERNING VACANT PARISHES.

No congregation shall be considered in connexion with the Church in this Diocese, which shall for three successive years omit to pay its assessment to the Bishop's salary, and the Contingent Fund of the Diocese; and which shall for the same period omit to elect a Vestry.

And the Secretary of the Convention is hereby required to strike from the list of congregations, all such as shall refuse to comply with the foregoing conditions, and to report them to the next Annual Convention of the Church in this Diocese.

Which was referred to a Committee consisting of 2 Clergymen and 2 Laymen, and the following were appointed said Committee: Messrs. Green and Cairns of the Clergy, and Messrs. Bryan and Spruill of the Laity.

The Standing Committee made the following Report, which was referred to the Committee on the state of the Church:

REPORT of the Standing Committee.

The Standing Committee report the following as their acts for the last Conventional year:

Edward M. Forbes, John Singletary, John De Berniere Hooper, Cameron F. McRae, and John H. Drummond, have been recommended to the Bishop as Candidates for Orders.

Mr. Louis Taylor, lately officiating as a Minister in the Methodist denomination of Christians, has been recommended for Deacon's Orders.

Rev. Thomas F. Davis, (Deacon) has been recommended for the Order of Priests.

The Treasurer of the Convention has been directed to employ an Agent to collect the arrearages to the fund for the support of the Episcopate, according to a resolution of the last Convention.

W. M. GREEN, *Pres't.*

On motion, the Convention adjourned to Friday, 9 o'clock, A. M.

At night service was performed by the Rev. J. B. Buxton, and a sermon preached by the Rev. P. B. Wiley, from the 16th chapter of St. John's Gospel, latter clause of the 33d verse.

FRIDAY, May 31. 1833.

The Convention met pursuant to adjournment. Prayer by the President.

The Minutes of yesterday were read and approved.

The following certificates of Lay Delegation were then presented, and the following appeared to be elected Delegates:

John M. Bryan,	}	St. Thomas's Church, Craven County.
Jesse Noble,		
William Herritage,	}	St. Mary's Church, Kinston, Lenoir.
Richard Fonville,		
Dr. Bellamy,		
George Whitfield,		
Watson Wilcox,		
William Lovick,		

Of whom Jesse Noble appeared and took his seat.

On motion, *Resolved*, That the Convention now proceed to the election of a Standing Committee for the ensuing year, and that the same consist of 3 Clergymen and 2 Laymen.

On counting the ballots, it appeared that Messrs. Green, Freeman, and Saunders of the Clergy, and Messrs. Hogg and Spruill of the Laity, were elected.

Dr. Sturdivant asked and obtained leave of absence, by reason of sickness in his family.

The Committee on the subject of the School and Seminary asked and obtained leave to report.

Which Report, with the accompanying Resolutions, was postponed for consideration, to 3 o'clock, P. M.

William J. Andrews, a delegate from Calvary Church, Tarborough; Rhodes Herndon, a delegate from St. Stephen's Church, Oxford; and John D. Jones, a delegate from St. James's Church, Wilmington, appeared and took their seats.

On motion, the Convention now proceeded to the election of delegates to the General Convention, and Messrs. Freeman, Buxton, Green, and Avery, of the Clergy; Messrs. Hogg, Spruill, Cameron, and Winslow of the Laity, were elected.

The Committee to whom were referred the Canon introduced by the Rev. William D. Cairns, now reported the Canon, with some amendments, as follows:

CANON CONCERNING VACANT PARISHES.

No congregation shall be considered in connexion with the Church in this Diocese, which shall, for three successive years, omit to send Delegates to the Annual Convention of the Church, and shall, for the same period, remain without a Vestry, or shall fail to give to the Convention satisfactory reason for the same; and the Secretary of the Convention is hereby required, from time to time, to report to the Convention all such congregations as shall have made the omissions aforesaid, which shall thereupon be erased from the list of congregations—Provided, that whenever the said congregations shall comply with the requisitions of the Constitution and Canons of the Church, respecting the premises, they shall be readmitted into connexion with the Church, upon such terms as the Convention may prescribe.

Which, on motion, was laid on the table.

†The Convention adjourned to 3 o'clock P. M.

Service was performed by the Rev. G. W. Freeman, and a Sermon was preached by the Rev. W. Norwood, from the 1st chapter of Romans, 16th verse.

3 O'CLOCK P. M.

The Convention met pursuant to adjournment.

The Report of the Committee on the subject of the School being called up, the Report was read, and the Resolutions being separately considered, they were severally adopted, with some amendments to the 3d Resolution. Which Report and Resolutions, as amended and adopted, are as follow:

REPORT, &c.

The Committee appointed under a resolution of the last Convention, to "report to the present Convention a plan for a Seminary and School," and who were "instructed to inquire and report at what place in the Diocese it shall be located; what number of teachers shall be employed; what houses will be necessary; what sum will be necessary to pay the expenses, and how it shall be raised, and to collect all such information as they may think will be useful to the Convention in the establishment of a Seminary and School," respectfully report—

That they have had several meetings on the subject referred to them, and given it that grave and anxious attention claimed by its high importance to the welfare of the Church, and the interests of true religion.—Hitherto the children of the members of the Church, and of others connected with it, have been placed under the instruction of teachers selected with reference to their *literary* qualifications only, no regard having been had to the religious principles or character of such teachers. The result has been such as would naturally flow from a disregard of such important considerations. The youth placed under such instructors have, in general, either adopted the opinions and principles of their respective teachers, or have been allowed to grow up in ignorance of, or indifference to, religion in any and every form.

When it is considered that the future support of the Church must of necessity depend on that portion of the rising generation belonging to the members and friends of our communion, the importance of securing their attachment to the Church, and qualifying them for an able and efficient discharge of the duties which will devolve upon them, must be clearly perceived and readily admitted.

It is believed to be a duty of primary obligation on the Convention, as representing the whole body of the Church within this Diocese, to call the attention of its members and friends to this subject, and to institute measures for attaining the end proposed.

The cardinal principle in relation to this matter, consists in establishing one or more Schools, for the education of the children of the members of our communion in sound classical and other learning, and for instructing them in the doctrine, discipline and worship of the Church.

The Committee would greatly rejoice at the establishment of Parochial Schools in all the congregations in this Diocese; and they indulge the hope, that the time will arrive when such Schools, rendered necessary by the increase of the Church, will be established in every Parish. But in the present state of the Church,—its congregations small, its members

scattered over a great extent of country, and its resources inadequate to the establishment and support of *Parochial* Schools, it is believed to be prudent to attempt the establishment, at this time, of one School only, on the plan and for the purposes before indicated.

The Committee will not allow themselves to doubt the inclination and ability of the members and friends of the Church in this Diocese, to furnish promptly the means for establishing such a School. Its importance to the interests of the Church generally, and to its members individually, is too great to be overlooked or neglected. For, whilst it will afford to the youth belonging to our communion, decided advantages in the acquirement of sound and enlarged classical and other learning, it will qualify them for becoming instructors in their turn; and thus the system of combining instruction in the doctrine and discipline of the Church with classical and other learning, will be progressively spread throughout the congregations of the Diocese, and perpetuated as a fundamental rule of polity in our ecclesiastical economy.

A School established on these principles, has, for many years, been earnestly desired by many Clerical and Lay members of our Diocese. Its importance to the Church, in inculcating and sustaining its distinctive principles, was early perceived and warmly advocated by our late excellent and much lamented Diocesan; and we are happy to add, that his highly esteemed successor gives to the plan proposed the sanction of his decided approbation.

In presenting this brief view of a subject so intimately connected with the present and future welfare of our Church, the Committee are sensible that they have not done full justice to it. But more they could not well do in so early a stage of the business that has been entrusted to them.

The Committee have embodied the views taken by them, and now presented to this Convention, in certain Resolutions, which are hereto annexed, and respectfully recommend their adoption by the Convention.

RESOLUTIONS.

1. *Resolved*, That the Protestant Episcopal Church of the Diocese of North Carolina will establish a School, to be located in or near the City of Raleigh, to be called the "Episcopal School of North Carolina."

2. *Resolved*, That the object in establishing this School is to afford to the members and friends of our communion, an opportunity of educating their children in classical and other learning, and of instructing them in the doctrine, discipline and worship of the Church.

3. *Resolved*, That the Convention annually appoint by ballot, a Committee consisting of 12 persons, 4 of whom shall be Clergymen, and 8 Laymen, to be called the "School Committee," to whom, with the Bishop as Chairman, shall be entrusted the whole management of the School. Any 2 Clergymen and 4 Laymen of whom, shall constitute a quorum for the transaction of business; and the Committee shall report their proceedings annually to the Convention.

4. *Resolved*, That the School Committee take measures for opening the School forthwith. And to enable them to do so, that they be authorised to employ Teachers, and to procure a suitable building. And resolved further, that the Convention will fulfil any engagements which may be entered into by the Committee.

5. *Resolved*, That the School Committee be authorised to employ as many Agents as they may think proper, for the purpose of calling upon the members and friends of the Church for pecuniary aid to effect this object. Resolved further, that the members and friends of our communion be, and are hereby exhorted, as far as their means will permit, to lend their aid to the support of the School.

The Convention adjourned to Saturday, 3 o'clock P. M.

Service was performed by the Rev. Mr. Avery, and the Bishop delivered a Charge to the Convention, on the "Importance of Christian Education."

CHARGE.

MY BRETHREN OF THE CLERGY:

The importance of making CHRISTIAN EDUCATION an essential part of mental discipline in our primary and classical schools, and hence of placing these schools under the guardianship of the *Christian Church*, is a subject, which, although fitly presented in the form of a CHARGE to yourselves, I cannot but hope, may address itself with equal force to each of my Lay Brethren in this Convention and throughout this Diocese.

No apology nor explanation is needed, at the present moment, for introducing this subject to your notice, and for endeavoring to enlist in its behalf your cordial and united co-operation. The steps we have already taken, and have pledged ourselves to take, for the establishment of a school on the principle of *combining Christian with classical and other learning*, seems to give to my present purpose rather the character of an imperious duty. To the discharge of this duty then I shall proceed without further preface.

That the education of youth is of all others the most important instrument for good or evil to individuals and society, is a truth clear beyond question. Hence the two-fold duty results, of *supplying the means* of this education, and of *supplying them in a manner* to promote individual and social happiness. In this southern country, we are suffering under the evils that arise both from a want of schools, and from the defective character of the greater part of those which we possess. Under this latter evil, however, the United States generally are laboring; and it is increasing in weight and extent every day; and will continue so to increase till the *Religion of Christ* is made the *basis* of instruction in our seminaries of learning. For where this is not the case, education is conducted upon principles at war with our nature, our condition and our obligations; and hence cannot fail, in a greater or less degree, to be the instrument of evil to us in every light in which we may be viewed.

I shall discuss the subject, then, in reference to our nature as immortal beings; to our condition as fallen and social beings; and to our obligations as Christians and as Churchmen.

1. My first argument for making *Christian and secular instruction inseparable*, is drawn from a consideration of our present state, as being merely *relative and prelatiary*.

When we come into life we bring with us an imperishable nature, and enter immediately upon a scene of things most vitally connected with the improvement and happiness of that nature through every progressive stage

of its endless being. In making provision then for the future, no portion of our existence can be left out of the account but with imminent hazard. The discipline of childhood, if conducted with proper forecast, must be conducted with reference to youth, to manhood, to hoary age, to endless immortality. In regard to these successive periods of the present life, we admit the disastrous consequences of early neglect. Indeed we cannot shut our eyes to these consequences. Hardly a day passes, which does not disclose to us, in the recklessness of youth, the viciousness of mature life, or in the miseries of old age, the fatal absence of timely discipline. But if this neglect sends a curse after man in his earthly career, what can hinder that curse from following him into eternity? Here then is the origin of our errors in forming plans of education. We design and act, as if the whole of our existence were crowded into this narrow sphere;—forgetting that in our preparation for coming scenes, the present life is to be regarded only as the first link in an eternal and unbroken chain of being;—forgetting that now is the spring time of our immortality, the season mercifully granted us for sowing to the spirit, which, squandered or unimproved, will be sure to leave us when *the harvest is past and the summer ended*, amid the wretchedness of ceaseless want.

It would seem, then, that to act with becoming prudence, the parent, as he stands by the cradle of his offspring, should contemplate them as beings destined to undergo, for a short space, the trials of an earthly probation, and then to pass to the joys or sorrows of an eternal state, according as they may have been good or bad in the present life; and should, in view of such truth, use all possible diligence to subject them to that moral as well as mental training, indispensable to their comfort here and their happiness hereafter. To a failure in this reasonable duty, may be ascribed, much of that degrading spirit of worldliness,—that sordid thirst for gain,—that unmanly devotion to personal gratification,—that brutal indulgence of the animal appetites and passions,—which holds such an alarming ascendancy over our fallen nature, and seems to annihilate our claim to be considered reasonable and immortal beings.

I said in the outset of my remarks upon this point, that our present state is altogether *relative*. That every thing connected with man below has respect to another life; that nothing finds its ultimate end or final consequences short of eternity. It follows, therefore, that in all our plans and pursuits we should *seek first the kingdom of heaven*;—that the husbandman should aim chiefly for *an inheritance at God's right hand*;—the merchant, for *the pearl of great price*;—the professional man, for *that honor which cometh from God only*;—the man of letters, for *that knowledge which alone can make wise unto salvation*. If then these secular occupations are all to be *pursued* with constant reference and subserviency to the more exalted employments of a heavenly world, does it not appear *indispensable*, that our *education* for them should be accomplished in a manner to secure this important end? That while in a course of preparation for acting our part well on the present stage of being, we should likewise prepare to act it with reference to its interesting bearing upon the destinies of a higher world; and hence should be satisfied with nothing short of that course of moral discipline, which, leading to honor and usefulness here, will have its ultimate reward in the glory and blessedness of an eternal hereafter?

But how shall this end be attained, except as we give *Christian instruc-*

tion an eminent place in our common and classical schools? This, it may be said, should be left to the admonitions of the fire-side, or the lectures of the pulpit. Much, it is true, may in this way be accomplished; much, which, at present, is criminally neglected. But still, if man be immortal and accountable; if his immortality be dependent for its happiness or misery, its honour or shame, upon the present discipline of his passions and affections, what advantage shall he not seize upon, for *making his calling and election sure!* And if the acquisitions of this perishing state can justify the care and labour we so readily devote to their attainment, what can we safely withhold from that moral and religious culture which is to fit us for a state of supreme and unalterable felicity.

2. The importance, however, of making the *religion of the Saviour* enter largely into all our systems of education, will be more strikingly manifest, as we reflect *secondly*, upon our condition as *fallen beings*.

Man has not only to prepare for two states of existence, but also to provide against the evils of a two-fold nature. In preparing for his earthly state, he meets with little opposition, except from his animal nature, exhibited in dispositions to indolence and desires for sensual gratification. But in fitting himself for a heavenly state, he is called to encounter not only the carnal appetites and passions, but also the perverseness of the will and the debasement of the whole moral and intellectual faculties. Even the very passions which come in aid of our necessary worldly attainments, must be assiduously guarded against in our spiritual pursuits. Pride, ambition, the desire of gain, and thirst for knowledge, which help to subdue our natural indolence or love of ease, and awaken us to industry and self denying effort in human things, must all, in their turn be subdued and kept under the rein, if we would be successful in our pursuit of the things above.

How marked then with infatuation is the course, which would defer the discipline of the passions and the concerns of immortality to that period when these passions are all strongly enlisted on the side of the world, and these everlasting concerns are effectually debarred from the mind, by the multitude of temporal cares and pleasures which have already gained possession of its thoughts; or that would commit the religious education of the young to the brief instructions of one day in seven, while the remaining six are devoted to those objects calculated to induce forgetfulness of God, and to encourage a worldly spirit.

If it be madness, however, to defer this subjugation of the passions and this training of the heart to a late period, by what epithet shall we characterize that conduct which would entrust this great, this spiritual work to any other than *Christian means*. After the many and vain attempts in our day to make men *moral* without making them *Christians*, I need not multiply words to convince reasonable minds of the importance, in all our dealings with the inner man, of the application of *Gospel truth*,—some few instances indeed may be adduced where circumstances have presented such motives of self-interest as to ensure, even in the face of corrupt propensity, a long course of virtuous living. But whoever has observed how precarious is the foundation of such virtue, and how rare are the cases of its occurrence, will find little difficulty in admitting the force of the apostolic exclamation—“who is he that overcometh the world, but he that believeth that Jesus is the son of God!” To the Gospel then, must we resort, and that early and diligently, if we would gain the mastery over a corrupt nature, and

successfully pursue the objects of an immortal existence. But how does this comport with the practice of excluding from our schools Gospel instruction? What is to supply its place to our children in that most exposed and critical period of their lives,—the period of their education?

3. Our children, however, are not only destined to immortality and subjected to the evils of a fallen state, which call for the most assiduous Christian discipline, but they are also *social beings*, and must soon be prepared to act their part as *members of society*. But in what way this preparation is to be effected, is a query which no parent, who loves his country, should leave for a moment unsolved.

That in communities of men, Christian principles are necessary to an elevated and permanent morality, will be forced upon the attention of any one who examines into the condition of society since the introduction of the Gospel, or into the comparative state of communities, enjoying different degrees of Gospel instruction. Infidel France furnishes a heart-rending picture of a people destitute of the controlling and sanctifying power of Christian faith; and who that contemplates the dark and terrifying shades of that picture, can for a moment doubt the absolute necessity of *Christian principles and institutions* to the integrity, the moral healthfulness and general welfare of governments, as well as of smaller bodies of men.

But what is thus true of society in general, is especially so in regard to the kind of government, (if properly administered, the best and happiest in the world,) under which we live. In other governments, the want of morality among the people may in part be supplied by the power of the sovereign; but in a republic, where the sceptre moves at the voice of the multitude, nothing can prevent the most wide-wasting calamity, but the *moral sense* of the individuals of which the nation is composed. Virtue must keep pace with freedom, and be her continual guide, or a slavery far more to be dreaded than the scourge of despotism, will immediately ensue. Hence the pressing necessity of securing by every possible means, the virtue of our citizens. But strange as, at first thought, it may appear, the difficulty of doing this is in proportion to the extent of our national blessings and the freedom of our national institutions. For great blessings, among fallen beings, are little else than great temptations. Pride lifts us up as our treasures increase, while our corrupt hearts are apt to take advantage of the enlarged means of vicious indulgence. Besides, a sense of equal rights and of unrestrained, political liberty, tends on the one hand to beget a feeling of irresponsibility, and on the other a disposition to licentiousness, perilous to general good morals. The truth of this remark finds a too manifest illustration in the present aspect of our country. Painful as it may be to admit the fact, it stares upon us with a boldness too unblushing and too menacing to be covered even by the mantle of Christian charity, that our people, from the highest to the lowest, are fast losing sight of the magnitude and sacredness of their political trusts, in an eager and inglorious strife for personal emolument and sensual gratification. And where is the *remedy* for this alarming and rapidly extending evil? It must be soon found and applied, or this unchecked indulgence of selfish passion will prostrate our free institutions and reduce our commonwealth to a state of disgraceful and irremediable anarchy. Men in high places, must be made to feel the weight of their responsibility; to realize the fatal influence of a corrupt example; the disastrous consequences of legislating for office; the ultimate

ruin to our country of a local, selfish, narrow minded policy; must be led to a determination like that once nobly expressed by a distinguished statesman at his entrance upon office—*first of all, to subdue and forget his own heart.* While every citizen of our republic must be taught to look not only to his own, but to his neighbor's welfare; must be armed with the panoply of *moral virtue* and *moral courage* against the assaults of corruption and the stratagems of intrigue. But the question returns, how is this change to be brought about? The current of popular sentiment, made to set in an opposite direction? Not surely by a union of *Church and State.* The day that saw such an alliance I should deprecate as the most fatal to Religion. This needs not the strength of governments. Its ark is too sacred for the profane touch of secular power. But, while Religion in its legitimate exercise meddles not with the reins of government, its business is with the *hearts of the people!* How, then, shall they be secured to virtue and true patriotism? Every sober and well-judging mind will be quick to answer, by instilling into our youth the *principles of the Gospel of Christ.** That Gospel, which applies *the axe to the root of the tree,* exerts its renovating power upon the *heart,* the impure fountain of all moral evil; which, in opposition to worldliness on the one hand and malevolence on the other, demands with authority, that we *first lay up treasures in Heaven, become rich towards God;* that we *love one another, love our enemies, bless and curse not;* That in short, *we love the LORD our GOD with all our heart and with all our soul, and with all our mind, and our neighbour as ourselves.*

This divine Religion, inculcated upon the minds and hearts of our children, affords the only hope of happiness to our people, and of permanency to our institutions. But to be effectual, it must be inculcated with more extended and energetic efforts than have yet been put forth. The preaching of the Gospel, the establishment of Sunday Schools, and the enlarged privileges of parochial instruction, have done much for individuals and the community, but they have not yet reached the evil in question. The truth is, a large proportion of the individuals who give tone to the morals, and character to the laws of our country, are seldom or never under the influence of Christian instruction, either because they are deprived of it, or have no relish for its blessings. Now the only way, by which we can approach this class of our citizens, is through the medium of primary and classical schools. Let the Gospel of Jesus Christ be taught in these with

*[Since writing the above, I have been much gratified to find my views fully sustained on every point, by so respectable a name as that of the deservedly eminent Doctor Rush; a few extracts from whose Works will be given below.]

"I proceed in the next place, to inquire, what mode of education we shall adopt so as to secure to the state all the advantages that are to be derived from the proper instruction of youth; and here I beg leave to remark, that the only foundation for a useful education in a republic, is to be laid in religion. Without this there can be no virtue, and without virtue there can be no liberty, and liberty is the object and life of all republican governments."—*Dr. Rush's Essays, Moral, Literary and Philo.*

"A Christian, I say again, cannot fail of being a republican, for every precept of the Gospel inculcates those degrees of humility, self-denial, and brotherly kindness, which are directly opposed to the pride of monarchy and the pageantry of a court. A Christian cannot fail of being useful to the Republic, for his religion teacheth him, that no man "liveth to himself." And lastly, a Christian cannot fail of being wholly inoffensive, for his religion teacheth him, in all things to do to others what he would wish, in like circumstances, they should do to him."—*Ibidem.*

the same strictness and care, which ensure the successful inculcation of human learning, and, if I mistake not, the most salutary change will be immediately wrought. The mind, then, however unwilling at first to receive these lessons of holiness, will be likely in time to discern their celestial beauty and excellence, and to submit joyfully to their demands. At least it will never be able to throw off entirely their subordinating influence; an influence, which, by any less direct and peremptory means, would hardly have been admitted.

Against this, it has, I know, been urged, that to subject the youthful mind to a religious training, is to enslave it with prejudices, before it is sufficiently matured to resist them. Hence that such training should be deferred till the judgment becomes ripe and can assert its independence. To this I reply, that our object in the education of children, is to fit them for the duties and trials of life. For this reason they are made, without their choice, and often against their inclination, to submit to the discipline of schools, and to adopt certain principles in literature, in law, and in physics.* Now the principles of the Gospel, controlling the affections and the conduct, present, infidelity itself has been forced to admit, the best safeguards to the welfare of individuals and society. We go further, and insist that they are our *only* safeguards; that without the Gospel, there is no rule, in Christendom, of moral conduct; no security to social order; no pledge of existence to our institutions; that all the moral restraint, wherever it may exert itself, in this Christian land, comes directly or indirectly from the religion of the Son of God—Hence to give our children the liberty, by neglecting to instruct them, of disregarding this religion, would be, almost without a figure, to put a passport into their hands to universal transgression. What then is our duty? Or rather, what can excuse our neglect of duty so clear and so urgent as the early training of our children in the principles and duties of the Gospel? What, alas! can excuse the unbeliever for his insidious attempts to destroy the confidence of youth in a religious system thus of acknowledged pre-eminence, and to offer, in exchange, only the fearful alternative of *living without hope and without God in the world.*†

We call, then, upon parents to protect their children by the shield of christian education, against the assaults of unbelief;—to store their minds early with the precepts of Christ, to prevent them from being stored by the rudiments of Satan and the world; to imbue them with that noble *preju-*

* “But I beg leave to ask, why should we pursue a different plan of education with respect to religion, from that which we pursue in teaching the arts and sciences? Do we leave our youth to acquire systems of geography, philosophy, or politics, till they have arrived at an age in which they are capable of judging for themselves? We do not. I claim no more then for religion, than for the other sciences, and I add further, that if our youth are disposed after they are of age to think for themselves, a knowledge of one system will be the best means of conducting them in a free inquiry into other systems of religion, just as an acquaintance with one system of philosophy is the best introduction to the study of all the other systems in the world.
Dr Rush's Essays, Moral, Literary and Philosophical.

† “Such is my veneration for every religion that reveals the attributes of the Deity, or a future state of rewards and punishments, that I had rather see the opinions of Confucius or Mahomed inculcated upon our youth, than see them grow up wholly devoid of a system of religious principles. But the religion I mean to recommend in this place, is that of the New Testament.”—*Ibidem.*

lice for Christ's religion, which is a prejudice in favor of pure morality, good order, and whatever tends to fit man for his labors and sacrifices here, and to crown him with happiness and glory hereafter. Yes, we call upon parents to do this for the sake of their country, their children, and themselves; and we assure them that here is no degrading submission, no abridgment of rational liberty, no undue sacrifice of private judgment.

A religion, which publishes peace and good will to men, which forbids cruelty and oppression, and enjoins *whatsoever things are true, honest, just, pure, lovely and of good report*; and exacts nothing which reason, unbiassed by lust, does not command us to yield;—A religion, which offers freedom from the bondage of sin, and introduces us into the glorious liberty of the sons of God; which dispenses its blessings equally to the rich and the poor, the bond and the free, and seeks not to abate, in the case of a single individual, one jot or tittle of substantial good;—A religion which, in the first exertion of its power, struck from the human mind, the fetters of prejudice, and sent man abroad relieved of that cumbrous system of unintelligible dogmas, which reason in her blindness had imposed:—a religion which has the glory of having, under its benign influence, evolved the true principles of physical, mental, and political science; of having thrown upon the intellectual path of the philosopher and the jurist, an unerring light, while it has conducted them safely to the temple of Heaven;—a religion which in every point of view, has done so much for man, cannot reasonably be regarded as hostile to his proper freedom of thought or of action. Let not our entreaty with parents, then, be vain, to leave nothing undone, to bring their children, while yet they are tractable, into entire subjection to the Gospel of Christ; to give as speedy a check as possible to that growing disposition in this country to exclude from our schools, the religion of Jesus,—that only safeguard to the youthful mind against the insinuating and desperate influence of libertinism and infidelity.

4. Brethren, I appeal to you in the next place, as Christians: place the importance of combining Christian with other learning on the ground of your duty to CHRIST.

The disciples of Confucius, of Plato, or of Epicurus, are known only by a strict adherence to the systems of their respective masters;—and as they depart from these systems in views or practice, they forfeit their claim to discipleship. We profess to be the disciples of a Heavenly Master; to have derived our principles of action from the Son of God; our principles of action, not in this or that particular department of duty, but in every thing pertaining to our present state. No error is more common, and none certainly more pernicious than that, which crowds the religion of Christ from the ordinary affairs of life into a cloister, a church, or a prayer meeting;—which restricts its operation to the hours of religious worship, fashions it into a kind of Sunday dress for the soul, while it leaves this *inner man* for the rest of the week, bare to the temptations of the *world, the flesh, and the devil*. Brethren, let no man deceive you.—*Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven, but he that DOETH THE WILL of our Father which is in Heaven*. The Gospel has supplied us with rules or principles of conduct in all relations and under all circumstances, and has commanded us to *walk by faith*. *Without me*, says the Saviour, *ye can do nothing*; and adds his inspired servant, *whatsoever ye do in WORD or DEED, do ALL in the name*

of the LORD JESUS. Our lives then, are to be regulated and controlled by his precepts. Our passions and affections; our plans and pursuits; whether in the closet or by the way, in the house of prayer, or in the wide field of secular occupation; whether in joy or sorrow, in sickness or health, in life or death; whether in regard to ourselves, our neighbour, or our God; all is to be conducted on the principles of the Gospel—and exactly in proportion as we depart from these either in our spiritual or secular acts, do we lose our claim to be regarded the disciples of the Son of God. But what act can be more important than that which is directed to the education of our children? Can we here be neglectful without treachery to our master, the guilt of practical unbelief? Here, where the first and the deepest impressions are to be made upon the mind; where the foundations of character and happiness are to be laid; where, in short, the soul so far as human means are concerned, is to receive its strongest bias for or against Christ, and hence the seal of its destiny for time and eternity? Let Christian parents pause and reflect; let them weigh well the merits of this question. “*Other foundation can no man lay than that is laid, which is Jesus Christ!*” How then can Christian men be innocent, while they connive at systems of education having their foundation in the fatal quicksands of irreligion. For us there can be no middle course—the contest is *between Christ and Belial*. The mind exposed in education, to an influence not decidedly Christian, is exposed to the infection of positive infidelity. *He that is not with me is against me*, is not more the declaration of the Son of God, than the dictate of common sense.

The cleansing of a corrupt heart, the subjection of carnal appetites and affections, the bringing into lively action the energies of the new creature, and the training of the whole man to a meetness for Heaven and Heavenly things, is enjoined by our master, as the first and the last concern of his disciples. But how can this be so, in regard to the inmates of our schools, when the only means divinely appointed for this discipline of the soul, are, in effect, excluded from them, and the most fearful temptations are often furnished in their stead—when knowledge is communicated with no reference to those Gospel principles upon which alone it can safely be reduced to practice—when, by the very pursuits, an inordinate conception of human dignity is encouraged, with no counter influence from Scriptural exhibitions of our moral debility and corruption—when the mind is cast upon its own strength without the lesson of its absolute, spiritual dependence upon the grace of God; when pride is awakened and prayer not enforced; human knowledge is elevated and the word of God kept out of view; the means of earthly prosperity exhibited, and the means of grace not insisted on; when, in short, all is eager preparation for the present life, and the considerations of eternity are put aside, to *a more convenient season!* Alas! is this fulfilling the command to bring up our children in the nurture and admonition of the Lord! this the way to follow Christ; to *do all in his name!* Christian Brethren, we are verily guilty in this matter. It is time we had reformed; time that we were acting more fully upon the principle, *that we are not our own*; that we and our children *are bought with a price; with the precious blood of the Son of God*; time that we were lending all our influence, all our energies to his reasonable service.

5. I address you finally, Brethren, as Episcopalians, and entreat by the love you bear to the Church, of which you enjoy the blessing of being

members, to see to it, that, in all your schools, the lessons of Gospel truth are inculcated; and inculcated according to the doctrines, the discipline, and the worship of that Church.

In persuading you to this, I have no need to resort to any party considerations; these, always unworthy of the Gospel ministry, are unnecessary to our cause. The simple *love of truth* and the desire of promoting it in a scriptural and efficient manner, furnish a basis sufficiently broad, upon which to place my argument.

A regard to the *truth*, then, should, in the first place, secure the active co-operation of every Churchman, in any measure tending to advance the doctrines, the discipline, and the worship of the Church. For, in our view, to advance these, is to advance in the best way *the truth, as it is in Jesus*;—while to depart from them, would be to desert *that truth*. "The Gospel system is *one and unalterable*; not bending to the will and caprice of erring men, but requiring from all, and upon the authority of God alone, uncompromizing submission. With the preservation and extension of this system of *divine truth*, the flock of Christ has been entrusted. Our conviction is clear, that it is faithfully and admirably presented in the doctrine, discipline and worship of our Church. The conclusion then is inevitable, that our first duty is to preserve and extend these, as we are blessed with ability; and to do it, because *the Lord our God requires it of us*—we have no alternative—as Churchmen we must act on the principle here urged. Dissenters may differ from us; they may so widen the narrow way of life as to embrace all the devious and crooked ways of men, and hence escape the charge of inconsistency for indifference to *distinctive principles*. But for us, there is no such escape. We believe, if we are Episcopalians, that there is but *one Lord, one Faith, one Baptism*, and we are bound as men, and as Christians to act upon this belief. The question is *not*, whether we are right or wrong; but whether, *considering ourselves right*, we can innocently do any thing to promote *their* views whom *we consider in error*. And here surely is no breach of charity—Gospel charity requires not that for the sake of peace with men, we give up the truth of God. While, *if it be possible, you are to live peaceably with all men*, you are at the same time to *hold fast the form of sound words, to contend earnestly for the faith once delivered to the Saints*. Your first concern, Brethren, is with your duty to God: your next with that to your neighbour. Take care of the first, and the second will be likely to follow.

Now your duty to God, agreeably to your avowed or implied convictions, demands, that the Christian education of your children should be conducted on the principles of the Church; and hence by pious Churchmen. It is utterly vain to talk about a neutral course in this matter of education. I know there are those, who pledge themselves, and no doubt with very honest intentions, to such a course. But admitting their ability to pursue it, you perceive it must necessarily exclude all discipline in religious truth, which of itself is a sufficient objection. The thing, however, is wholly impracticable. The teacher must be more than human, not to endeavor in a degree to bias the mind of his pupil; while the pupil must be equally exalted not to receive that bias.

Your love of the truth, then, brethren, should secure for your children the tuition of pious, Episcopal teachers.

But these children themselves have too much at stake here to admit of your neglect. In addition to their interest in the divinely instituted *means of grace* deposited in the Church, as the ordinary channel of God's spirit to their hearts in conversion from sin unto holiness, they need every help that the Church can supply, to secure them against the prevailing errors of the day. Antinomian heresy on the one hand, and fanatical excitement on the other, exact of every parent more than ordinary vigilance in the Christian education of his children,—that he leave them not to be tossed about *by every wind of doctrine*, but, that he provide them with *an anchor, sure and steadfast*, in the Scriptural Liturgy and Scriptural views of the Church, early and assiduously inculcated.

Besides, this course is but an act of justice to that Church. She has been, and still continues to be, much misrepresented. And although this may, in some few instances, have arisen from *envy, hatred and malice*, still I have the charity to believe, that generally we have suffered from not having been *known*. The ignorance which prevails on the subject of our principles and practices, in many parts of our country, is almost beyond belief. This circumstance has often given a recklessness to assertion, and a boldness to designed mis-statement, absolutely prostrating the Church. Nothing but a faithful inculcation of our *doctrines, discipline and worship* in all our schools, can effectually *put to silence this ignorance of foolish men*.

In this way too, and in this way alone, can we secure to the Church an intelligent and efficient support; both as regards the Laity, and an adequate number of well-furnished Clergy. Facts that I might adduce in regard to the one or two schools in the Church, established on the principle here urged, would be ample to bear out upon this point the most enlarged expectations. Let the Gospel, as embodied in the standards of the Church, be made the basis of instruction generally in our Literary Institutions, and the result will be an abundant Clergy, and a Laity always prepared to *give a reason of the hope that is in them*.

My Brethren, I have thus, under the strong convictions of duty, furnished you with a rapid sketch of the chief reasons, why we should establish no schools except upon the principles of the Gospel, and *the Gospel in the Church of God*.

It remains that I briefly urge these reasons in reference to the particular subject that elicited them on this occasion:—the subject, just entertained, and so promptly and unanimsously acted upon by this Convention, of establishing a *Diocesan Episcopal School*.

It affords me gratification, to know that some of our largest Parishes have already established schools, in a measure, on the principle now recommended. But the smallness and inability of a great part of our Parishes forbids this as a general thing. But by collecting our scattered resources to a single point, we shall be able to make an immediate beginning in this good work of incalculable benefit to the Church and the community at large.

The sums which Episcopalians and the friends of Episcopalians alone, are now expending in the education of their children abroad, would be ample to sustain, in our own State, a Classical School of the very highest order. And what intelligent citizen of this State does not perceive the decided advantage of educating our youth as near as possible to the spot

where they are to pass their lives. The strong attachments for an Alma Mater; the lasting friendships formed among school companions; the greater confidence usually placed in those who are educated among us; and the force of early impressions and associations, constitute so many arguments in behalf of *home education—of training our sons and daughters for the duties of life, where those duties are to be discharged.* Besides, an absence of Collegiate institutions is an absence of the direct rays of knowledge upon our people. We enjoy but a feebly reflected light: The sun is not in our horizon.

Upon this point, however, I must not enlarge. Another is presented in regard to the School we are about to establish, of equal, or greater importance. This School is to be strictly an *Episcopal School*: not that the children of others than Episcopalians are to be excluded; but it is to embrace in its system of instruction, the *doctrines, discipline and worship* of the Church. Greatly do I rejoice, that an example has, in respect to the principle here involved, been set us by the surrounding denominations of Christians. As it is the only honest principle upon which to diffuse the truths of Religion, while, in my view, it furnishes the best guaranty to an efficient system of classical instruction, by preventing that feebleness of action and that source of disagreement incident to all bodies made up of individuals of clashing views and interests. This, it is true, is no desirable state of things; but still it is human nature, and must be guarded against in all human associations. It is therefore matter of sincere gratification that I can present our contemplated school to the public, with such an important pledge of its efficiency, as is implied in the fact of its being strictly an *Episcopal School*;—with teachers and guardians and supporters all united in heart and hand, and that by the firmest, holiest tie—the tie of Christian fellowship, to elevate its character, and give it perpetuity.

To the members and friends of our communion, it presents one other claim. It is to provide the means, to a certain extent, of *Theological Education*. This, although not distinctly specified in the report of the committee, as it must necessarily be a matter of future arrangement, is, notwithstanding, to be understood as forming a part of the intended plan. In fact, the advantages to students in Theology who are unable to repair to our General Seminary, will immediately be much enlarged. The accumulation of books, the increased facilities of instruction, and the means of support in Rectorships will at once supply, in some degree, a deficiency too long and too deeply experienced by such Candidates for Orders as have hitherto been under the necessity of relying wholly upon private study.

And now, as in conclusion, I revert to the ability of the Church, I cannot, for a moment, permit myself to doubt, that the Convention will find itself fully sustained in its resolutions. *Its pledge will be redeemed!* I once might have thought otherwise;—but it was before my personal acquaintance with the Episcopal Laymen of North Carolina. Now, the friendly intercourse of nearly two years, and my experience in various ways, enable me to pronounce, with a feeling of *moral certainty*, that the *pledge* of this Convention *will be redeemed!*

My Reverend Brethren, although the subject of my Charge may seem to have led me from its direct application to yourselves, still I trust, that you have already perceived, from your high relation to the Christian Church, your vital interest in this subject; that with yourselves in fact, it

rests, whether the principles I have urged shall be carried out, in regard not only to the *Episcopal School* we have just established, but also to every School, in every department of education among the members of the Church.

The entire union of our views and efforts hitherto, affords to my mind an unqualified assurance of your co-operation and your prayers. But upon yourselves and upon every friend of the Church let the truth be solemnly impressed, that we shall succeed only *by the help of God*. Let us then, as a Diocese, with united hands and united hearts rush together to the feet of our Sovereign, and beseech him, in earnest, constant prayer, to be our *refuge and strength*.

After which, Confirmation was administered to 12 persons, 2 of whom were colored.

At night service was read by the Rev. W. D. Cairns, and a Sermon preached by the Rev. G. W. Freeman, from the 8th chapter of Acts and 36th verse. During the service one adult was baptized.

Saturday morning was devoted to the meeting of the Missionary Society, and the following Report of its proceedings is published by order of the Convention:

REPORT.

The results of another year in the affairs of the "Bible, Common Prayer Book, Tract, and Missionary Society," whilst they call for especial gratitude to that Divine Being "from whom every good and every perfect gift descendeth," abundantly evince also the necessity of increased exertion in the furtherance of its great designs. In no instance, it is believed, has the wisdom of the precept, "despise not the day of small things," been more plainly exhibited, than in the history of this most valuable institution of our Diocese. Originated by the zeal of a small portion of a comparatively infant and feeble Church, it could reasonably look forward to but slow advances, and a very gradual accomplishment of the ends which were had in view—the planting of that Church, with its oracles of truth, its Apostolic order, its holy worship, and its divinely instituted sacraments, in the destitute portions of our State. With confidence in Him, however, who had given them his promise, and sustained by the assurance, that He would be with them, and that his Spirit would strengthen them, they resolved to begin the work, and thus discharge, as far as might be, their obligations to God and to his Church on its account. With a liberality which has before been remarked upon, they enabled their Managers to enter efficiently upon the duties prescribed them, and during the first year of its present extended plan of operations, in addition to the heavy responsibility assumed by the publication of the works of our late much honored and lamented Bishop, such aid was extended to the Vestries of two most important and flourishing Churches, as to enable them to retain the services of Pastors who could not otherwise have remained with them, and also to support in part a Missionary whose unwearied devotion and self-denying zeal have since been most richly rewarded in the success-

of his labors for the establishment of the Church, and the good of souls. It will suffice to state, that the Ministers of the Parishes alluded to have since been, and are now, independently supported by the voluntary contributions of their people, and that the prominent field of labor to which the Missionary was appointed, was the ground upon which we are assembled. The Managers distributed also, during that year, 583 Bibles, Common Prayer Books, and Testaments. And had the satisfaction of presenting to the Church, the rich legacy with which they had been put in trust by their dying Bishop.

During the second year, the operations of the Society were extended by the appointment of the Rev. Messrs. Mott, Davis, and Norwood, to fields of labor which they have continued to occupy—the Rev. Mr. Saunders being retained in the Society's service. The Rev. Mr. Norment, then in charge of the Parishes in Beaufort County, was also assisted; and the Rev. Mr. Wright, then Pastor of the Church in Salisbury. The result of the efforts of that year was, to secure the establishment of the Church in the village of Pittsborough, where a beautiful Church edifice has since been erected; and to strengthen our Zion in all her borders, where the aid of the Society was extended, five hundred and sixteen Bibles, Testaments, and Prayer Books were likewise distributed, and a large portion of Bishop Ravenscroft's Works, with 40,000 pages of Episcopal Tracts. The summary of the Missionary reports exhibited a total of

77 Baptisms,
58 Confirmations, and
58 added to the Communion of the Church.

These things were sufficiently encouraging, and relying upon the unhesitating liberality of the friends of the Church, so fully manifested, and the interest which had been awakened in the breasts of others, many of whom were regarded as the fruits of our own efforts, secured to us by the blessing of God, and in whom we saw, as we believed, a disposition to repay the Society for the benefits which it had conferred upon them, in the only demanded way, that of enabling it to extend these benefits still more widely—your Managers, after the last Convention, invited into the Diocese seven additional Missionaries, and were enabled, through the influence of your Diocesan, to procure the services of four. Of these, the Rev. Mr. Morgan was appointed to the charge of the Churches in Salisbury and the County of Rowan; the Rev. Mr. Shaw, to the churches in Williamsborough and Oxford; the Rev. Mr. Robertson, to the congregations in Northampton and Bertie counties; and the Rev. Mr. Rogers to the parishes in the county of Beaufort. The Rev. Mr. Saunders continued his charge of Warrenton and its vicinity; the Rev. Mr. Mott united the town of Greenville and Craven Chapel, with his former charge in Kinston, Lenoir County; and the Rev. Mr. Norwood, removed to Scotland Neck, uniting with the Church in that region, the charge of a new congregation formed in the town of Tarborough. The result of the labors of these brethren is exhibited in the following tabular view.

1. The Rev. Mr. Shaw, Missionary at Williamsborough and Oxford, reports:

Communicants,	33
Confirmations,	4
Baptisms, Infants,	6

A Church ready for Consecration.

2. The Rev. Mr. Norwood, Missionary in Scotland Neck and Tarboro, reports:

Communicants,	21
Confirmations,	9
Baptisms, Adults 3, Infants 10,	13

Two Congregations organized, a Church consecrated, and a subscription of \$500 for another.

3. The Rev. Mr. Robertson, Missionary in Bertie County, reports:

Communicants,	14
Confirmations,	1
Baptisms, Adults 3, Infants 4,	7

Subscriptions for a Church commenced in Windsor.

4. The Rev. Mr. Rogers, Missionary in Beaufort County, reports:

Communicants,	75
Baptisms, Adult 1, Infants 21,	22

5. The Rev. Mr. Mott, Missionary in Lenoir, Craven, and Pitt Counties, reports:

Communicants,	14
Confirmations,	9
Baptisms, Adults 11, Infants 31,	42

Two Congregations admitted, one Church ready for Consecration, and one in the course of building.

6. The Rev. Mr. Saunders, Missionary in Warrenton and Louisburg, reports:

Communicants,	28
Confirmations,	14
Baptisms, Adults 2, Infants 16,	18

7. The Rev. Mr. Morgan, Missionary in Salisbury, and at Christ's Church, Rowan County, has not attended the Convention, and of course has rendered no report; but assuming that the condition of these Parishes has not declined under the care of its present Minister, the number of Communicants will be 81, and the Bishop reports that he has Confirmed 14 persons.

The whole number of Communicants, therefore, at present under the care of your Missionaries, is 266.

The whole number of Baptisms reported is, Adults 20, Infants 88, Total 108.

The whole number of Confirmations is 37.

Four Congregations are reported to have been admitted into connexion with the Diocese; one Church is reported to have been consecrated; two others are reported to be ready for Consecration; one is in a course of building, and subscriptions have been obtained for the erection of two others.

In addition to the above, your Managers have distributed, during the year, 25 Bibles, 103 Testaments, and 606 Prayer Books, in all 734 books; with 30,000 pages of Episcopal Tracts. The whole number of Books distributed is 1937, and the whole amount of Tracts 70,000 pages.

Your Managers are also happy to report that the account for the publication of Bishop Ravenscroft's Works has been settled at the press; that the whole expense of the publication has been paid, and that about 300

copies of the Works are still remaining on hand, the proceeds of which, as fast as a sale can be effected, will be a source of clear profit to your treasury. Your Managers take the liberty therefore, of urging upon your consideration the necessity of adopting some measures by which the remainder of the edition can be disposed of, and recommend to the members of this Society, to those who are now present especially, the propriety of furnishing themselves with copies of that rich legacy of our late venerated Diocesan to the Church, and the duty of recommending them to others.

The financial concerns of the Society will be exhibited by the Treasurer in his Report.

Your Managers deemed it unadvisable to carry into effect the resolution of the last Annual Meeting, authorizing the Agent to publish a Circular, &c. as the Right Rev. the Bishop of the Diocese consented in lieu thereof, to advocate its claims during his annual visitation in the several parishes of his charge.

Which Report being read, was unanimously accepted, and the following Resolutions were adopted:

Resolved, That we view with gratitude to the great Author of all blessing, the success which has attended our past efforts; and that, by the help of his Grace, we will continue the work with increased diligence.

Resolved, That the thanks of this Society are due to the friends of the Church throughout the Diocese, for the liberal patronage hitherto extended to it; and that it be commended to them, with increased confidence in their willingness and liberality for their future support.

Resolved, That the thanks of this Society be tendered to the Rev. W. D. Cairns, the Agent and Secretary, for the able and efficient services which he has rendered to the Society during the last four years.

The following Officers were then elected for the ensuing year:

Rt. Rev. L. S. IVES, D. D., (ex-officio) President.

Dr. A. J. DE ROSSET, Sen., 1st Vice President.

DUNCAN CAMERON, Esq., 2d Do.

Dr. SIMMONS J. BAKER, 3d Do.

Rev. WM. D. CAIRNS, Secretary and Agent.

JOHN W. WRIGHT, Esq., Treasurer.

Rev. JARVIS B. BUXTON,

Dr. JAS. F. McREE,

Dr. TH. H. WRIGHT,

JAS. S. GREEN, Esq.

} Managers.

WM. D. CAIRNS, *Sec.*

SATURDAY, JUNE 1, 3 o'clock, P. M.

The Convention met pursuant to adjournment.

The Minutes of Friday were read and approved.

On motion of Duncan G. McRae, *Resolved*, That the Bishop be requested to furnish a copy of the Charge delivered by him for publication;

that the same be published with the Journals, and that 300 extra copies of the Charge be also published.

The Convention then proceeded to the election of the School Committee, and on counting the ballots it was found that Messrs. Green, Freeman, Buxton, and Saunders of the Clergy—Duncan Cameron, G. E. Badger, Thomas Ruffin, Joseph B. Skinner, Dr. Frederick J. Hill, Thomas P. Devereux, George E. Spruill, Edward L. Winslow of the Laity, were chosen the Committee for the year 1833.

The Report of the Committee on the state of the Church was now called for and read, and on motion was accepted.

The Committee on the State of the Church respectfully Report, that

The Annual Address of the Bishop, and the Parochial and Missionary Reports, referred to the consideration of your Committee, present a view of the Church in this Diocese most encouraging to our hopes, and most urgently calling for increased thankfulness and devotedness to Him who has thus continued to be with us.

These documents show that our beloved Zion is constantly and steadily advancing to greater glory—that she is “lengthening her cords, and strengthening her stakes.” And our confidence is increased that she is destined, at no very distant period, to become “the joy of the whole earth.”

From the journal of the Bishop, and the Episcopal acts already performed at this Convention, which he designs to be included in his annual visitation, it appears that 177 persons have been Confirmed; 2 have been admitted to the Holy Order of Priests, and 1 to that of Deacon; 2 Churches have been Consecrated, and 6 edifices for public worship are either completed and ready for consecration, or in different stages of advancement. St. John’s Church, Fayetteville, and Trinity Church, Scotland Neck, have been consecrated; in Burke, Buncombe and Craven Counties, and in the towns of Kinston, Oxford and Pittsborough the building of Churches is either progressing or completed. Five persons have been received as candidates for Holy Orders, making the present number 7, two of whom are at the General Theological Seminary in the city of New York. One Clergyman has left the Diocese, and five have been received into it. The present number, therefore, of the Clergy, is 19, exclusive of the Bishop.

From the Parochial and Missionary Reports, is made out, a summary of 435 Baptisms, of which number 78 are adults; and of 928 Communicants, to which if we add the number of those to whom communion was administered by the Bishop on his last visitation to Salisbury and Rowan county, from which places no report is made to the Convention, there will be presented an aggregate of 998 members of our communion in this Diocese. Thirteen Sunday Schools are reported as containing 835 Scholars and 138 Teachers.

The Reports from the Missionaries employed by the Missionary Society of the Diocese, will be spread upon the Journal of this Convention, and will abundantly shew, that their labors have not been “in vain in the Lord.” Five Congregations have been received into Union with the Church at this Convention; namely: St. Bartholomew’s Church, Pittsborough; Trinity Church, Scotland Neck; Calvary Church, Tarborough; St. Mary’s Church, Kinston; and St. Thomas’s Church, Craven county.

And these are all indebted for their existence, under God, to Missionary labors. Surely nothing so effectually as this can commend to the prayers and liberality of the members and friends of the Church, the "Episcopal Bible, Common Prayer Book, Tract and Missionary Society." Already, indeed, has the appeal in its behalf been met by a most generous and encouraging response from our Laity. May they never weary in this most successful mode of well-doing, nor tire in the godly work of sending the bread of life to the hundreds of their famishing fellow-men. The call for help is still sounding in our ears, from various parts of the State, and to this Society alone can we, at present, look for the supply of their wants.

The various Parochial institutions keep pace in prospering with the Parishes to which they are attached. The Sunday Schools, Bible and Catechetical Classes, continue to train up the young "in the way they should go," and to sow the seeds of knowledge and virtue in those, on whom must depend, in a great measure, the future stability of our civil institutions, and the advancement of the Redeemer's cause in his Church. Parish and Sunday School Libraries, the cheapest and most accessible means of spreading information among the members of the Church and others, are already existing in some few Parishes, and might, your Committee believe, be established, with a little exertion, in all.

The "Female Associations of Industry," noticed in former reports of this Committee, are still zealously engaged in promoting the interests of the Church; and their success, the past year, shows how much may be accomplished, with the blessing of God, by persevering efforts to do good. One of these Societies deserves to be particularly commended for having, by their labor, accomplished a work highly desirable to every Parish, the building of a Rectory, at an expense of \$1500. This is mentioned not to disparage any where *all* have done *well*, but to encourage them not to despair of any thing which they may have in view for the benefit of their several Churches.

In conclusion, your Committee would remark, that the number of persons Confirmed, though not so large the past year as the one which preceded it, still shows a greater *proportionate* increase, inasmuch as a time so much longer intervened between the Episcopal visitations. Nor do your Committee hesitate to believe that the numerical increase of the past year, is a fair test of the progress of pure and spiritual religion in the Diocese. The reports of the several Rectors and Missionaries, as well as the candid observations of the Bishop, authorize us to say—and we say it with gratitude to the Author of all good—that our people are not the less attentive to personal religion, because they are solicitous for the general interests of the Church. Indeed it is seldom, if ever, that the one exists long without the other. "They shall prosper," we are told, "who love Zion."—That this love for Zion, and this individual prosperity in spiritual things, as well as temporal, may increase more and more, it is only requisite that we persevere in duty, and humbly rely on the Divine blessing.

PHILIP B. WILEY, *Chairman.*

The Parochial Report of Christ Church, Newbern, was read, and the reasons which detained the Rector of that Church, the Rev. John R. Goodman, being stated by John H. Bryan, the Delegate, were deemed satisfactory by the Convention.

The Committee of Finance now reported, which report was accepted, and the resolution accompanying it was adopted, as follows:

Report of the Committee of Finance.

The Committee have examined the accounts of the Treasurer, referred to them, and find them to be in every particular correct.

They have also examined the securities for money invested, and approve the same.

From the exhibit of the Treasurer, to which the Convention are referred for particulars, it appears that the Fund for the support of the Episcopate is now equal to \$8,000; and that a further sum of \$2,000 will probably be realized from the Subscription Lists. The advantage which has heretofore resulted, and which must continue to result to the Diocese, from having a fund whereon to rely to meet their engagements for the support of the Bishop, and on which they can draw annually for the sums which the assessments may be short of the Bishop's salary and expenses, must be apparent to the Convention. The Committee regard the preservation of the Fund as most important to the Diocese, and recommend that it should be appropriated exclusively to the purpose for which they believe it was originally contributed, the support of the Episcopate.

The Committee further report, that they have agreed on a scale of Assessments for the ensuing year, which they append to this Report, and recommend the Convention to adopt.

S. J. BAKER, *Chairman.*

Resolved, That the several Congregations in the Diocese be assessed for the Bishop's Salary and for Contingent Charges, as follows, to be paid at or before the Convention of 1834:

Rates of Assessments on the different Congregations for the Bishop's Salary, and the Contingent Fund, for the Year 1833.

	Bishop's Salary.	Contingent Fund.
St. James's, Wilmington, - - -	\$100	\$25
St. John's, Fayetteville, - - -	100	25
Christ's Church, Newbern, - - -	100	25
St. Paul's, Edenton, - - -	50	15
St. Matthew's and St. Mary's, Orange c'ty.	40	10
Christ's Church, Raleigh, - - -	50	15
St. Peter's Church, Washington, - - -	30	10
Christ's Church, Elizabeth City, - - -	25	10
St. Luke's Church, Salisbury, - - -	20	5
Christ's Church, Rowan, - - -	15	5
Emmanuel Church, Warrenton, - - -	15	5
St. John's Church, Williamsborough, - - -	10	5
Trinity Chapel, Beaufort county, - - -	10	5
St. Thomas's Chapel, Bath, - - -	8	3
Trinity Church, Scotland Neck, - - -	10	5
St. Thomas's Church, Craven county, - - -	8	3
St. Mary's Church, Kinston, - - -	10	5
Carried forward,	\$601	\$176

Brought forward,	§601		§176
Calvary Church, Wadesborough,	10	- -	5
St. Bartholomew's Church, Pittsborough,	10	- -	5
St. Stephen's Church, Oxford,	8	- -	3
St. John's Church, Durham's Creek,	8	- -	3
Zion Chapel, Beaufort County,	8	- -	3
Calvary Church, Tarborough,	10	- -	5
St. James's Church, Pitt county,	10	- -	5
Missionary Station, Windsor,	10	- -	5
Missionary Station, Pugh's Chapel,	10	- -	5
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	§685		§215

The Committee who were directed to report the list of Congregations within this Diocese, were continued and directed to report to the next Convention.

On motion, *Resolved*, That the next Convention be held in St. Peter's Church, Washington, on the first Wednesday in May, 1834.

John W. Wright was unanimously elected Treasurer of the Convention for the ensuing year.

On motion, *Resolved*, That 700 copies of the Journals of this Convention be published.

On motion, the Convention adjourned to Monday, 8 o'clock A. M.

Saturday evening, Service was performed by Rev. W. M. Green, and a Sermon preached by the Rev. W. D. Cairns, 8th chapter of Mark, 36th and 37th verses; during the Service one adult was baptized and two persons were confirmed.

Sunday Morning, Service was read by the Rev. William Norwood, and a Sermon preached by the Rev. William M. Green, 20th chapter of Matthew, 6th and 7th verses.

The Rev. John M. Robertson was admitted to the Holy Order of Priest, and the Holy Communion was administered to about 100 recipients.

In the afternoon, Service was performed by the Rev. John M. Robertson, and a Missionary Sermon preached by the Rev. T. S. W. Mott, 12th chapter of Luke, 32d verse.

A collection amounting to about §140 was made.

Service was performed at night, by the Rev. John Burke, and a Sermon preached by the Right Rev. Bishop, 13th chapter Hosea, 9th verse.

MONDAY, JUNE 3, 8 O'CLOCK A. M.

Convention met pursuant to adjournment.

The Minutes of Saturday were read and approved.

On motion of Rev. W. D. Cairns, *Resolved*, That the Report of the Agent and Secretary of the Missionary Society, be published with the Journals.

On motion of Rev. John Avery, *Resolved*, That the thanks of the Con-

vention be tendered to the inhabitants of Warrenton and its vicinity, for the kind reception and hospitable entertainment of the members.

Resolved unanimously, That the thanks of the Convention be tendered to John. W. Wright, for his long and able services as Treasurer of the Diocese.

The Convention having closed its business, adjourned, after prayer and benediction by the President.

E. L. WINSLOW, *Sec'y.*

The next Annual Convention of the Protestant Episcopal Church, in the Diocese of North Carolina, will be held in St. Peter's Church, Washington, on the first Wednesday in May, 1834.

E. L. WINSLOW, *Sec'y.*

1834 by ... 1838