

Address
on the Day of Fasting and Prayer

—
Bishop Meade

.R.
621399
48D
10.1

TREASURE ROOM

COL. GEORGE WASHINGTON FLOWERS
MEMORIAL COLLECTION



DUKE UNIVERSITY LIBRARY
DURHAM, N. C.

PRESENTED BY
W. W. FLOWERS

ADDRESS

ON THE DAY OF

FASTING AND PRAYER,

APPOINTED BY THE

PRESIDENT OF THE CONFEDERATE STATES,

June 13, 1861.

DELIVERED AT

CHRIST CHURCH, MILLWOOD, VA.,

BY

BISHOP MEADE.

PUBLISHED BY REQUEST.

RICHMOND.
ENQUIRER BOOK AND JOB PRESS.
1861.



GR 409

T. R.

7/9/32

~~922, 71377~~

May
1863

~~C-7-1-1~~

~~2-1~~

ADDRESS

Of BISHOP MEADE to the Congregation at Millwood, after the services on the day of Fasting and Prayer, appointed by the President of the Confederate States, June 13th, 1861.

We are called upon, by our chief magistrate, to engage this day in solemn religious exercises, in the hope of averting the most distressing of all temporal calamities which can befall a people. Poets and historians may speak in praise of battles, stimulating and gratifying the spirit of war which is in man, but we find no such language in the Word of God. "From whence come wars and fighting among you," says the apostle. "Come they not hence, even from your lusts which war in your members?" The first and greatest of God's sore judgments, according to the prophet Ezekiel, is the sword—often followed in its train by famine, pestilence and the noisome beast—the latter occupying the forest and morasses which were once covered by fertile fields and busy cities. All history testifies to this; but it cannot declare all the abominations which attend and follow after the war of man with his fellow man. Nothing can be more offensive to the God and Father of all—nothing more contrary to the spirit of the Gospel of Christ, which breathes only peace and love, than horrid war. Our religion does, indeed, justify the defence of our persons, property and country, and God has used war for the punishment of evil doers. Judea was the lot of the inheritance of Shem, according to the Divine appointment, but the wicked Canaanites took possession of it and held it for ages, until God sent the rightful owners to claim it, in His name and by His authority. Under Moses, the great law giver, Aaron, the high priest, and Joshua, the valiant leader, the hosts of Isreal passed through many hostile tribes, the Lord

P34296

himself defending and delivering them. On reaching the promised land, they drove out, by Divine command, the wicked idolators who had polluted the soil by their abominations. Theirs, however, was not the march of an Alexander, a Tamerlane, or a Bonaparte, for the gratification of mere human ambition, but the recovery of their own land, under the guidance and protection of God himself, who slew their enemies or made them flee before Him. All other wars, not based on the principle of self-defence, either of person or property, are without the sanction of God. And even defensive wars are attended with so much of sin and suffering, that they may be regarded as the sorest of God's judgments upon the nations engaged in them. It is not wonderful, therefore, that, in every age and land, and under every form of religion, those who are about to engage in war should seek the aid of those higher Beings, supposed to preside over the destinies of men, and, by penitence and supplication, seek to avert the miseries of the same. Such was and is the universal practice of the heathen world. Such was the practice of that nation which God took under His peculiar care. The high priest, though not bearing arms, went before the hosts of Isreal invoking the presence and aid of Jehovah, which aid was often most signally vouchsafed and displayed. When in great danger a solemn fast was proclaimed, and the whole nation bowed before the Lord, in sackcloth and ashes, acknowledging its transgressions, imploring forgiveness, and praying deliverance and victory. My hearers must be little acquainted with the Old Testament history, or have profited very little by it, if they need to be told of the promises made to such acts of humiliation or of the recorded fulfilments of the same. Let them, at this time, study that book with faith and patience: Let them catch the believing and penitent spirit of the saints of God. On such occasions, especially must we remember the words and plead the promise. "If we say that we have no sin, we deceive ourselves, and the truth is not in us, but if

we confess our sins, God is faithful and just to forgive us our sins." In this transaction between God and our souls we must be honest, and not merely in words and terms, say that we are sinners, but in the deep of our hearts feel that we are grievous sinners, and well deserve the judgments which we deprecate. If I could only be assured that all the people of our land were truly repenting of their sins before God, especially of those which are bringing the calamity of this war upon us, I should not fear that another drop of blood would be shed.

It becomes us to spread all our sins before the Lord, even those which do not seem to have any natural or special connection with the judgment which is coming upon us in the way of cause and effect. God punishes us for all our sins in all His judgments, in His own way and time. All, therefore, should be repented of in sackcloth and ashes this day, as the producing causes of this sorest of all God's plagues, with which He scourges the children of men.

Let us, then, think of the violation of that day set apart for His holy worship, to whose observance such promises are made, and to whose profanation such judgments are threatened. It has been remarked that the bloodiest battles on record have been fought on that day, as though God chose to revenge the abuse of His day at other and all times, by making the greatest slaughter upon it. Let us think of the sin of intemperance, in all its various forms, by which we abuse the good gifts of God and pervert them to the means of sin and misery. Let us think of the volleys of blasphemous oaths, which ascend by millions, each day and hour, in insult to that God who declared from Sinai that he would not hold him guiltless that taketh His name in vain, and who said of His own chosen people, "Because of swearing the land mourneth." What shall we say to fraud in all its forms and degrees, in all classes of the community, from the petty shop-keeper to the great contractor, which so dishonors our land, and offends the God

who hates all false dealing? Must we not acknowledge as to these things that the whole head is sick, and the whole heart faint, so that our body politic is all over wounds and bruises, and putrifying sores, and that from the crown of the head to the sole of the foot, there is no soundness in it? And shall not God visit us for these things?

But, while in all the judgments of God we suffer for all our sins, for some special sins we suffer special and severe judgments, and we are able to trace the connection between them. Is it not so in the present case, and does it not become us to notice the same, that while this judgment of God is abroad in our land, its inhabitants may learn righteousness?

War is the highest exhibition of hatred on the largest scale. Its miseries are the natural fruits of hatred between man and man. Murder in the act begins with murder in the thought and feeling. Out of the abundance of the heart the mouth speaketh. Out of the heart are the issues of life. Who can question but that the present condition of our country and all the evils that may follow proceed from a wrong state of the minds and hearts of our citizens? Let any one read the contents of the press in our land for years that are past and see the language and temper of one section and party toward the other, especially on one painful subject. Let him read the debates in our great Congress, and in our lesser Legislatures, and he cannot doubt that the present war is the legitimate consequence of the state of feeling displayed in the same. It is the judgment of God upon this spirit, and the well-merited punishment of the same. Nor are our politicians the only guilty ones. The Church of God has a large share in this work of death. How many of its ecclesiastical assemblies have, for years, been engaged in bitter strifes and upbraidings, meditating and proposing separation, until at length they are sundered. And if, for the sake of peace, the disciples and ministers of Christ have deemed it best to separate, shall we wonder that the citizens of the land, many of whom

acknowledge not the Prince of Peace, should follow their example? One of the greatest statesmen of our country, and perhaps of the world, who spent his last years and energies in seeking to preserve the Union, said to a minister of the Gospel, only a year before his death, "if you can only keep the ministers and churches in peace and unity, I think we can save the Union." O shame where is thy blush! I confess that whenever taunted with this, "I have been dumb, and opened not my mouth." Truly, judgment will begin in the house of God and in His very sanctuary, and none may suffer more in this war than the ministers of religion.

In this, as in all the great disputes and wars among men, human corruption has been displayed strongly on both sides, and both have cause to join in humble supplication for pardon to that God against whom we have sinned. I would briefly refer to some of those provocations which have led to the present strife, and so offended God as make Him to send this judgment upon us.

In the providence of God our forefathers were permitted to introduce into our country a portion of the human race from a foreign land. All of our fathers were partakers in this, either in bringing or receiving. Increasing and multiplying amongst us, they are now found in greatest numbers in the Southern portion of the United States, and under circumstances causing offence to many in another portion. Though the distance of the latter portion from the places where the objects of their concern reside, unavoidably prevent an accurate knowledge of the circumstances and condition of the same, and many reasons exist which should forbid their interference with an institution of the most painfully interesting and delicate nature, yet there have been those, who, during the whole of the present century, have declared themselves called upon, in obedience to the dictates of conscience and religion, to seek its entire subversion. Societies began about this time to be formed and plans to be laid and tracts written for

the accomplishment of this object, to the great offence and annoyance of those who were personally and deeply concerned in the institution. The advocates and agents of certain views have been continually increasing in numbers and influence, and in the assurance and boast of ultimate success. Of late years their confidence has received an immense increase of strength by political connections, and the tone of their publications have become proportionally offensive. Provoking and most exaggerated charges of cruelty and injustice have been circulated through our own and other lands to the injury of a portion of our people. Opposition to the laws of Congress and the decisions of our highest judiciary is openly made by not a few of our citizens. The result has been a growing dissatisfaction in the minds of many, as to our political connection with those who thus upbraid with crime such as differ from them, and they believe that the best remedy for this is to be found in separation.

We question not the honesty and conscientiousness of many who are arrayed against us, as to their interpretation of the Word of God and the law of nature, while we cannot admit the sincerity of numbers who are most active in their opposition, and must believe that selfish and ambitious politicians and mere partizans, together with infidels, have mainly contributed to bring our country to its present unhappy condition. As to all these latter classes we have no hope that they will take a real part in such exercises as are appointed for this day. But in relation to the sincere, though as we think most mistaken ones, ought they not, on such occasions of national humiliation, to examine themselves and see whether they have not a share in bringing down this heavy judgment of God upon us, by neglecting the right use of their reason and understanding in forming a true and righteous judgment of the great question before us, by a full and comprehensive consideration of the same in the light of God's Word and of all human history. It is sad to think how much the mistakes of

the most pious, in every age, have contributed to the wars which have desolated the earth.

But while I thus speak what I sincerely believe, in relation to those of one portion of our country and of one side in this contest, have I nothing to rebuke in the other? Are they innocent of all share in bringing upon us this heavy judgment? Have none of them cherished prejudice and indulged hatred and provoked the same in our opponents so as to prepare the way for deadly war? Have we made due allowance for honest difference of opinion on that subject, which has been the very turning point of all our troubles, and than which none is more calculated to interest some of the best feelings of humanity, while at the same time, none is more calculated to lead astray? Have not many been unduly excited by honest differences of opinion so as to use contemptuous and offensive expressions, and charge that on wilful, deliberate design which was in some only unintentional error? Have we exercised that charity which not only suffereth long, but is kind—which is even content to suffer some loss, rather than plunge a whole nation into all the horrors of war? Have we remembered that even a Paul verily thought, at one time, that he ought to do many things contrary to the name of Jesus, and did many things, but how he found mercy because he did them ignorantly in unbelief? Have we remembered the judgment of our Lord himself that many, in persecuting him and his followers, thought that they were doing God a service, and how his last prayer for his crucifiers was “Father forgive them for they know not what they do?” Have we had the long-suffering spirit of our Master which bears with reproaches and seeks to overcome evil with good? If conscious of innocency in that which is the subject of most unjust upbraiding, have we been as satisfied, as we ought to have been, with the testimony of a good conscience? If our hearts condemn us not, then what confidence might we have had in God. If we believe that God himself, in his word, allows as right,

that which our opponents condemn as wrong, have we sufficiently rested on this divine warrant, being comparatively indifferent to all that the pulpit and press have uttered and published against us? If conscious that we love a most amiable though unfortunate race, far more than others can do, and are appointed by Providence as their best guardians, can we not, for their sakes, bear some misrepresentation and unmerited censure? But it is also our duty faithfully to consider whether we have done and are doing all in our power to fulfil the high trust reposed in us, for their benefit—especially in relation to their spiritual and eternal interests? May not this judgment be intended as a punishment for past neglects and as a help to more faithfulness in the future? I know that there is far more regard to their higher interests than many at a distance suppose, but I am sure there is far less than God requires and their immortal souls demand.

These improper feelings, words and habits of mind, throughout our whole land, have certainly brought us to our present state of deadly strife, and by which God is about to punish us. I have witnessed their gradual rise and progress for many years with deep concern, but am overwhelmed at their recent sudden and most fearful increase and development. The duration and severity of God's judgment will doubtless much depend on the amount and continuance of those unhappy tempers within ourselves. If the whole nation could prostrate itself before the Lord in deepest penitence, and in the exercise of brotherly love and forgiveness, how soon would the war be over. It would scarce begin. I doubt not but that many do thus daily kneel before a throne of grace and rise up with hearts of love and forgiveness towards their opponents, and I will cherish the hope that they exist in such numbers that their prayers will avail with Heaven and their voices be felt in the hearts of those with whom the great question rests for decision.

But however long or short this war may be, a great fact is

upon us. The Union is no more. We are now two nations. The alienation has been so long and great, and the circumstances distinguishing the two portions so peculiar and strong, that little or no hope can be cherished of a restoration. The opinion I know is held by many that it will be, and the declaration has gone forth from high places in stern language that it shall be restored. But this can only be after the manner of some subjugating tyrants, who overrun a country with fire and sword, carrying desolation before them and leaving a solitude behind them. "*Solitudinem faciunt et pacem appellant.*" "They make a solitude and call it peace." That will not be again, I think—at any rate not in our country or among the descendants of our revolutionary fathers. It was so in times of old. What are almost all the wars of the ancient world? What those of the four great empires of sacred and profane history, which were first established by conquest and combined in one large portions of Europe, Asia and Africa. Scarce however were they consolidated into one, before revolt began, and their history ever after was that of revolted provinces and wars for their subjugation and reunion, until a more permanent division into larger empires was made, more like unto those which constitute Europe at this day the glory of the eastern hemisphere.

Sad, my brethren, as the thought of disunion is to my heart, nor am I ashamed or afraid to own it; fondly as I had hoped for the continuance of our old confederation for many years to come, yet am I sure that it will not, cannot be restored after all that has passed, and is even now fearfully transpiring amongst us. But must division always be established and sealed with blood? Is there no glory reserved for the improved condition of mankind in the latter days of the world, such as a peaceable separation of a great country like ours, larger in its extent than any of the four great empires of the old world?

I am no politician, brethren, but only an humble preacher of the Gospel, yet were I permitted to speak one word in the

ears of the administration and great congress which yet rule over an almost boundless territory, destined perhaps one day to swarm with hundreds and thousands of millions, I would say, "In the name of God and humanity, cast not away the noblest opportunity of a true patriotism and philanthropy ever presented to the rulers and law-givers of earth; yield to a necessity which Heaven imposes; propose, at once, honorable and friendly terms; let the separation be of friends rather than of foes, so that our former intercourse may scarce be suspended, and the ancient channels of commerce and religion be still kept open. Thus and thus only can a reunion ever be effected, if such be the will of God. What monument ever erected to the greatest generals of earth for subduing and recovering, for a few years, some revolted provinces, could be compared with the peaceable settlement of the great controversy now about to deluge our land with blood, and perhaps extend to other lands. May God speak effectually to the hearts what I cannot hope will ever reach the ears of those who now hold the most fearfully responsible trust committed to any of the principalities of this lower world. Blessings or curses await their memory in generations yet unborn.

And would this be to cast contempt on the memory of our revolutionary fathers and undo all which they so wisely did? I reply, could these true lovers of their whole country, who sought to provide so carefully against the very causes which have provoked our present strife, have certainly foreseen all the unhappiness which has been felt for the last twenty or thirty years, and all the struggles for power between North and South, which have taken place, and all the disgraceful scenes of Congress; and it had been proposed to them to forbid by a perpetual decree any separation, under any circumstances and provocations, and ordain that if any should actually occur, such as has occurred, it must be resisted and crushed at any expense of life and treasure: who can believe that an affirmative record would have found place in our history? And

may I not add, what if those great statesmen, whose bodies are scarce cold in their graves, and who, when alive, devoted all their energies and zeal to the prosperity of the whole country and the preservation of the Union, by removing all the former and dreaded causes of separation, were now alive from the dead—alive to see the failure of all their efforts and plans and warnings, alive to know that ten large portions of our land had formed themselves into a separate Union with the fixed determination to maintain it; would their voices from the peaceful grave, cry out “bring forth the fire and sword and desolation?” Would such be the language of a Clay and a Webster? Would they not rather say in tones of warning, made more solemn as coming from the grave, “Forbear this vain attempt. God himself has decreed the failure of our short-sighted devices. Yield then to his will. Still be brethren. Form a new alliance and be ready to combine against a common foe. Call not those who have departed from you rebels, traitors, conspirators, as our ancient foes did the noble fathers of our revolution; still be brethren of one great American family, honoring and being honored, and show to the world that a republic is not a failure; that it may divide, yet live and prosper.”

And now let me say, that after all our fears of division, in which I have largely participated, might not the effort at increasing and perpetuating this Union be as the scheme of building an American Babel, and end in the confusion and dispersion of the same into numerous and discordant tribes, whereas the present separation into two great nations, marked by providential differences of population, soil and productions, might, for a long time, present to the world a spectacle of peaceable division never before witnessed, an honor to humanity—a triumph to the religion of the Prince of Peace.

Let me add one word as to the controversy which relates to the disputed territory of the almost boundless West and South. I have never been troubled about it, for before all the land is

settled, which must necessarily belong to the African race, the world may be at an end. "The earth is the Lord's and all that therein is," and I doubt not that he who sent them hither will see to it that a due allowance of suitable soil and climate will be reserved for them until the world's end. Let us only see to it, that in our separation, when unmolested by misguided persons, who think themselves, if not the only, yet the best friends of the African, we do our duty more faithfully to them in all respects.

One word in conclusion as to the special fast appointed for this day. Let us remember the words of the prophet who tells us that the fast which the Lord chooses is not merely to afflict our souls, but "to deal our bread to the hungry, and bring the poor that are cast out into our houses, and not hide ourselves from our own flesh." Let us remember those who in our defence are exposing themselves to all the hardships and dangers of the camp and field. We should remember them, by providing for their families who are left behind. We should remember them before a throne of grace, earnestly praying that God would pour out his converting and sanctifying grace upon them, that if death be their lot, no matter how sudden their summons, the field of earthly combat may be exchanged for that of heavenly glory.

Extract from Bishop MEADE'S Address to the Episcopal Convention in Richmond, on the State of the Country, May 16, 1861.

Having thus presented a statement of those things pertaining to our Diocese which the canon requires of me, I now ask your attention to a few remarks concerning the present unhappy condition of our State and Country.

My brethren and friends will bear me witness how carefully I have ever avoided, in all my communications, the least reference to anything partaking of a political character, and how I have earnestly warned my younger brethren against the danger of injuring the effect of their sacred ministry, by engaging in discussions which are so apt to disturb the peace of society. But in the present circumstances of our country the cause of religion is so deeply involved, that I feel not only justified, but constrained to offer a few remarks for your consideration.

It has pleased God to permit a great calamity to come upon us. Our whole country is preparing for war. Our own State, after failing in her earnest effort for the promotion of peace, is, perhaps, more actively engaged in all needful measures for maintaining the position which she has, after much consideration, deliberately assumed, than any portion of the land.

A deeper and more honest conviction that if war should actually come upon us, it will be on our part one of self-defence, and, therefore, justifiable before God, seldom, if ever, animated the breasts of those who appealed to arms. From this consideration, and from my knowledge of the character of our people, I believe that the object sought for will be most perseveringly pursued, whatever sacrifice of life and comfort and treasure may be required. Nor do I entertain any doubt as to the final result, though I shudder at the thought of what

may intervene before that result is secured. May God, in great mercy and with his mighty power, interpose and grant us speedy peace, instead of protracted war! But can it be, that at this period of the world, when so many prayers are offered up for the establishment of Christ's kingdom in all the earth, and such high hopes are entertained that the zealous efforts put forth will be successful, and our country be one of the most effective and honored instruments for producing the same, that the great work shall be arrested by such a fratricidal war as that which is now so seriously threatened? Is there not room enough for us all to dwell together in peace in this widely extended country, so large a portion of which is yet unsettled, and may not be until the world that now is shall be no more? The families or nations which sprung from two venerable patriarchs of old, could find room enough in the little pent-up land of Judea to live in peace, by going the one to one hand and the other to the opposite. At a later period, when Israel and Judah separated, and the latter having the city and temple in possession, and the supremacy, according to prophecy, was preparing to go up against the former and reduce the people to submission, and bring them back to union, the Lord himself came down and forbade it, saying: "Thou shalt not go up, nor fight against your brethren, the children of Israel. Return every man to his house, for this thing is of me." And they hearkened unto the Lord, and ever after the history of the two kingdoms is written in the same sacred volume, in which are also recorded the evidences of God's favor to both, and though sometimes at controversy, yet how often were they found side by side defending the ancient boundaries of Judea against surrounding nations. God grant that our country may learn a lesson from this sacred narrative. Let none think that I am unmindful of law and order, and of the blessings of Union. I was trained in a different school. I have clung with tenacity to the hope of preserving the Union to the last moment. If I know my own heart, could

the sacrifice of the poor remnant of my life have contributed in any degree to its maintenance, such sacrifice would have been cheerfully made. But the developments of public feeling and the course of our rulers have brought me slowly, reluctantly, sorrowfully, yet most decidedly, to the painful conviction, that notwithstanding attendant dangers and evils, we shall consult the welfare and happiness of the whole land by separation. And who can desire to retain a Union which has now become so hateful, and by the application of armed force, which, if successful, would make it ten times more hateful, and soon lead to the repetition of the same bloody contests?

I trust, therefore, that the present actual separation of so many and such important portions of our country may take place without further collision, which might greatly hinder the establishment of the most friendly and intimate relations which can consist with separate establishments. I trust that our friends at a distance, and now in opposition to us, will most seriously review their judgment, and inquire whether the evils resulting from a war to sustain their wishes and opinions as to a single Confederacy, will not far exceed those apprehended from the establishment of a second—an event far more certain than the result of the American Revolution at the time of its occurrence.

In connection with this civil and geographical separation in our country, and almost necessarily resulting from it, the subject of some change of the ecclesiastical relations of our Diocese must come under consideration. There is a general and strong desire, I believe, to retain as much as possible of our past and present happy intercourse with those from whom we shall be, in other matters, more divided. A meeting is already proposed for this purpose in one of the seceded States, whose plans, so far as developed, I will submit to the consideration of this body at its present session.

I cannot conclude without expressing the earnest desire that the ministers and members of our Church, and all the citizens

of our State, who are so deeply interested in the present contest, may conduct it in the most elevated and Christian spirit, rising above uncharitable and indiscriminate imputations on all who are opposed. Many there are equally sincere on both sides, as there ever have been in all the wars and controversies that have been waged upon earth; though it does not follow that all have the same grounds of justice and truth on which to base their warfare.

It was the maxim of an ancient sage that we should always treat our friends as those who might one day be our enemies, and to treat our enemies as those who may one day be our friends. While abhorring, as I am sure we all do, the former part of this cold-hearted maxim, let us cherish and adopt the latter, so congenial with the spirit of our holy religion. The thought of even a partial separation from those who have long been so dear to me is anguish to my soul. But there is a union of heart in our common faith and hope which can never be broken. The Church in Virginia has more dear friends and generous patrons amongst those who are on the opposite side of this painful controversy than any other, and feels most deeply the unhappy position in which we are placed.

As our State has, to its high praise, endeavored to avert the evils now threatened, so may our Church, and all the others in Virginia, by prayer and the exercise of true charity, endeavor to diminish that large amount of prejudice and ill-will which so unhappily abounds in our land.

Let me, in conclusion, commend to your special prayers all those who have now devoted themselves to the defence of our State. From personal knowledge of many of them, and from the information of others, there is already, I believe, a large portion of religious principle and genuine piety to be found among them. I rejoice to learn that in many companies not only are the services of chaplains and other ministers earnestly sought for, but social prayer meetings held among themselves.

Our own Church has a very large proportion of communicants among the officers of our army, and not a few among the soldiers. Let us pray that grace may be given them to be faithful soldiers of the Cross, as well as valiant and successful defenders of the State.

If all of us do our part faithfully and according to the principles of our holy religion, we may confidently leave the issue to God, who will overrule all for good.

The reading of this Address was followed by the appointment of a committee, whose report having been subsequently submitted, was approved by a unanimous vote of the Convention, as follows:

The special committee to whom so much of the Bishop's Address as relates to the present political and ecclesiastical condition of our affairs was referred, unanimously report the following resolutions for adoption by the Convention:

1. Resolved, That this Convention, having heard with deep interest the true and timely statements of our venerable Diocesan in reference to the present political and ecclesiastical condition of our affairs, cordially concur in the views presented, and sympathize fully in the kind and Christian spirit in which they are so wisely declared.

2. Resolved, That the committee, consisting of the two Bishops, with three clerical and three lay members, be appointed as a provisional committee to act, during the recess of the Convention, in all matters connected with our relations to other dioceses, and also to serve as delegates in any Convention which may be agreed upon by other similarly situated dioceses. All the proceedings of this committee to be reported for the approval of the Convention of the Diocese of Virginia.

J. JOHNS,	W. SPARROW,	J. GRAMMAR,	} COM.
THOS. S. GHOLSON,	JAMES GALT.	R. H. CUNNINGHAM,	



