



An Address Given at a Dinner  
Commemorating the 200th anniversary of  
the Convention of 1780,  
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by Dr. Guy F. Goodfellow  
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*Emmanuel Episcopal Church - founded 1707*

*Chestertown, Maryland*

*In This Church Was Held The First Convention Which Proposed And Adopted  
The Name Protestant Episcopal Church November 9, 1780*

Madam Chairman, Reverend Clergy, Colleagues, Friends, and Ladies and Gentlemen, I am honored, and to tell you the truth, I am very moved to have this opportunity to address you on such an important occasion in the life of our Church and parish.

While Chestertown can hardly be called a national convention center, I say all the more reason that we should celebrate this, the 200th anniversary of the Convention of 1780. By coining the name Protestant Episcopal, the resolution of this convention stands as the Church's equivalent of the Declaration of Independence.

I am also pleased to represent Washington College, because the histories of Emmanuel Church and the college are inseparable. Dr. William Smith, who chaired the Convention of 1780, was the Rector of Chester Parish as well as founder and first president of Washington College. Dr. Timothy Clowes also served in the dual capacity of rector and president. Three other presidents were Episcopal clergymen; two of our rectors served on the Washington College faculty, and at least two others were alumni of the college. Most of the remaining Washington College presidents have been parishioners of Emmanuel Church, including President-Emeritus Daniel Z. Gibson and President Joseph McLain. And, of course, let us not forget that the historian of both Emmanuel Church and Washington College is our own Professor Frederick W. Dumschott.

I was asked to sketch the background of the Chestertown Convention of November 9, 1780, and to put it all into historical perspective. What struck me as I was researching the topic was that our convention really evolved out of a whirlwind of political, social, economic, cultural and religious adaptations to the new conditions of American life and, even more specifically, the convention flowed out of the weaknesses and inadequacies of the old established Anglican Church. Finally, as a mainspring toward disestablishment and formation of the Protestant Episcopal Church in the United States, it endures as an important by-product of the American Revolution.

The fact is the historical forces causing the creation of the new church and nation are the same. For instance, the official policy of "salutary neglect" in governing the colonies is paralleled by the indifferent management of the colonial church, in that both stimulated the spirit of local self-rule. The urge of churchmen of the 1780's to organize independent state churches is remarkably similar to the concurrent efforts of politicians to maintain sovereign state governments under the Articles of Confederation. And there are extraordinary similarities between the formal organization of the Protestant Episcopal Church in 1789 and the organization of the United States government in 1787. In other words, emerging from colonial subservience, both were conceived in the same set of circumstances and both reached actuality in the same fashion, heavily influenced by the Federalist notion of union and liberty. Perhaps this theme will emerge more clearly if I trace the patchwork of events that led to the convention we are celebrating tonight..

As opposed to the Pilgrims and Puritans of colonial New England, the earliest Anglican settlers in Maryland came not as religious émigrés, bound by a common zealotry, but as admirers of the English way of life, who hoped to preserve its virtues in the new land. Their religion, therefore, was not utopian, or "purified", as they said in New England, but rather it was the going religion of seventeenth century England, representing the spirit of moderation and reflecting the Anglican middle position between the churches of Rome and Geneva.

Adapting, however, to the new conditions of an unfamiliar environment, Maryland protestants practiced a more practical, down-to-earth form of religion than their English counterparts. In other words, almost completely free from the theological and intellectual disputes that are so typical of populated and mature societies, we find Maryland Anglicans concentrating on the secular side of the church and, in particular, to the practical, everyday needs of the parish, such as the enforcement of morality and providing aid to the poor. "The Anglican Way" of this early period might be described, then, as a "Practical Godliness" or a pragmatic spirit that was far different from the English model and a spirit that was at the core of the Chestertown Convention of 1780.

Now despite the practical side of the early Anglican experience, the bugaboo was that Anglicans became too steadfast in their zeal to preserve the standards of seventeenth century England. Thus they clung to the familiar society, even to the point where they rarely moved from the Tidewater. Of the large landholding and conservative governing class — being men who had succeeded in America and who were truly the first beneficiaries of the American dream — these transplanted Anglicans, in their urge to conserve, allowed themselves to be tied closer and closer to the matriarchal strings of church and state.

As you well know, the Anglican Church became established in Maryland by a series of laws enacted by the Maryland Assembly between the years 1692 and 1702. This was set in motion by William and Mary's accession to the throne of England during the Glorious Revolution of 1688. Soon after, the new sovereigns

annulled the charter of the Calverts which had favored Catholic interests, and then they converted Maryland to a royal colony, which opened the door for the establishment of the English Church.

Now the idea of an official government-supported church is usually considered to be alien to American tradition; however, in the early 1700's, the act of establishment was perceived as a progressive move, in that it could dramatically uplift the religious and moral spirit of the people. For instance, the Anglican parishes of pre-establishment days were so lacking in supporting funds that many were without ministers to officiate at baptisms and weddings, or to provide the comfort of religious ritual at the graveside. As a Maryland minister wrote in 1676, ". . . lacking established support for our ministry, the Lord's Day is profaned; religion is despised; and all notorious vices are committed."

For members of the English Church, establishment failed to provide the desired effect, for the shortcomings of the church-state system proved too disruptive in the long run, and at the same time contributed both to the decline of the church by the opening of the Revolution and to the appeal of the Chestertown Convention to resurrect it in 1780.

One of the most serious flaws in the church-colony system involved the episcopacy itself. The Anglican Church is an episcopal church, or a church of bishops; however, in colonial Maryland, there was no bishop. The Maryland church did not become truly episcopal, i.e., it did not acquire a resident bishop until after our political separation from England. Meanwhile, colonial parishes remained under the jurisdiction of a distant and indifferent Bishop of London, who, unfamiliar with American needs, was unable to provide the cohesion necessary to sustain a viable church organization. The Bishop of London himself.

Bishop Thomas Sherlock, highlighted this very problem when he observed in 1760 that: "For a Bishop to live at one end of the world, and his church at the other (makes) the office very uncomfortable to the Bishop, and, in a great measure useless to the people."

Another barrier to the development of a stable church was that its reputation was certainly not enhanced by the thriftless, sometimes corrupt, and rowdy English clergy who came to Maryland seeking refuge from indebtedness and criminal prosecution, and sometimes even from paternity suits. While there were certain exceptions to the rule, we can only conclude that the deportment of the English-born clergy in America was shameful. As the Rev. Thomas J. Claggett, later the first Bishop of Maryland, said in 1768: "Too many of my brethern. . . (are) a shocking set (to say no worse of them), having neither abilities, nor a sense of their duty, nor (what is worse than all), an inclination to perform it." Devastating as it may seem, from all accounts, Claggett's appraisal was completely accurate.

While the inferior quality of the English-born clergy was a grave problem, the real evil was that our parishes were deprived of a competent native-born ministry. This was so because of the method of ordination. In other words, with no resident bishop in Maryland, home-bred candidates for the ministry had to go to England to be ordained. The hazards and expense of making such a journey discouraged colonists from even considering clerical service. Indeed, with a costly travel fare of at least one hundred pounds, plus a twenty percent death rate among the candidates who sailed to England, even Bishop Sherlock felt it was enough to "deter every ordinary courage and to damp(en) the most adventurous spirit."

Even more threatening was the fact that Anglicanism provided an uncongenial environment for the poor and more populous elements of society. In an era of growing evangelical activity, plain people demanding that their damnation or salvation be spelled out for them, were not attracted to the moderate, dispassionate, and eminently respectable approach of the Anglican Church. The widely accepted reputation for coldness of the Anglican Church is reflected in a remark supposedly made by an ardent Methodist after a tornado had ripped a hole in St. Michaels Church. "God Almighty's been trying to get into that church for a hundred years," he said, "and, at last He's succeeded."

So it would seem that the Anglican Church in the colonies suffered from a strangulating combination of weaknesses. But once again, Maryland churchmen revealed their genius for adaptation. To offset the burdens of a headless church organization in the colonies, of an inferior clergy, and of an indifferent and remote English bishop, Maryland churches became increasingly self-governing as they successfully diffused the episcopal power into the local vestries. Like the British imperial policy of "salutary neglect" that inspired self-governing political units, the indifferent management of the church from London gave rise to local, self-governing parishes, and to the growth of a shadow church in America by the time of our convention of November 9, 1780. So, in reality, what we had in Maryland by the opening of the Revolution was a type of Congregationalism. What we had in Maryland was a group of semi-independent parishes, governed in secular matters by the Maryland Assembly, and in doctrinal matters by no central authority at all. For instance, to my knowledge, there were no regular gatherings

of clergymen, and there was no substantive voice of dogma, which makes the Chestertown Convention of 1780 even more revolutionary in its implications. Meantime, the closer we move to the Revolution, American patriots associated the church all the more with the Crown and Empire.

The American Revolution was devastating to the Church of England in America. Presbyterians, Baptists, and Methodists survived the war in good condition. Through the creation of strong and independent homebred organizations, they successfully avoided the pitfalls of the Anglican system and stood ready to assume a new role of leadership in the country.

But what about the Anglicans? Well, undeniably, of all the sects in America, the ravages of war fell heaviest upon the Church of England. While the evangelical churches were almost unanimous in their support of the Revolution, Anglicans suffered a deep schism between clergy and laity that almost ruined the church. Among the laity, most upheld the prayer book, but renounced the crown, and it was from this rank that the church contributed to the American side the likes of George Washington, Patrick Henry, John Jay, and James Madison, and the Marylanders Samuel Chase and William Paca. Incidentally, it may interest you to know that two-thirds of the signers of the Declaration of Independence were Anglicans.

In contrast to the patriotism of parishioners, most Anglican clergymen in America were dedicated Loyalists, who in the very act of ordination had had to swear permanent allegiance to the King of England. Eighteenth century records reveal almost unbearable tension and alienation between clergy and laity. For instance, a former resident of Chestertown recorded in his diary that the entire congregation of Christ Church, Philadelphia, "Hiss'd the minister for praying for King George, III. Another service ended in shouts and protest after the rector asked his congregation to "drop a tear in memory of King George under whom we have lived so happ(il)y.'

So, steadfast in their allegiance to the Crown, Anglican ministers became targets for much of the Patriots' fury. Some were fined and some were imprisoned if they refused to swear allegiance to the United States. Some fled to England, others to Canada, others just quit and faded into anonymity, all of which left parishioners without priests, as sheep without shepherds. As one church scholar has written: "The church [was] exterminated by the Revolution. the clergy was nearly gone; churches were wrecked; and church land was confiscated by legislation. Maryland was no exception to this pattern, for the war left the church prostrate and nearly defunct, and at the mercy of a new revolutionary state government.

What proved to be especially destructive to the established church in Maryland was the passage in November, 1776, of the Maryland Declaration of Rights. I say destructive because Section 33 of that law contained the first seeds of disestablishment in Maryland, in that it provided for the public support of all Christian denominations, and not just the Anglican Church, which had been favored since 1692. Also the Declaration was especially hard on the clergy, because it took away their state-supported salaries, which had been one of the bedrocks of Anglicanism in America for three generations. Deprived of a guaranteed income, ministers now depended on the uncertainty of voluntary contributions, which in Chester Parish was in the form of wheat.

To compound the problems of the church, the state assembly required the clergy to take a loyalty oath, which, if taken, would have been a blatant violation of their ordination vows. The result was that the core of the Maryland ministry left the state in protest. If the figures of Dr. Ethan Allen's old manuscript history of the Maryland church are to be believed, in 1776, twenty-five percent of all Anglican clergymen in America resided in Maryland, with ministers and curates serving in each of the state's forty-four parishes. By 1780, however, only six or seven ministers remained.

An even more immediate factor involved in the calling of the Convention of 1780 was the passage of a state law called the Vestry Act of 1779. The good news about the Vestry Act was that it called for the democratic election of vestries in all of the Maryland parishes, giving them the power to appoint their own ministers and, most importantly, giving them legal control over all church property that had belonged to the parishes while they were a part of the Church of England. The bad news was that the legislature made no provision for the financial support of the vestries, except for the meager funds obtained through voluntary contributions, such as pew rents and the sale of burial plots.

Thus, by the time of the calling of the Convention of 1780, the church in Maryland was in a very precarious state. It was in a no-man's land, if you will, in that it was almost, but not quite, disestablished; and it was almost, but not quite, independent, possessing neither a home organization nor authoritative governing power. The plight of the church, it seems to me, was really analogous to the political and economic predicament of the thirteen colonies in that both were between the old colonial dependency and a new national identity.

Here then is the scenario: here was the condition of the church in Maryland in 1780, when Dr. William Smith entered the scene as Rector of Chester Parish, as the instigator of the Convention of 1780, and as a prime mover in the organization of the Protestant Episcopal Church.

Let us pause for a moment to consider the life of Dr. Smith, probably the most influential person ever to reside in Chestertown. Let us be honest about this complicated man, for he was at the same time one of the most loathsome and one of the most respected men in eighteenth century America. Arrogant, aggressive, persuasive, and almost neurotically ambitious, he was not one to inspire love and devotion. John Adams found him “insinuating, adulating, sensible, learned and industrious. Ezra Stiles, the venerable President of Yale, had nothing but contempt for the man. “Dr. Smith,” he wrote, “is a haughty, self-opinionated, half-learned Character. . . .” Moreover, “His moral character is. . . unbecoming a Minister of Christ, & it is even a doubt whether he is a Believer of Revelation. He is infamous for religious Hypocrisy.”

Probably the most damaging, yet accurate, assessment of Smith is that of Dr. Benjamin Rush, the great Philadelphia physician and signer of the Declaration of Independence, who knew Smith well and who attended him in his last illness. “Unhappily,” Rush wrote, “his conduct in all his relations and situations was opposed to his talents and professions. His person was slovenly and his manners awkward and often offensive in company. An habitual drunkard. . . he was often seen to reel, and once to fall in the streets of Philadelphia. His temper was irritable. . . and when angry he swore in the most extravagant manner. He seldom paid a debt without being sued, or without a quarrel. On his death bed he never spoke upon any subject connected with religion. . . nor was there a Bible or Prayer Book ever seen in his room. He descended to his grave. . . without being lamented by a (single) human creature.

On the other hand, despite his faults, Dr. Smith was also one of the ablest and most versatile Americans of his day. There were some who believed him to be the most brilliant man in America, next to Dr. Franklin. Emigrating to America from Scotland in 1751, he was ordained in 1753. Amazingly, just ten years later he held three doctoral degrees; as the first Provost of the University of Pennsylvania he was a leader of American education; he was a celebrated literary and art patron, and prominent in American scientific circles. Associated with the great Philadelphia astronomer, David Rittenhouse, he made the mathematical calculations of the transit of the planet Venus in 1769 and, astonishingly, his figures were off the modern radar computation by less than one-tenth of one percent. As a clergyman, he was America’s foremost advocate for a resident bishop, a position that he no doubt hoped to occupy himself. Politically, he favored the assertion of the colonists’ rights as Englishmen, but opposed political independence, even penning the classic conservative reply to Thomas Paine’s *Common Sense*. As with many good Tories, however, after 1776 it is difficult to deny his dedication to the American cause. For instance, a year after he had orchestrated the Convention of 1780, he delivered a stirring sermon in Chestertown’s Emmanuel Church, offering thanks for Washington’s victory at Yorktown. Nevertheless, it was the Radical Patriots’ suspicions of Smith as a Loyalist and as an established churchman, that led to his removal as Provost of the University of Pennsylvania

It has been said that Smith’s loyalist tendencies stemmed from his concern for the future of the Church of England if the colonies severed their imperial ties. With America’s independence proclaimed, Smith’s move to call the Convention of 1780 was obviously an attempt to reorganize what was left of the church in Maryland ~ to declare its independence from the Church of England, to repair the damage to the church from the ravages of war, to rebuild it, and to conform it to the constitution and the laws of revolutionary Maryland. Also, I suggest that Smith was thinking in even grander terms of using this convention as a stepping stone toward a united American Episcopal Church. If so, our convention takes on even more significance.

There is circumstantial evidence to support this view. First, the center of Smith’s power and influence was in Pennsylvania and not Chester Parish. This suggests that he intended to reach beyond the boundaries of Maryland. Second, at this very time he was concerned about consolidating other national institutions. For instance, just three months before the Chestertown Convention, he was working actively for the unification of state Masonic lodges, and for the creation of the office of “Grand Master General of the 13 American States,” with George Washington filling the position. And do not forget that his blueprint for Washington College was his essay called *A General Idea of the College of Mirania*, which he wrote to promote his utopian educational dream of building an American college adapted to the conditions of a new country, and designed to meet the intellectual and practical needs of a diverse and educationally deprived population. Finally, a larger goal than the mere rebuilding of a Maryland church is suggested by the fact that the two clergymen associated with Smith at this Convention were also strong believers in church unification.

The Chestertown Convention was attended by three ministers and twenty-four laymen from Kent and Queen Anne's Counties. Dr. Smith, the instigator, was chairman; and playing important roles in drafting resolutions and in directing proceedings were the Rev. James Jones Wilmer, Rector of Shrewsbury Parish, and the Rev. Samuel Keene, Rector of St. Luke's Parish in Queen Anne's County.

Keene, a native Baltimorean and a protege of Smith's at the University of Pennsylvania, remained active in later conventions and served on important clerical committees that ultimately led to one Episcopal Church for the whole United States. Wilmer, a native of Kent County, savoring his reputation as "a disturber of society and an innovator in religion," was an unabashed devotee of a nationally established church. Not only did he work toward this goal in the 1780's, but when forestalled, he left the church in the 1790's and tried to induce President Washington to make Swedenborgianism the established religion in the United States. Re-embracing Episcopalianism, he later served as a chaplain of the United States Congress, and was an army chaplain in the War of 1812, when he died of exposure near the frontier outpost of Detroit. His mission in life, he wrote, was to "promote universal benevolence, ... to do good and to communicate."

Of the lay members of the convention, all but six were either vestrymen or church-wardens in St. Paul's, Chester, Shrewsbury, and St. Luke's Parishes. Looking down the list, we see such familiar names as Wickes and Tilden, Everett, Wroth and Kennard, Brown and Perkins, Bordley, Hall, and Lloyd. Obviously this was an exclusive group of distinguished and affluent landed gentlemen who were deeply entrenched in Maryland's social and political establishment. Nine of the twenty-four members were either past, present, or future members of the Maryland Legislature. One was both father and grandfather of later United States Congressmen. And, interestingly, seventeen of the twenty-four were to become original subscribers of Washington College.

One of the baffling aspects of the Convention of 1780 is the lack of contemporary written evidence. It would be wonderful if I could give you a detailed account of the proceedings with the shades of opinion that must have been expressed there, but I cannot. The sole record of the meeting is a short factual entry in the vestry book of Shrewsbury Parish. The session was not even reported in the newspapers, despite the fact that it was routine procedure in the eighteenth century for the press to announce church meetings and other public functions. The only possible explanation for secrecy was the popular conception of the Church of England as the church of the enemy, and the delegates' concern that local dissidents might view the meeting as a conspiracy to reestablish Anglicanism as the favored religion in Maryland.

All we know of the Chestertown Convention is that it drew up a petition requesting the Maryland Assembly to implement Section 33 of the Declaration of Rights of 1776, which, you recall, gave the legislature the discretionary power to tax the citizens of Maryland for the support of "the Christian religion." This of course was a form of establishment, but quite frankly I think scholars have made this too much of an issue. Thus they have sometimes falsely implied a surreptitious motive on the part of the delegates to restore the Church of England to its pre-war supremacy.

I see little evidence to support that view. First of all, we should look at this move in the context of 1780. These men were meeting in the midst of the war: our victory at Yorktown was still a year away and the official end of the war was three years away. Moreover, the principle of complete separation of church and state had not been resolved in this country, for it was another ten years before that principle became the law of the land under the United States Constitution and the Bill of Rights. It was only logical then that our Chestertown delegates should appeal to this cornerstone of their civilization, and it was only normal that they should try to conserve the practices and the traditions of their "pious ancestors." What they wanted was to adapt the ancient principle of establishment to the condition of a new, independent nation. And in this regard, in the context of 1780, they were really taking a bold new step, since they endorsed Maryland's revolutionary state constitution calling for the support of not one, but all Christian denominations. That was a far cry from the church-state system of pre-revolutionary days.

It would seem then, considering the financial and spiritual bankruptcy of the Church of England in America, that clearly Smith and the other delegates aimed to raise the church from the ruins of the Revolution, and they intended to organize the remnants of the church, just as the members of the Continental Congress endeavored to organize the political remnants of the British Empire in North America.

In order to institutionalize the church, in order for it to appear as a viable organization, a name was required. In the midst of the war for independence, to speak of the Episcopal body as the Church of England would have been repugnant to all and would have probably led to the church's complete downfall.

A new name, therefore, was critically needed. And so there occurred the event we are celebrating tonight. The Rev. James Jones Wilmer, as secretary of the Convention rose, faced Dr. Smith and proposed “that the Church of England, as heretofore so known in the province, be now called the Protestant Episcopal Church.

The motion, undoubtedly written jointly by Wilmer, Smith, and Keene, was immediately adopted by a unanimous vote and thereafter the name slowly made its way throughout the Episcopal Church in America.

Now we can easily see why a new name for the church was required, but why was the name “Protestant Episcopal” chosen? The answer is that as the two words evolved separately out of eighteenth century American usage, their combination seemed to be the most precise and the most accurate way to define the position of the Anglican Church. In other words, Anglicans were different from Catholics in that they were Protestants, and they were different from other Protestants in that they were Episcopalians. Protestant Episcopal — what better term could they possibly have coined?

As noted earlier, the name Protestant Episcopal slowly made its way throughout the Episcopal Church in America. In 1783, Chester Parish once again played an important role in the reorganization of the church and in the promotion of the name Protestant Episcopal. In this case, legislative action on the Chestertown petition of 1780 had been set aside, pending a successful conclusion of the war. In May, 1783, a month after the ratification of the Paris Peace Pact, Governor Paca recommended that the Maryland legislature take up the matter of public support of the Christian religion. Opportunistic, and always alert to free publicity, Smith, who was now also President of Washington College, used the first annual commencement of the College as the occasion to hold another church convention, this time to reaffirm the action of the Convention of 1780 and to harmonize the litany and services of the church with the reality of American independence.

The upshot was that the Maryland Assembly approved the stand of the “Washington College Convention,” and the clergy then met in Annapolis in August, 1783, where they prepared a charter of incorporation and issued a statement called “the Declaration of Certain Fundamental Rights and Liberties.” Written by William Smith and signed by eighteen other Maryland clergymen, including the Rev. Samuel Keene, the Declaration was an official and final reaffirmation of the Chestertown petition of 1780 in that it claimed an independent status for the church in Maryland. In a remarkable statement it confirmed: “The undoubted Right of the Protestant Episcopal Church, in common with other Christian churches under the American Revolution, to complete and preserve herself as an entire Church, ... to be maintained independent of every foreign or other jurisdiction, so far as may be consistent with the civil rights of society.’ It is not surprising that an important church historian has judged this document to be “the earliest of our ecclesiastical state papers. Moreover, it is almost universally held that this meeting, the offspring of our own 1780 Convention, was one of the key conventions of revolutionary and post-revolutionary America, for it is almost certain that it was the first occasion since our own convention that the title Protestant Episcopal Church was officially used.

The next year the name Protestant Episcopal was taken up by Virginia; in 1785 Pennsylvania adopted it, as did South Carolina, New York, and New Jersey. And finally in 1789, the great landmark Philadelphia General Convention officially adopted the name and ratified the “Constitution of the Protestant Episcopal Church of the United States of America. ” Thus, in 1789, we at last had the consummation in the United States of a valid independent and sovereign branch of the Anglican Church, under a constitution that followed in many particulars the Constitution of the United States.

What is meaningful to us all is the knowledge that our Chestertown Convention of November 9, 1780, was a momentous milestone in the realization of an independent national church and independent nation. Certainly, there is one thing for sure, and that is that the Chestertown delegates of 1780 considered their Convention to be a watershed in the history of the Protestant Episcopal Church in America. Thirty years after the event, the Rev. Mr. Wilmer was sure that he and Keene, and Smith were the principal founders of an American church: “I am one of the three, he wrote, “who first organized the Episcopal Church during the Revolution, and I am consequently one of the primary aids of its consolidation. . . throughout the United States. The Rev. Dr. Smith, Dr. Keene and myself held the first convention at Chestertown.”

So let us celebrate this occasion with pride and keen awareness of the impact of the Chestertown Convention upon our church and nation. And let us honor this event mindful that its roots are planted deeply in eighteenth century cultural, social, political, and economic adaptations to the American Revolution and the conditions of a new nation. And let us pray, as we approach the twenty-first century, that we might inherit the vision of Dr. Smith and the Rev. Mr. Keene, and the Rev. Mr. Wilmer, and the vision of Samuel Wickes and James Wroth and



Isaac Perkins and William Bordley; and most of all, let us pray for the sake of our church and nation that we inherit their perspective, which respected the past and its traditions, yet understood the dynamics of the present, and the vision of the future.