

A PLEA FOR THE CHURCH IN GEORGIA.

A SERMON,

DELIVERED IN CHRIST CHURCH, SAVANNAH,

On Sunday morning, April 26th, 1829;

AT THE OPENING OF

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OF THE

DIOCESE OF GEORGIA.

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A SERMON.

“BY WHOM SHALL JACOB ARISE? FOR HE IS SMALL.”

Amos, 7th chap. latter part of the 2d verse.

How very appropriate, my Brethren, to our condition and prospects as a people, is this earnest and affecting appeal to the Heavens! In this, one of the largest States of our extended Union, the spiritual “Jacob,” or Israel, to which we are attached, is “small,” *small indeed*. Whether we compare our number with that of our brethren, who with us have “one Lord, one Faith, one Baptism,” in *other* States, or with that of other Christian denominations in *our own* State, we must alike feel our insignificance.—The very term by which our present appointed meeting is dignified, seems almost misapplied, when we consider how few are assembled to counsel for the welfare of our Zion. All this is against us.—It is calculated to repress ardour and to paralyze exertion. Were we to “judge according to the appearance,” we should despond at once, in regard to any general success, and content ourselves with a mere retention, or at the most, with a zealous improvement of the few local advantages which our communion may already possess. But I have not arisen, brethren, to dishearten you by so cheerless a prospect, or to urge upon you this cold and comfortless counsel. Better prospects open before me—more active measures suggest themselves to my mind, and demand my approval. I have read the promise, in the volume of truth, that “a little one should become a thousand, and a small one a strong nation.” I have seen it verified in the past history of the Christian Church. “Not faithless, but believing,” I am persuaded that it *may*, and I trust that it *will* be so in *our own case*.—Our present feebleness, instead of driving us to des-

pondence, or inducing us to shut up our energies in inaction, should be the strongest stimulus to zealous, persevering effort. Instead of doubting whether our Israel *may arise*, we should only be disposed the more earnestly to enquire *how*, and “by *whom it shall arise?*”

The text, viewed in connexion with the circumstances under which it was written, is peculiarly encouraging.

The Prophet, in vision, had seen two successive and desolating judgments: by the first of which, the freshness of the earth and all the beauty of its verdure had been destroyed—while, by the second, the fire of God was made partially to dry up the waters of the sea. Well understanding the threatening import of these visions, aware that they betokened the wrath that would go forth from the Lord against his people, the Prophet earnestly and pathetically interceded, that it might not be thus—that God would “forgive,” and would “cease”—that He would not “make a full end,” but “in the midst of wrath, remember mercy.”

The intercession was availing. In both cases, “God repented for this,” and said, “*it shall not be.*” He thought upon the feebleness of Jacob; and forbore to smite him in his wrath, *lest he should rise no more.*

In our *own circumstances*, brethren, may we not, without any play of fancy, any extravagant conceit, find something closely analogous to the scene which passed before the Prophet’s eye, or something which at least gives us a kindred interest in his language?

Fearful calamities, not seen in distant vision, have now been mournfully realized, bitterly felt; and now, when these desolating providences have increased our general feeblenesses and cast a gloom over the prospects of our most flourishing communions—when God has literally, “called to contend against us *by fire,*” surely we may urge the Prophet’s inquiry, with somewhat of the Prophet’s earnestness. Would to God that it might also be with somewhat of his success!

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“By whom shall Jacob arise?—for he is small.”

There are some general principles on which, to this question, we might predicate an appropriate answer. These are derived either from reasoning on admitted truths, or from a careful observation of historic facts. The first tells us what we might naturally expect to be effective—the other informs us of the means that have actually been found effective, in the past experience of the Christian Church. In the correctness of any positions, sustained by the united testimony of both, we may rest with unwavering confidence.

Is it asked then of the Christian body, when it is small in number, by whom, or by what means it *shall arise*? We would answer: By its personal faith and efforts—by the concurrent efforts of Christian friends, and by the prayer invoked blessing of a covenant keeping God.

1. By its *personal faith and efforts*, the spiritual Israel *must “arise.”*

In its very infancy—in this extremity of its feebleness—in the apparent hopelessness of its prospects—in the full gloom of its darkness, it must still have faith, unwavering faith, in the power and the promise of Him who hath said, “Lo I am with you always even *unto the end of the world.*” Despondency in all its degrees, must yield to cheerful confidence in the Most High. Remembering that “the things which are impossible with men, are possible *with God,*” it must also remember that “*all things* are possible *to him that believeth.*” The secret, brethren, of much of that supine inaction which prevails in *the Christian world*, and which leaves the Church small in number and circumscribed in limits, is a latent distrust of the might, or of the good will, of *Jacob’s God*; mingled with an utter *ignorance, and consequent non-employment of its own resources.*—There is too little of that “Faith which can remove mountains” of doubt and of difficulty; and there is too little of that *determination* to do great and good things, which never fails, to do great and good things.

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The spirit, then, of Christendom, must be rectified; or, rather, the *new spirit* which God hath already put within her—a spirit emulous of all that is great and glorious in Christian

effort, and which already has caused “very excellent things to be spoken of her,” must be assiduously cherished, and greatly increased. To a certain extent, and within reasonable and possible limits, God has made her the arbitress of her own destiny. She has only to will and to strive, and she will assuredly accomplish.—The very energies which she now displays—the means which she has put into successful requisition, and the wonderful effects which she is producing towards evangelizing the earth, had they been predicted, or spoken of, a century since, would have been regarded as the dream of delusion. *Had even “the half been told,”* it would not have been believed; yet at that very time, these resources unknown to herself, were within her bosom. At that very time, the lever, on which so many Christian hands have now laid hold, for which God has found a place, and which is moving the whole earth, was within her reach. Who shall doubt, then, but that, even in this favored age of exertion and of spirit, in every community, there are a thousand dormant powers that should be awakened; many fields of promise left uncultivated; many hands folded in idleness, which might profitably labor for God. I am persuaded, brethren, that the whole efficiency of our strength, as a body of believers, has never been fully put forth for the extension of our principles, and *the gathering together of our scattered members.* God forbid, that I should underrate the pious and availing efforts which have been made, and to which, under him, we owe the effective, and, it is trusted permanent establishment of at least some Churches; but the fact of their successful establishment, in despite of difficulties and obstacles which might have been deemed insurmountable, instead of satisfying us fully with what *has been done*, should be a new proof to us,

of what *may be done*. Before, then, we regard ourselves as discharged from duty, let us ascertain that our duty has been fully performed.

Perhaps, *we of the Clergy*, even though diligently engaged in the immediate duties of our individual stations, in feeding the flock specially committed to us, may have been too little concerned for those severed members of our fold, who have wandered “as sheep without a shepherd.” Possibly we have not felt or urged their claims as we should have done.

You, perhaps, brethren, of *the Laity*, while faithful and effectual co-workers *with us* in all parochial engagements, have in some degree forgotten the claims and the necessities of those who were famishing for “the *bread of life*,” and had “none to break it to them.”

Female influence has been partially, but happily enlisted, in the cause of our Zion; but it may well be doubted, whether even *this* has accomplished all, which its acknowledged power would authorize us to expect. In the department of Religion, as well as in that of social life, there is a sphere which belongs *exclusively to woman*, and in which she alone can act with advantage. It requires, indeed, a delicacy of perception, and a peculiar tact, to ascertain, and to discharge the duties of this sphere with their full effect, and yet without “over-stepping the *modesty of nature*,” and the decorums of her sex. But these, native feeling, a cultured mind and a pious heart, together with the friendly counsel of those who are most interested in her welfare, will naturally teach: nor should the fear of *doing too much*, ever induce her to turn coldly from the calls of

humanity and of religion, and to resolve, that *she will do nothing*. In the days of his flesh, holy women ministered to our blessed Lord—they wept at the foot of his Cross—they embalmed his body with their tears—they were the earliest witnesses of his resurrection. In the infancy of his Church, they were indeed “its *nursing mothers*.” Apostles and martyrs found in

them not only compassionate friends, but efficient fellow-workers, and unshrinking fellow-sufferers in the cause of Christ. At that early day, their “praise was in all the Churches,” and many of their names have found an imperishable record in the book of Evangelic History—while thousands more, there unnoticed, have doubtless been written in “*the Lamb’s Book of Life*.” These, then, were “examples to those that should come after.” In this day, when a new impulse has been given to the Gospel, only inferior to that attendant upon its introduction, *the daughters of faith* should certainly arise *to the work of faith*. Perhaps even by them, to a certain degree, God may cause “Jacob to arise.” Independently of that *general* and *indirect* influence which they possess, and may happily exercise over the community, as the guardians of its moral purity—the advocates of all that is “lovely and of good report,” there is a *direct influence*, which they may unostentatiously and unobtrusively employ, to the furtherance of Religion and the Church. While we would deprecate as totally inconsistent with the beauty and delicacy of female character, as ultimately subversive of its just weight, as injurious to the peace of the Church at large, and peculiarly at variance with the sober and well-ordered arrangements of *our own* Church, that officious intermeddling with spiritual concerns, which would make them dictatorial judges—noisy and angry controversialists—restless proselyters—self-authorized, but scripture-forbidden laborers in the work of others, to which they *have no call*; still we would also deprecate that *indifference*, which would induce them to *care for none* of the sacred things of Zion; or that *worldly-mindedness* which, binding them down to earth, and earthly vanities, would leave them neither time nor taste for more hallowed pursuits; or that *false delicacy and too shrinking timidity*, which would keep them back from the *work of their God*. To them therefore, we look, and confidently look for the proper employment of that influence which was

given them for good; and which may be most sweetly exercised in the domestic and social circles, without marring their harmony, and to the manifest advantage of all their members; and to them also we look for those unpretending personal efforts, which none can better devise or execute, and which, unpretending as they are, can effect so much of positive good. Let those, then, who are so largely indebted to the Gospel for personal emancipation and respectability, and who know its diffusion to be the very guardian of their *purity*, their *happiness*, and their *rights*, become spirited and unwearied auxiliaries, in the good work of extending Religion to the destitute in our own borders, according to the pure and primitive provisions of our own Church, and doubtless they will in no wise “*lose their reward*.”

In fine, brethren, so confidently do I feel, that ultimate success depends principally on our own feelings and exertions, that I can only urge and pray, the “every member of the Church in his own vocation and ministry, may truly and faithfully” discharge his own appropriate duty. *With ourselves*, success must, beyond controversy, originate. We must feel for *ourselves*, before others will, or *can feel for us*. We must strive for ourselves, before they will strive with us. If our own necessities do not painfully interest *our own hearts*, how should they interest the *hearts of others*? If we will not give our *prayers*, our *talents*, our *services*, and our *means* for our own cause, by *whom*, it may well be asked, shall that cause be sustained?

Still, brethren, under existing circumstances, I am aware, that, besides the keeping up of a proper spirit in our own body, we must awaken a kind, generous, Christian interest in others. Such an interest is essential to our success. If our Israel, now so small, ever should “arise,” it will be,

2dly. *By the concurrent efforts of Christian friends.*

“How shall” our people “hear *without a preacher*?” and “*how shall they preach*,” who have not

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been commissioned? And where is our own *commissioned ministry*? Even for the *Heralds of the Cross*—for the pioneers of the Church, we must be indebted to other and more favored sections of our country, until it shall please God to “pour out his Spirit from on High,” and to put it into the heart of some of the sons of the soil to consecrate themselves to his service—to the gathering in of the precious harvest, which here whitens and ripens before their very eyes.

I will not, brethren, think so ill of the Church at large, or of its separate members abroad, as to suppose that an honest, candid, full statement of our spiritual necessities, and a plea for their relief, prompted by hearts full of intense anxiety, and urged with the holy eloquence of truth and feeling, can be coldly and perseveringly neglected. They will not, surely, refuse us some of “the *crumbs*,” from their well provided spiritual tables. With abundant resources, temporal and spiritual, they will certainly give somewhat at least, to our comparative destitution. The very mariner, on the pathless ocean, will give to a brother mariner, from his own scanty and measured store. His heart warms, his eye fills, his hand is extended, when he hears the cry of those whose bread is consumed, and whose “water hath failed.” Although in peril himself, he will go to the relief of those, whose peril is greater. Even when there are no supernumeraries, and when the services of all are needed, some will still be spared to navigate the bark, which otherwise would never reach her port. Shall there be more of philanthropy and brotherly feeling among the rude sons of the ocean, than there is *in and for* “the Ark of Christ’s Church?”

When I think, brethren, how the cry from distant and Heathen lands, has been heard and answered by Christendom, I cannot think, that they who are severed from us by no wide geographical limits, who dwell under the same happy government,

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and have the closer tie of christian brotherhood—they who are “bone of our bone, and flesh of our flesh,” will have neither sympathies nor charities *for us!* It is uttering no humiliating cry of pauperism—it is no degrading casting of ourselves upon the eleemosynary kindnesses of our brethren abroad, to tell them that this is indeed the *hour of our need*—that the productions of our soil are diminished in value to very nothing—that gloom and embarrassment rest over our commerce—that our cities which had so nobly provided for their own spiritual wants, and which would so willingly have aided others, are “burned with fire;” and that all that can be spared to the cause of charity, or of God, is pressingly demanded for the relief of homeless, helpless sufferers. Now then let our brethren help us, in regard to our spiritual necessities, and it will be charity indeed.

There is also another most important aid, for which we are to pray and to hope—the aid of *personal ministerial exertion*. If there be any conviction, which would come with sickening force to the heart of a lover of the Church and of the souls of men, as he looked upon the moral aspect of this extended State, surely it would be that, which the Saviour so touchingly expressed: “The harvest truly is great, but the laborers *are few*;” and with him he would exclaim to all his Christian companions and friends, “pray ye the Lord of the Harvest that he would send laborers into his vineyard.”

Oh! among all that are girding themselves with the armour of God, and enlisting themselves as good “soldiers of Christ,” in the cause of his “Church militant on earth,” it cannot be, that *none* will come and share our unequal contest, for the victory of truth. Why, oh why, that thronging and clinging of our youthful brethren around vineyards already successfully cultured, and supplied with their own efficient and pledged laborers; where they can at best, but aid those who scarcely need aid, and at last, “enter into other men’s labors?” Here is a field, wide, rich,

promising; waiting for “the good seed of the word,” and capable of producing an abundant harvest to the glory of God. If there be zeal, if there be kindness, if there be among them the warm heart, and the self-sacrificing, high-souled devotedness of those to whom “Christ is all, and in all,” and who would give all for Christ, some at least will hear our cry, and will “come over and help us.”

Brethren, behold, here are we, “two or three” laborers, in a district comprising sixty thousand square miles, and among a population of probably half a million, among whom are thousands—thousands once nurtured in the bosom of the Church; and thousands of others who would gladly attach themselves to her communion. How shall we, mortal ourselves, break the bread, and distribute the waters of life, to so many perishing souls? Well may we ask, “*What are we, among so many?*” Oh, “*who could be sufficient for these things?*” Did we “come behind in no gift,” and were we “enriched with all knowledge, and with all utterance,” we should still be found wanting. We should need the martyr spirit and the unearthly energies of apostolic men, and apostolic days. Like Philip, we should need “the angel of God,” to point us to the scenes of our mission; and the “spirit of the Lord,” to translate us from spot to spot. We should require the “tongues of fire,” and the *hand of power*. Without all these, then, few in number, and but as the ordinary sons of men, who, or *what are we, among so many?*

One spot that was carefully enclosed has been left for a time untended, through lack of a laborer—one flock that was gathered, left without a shepherd;* and “other sheep have we also, (Oh, how many!) who are not of this fold,” who wander “through the deserts and over the mountains:” and do not our hearts say to us, “them also we must bring,” that they may become united to “the one fold under one shepherd?”

* Alluding to the congregation of Christ Church, Macon.

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Ye shepherds of Israel! come to our aid. Hear ye not the voice from the Heavens—the voice of Him who “laid down his life for the sheep;” even “the Chief Shepherd and Bishop of souls,” saying to you, individually, “Lovest thou me? Feed my sheep—feed my lambs!”

But well has the Psalmist declared, that “it is better to trust in the Lord, than to put confidence in man;” and they that have felt how often human aids are withheld, or how impotent when given, will acquiesce in the declaration. To *God*, then, *let us look*, without whom, “nothing is strong—nothing is holy.” For,

3dly. We may be assured, in answer to the inquiry of the Text, that it is only *by him*, that we “shall arise.”

From Him, “cometh every good and perfect *gift*.” From Him, “all holy desires, all good counsels, and all just works do proceed.” Acknowledging his influence, even upon the decisions of our own minds, and the resolves of our own wills, we must feel that, independently of him, we could neither “think those things which were good, nor have grace to bring the same to good effect.” We would either be wholly wanting in effort, or our efforts, unsanctified and unblessed by him, would end in fruitlessness and disappointment.

This, brethren, is not the place; neither is this the occasion, for a labored statement or proof of the Doctrine of his Providence. I assume *that doctrine as admitted*. I presume you to receive it in all “its length, and breadth, and height, and depth;” and with all its blessed and encouraging deductions. You have seen God displaying his power, and effecting his purposes through all the Kingdoms of the Natural World. You know that it is *He* who clothes the earth with verdure and beauty, or withers it by the breath of his displeasure. He “made it so sure that it can never be moved,” except by his own will. He hath “appointed to the sea its bounds, which it

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cannot pass at any time to turn again and cover the earth.” With similar sovereignty, although in a different mode, he rules over the department of mind; overthrowing the counsel of the crafty, and restraining the wrath of the furious, “or making even that wrath to praise him.” Surely, “the Lord God omnipotent reigneth.” He is “Governor among the Nations,” and “King among the people.” “He putteth down one, and setteth up another.” Shall he then, thus guide, direct, and overrule “the kingdoms of this world,” and still be indifferent to “*the Kingdom of his dear Son?*” Against such a thought, our hearts revolt. It is confuted by all the records of past history—it is at variance with all the solemn

assurances of yet unaccomplished prophecy. In the ages that are past, even from his first covenant with man, the Church that was to be “gathered out of the world,” was ever dear unto God—watched over by the holiest guardianship of his Good Providence—furthered by “the wholesome strength of his right hand,” and enriched by the best gifts and graces of his Good Spirit: “He has reproved even Kings for its sake.” His language to an opposing world has ever been, “Touch not mine anointed, and do my Prophets no harm.” Under its greatest depressions and dispersions, He has ever preserved to himself “a seed and a name to serve him;” and it requires but a glance at the mutations of the world, to see how wonderfully they have all been overruled for the good of that “little flock to whom it is his good pleasure to give the Kingdom.” Can we suppose then that this Providence will now be withdrawn from the Church, when it exists under its last and most spiritual dispensation? When the Son of his love “hath purchased it with his own blood,” shed upon it abundantly the effusions of spiritual grace, and ascended, to plead in person, its cause in the Heaven of Heavens? Surely, brethren, this Church, once comparatively “far off,” is now brought nearer unto God, by virtue of its union with Christ. He is “the Vine”—It is “the

Branch.” He is “the Head”—It is “the Body.”—His own glory is inseparably connected with its success; and for that success His unfailing work is pledged. “Lo! I am with you always, even to the end of the world.” “The Gates of Hell shall not prevail against it.” Here then, brethren, we found our confidence—a confidence not to be shaken. God hath always loved and guarded his Church, and hath promised to love and guard it forever. That promise he will fulfil. “Hath He said, and shall He not do it? Hath He spoken, and shall He not make it good?” Behold, “the Heavens and the Earth shall pass away; but of his word not one jot, or one tittle shall fail!” His guardianship over it as a whole, necessarily supposes a similar guardianship over the parts. In his promise to the whole, each of these parts has a share and an interest; and we, as one of the members, should rejoice in the anticipation, and strive by holy engagedness and prayer, to secure and hasten forward its early and complete fulfillment.

Deeply impressed, then, with a sense of our dependence, let us rejoice that the way of access is now opened to “the Father of light” and life, through the mediation of his Son; and that we may now “come with boldness to the Throne of Grace, to find strength to help in time of need.” It is written for our encouragement, that “if we, being evil, know how to give good gifts unto our children how much more shall our Heavenly Father give his Holy Spirit,” and all other needful blessings, “to them that ask him.”—Let us “ask then, that we may receive; let us seek, that we may find; let us knock, that a door may be opened unto us.” Prayer is the very language natural to piety. She cannot, dare not move, without an appeal to Heaven. The motto engraven on the tablets of her heart, is this: “In all thy ways acknowledge Him, and he shall direct thy path.” *For the Church*, we are specially enjoined to pray—“Pray ye for the peace of Jerusalem.” “Pray ye, the Lord of the Harvest, that he would send laborers

into his vineyard.” How many such payers, once uttered by tongues that were eloquent, *for God, and to God*, but long since stilled in the silence of death, are recorded in the scriptures, at once as models and incitements to us! Let us then obey the injunctions of God, and follow the example of his Saints. Let us “make mention of the Lord and keep not silence,” until “He establish and make Jerusalem a praise in the earth, a joy of many generations.” In our closets, in our families, in the sanctuary, let the theme that concentrates most the intensity of devotion, and that most effectually prompts that “wrestling” in prayer, which ever “hath power with God and prevaieth,” be *the Church*—the Church in her purity, her enlargement, her perpetuity—the Church, first to be extended over the earth, and then to be translated to the Heavens.

Brethren! to ourselves, both God and man, look for “all good fidelity,” in the trusts committed to us.—To our brethren in Christ, we look for such aids as the Providence of God hath put in their power, and as the claims of Christian philanthropy and Christian brotherhood ask at their hands; and to the great “Head of the Church,” we raise the eye of faith, in the fullness of trust and love, for that crowning blessing, without which vain would be the help of man. Thus, true to ourselves, and furthered both by earth and Heaven, we shall be enabled to exchange the desponding question, “By whom shall Jacob arise? for he is small,” for the thankful acknowledgement, He hath arisen and hath “*shaken* himself from the dust, and hath put on his beautiful garments, and girded himself with strength.” God “hath helped him, and hath poured his benefits upon him.” “The Lord hath redeemed Jacob, and glorified himself in Israel.” “Even so, oh Father, so may it seem good in thy sight.”

I offer, brethren, a few closing remarks, under a solemn sense of their importance and practical bearing; with an affectionate solicitude for interests that must be dear to all our hearts.

Small as has heretofore been our Zion, thus far at least, there has been “*peace within her walls.*” We have been too few in number—too widely separated—too much interested in a common object, to do ought else than *feel* and “*love as brethren.*” Let me intreat, that the same spirit may be still preserved. It is essential alike to the comfort and the success of our labors. Let none of those unhappy divisions, of which at a distance we have heard, and over which, as *men, as Christians, as lovers of the Church*, we cannot but mourn—let none of those *party distinctions* and *party names*, which have been so rife of mischief to the general cause of religion and the Church, ever be introduced among us. I should regard him who would sow the seeds of dissention in our spiritual enclosure, as sowing “tares among the wheat.” I would say of him, *It is an “enemy that doeth this.”* Though he came under a specious title, as a messenger of peace, and arrayed as “an angel of light,” I should remember the Apostolic caution: “Mark them which cause divisions and offences among you, and avoid them.”

This is no party language, for it comes not from a party agent. It can have, therefore, no invidious or party bearing. I am persuaded that our course of duty and of prudence resolves itself into these few particulars: *Fidelity* to our doctrinal *standards*, not simply because they are *ours*, but because they embrace the *doctrines of the Bible*—the *doctrines of the Cross*; obedience to *canonical authority*—*established ecclesiastical*

discipline; and a conscientious adherence to our prescribed formularies of worship. This is a standard, to which all who profess themselves *of the Church*, may come up, and of which none should fall short. Minor points, on which perfect unanimity may be impossible, and certainly is not essential, should be invariably waived, as tending to those “questions and strifes of words, whereof (according to the Apostle) come envy, strife, railing, evil surmising.” Why should we “for meat,” for

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trivial discrepancies, “destroy the work of God—destroy our brethren for whom Christ died?” I ask not, I advocate not, in any case, the abandonment of principle; but surely the time has come, when the spirit of peace and the counsel of peace, can alone promote the work and restore the reign of peace; when oil must be thrown upon the troubled waters of contention, and He whom the winds and the sea obey, be supplicated to speak the winds to peace, or the spiritual Ark, tost with tempests, will scarcely weather the storm, and rest at last upon “God’s Holy Hill.” The dearest wish of my heart, is for the peace of Jerusalem; and it I know that heart, the last prayer for the Church which it will prompt as it bursts in death, will be, “Lord Jesus give peace to thy people, and bless thine heritage.” On us, brethren, few, tried, engrossed as we are, the cultivation of that spirit, the adoption of that counsel, are peculiarly incumbent. There is before us a mighty work of evangelizing!—What have *we* then to do with disputes or parties? To our work, brethren, to our work, in the spirit of peace, of love, and of a sound mind; so shall the “very God” and “Prince of Peace” go with us!

Again, brethren, in the prosecution of this evangelizing work, let us remember, that we enter not into the field, to wage an unhallowed, unchristian warfare, against others who may regard themselves as “Soldiers of the Cross,” and be warring against Sin and Satan. If they do at all “cast out the evil spirits in the name of Christ,” who are we, that we should desire to “forbid them,” because they “*follow not us?*” Our master hath said, “*forbid them not.*” We propose not, therefore, any unkind, unchristian interference with those who go not with us to the work of the Lord. There is room enough for us and for them; and each may do good in his own way. Our true policy undoubtedly is, to avoid all needless collision with them, which may weaken our common force against the common enemy, and all needless incorporations with them

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which would involve us in their difficulties, mistakes, or defeats. As far as we deem them wrong, we would strive and pray that they may be brought to the acknowledgment of unadulterated truth—as far as they are right, we would “bid them God speed.”—However widely we may differ from them on some points, and however honestly we may avow, and firmly, but prudently and temperately inculcate our own views, we would still remember, that “by them also *Christ is preached*, and therein we do rejoice, yea, and will rejoice.”

Influenced by such a spirit, and acting under such feelings, surely, brethren, we may reasonably expect a reciprocity of Christian kindness and comity. *We work for God,*

and we should not, therefore, be opposed by *the servants of God*. The disgusting and degrading acts of studied proselytism, are foreign to our institutions, and to our social spirit. We do but propose, to open a spiritual asylum, for our own spiritual outcasts, and for *others*, who have no spiritual home—to lift up a standard for our own people, and for the people who have rallied round no sacred banner—to do the utmost good in our power, according to our own views of expediency, and in our *own way*. In *this*, we only do that, *which others do*. We but imperfectly fulfil our duty to our own members—to the Church—to the Christian public, and to the Great Head of the Church. We only enter upon a work, the non-performance of which has too long been our reproach, and may perhaps be justly demanded at our hands.

Our Articles of faith, and our devotional formularies, have long been before the Christian public; and Protestant Christendom, has long since passed upon them its decision, and sealed them with the stamp of its general approval. Some of the warmest admirers and eulogists of both, have been those, who, from the prejudices of education or from some minor grounds of preference, have been attached to other communions. In endeavoring then to extend a Church,

“built upon the foundation of Apostles and Prophets, Jesus Christ himself being the chief corner stone,” in which the humiliating and converting doctrines of the Cross, shall be preached, and the worship and the ordinances of God maintained, we shall in some small degree at least, be advancing that good work, to which so many Christian hearts are devoted; “casting in our mite,” into that rich fund of spiritual privilege, which is the glory and the comfort of this “latter day;” furthering the cause of the Redeemer, and the salvation of souls.—Surely, then, “all that love the Lord Jesus Christ,” will rejoice in our success.

Brethren, there is a state of society, a degree of advancement peculiarly adapted to the successful introduction of our services—when enlightened minds ask for an enlightened ministry, and when piety looks for warmth without extravagance—for zeal united with knowledge, and tempered by prudence. In many parts of the diocese, that state has confessedly been reached; and in these I am persuaded, those services would be hailed with delight. Our enlargement, hitherto retarded by unavoidable causes, may now reasonably be anticipated on human grounds of probability, far more, under the sanction of Divine promise. Let us not miss the golden season of opportunity: Let us not be outdone, by so many, who, at least in our estimation, cannot boast so ancient an origin—so sublime a worship—so well ordered a polity. Now, let us “be strong in the Lord, and in the power of his might.” We have only to *establish* the Church; to provide for the settlement of its ministry, and for the observance of its ordinances; and it will then make its own way, and manifest its own power; for it carries its witness with it, and the shield of God for its defence.

Brethren, if indeed we are in earnest, let us prove it in *deed*, rather than in word. If we believe, let us act as those who *do* believe. When we find our hearts growing faint, and our hands becoming slack,

let us think upon “the sure work of Prophecy;” and let our eyes look upon the fair scenes which its heavenly pencil hath sketched to our view. Behold! God hath said it, and it shall be done. This moral desert over which piety well might weep, shall yet “rejoice and blossom as the rose: it shall blossom abundantly.” Yea, to carry your thoughts still further, this whole earth, now filled with violence and crime, shall yet become the “Kingdom of the Lord, and of his Christ.” Let us, then, perform our part towards the furtherance of God’s mighty schemes. Let us do what we can, and God will do what we desire.—“Jacob shall arise, and his cause, and the cause of his God, be glorified.

The *path of duty* is plain—the *obligation to it* universal and commanding—*its effects* are certain as the pledge of God—*its rewards* through his free grace and infinite mercy, in Christ Jesus our Lord, are as “*high as Heaven,*” as lasting as Eternity.

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JOURNAL
OF THE
PROCEEDINGS
OF THE
SEVENTH ANNUAL CONVENTION
OF THE
PROTESTANT EPISCOPAL CHURCH IN THE STATE OF GEORGIA.

Held in Christ Church, on the 27th and 28th April, 1829.

SAVANNAH, 27th April, 1829.

This being the day appointed for holding the Seventh Annual Convention of the Protestant Episcopal Church, for the State of Georgia; and this city having been selected as the place of meeting, several of the Clergy and lay delegates attended at Christ Church, at 10 o’clock, A.M.

Divine Service was conducted by the Rev’d Hugh Smith, Rector of St. Paul’s Church, Augusta.

The Rev’d Mr. Smith, was then invited to take the Chair, and Mr. A. Gould to act as Secretary pro tem.

The Rev'd H. Smith, Rector of St. Paul's Church, Augusta, and the Rev'd E.D. Neufville, Rector of Christ's Church, Savannah, having taken their seats as members of the Convention, certificates of Lay Delegation, which were examined and approved, were presented by the following gentlemen:--

WM. B. BULLOCH, \

DR. J. BOND READ, > From Christ Church, Savannah,

DR. WM. PARKER, /

ARTEMAS GOULD, from St. Paul's Church, Augusta,

Who accordingly took their seats, as members of the Convention. The Convention was then organized by the choice of the following Officers, viz:

REV. H. SMITH, *President.*

J. BOND READ, *Treasurer.*

A. GOULD, *Secretary.*

On motion, it was *Resolved*, That the same rules of order adopted by the previous Conventions of this Diocese, be adopted as the rules of this.

On motion of Mr. Bullock, seconded by Dr. Parker, it was *Resolved*, That the thanks of the Convention be presented to the Rev'd Mr. Smith, for his impressive and very appropriate Sermon, delivered yesterday in Christ's Church; and believing that it is calculated to advance the interest of Religion and the Church, that he be requested to furnish a copy of it for publication.

The following Parochial Reports were then received:--

CHRIST CHURCH—Savannah.

In the flourishing condition of this Church, which has increased considerably in number during the last year, the Rector has good reason to be encouraged, and to hope that his labors have been, and will be, abundantly blessed. The individuals engaged in the Sunday School and missionary departments, have manifested a commendable zeal; although in the latter, but little has been accomplished, *that little*, however, he trusts, is but the first fruits of an extensive and plentiful harvest. The Society of Ladies, whose organization was noticed in the last Report, has, by the active industry of its members, placed the sum of Two Hundred Thirty-nine Dollars and Eighty Cents, at the disposal of the Managers of the Missionary Fund in this State. The Sunday School Library, collected by the personal exertions of the superintendents, consists of 137 volumes, and the scholars are becoming more and more interested in it. A class of colored children has been formed, the instructions of which are confined to the elementary principles of religious knowledge, and right understanding of the scriptures.

The following is a statement of the official acts performed since the last Convention:--

Baptisms, adults— White 2; Infants, white, 22.

Do. colored 1; do colored 3.
Total 28

Funerals 12---Marriages 10.

To the number of communicants, ten have been added; but from the death of *one*, the withdrawal of one, and the removal of three, the present number is 113.—In the Sunday School (J.A. Clifford, superintendant) there are Teachers 14; Scholars (white) on Register 97; Average Attendants 53; In the Colored School 35; the whole number of Scholars 132.

E.D. NEUFVILLE, *Rector*.

ST. PAUL'S CHURCH—Augusta.
REV. HUGH SMITH, *Rector*.

Since the last Convention, there have been Baptised—Adult, white 1; Children, white, 20; Children, colored 2—Total 23.

Communicants added, 8; Died, 4; Removed 2; present number 72.

Marriages, 7—of which one was solemnized at Hamburg, and one at Edgefield Court-House, S.C., and two in Burke County, in this State.—Funerals 5.

The Sunday School attached to this Church, has been recently re-organized and is now in successful operation. The sum of \$45 was lately collected towards the purchase of a Sunday School Library.—About 60 volumes have already been procured, to which others will shortly be added.

JOHN F. LLOYD, *Superintendent Male Department*.

MISS MATILDA MICOU, *Do. Female Department*.

JAMES HARRISON, *Secretary*.

EDWIN B. WEBSTER, *Librarian*.

There are five Female and four Male Teachers, and fifty-two Scholars, of whom about forty are regular attendants.

The “Female Missionary Society of St. Paul’s Church,” during the last year, held a Fair, for the benefit of the Missionary Fund of our Church, in this

Diocese; from which was realizing the sum of nearly *Three Hundred Dollars*.—Another was to have been held in the ensuing month; but the recent heavy calamity with which our city has been visited, has rendered a postponement necessary. They deserve much praise for the zeal and spirit of their operations, and it is trusted will not soon “become weary in well doing.”

During the last year the Church sustained a heavy loss, in the removal by death of its esteemed, liberal and pious Senior Warden, Dr. Anderson Watkins. It is, however, consolatory to reflect, that to the ministrations of this Church, he thankfully ascribed, under God, his conversion from “darkness to light;” that his Christian life was a happy exhibition of the power of Christian principle; and that his death was singularly peaceful and happy. He gave a solid proof of his devotedness to the interests of this Church, by a liberal testamentary bequest of Five Thousand Dollars, of which the interest is to be

applied solely towards the support of the officiating minister. The Rector is happy to state that the Congregation under his charge continues steadily to increase in numbers, and he trusts also, in piety. In its progressive extrication from pecuniary embarrassment, in its peaceful and happy state, and in the affectionate attachment of its members, he finds abundant cause for gratitude to the Giver of all Grace.

Extract from the Report of the Rev'd Thomas S. W. Mott, performing Missionary services at St. Simon's Island, Geo.

Mr. Mott states, that he “arrived on the Island in the early part of November, and with the exception of a few weeks, during which he was confined by an attack of fever, has officiated regularly once every Sabbath, which, on account of the scattered state of the population, is as frequently as Public Worship can be conveniently attended.” He farther states that, at first, the number of attendants was not more than

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about ten whites, and twenty of the slave population. It has now increased to from thirty-five to fifty whites, with as many colored people as the Church can well accommodate; and that “in short, there are but a very few individuals on the Island who possess the means of conveyance, that are not in the habit of regular and punctual attendance.”

A very gratifying proof of the estimation in which the services of Mr. Mott were held, and of the favorable impression he had produced, as well as of the desire of the people for the enjoyment of the ministrations of the Church was furnished by the resolutions adopted at a meeting, held for the purpose of securing his permanent settlement on the Island: by which, considering the small number of those who could contribute, a very liberal offer was made for his support.

Mr. Mott further writes—“On my first arrival, I could learn of but two or three communicants. From what cause it is impossible to say, though probably for want of the requisite authority, neither Mr. Best, nor the late Mr. Mathews, the only clergymen permanently located for any time upon the Island, ever administered the Sacrament of the Lord's Supper.—Since my arrival it has been administered to, I think, seven individuals, which is probably the first time since the days of Oglethorpe. On the third of May, the last Sunday I expect to be here, we expect a small addition to the communion.

During the winter, there have been two Baptisms and three Funerals.

It only remains for me to say that I have been much pleased with my situation. In the family of Thomas B King, Esq. with whom I have spent almost the whole of my time, and whose public spirit and liberality towards the Church are worthy of all praise, I have experienced the utmost kindness and hospitality, as well as from every family upon the Island. Indeed the uniform good will with which I have every where been received, convinces me that

there are few places where a minister could be more happily situated; and the patient attention with which the people have listened to me on the Sabbath, shows that there is a highly reasonable prospect of doing good.

The number of inhabitants is small it is true; but then they are united in favor of the Episcopal Church, I believe without exception; and I am persuaded that by the constant exertions of a faithful minister, this parish would become one of the most harmonious and, in many respects, most flourishing in the country.”*

No reports were received from the Church at Macon.

After some discussion, it was then *Resolved*, That the subject of the alterations in the Liturgy, proposed by the House of Bishops, at the last General Convention of the Protestant Episcopal Church in the United States of America, and referred by that Convention to the consideration of the several State Conventions, subsequently referred by the last Diocesan Convention of this State to the present Convention, and to be finally acted upon at the ensuing General Convention of the Protestant Episcopal Church, to be held in Philadelphia, on the second Wednesday in August next, be now taken up.

These proposed alterations of the Liturgy, were then taken up separately, and after mature deliberation and full discussion, were all agreed to unanimously, the first only excepted, in regard to which there was one vote in the negative.†

* This report was not received until the morning after the rising of the Convention; but the gratifying nature of the intelligence which it communicates, renders proper and expedient, its insertion in the Journal.

A second communication gives the still more gratifying information, that Mr. Mott will probably remain at St. Simons’, during the ensuing year.

† The nature and object of these alterations, without giving them at length, may be briefly stated. The 1st. provides, that instead of

On motion: *Resolved*, That the Delegates to the next General Convention, be instructed to offer for consideration the following canon:--No clergyman of this Church hereafter ordained shall become Rector, Minister, or assistant Minister of any Church or Congregation in a city, or populous town, until he shall have served for at least two years, as a Missionary in some destitute part of the country, or shall have been instrumental in building up some new Church or Congregation.

It was then moved and carried, that in case of the employment of Deacons as Missionaries, in this Diocese, those of the clergy in Priests’ orders, be requested, according to their proximity, to visit the stations of such Missionaries, for the purpose of administering the Lord’s Supper; and that the expenses attendant on such visits, be defrayed out of the funds of this Convention.

The Convention then adjourned until one o’clock, to allow of a meeting of the “Protestant Episcopal Society, for the advancement of Christianity in Georgia.” At one o’clock it resumed its Session.

The following Report from that Society, in the form of an extract from the minutes of its proceedings, was then presented to the Convention.

“A Committee was then appointed to examine the

the Psalms for the day of the month, the Minister may either use one of the selections, as now, or else any other Psalm or Psalms, except on those days on which “proper Psalms” are appointed. The 2d provides, that “the Minister may, at his discretion, instead of the entire lessons, read suitable portions thereof, not less than fifteen verses, &c. The 3d proposes, instead of the preface in the “office of confirmation,” another preface to be used instead of the former, at the discretion of the officiating Bishop, as more general in its character, and better suited to the different ages of those who come to be confirmed. The 4th proposes a discretionary prayer, which the Bishop may, or may not, at his pleasure, substitute for the first collect in the office of confirmation, “in order to correct the injurious misapprehensions of certain terms,” in the first collect. The 5th and last renders more definite, the rubric which requires the reading of the Ante-Communion Service, or the Commandments, Epistle & Gospel, on all Sundays and other Holy days.

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accounts of the Treasurer, who reported that they had examined the said accounts, found them correct, and a balance in the Treasurer’s hands of Three Hundred and Fifteen Dollars and Ninety Cents.

The Rev’d Mr. Smith reports that the sum of *Fifteen Dollars* voted by the last Convention, for the purchase of Prayer Books, has been expended by him for the purchase of Forty-four Prayer Books, of which one half have been left for distribution and sale in Augusta, and the remainder sent to this City for the same purpose. Also, that of the sum of *Twenty-five Dollars*, appropriated for the purchase of Tracts, the greater part has been appropriated to that purpose, a small sum only remaining in his hands, to be applied as opportunity may offer.

Resolved, That the Diocesan Sunday School Depository, established by the last Convention, be dissolved in consequence of the inconvenience which is found to result from it; and that the thanks of this Convention be tendered to Mr. John Barry, for his attention to the duties of his agency.

On motion of Mr. Smith, the sum of Thirty Dollars was voted for the purchase of Prayer Books and Tracts during the present year.

On motion: *Resolved*, That this Society do pledge themselves to the Convention, and to the members of the Church in this State, to employ at least two Missionaries, on or before the first day of December next, by and with the advice and consent of the standing Committee of this Diocese; and that the clerical members of the Convention be requested to use their best exertions to redeem this pledge.”

This Report having been read, was then, on motion of the Convention, unanimously accepted.

The following gentlemen were elected members of the Standing Committee, viz:--Rev’d H. Smith, Rev’d E.D. Neufville, Dr. J.B. Read, Dr. T.I. Wray, E.F. Campbell, Esq.

And the following as Delegates to the next General Convention, viz:--Rec’d H. Smith, Rev’d E. D.

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Neufville, Hon. George Jones, Dr. J.B. Read, E.F. Campbell, Esq. and Gerard M'Laughlin, Esq.

The Convention have received no formal Report from the Standing Committee; but they learn with pleasure from individual members of that Board, that Mr. Theodosius Bartow has been received as a candidate for orders, and has already very honorably passed his first examination.

On motion: *Resolved*, That the Rev'd Mr. Smith's Sermon of yesterday, and the Journal of the present Convention, be published in pamphlet form—that 200 copies be struck off—and that the Rev'd Mr. Smith and Mr. A. Gould superintend the printing.

On motion: *Resolved*, That the next Annual Convention be held in Augusta on the Monday next after Easter Monday, 1830, and that the Rev. Mr. Neufville be appointed to preach the Sermon at its opening.

The Convention then adjourned until to-morrow at ten o'clock.

APRIL 28th, 1829.

The Convention met agreeably to adjournment.

On motion, it was *Resolved*, That the present provision for the payment of the expenses of the Delegates to the State Convention, be repealed.

No further business being presented for consideration, the Convention adjourned.

HUGH SMITH, *President*.

A. Gould, *Secretary*.