

# JOURNAL

OF THE

## PROCEEDINGS

OF THE

**Fifth Annual Convention**

OF THE

**PROTESTANT EPISCOPAL CHURCH**

IN THE

**STATE OF NORTH-CAROLINA :**

HELD IN THE

*SUPREME COURT ROOM, CITY OF RALEIGH :*

On Saturday, April 28; Monday, April 30; Tuesday, May 1, and  
Wednesday, May 2, 1821.

TOGETHER WITH

### THE DISCOURSE

OF RIGHT REVEREND RICHARD C. MOORE, D. D.

At the opening of the Convention, and sundry Important Papers,  
ordered to be printed by the Convention.

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FAYETTEVILLE :

Printed at the Observer Office, by Carney & Ward,

1821.



# JOURNAL, &c.

RALEIGH, APRIL 28, 1821.

**T**HIS being the day appointed for the meeting of the Convention, Divine Service was attended in the Presbyterian Church, which, together with the Methodist Church, had been kindly offered for the use of the Convention. Morning prayer was celebrated by the Rev'd. JOHN PHILLIPS, and an appropriate discourse delivered by the Rt. Rev'd. RICHARD C. MOORE, D. D. Bishop of the Protestant Episcopal Church in the Dioceses of Virginia and North-Carolina.

After Service, the Members of the Convention proceeded to the Supreme Court Room, and the Convention was duly organized:—PRESENT,

Rt. Rev'd. RICHARD C. MOORE, D. D. in the chair,

Rev'd. JOHN PHILLIPS, Rector of Trinity Church, Tarboro'.

ADAM EMPIE, do. of St. James' Wilmington,

JOHN AVERY, do. of St. Paul's Edenton,

RICH'D S. MASON, do. of Christ's Newbern,

WILLIAM HOOPER, Professor of Languages in the University of N. Carolina,

THOMAS WRIGHT, Missionary,

GREGORY T. BEDELL, Rector of St. John's Church, Fayetteville.

The Certificates of the appointment of Lay Delegates being called for, the following gentlemen appeared and took their seats:

From St. James' Church, Wilmington, *A. J. De Rosset*, M. D.

*Fred'k. I. Hill*, M. D.

St. Mary's Church, Orange Ct'y *Dun. Cameron*, Esq.

St. Jude's do do. *Robert Davis*,

St. John's do Williamsboro' *William M. Green*,

St. John's do Fayetteville, *John A. Cameron*,

*James Townes*,

*Charl. T. Haigh*, and

*William Cameron*.

A Certificate having been read to the Convention of the organization of a Congregation in Pitt County, to be known by the title of "The Wardens and Vestry of Grace Chapel, Pitt County," said Congregation was, on motion, admitted into union with this Convention; and their Delegate, *William Pugh*, Esq. took his seat in the Convention.

*Duncan Cameron, Esq.* rose and stated to the Convention, that a Congregation had been regularly organized in Warrenton, Warren County, and a Vestry appointed: and, that though through want of time and other causes, no Certificate of appointment had been made out, yet that *Mr. John Anderson* came as a delegate of this Congregation.

These facts being known to the Convention, **MR. ANDERSON** was admitted to a seat.

The Congregation of Christ's Church Rowan County, was also formally admitted into union with this Convention, and their Delegate, **ALMAND HALL** admitted to a seat.

The convention then proceeded to the election of Secretary, when the *Rev'd. G. T. BEDELL* was unanimously re-elected.

On motion, *Resolved*, that Candidates for order, be admitted to honorary seats in this Convention.

It being ascertained that the *Rev'd. ROBERT JOHNSON MILLER* of Burke County, has come to this Convention in the capacity of a Delegate from the German and English Lutheran Synod of N. C. and for the purpose of effecting as far as practicable, intercourse, and union between the Episcopalians, and some of the Lutheran Congregations: *Resolved*, That the *Rev'd. Mr. MILLER* be cordially received, in the above capacity and admitted to a seat in this Convention.

The Convention then proceeded to the appointment of a committee to report on the state of the Church, when

*Rev'd. Adam Empie,*

*R. S. Mason,*

*Duncan Cameron, Esq.*

*Dr. De Rosset* and

*Almand Hall*, were appointed.

A standing Committee of the following persons, was then appointed for the ensuing year.

*Rev'd. Adam Empie*, of Wilmington,

*G. T. Bedell,*

*John A. Cameron,*

*Robert Strange,*

*Charles T. Haigh,*

} of Fayetteville.

The *Rev'd. Mr. Empie* then presented to the Convention the following Preamble and Resolutions, which were read, and ordered to lie on the table, to wit:

As the paramount business of every state convention, is to endeavour, by all practicable means, to promote, to the utmost, the interests of religion within its own Diocess, so it is, obviously, the paramount business of the General Convention, to endeavour in the same degree, to promote the

general interests of our American Zion. And whenever the grand council of our Church adopts a measure, which is calculated to further those interests, the cordial and vigorous co-operation of all the Diocesses, for the purpose of carrying this measure into effect, is a consequent duty. And while we entertain a respectful deference for the opinions and perfect confidence in the integrity of those who appear to differ from us, we feel it our duty\* to observe that in our view, for any constituent member of the general body to refuse this co-operation, is a virtual renunciation of its authority, is acting upon a principle which leads directly to the dissolution of the compact, and is a species of high treason against the supreme authority of the Church.

Moreover, it is a duty of the first order, binding upon the conscience of every Christian, to further, as far as practicable, and by all the means in his power, the interests of true religion, and of the visible Church of God. As these cannot be advanced more effectually than through the medium of a learned, pious, and zealous ministry; which is the medium of God's own appointment—and as by the general consent of mankind, and the practice of the Church in all ages, it is rendered evident, that, under Divine Grace, Theological Seminaries are necessary to the production of such a ministry; it becomes a duty of the highest moment for every Christian to contribute as far as he is able, to the support of some well organized Theological Seminary. And in bestowing upon such a seminary his patronage, it is equally a duty for the Christian, to divest himself of all local feelings, all sectional partialities, all motives merely personal, and to megre all

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\* We feel ourselves *in duty called upon*, thus to express and proclaim our opinion, because that spirit of indifference, and of disguised or open opposition to the Theological Seminary; which began to evince itself at the last general Convention, has ever since, been gaining strength—has produced numerous pamphlets, adverse to the interests of the general Seminary—is daily making new converts, in every part of the union—is checking the zeal and lessening the interest that are felt in behalf of the Theological School at New Haven, and is drawing over numbers, to the pernicious policy, of patronizing imperfect Diocesan Seminaries, and of withdrawing their support from our federal institution

If the influence and progress of this spirit be not checked, it requires not the gift of prophecy to foretell, that the general Theological Seminary will languish and die for want of support; and our Church will, with little exception, be left to groan, under the multiplied evils, that are inseparable from a ministry, imperfectly, and diversely educated.

minor considerations in those of the paramount interests of the Church, and the Redeemer's Kingdom throughout our country, and throughout the world. Though we owe much to our own particular parish and Diocess, it should not be forgotten that we owe much to the Church at large.

As likewise the General Convention has organized, and established a General Theological Seminary, subject to their supreme direction and control—as one such seminary, so far as the ministry are concerned, is for the present, adequate to the entire demand of our whole American Church—as the system which advocates one such seminary, is far preferable to that which would establish numerous local and Diocesan seminaries, because this plan is indefinitely less expensive, is better calculated to ensure a general uniformity of faith and practice, and is more likely to secure all those advantages that would arise, from having every Professorial Chair filled with the ablest and the best Theologians—and as upon this plan too, vast sums would be saved to our religious community at large, which are wanted for the furtherance of various other charitable purposes, it appears strikingly obvious, that every Episcopalian in the United States, should feel himself imperatively called upon and in duty bound to discountenance Diocesan Seminaries, and to throw the whole weight of his character, his influence and his surplus property into the scale of our General Theological institution. For surely every one should feel it his duty to prefer *one seminary perfectly* provided for in all respects, to the plan of patronizing numerous imperfect, half endowed, lingering, and inefficient institutions.

In fine, as the General Theological Seminary, first located in New-York, has since, by the authority that first established it, been removed to New-Haven,—as this measure was not only a matter of expediency, but of bounden duty, because the expense of such an establishment, and of those belonging to it will be annually, one third less than it would be at New-York,—as in all probability no sufficient reasons can ever exist hereafter for removing it again—as it enjoys a healthy situation, and *most*, if not *all* the other advantages that it could ever desire from its location; and as the city where it is established has long been resorted to, by young men from every section of our country far and near, its late removal is manifestly no cause for withdrawing from it our support, but is rather an additional reason for extending to it our most liberal and undivided patronage. Wherefore, *Resolved unanimously*, that this Convention does most cordially approve of the General Theological Seminary, and its establishment at New-Haven.

*Resolved unanimously,* That we do most earnestly recommend it to the warm and munificent patronage of every Episcopalian.

*Resolved unanimously,* That we entertain a high sense of the services rendered to this seminary by the prompt and zealous, and successful exertions of the Rev'd. *G. T. Bedell*, and that he be requested as soon as he can make it convenient to prosecute his labors until he has completed the circuit of the state.

Agreeably to order, the foregoing preamble and resolutions were laid on the table.

On motion, convention adjourned to meet on Monday April 30, at 9 o'clock, A. M.

For the information of Episcopalian generally, it has been thought proper to take notice of the transactions which occurred during the interval between the sessions of the Convention.

On Saturday Evening, Divine service was again celebrated in the Presbyterian Church, prayer by the Rev'd. Mr. *Hooper*, and a discourse by the Rev'd. Mr. *Avery*.

On Sunday morning, Divine service was celebrated in the Methodist Church, Prayers by the Rev'd. Mr. *Wright*, and a Discourse by the Rev'd. *G. T. Bedell*—after service Mr. *Robert Davis*, and Mr. *Wm. Green* were admitted to the order of Deacons, after which the Communion was administered to above an hundred persons; the Presbyterian and Methodist Clergymen being among the number.

On Sunday afternoon, Divine service was again celebrated in the Methodist Church, Prayer by the Rev'd. Mr. *Mason*, and a Discourse for the benefit of the Protestant Episcopal Missionary Society of N. C. delivered by the Rev'd. Mr. *Empie*, and a collection taken up amounting to \$66 81.

MONDAY, APRIL 30, 1821.

The Convention assembled in the Supreme Court room, at 9 o'clock, A. M. pursuant to adjournment—the Bishop in the chair.

PRESENT.

Rev'd. *John Phillips*,  
*Adam Empie*,  
*John Avery*,  
*R. S. Mason*,  
*Wm. Hooper*,

Rev'd. *Thomas Wright*,  
*G. T. Bedell*,  
*Robert Davis*,  
*Wm. Green*.

The two latter gentlemen having been yesterday ordained Deacons.

April  
1821

## PRESENT OF THE LAITY.

<i>Dr. De Rosset,</i>	<i>Charles T. Haigh,</i>
<i>Dr. Hill.</i>	<i>Wm. Cameron,</i>
<i>Duncan Cameron,</i>	<i>Wm. Pugh,</i>
<i>John A. Cameron,</i>	<i>John Anderson,</i>
<i>James Townes,</i>	<i>Almand Hall.</i>

*Dr. Richard Sneed*, a delegate from St. John's Church Williamsborough, appeared at this time and took his seat.

Agreeably to the resolution of yesterday, the Rev'd. Robert I. Miller of the Lutheran Church was present and in his place.

The Parochial Reports were then ordered to be read, and are as follows :

## TRINITY CHURCH, TARBOROUGH,

*Rev'd. John Phillips, Rector.*

Communicants,	- - - -	7
Marriages,	- - - -	1
Burials,	- - - -	3
<i>Warrenton</i> ,—Communicants,	- - - -	13
Baptisms,	- - - -	20
<i>Bear Creek Chapel</i> ,—Communicants,	- - - -	4
<i>Washington</i> ,—Communicants,	- - - -	6
Baptisms,	- - - -	4
Funerals,	- - - -	1

Stated times and places of preaching since the last Convention :—At Tarborough on the first and third Sunday of every month.—Bear Creek Chapel and Washington, on the second Sunday.—At Warrenton on the fourth Sunday.—Visited Raleigh thrice—sick four months.

## ST. JAMES' CHURCH, WILMINGTON.

*Reverend Adam Empie, Rector.*

Baptisms,	- - - -	6
Marriages,	- - - -	8
Burials,	- - - -	14
Communicants,	- - - -	156

—of whom 17 are Africans. Eight new communicants have been added, in the course of the year, but this addition has been counterbalanced by deaths and removals.

Catechumens, about 100 } Exclusive of Africans amount-  
Adults, about 200 } ing to about 100

Our Societies, Schools and Bible Class, as mentioned in the last annual report still exist, but owing to the embarrassment of the times and other causes, none of them are in a very flourishing condition, except the Sunday School. And



though upon a comparison with other Churches we have no reason to complain, yet we cannot say that during the past year, our religious state and character have met with any material visible improvement. One event however deserves to be recorded. The spirit of active and Christian Benevolence has given birth to a female Association, who spend one half day in each week in manufacturing various articles, the nett proceeds of which are devoted to missionary and other charitable uses; and who, for fear of otherwise misemploying the time when they meet together, are occupied in reading and in listening to such works as are best calculated to promote charity and piety.

### ST. PAUL'S CHURCH, EDENTON,

*Rev'd. John Avery, Rector.*

Baptisms,	-	-	-	-	-	7
Marriages,	-	-	-	-	-	2
Burials,	-	-	-	-	-	3
Communicants,	-	-	-	-	-	22

### CHRIST'S CHURCH NEWBERN,

*Rev'd. Richard S. Mason, Rector.*

<i>Baptisms</i> —In Newbern,	5				
At Beaufort,	6				
At Grace Chapel,	3	—Total,		14	
Marriages,	-	-	-	-	3
Burials,	-	-	-	-	10
Communicants,	-	-	-	-	64

Since last report, 10 Communicants have been added, one has died and one removed.

Through the Divine blessing, the increase of the Congregation has been sufficient to call for the erection of a New Church. A contract has been entered into, and with the permission of Providence the building will soon be commenced.

The Rector of this Parish has occasionally visited and preached in places at some distance from Newbern.

### ST. MARY'S CHURCH, ORANGE COUNTY,

*Rev. William Hooper, Deacon—Officiating*

Baptisms—Adult	-	-	1	
Infants	-	-	5	—Total 6
Marriages	-	-		2
Funerals	-	-		2

## ST. JOHN'S CHURCH, FAYETTEVILLE,

*Reverend Gregory T. Bedell, Rector.*

Baptisms	-	-	-	-	19
Marriages	-	-	-	-	4
Funerals	-	-	-	-	7
Communicants	-	-	-	-	60

In this parish, there is a very growing attention to the concerns of religion, and an increased attachment to the institutions of the church.

The Sunday School, Bible Class and Singing Society, are in a flourishing condition.

Among the deaths in this parish, is particularly to be recorded, that of *John Winslow*, Esq. a man, to whose exertions, principally, the Church under God, owes its existence, and much of its present prosperity. He was more than ordinarily interested in its welfare, and seemed to think no sacrifices, either of time or of money, too great to be made in the cause of religion, and of this church in particular. His death is a public loss; and not only to be deeply deplored by this parish, but by the church at large.

## MISSIONARY COLLECTIONS,

<i>Wilmington</i> ,—	Missionary and Prayer	} \$ 45 85	
	Book Society,		
	Collected in Church,	45	
	Female Association,	30	
	Subscription,	5	
			----- 120 85
<i>Newbern</i> ,	-	-	25
<i>Edenton</i> ,	-	-	88
<i>St. Jude's Church</i> ,	-	-	6
<i>Wadesborough</i> ,	-	-	10
<i>Warrenton</i> ,	-	-	20
<i>At Raleigh</i> , (during Convention,)	-	-	66 81

The Rev'd. Robert J. Miller of the Lutheran Church, presented a Communication to the Convention, which was referred to the Committee on the state of the Church.

The following Communication from the Secretary of the last General Convention, was then read :

At a meeting of the General Convention of the Protestant Episcopal Church ; held in St. James Church Philadelphia, in the Month of May, 1820.

Richard Harrison, Esq. offered the following resolution, and proposed alteration of the Constitution, which resolution was adopted, and sent to the house of Bishops.

*Resolved.* That it be made known to the several state Conventions of this church, that it is proposed to consider at the next General Convention, and if deemed expedient, finally to ratify the following alteration of the first article of the Constitution :

By striking out so much of the first article as relates to the time of holding the General Convention, and by inserting after the words "United States of America," in the said article, the words, "at such time in every third year, and"—and further, by inserting after the word "Convention," the following clause: "and in case there shall be an Epidemic disease, or any other good cause to render it necessary to alter the place fixed on for any such meeting of the Convention, the presiding Bishop shall have it in his power to appoint another convenient place (as near as may be to the place so fixed on) for holding such Convention."

*Extract from the Journal*

JOHN C. RUDD, *Assistant Sec'y.*

*House of C & L. D.*

This alteration was agreed to by the Convention. At the same time, the Rev. Mr. Hooper, Rev. Mr. Avery and John A. Cameron, Esq. were appointed a committee to draft a memorial from this Convention, to be laid before the General Convention at their next meeting, on the subject of a permanent alteration in the time of said meetings.

The Convention then proceeded to the election of Delegates to the next General Convention. The following persons were duly elected :—*Rev. Adam Empie, Rev. John Avery, Rev. Richard S. Mason, Rev. G. T. Bedell, Duncan Cameron, J. A. Cameron, John Stanley, and Josiah Collins, Esqrs.*

The Convention then adjourned to attend Divine Service, which was held in the Presbyterian Church ; The Discourse by the Rev. Richard S. Mason. A Confirmation was then held by the Bishop, when 36 persons were confirmed. The Convention then returned to their room and resumed business.

The Standing Committee of the last year on the subject referred to them, by the last Convention, viz. to take into consideration the propriety of organizing a Society for the promotion of Christian knowledge, by printing and publishing such works, as the Society, by its officers may think conducive to this effect, having had the subject under consideration, beg leave to report :

That considering the embarrassments of the times, and the calls now making upon the liberality of Episcopalians, they

deem it inexpedient to attempt at this time, the establishment of such a society, but believing that such an institution would be a powerful auxiliary in disseminating correct sentiments, in counteracting prevailing errors, and in promoting true religion, they recommend that this subject be submitted to the consideration of the next standing committee.—Report accepted.

The Committee on the state of the Church were directed to revise the Canons of this Church, if necessary to prepare new ones, and to collect the whole in a body.

The various committees not being ready to report, after considerable discussion on the subject of the most proper place to hold the next Convention of the Church in this state, and not being able to come to a decision, a motion of adjournment till to-morrow morning 9 o'clock was proposed and carried, and the Convention adjourned.

Monday Afternoon, service was again held in the Presbyterian Church, and a Discourse by the Rev'd. Mr. Hooper.—In the evening, a Discourse by the Rev'd. Mr. Wright, Missionary.

TUESDAY, MAY 1, 1821.

The Convention met at 9 o'clock, pursuant to adjournment. The Bishop being engaged, Rev. Adam Empie was called to the chair. Present, as yesterday, with the exception of Lay Delegates, Dr. Sneed and James Townes.

*Resolved,* That the thanks of this Convention be presented to the Rt. Rev'd. Richard C. Moore, for his truly excellent Sermon delivered at the opening of this Convention, and that he be requested to furnish a copy of the same for publication with the Journal.

*Resolved,* That Rev'd. Mr. Mason, Duncan Cameron and Charles T. Haigh, be a committee to wait on the Bishop with the foregoing resolution.

Duncan Cameron, Esq. then presented to the Convention, the following substitute for the Preamble and resolutions, offered on Saturday by the Rev'd. Mr. Empie, and at that time laid on the table.

Whereas the General Convention of the Protestant Episcopal Church in the United States, did, at their last session, resolve that the General Theological Seminary, theretofore established by its authority in the city of New-York, should be removed to, and be established in the city of New-Haven, and did further resolve that the authorities of the Church within their respective Dioceses, should be empowered and

requested to use their best endeavours to procure funds for the establishment and endowment of said Seminary :

And whereas, this Convention, independently of its obligations, at all times, to respect the authority of the General Convention, doth most cordially approve the establishment of the said Seminary at New-Haven, and is sincerely desirous of promoting the welfare of the same by all the means in its power :

*Be it therefore unanimously resolved*, That this Convention will use its best endeavors to raise funds for the support of the Theological Seminary established by the General Convention at New-Haven.

*Resolved further*, That it be, and is hereby recommended to the friends of the Church in this state to second the views of this Convention.

*Resolved further*, That the thanks of this Convention be, and are hereby tendered to the Rev'd. G. T. Bedell, who is agent for collecting funds in aid of the Theological Seminary at New-Haven, and that he be requested to continue his exertions to increase said funds.

*Resolved Further*, That the thanks of this Convention be offered to the Rev'd. Mr. Mason, for the active and efficient aid given by him to the Rev'd. Mr. Bedell in procuring funds for the said Seminary.

This substitute was on motion accepted and adopted by the Convention :

*Resolved*, That the Rev'd. Mr. Hooper be a Committee to draw up an Address to be presented to the Episcopalians of this state on the subject of the General Theological Seminary, and that when prepared, it be printed by the Secretary and distributed.

*Resolved*, That the Rev'd. Mr. Bedell be requested to select and publish in an Appendix to the Journal, such information as it regards the efforts making in behalf of the General Theological Seminary, as may be deemed important to communicate to the Episcopalians of this state.

The hour of Divine service having arrived, on motion the Convention adjourned till to-morrow morning, 9 o'clock, in order to allow the various committees time to consider and report on the important matters committed to them ; and also to leave the afternoon for the meeting of the Missionary Society.

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After the adjournment of the Convention, Divine Service was celebrated in the Methodist Church ; Discourse by the Rev'd. G. T. Bedell. Afterwards, Rev'd. Robert J. Miller, of the Lutheran Church was admitted to the order of Dea-

cons, in ours : after which, thir'een persons were confirmed.

In the evening the Bishop delivered his Valedictory Discourse, being obliged to set out for Virginia immediately after the rising of the Convention. After Sermon, Reverend Robert J. Miller was admitted to the Priesthood.

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*WEDNESDAY MORNING, 9 O'CLOCK.*

Convention met pursuant to adjournment. The Bishop in the chair. Present as yesterday.

The Rev'd. Robert J. Miller, and Mr. Almand Hall, asked and obtained leave of absence for the remainder of the session.

The Standing Committee beg leave to report, that during the past year, very little business has come before them. Official information has been received from the Right Rev'd. James Kemp of Maryland, that he has displaced William Gibson from his grade in the ministry.

The requisite testimonials having been laid before them, they have recommended Robert Davis and Wm. M. Green to be admitted to the order of Deacons, and Robert Johnson Miller, (heretofore a minister of the Lutheran Church) to the order of Deacons, and subsequently to that of the Priesthood.

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The Committe to whom was referred the business of drafting a memorial, on the expediency of altering the time of the meeting of the General Convention, having taken the matter into consideration, beg leave to present the following memorial, to be forwarded to the next General Convention, as expressive of the views and wishes of this convention :—

**MEMORIAL.**

**WHEREAS**, it is the opinion of the Convention of this Diocess, that the time of holding the session of the General Convention ought to be altered for the following reasons :

1st. If is the opinion of Physicians, and is proved by experience that the season of the year at which the General Convention now meets, renders a journey to the North dangerous to the health and lives of the Delegates from the Southern States. It is found that travelling Northward and remaining for some weeks in a Northern City, exposes the human system to injurious effects from the Southern climate. The delegates now return home in the heat of summer, and those in the lower country at the sickly season of the year.

2d. The Southern Clergy having generally a respite allowed them by their congregations in the fall, for the purpose of recruiting their health and strength, by an intermis-

sion of their labours, and a retirement from the debilitating effects of the climate. It would therefore materially promote the health and convenience of the Southern Clergy, if the General Convention should hold its sittings some time in the fall of the year.

3d. This alteration of time would also secure a more general attendance of the Lay Delegates, inasmuch as it is common for families from the South, to visit the Northern States at this season.

4th. It is thought that the above reasons rendering the proposed alteration so important to the health and convenience of the Southern Delegates, are not counteracted and balanced, by any material inconveniences which the Northern Delegates would thereby sustain.

Therefore, *Resolved*, That the Delegates from this Convention to the next General Convention be instructed to use their exertions to have the first article of the Constitution so amended that the future Sessions of the General Convention, be held at such time in the fall of the year, as upon consultation may best suit the general wishes of the Southern representation. Report and Resolution adopted.

The Committee appointed by the Missionary Society to lay before the Convention an account of the state and transactions of said Society,

REPORT, That the Rev'd. Mr. Wright, who was engaged as a Missionary by the Society at the last Convention, labored zealously as such during the months of July, August, September and October last, during which time he visited eleven counties, preaching the word, and administering Baptism, wherever and whenever opportunity offered. In the course of his labors he visited and preached at Chapel Hill, Pittsborough, Milton, Halifax, and Wadesborough, once. Caswell, Raleigh, Oxford, Haw river Meeting House, Salisbury, Lincolnton, and Lumberton, twice. At Warrenton and St. Jude's Chapel, 4 times—and at Williamsborough, 7 times.—He also baptized 3 children, one at Williamsborough, one at St. Jude's Church, and one at the Haw river Meeting House.

The Committee further state, that the Rev'd. Mr. Hooper, who was engaged as a Missionary during the period of his exemption from Collegiate duties, acted as such from the middle of June, to the middle of July, in which time he preached at Oxford, Louisburg, St. Marys' Chapel and Hillsborough, once. At Fayetteville, Warrenton and Raleigh, twice. At Pittsboro' and Williamsboro' three times.

The Committee cannot refrain from noticing the pleasure with which both these gentlemen speak of their visits to Warrenton. The small congregation collected in that place by the Rev. Mr. Phillips, seem distinguished for their attachment to the church. A few ladies of the Congregation have formed a school, in which upwards of twenty children are instructed in the rudiments of learning, and the principles of our religion, free from expere.

The Committee with pleasure state, that upon a review of the Journals of the Rev. Messrs. Wright and Hooper, it appears that they were generally welcomed with gladness, and heard with attention; and the Committee concur in opinion with them, that with the blessing of God, nothing but additional missionary labor is wanting to revive our Zion in many places throughout the state where she has long lain desolate.

Besides the Rev'd. Mr. Wright, who will continue his labors as during the last year, and the Rev. Mr. Hooper who will officiate as often as practicable in his neighborhood, the Society have engaged the services of the Rev'd. Robert Davis, who will visit most of those western parts of the state which are destitute of our ordinances, and wherever there may be any Episcopal attachments, or even a probability of exciting any.

The Rev. Mr. Miller has also promised, occasionally to visit such congregations as lie in his neighborhood, so far as is consistent with his other engagements. The Committee have much to hope from the labors of the Rev. Mr. Miller, as his zeal in the cause is already well known, and as his acquaintance is extensive and his influence very great in the western parts of this state where he will be painciplely employed.

The Rev. Wm. M. Green, has also engaged to devote one fourth of his labors to the Missionary cause in those Congregations which are convenient to the one with which he is more particularly engaged.

The funds of the Society, including the salaries and out-fits of the Missionaries for the present year, amounts to more than \$1200.

On behalf of the Committee of the Missionary Society.

WILLIAM M. GREEN.

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#### REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH.

To present a clear and extended statement of the condition of the Church in this state, and of the increasing prosperity which, through the Divine blessing appears to await it, the



Committee have thought it expedient to take a retrospective view of its condition, since its being first organized in the year 1817, to the present time, exhibiting its state as at this day, and shewing our reasons for believing that, through the grace of God accompanying it as hitherto, its borders will be more enlarged, and the number of its pious sons be very greatly increased.

It appears from the Minutes of our Conventions that the organization of the Church in this state, took place in Newbern on April 24, 1817, when it was found that the following clergy had cures in this state, and formed with their congregations the constituent parts of the Convention. Rev'd. Bethel Judd of St. John's Church, Fayetteville; Rev. Jehu Curtis Clay of Christ's Church, Newbern; and Rev. Adam Empie of St. James' Church, Wilmington. There were also Lay Representatives from each of these congregations.

At this Convention, no report was made on the state of the several Congregations. A constitution was formed; a standing committee appointed, and a Missionary Society instituted.

The next Convention assembled in Fayetteville on the 2d of April, 1818—the same Clergy were present, with the exception of Rev. Mr. Clay, whose place was supplied by the Rev. Mr. Mason. During this Convention, the congregation of St. Jude's Church, Orange county was received into the union, and Robert Davis, the Delegate therefrom took his seat. During this session, Bishop Moore's acquiescence in the request made him at the last Convention, to undertake the charge of this Diocess, was officially received.

The third Convention met in Wilmington, April 22, 1819, Rt. Rev. Richard C. Moore being present. Of the Clergy were also present, Rev. A. Empie, Rev. John Avery, Rev. Gregory T. Bedell, Rev. R. S. Mason, and Rev. John Phillips, three of whom had moved into the state since the last Convention. Lay Delegates also attended from the five Congregations. During this session, the following Congregations were admitted into union with the Convention: St. Mary's Church, Orange county; Trinity Church, Tarboro' and St. John's Church, Williamsborough.

The fourth Annual Convention was held in Edenton, April 25th, 1820. The Bishop, four Presbyters and one Deacon attended. Lay Delegates from four Congregations.—Messrs. William Hooper and Thomas Wright were admitted Deacons and Rev. R. S. Mason to the Priesthood. A numbers of candidates for orders were also received.

At the present Convention, the Bishop and seven Clergymen attended and twelve Lay Delegates. Four new Congregations have been admitted into union. Messrs. Robert Davis and William Green have been ordained Deacons, and Rev. Robert J. Miller of the Lutheran Church, both Deacon and Priest.

The number of Communicants this year is 332 ; Baptisms 76 ; Marriages 20 ; Funerals 40.

From the several statements collected it appears, that there has been an increase of seven Congregations—that the Clergy of the Diocess now amount to ten ; and that the number of Communicants has increased from *seventy-one to three hundred and thirty-two*.\* Six persons have been in this state ordained Deacons, and two Priests.

But not only has the Church obtained an outward degree of prosperity altogether unlooked for, but also, we have reason to think, the principles and practices of true and genuine piety, have acquired and are still acquiring additional influence in our communion ; a desire for being christians indeed and in truth ; a hungering and thirsting after righteousness is more and more prevailing, and may God of his mercy finish the work he has commenced.

A very interesting communication has this session been laid before the Committee, on the subject of a union between that truly respectable denomination, the Lutherans and our Church. To carry this measure into effect, the Committee propose the following resolution.

*Resolved*, That a committee, consisting of three persons, two Clerical and one Lay member, be appointed to meet the Synod of the Lutheran Church, to consider of, and agree upon such terms of union, as may tend to the mutual advantage and welfare of both churches, not inconsistent with the Constitution and Canons of this Church, or the Protestant Episcopal Church in the United States.

In considering the circumstances above alluded to, have we not the greatest cause to glorify God ? Who does not see the hand of God in these things ? Had we not been left a very small remnant—we should have been as Sodom, and extinct as Gomorrha.

But our borders are greatly enlarged, and our gratitude should be proportionably increased. Our spiritual mother,

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\* This is the number reported. We have some Churches from whom we had no report, consequently 332 falls short of the actual number.

who so long lay in sackcloth and ashes, washing with her tears, the foot of the dilapidated altars of our God, raises her head with a smile of hope ; the still small voice of peace is heard amidst the storm which broke around. The thunders have ceased : the sun of her prosperity breaks forth ; Oh, may that sun no more go down, neither may her moon withdraw itself ; but may the Lord be her everlasting light and her God her glory.

The Committee propose the following Canon for adoption :

Any Association of ten or more adults, consenting to adopt and be governed by the Constitution and Canons of this Church, assuming some name by which their Church or Parish may be designated ; appointing a Vestry of four or more persons to manage the temporal concerns of their body, and also a delegation of any number of persons not exceeding four, may be received into union with this Church, and their delegates shall be entitled to seats in this Convention, on producing a written certificate, signed by the Vestry, stating that the above conditions had been complied with.

All of which is respectfully reported, in behalf of the Committee.

R. S. MASON.

The Convention then proceeded to take into consideration the Resolution proposed by the Committee, when it was adopted, and The Rev. *Adam Empie*, Rev. *G. T. Bedell*, and *Duncan Cameron*, Esq. were appointed a Committee to attend the Lutheran Synod, and to carry the resolution into effect.

The Convention then took up the consideration of the Canon offered by the Committee, and it was adopted.

The question for accepting the whole report, resolution and Canon was then carried

*Resolved*, That it is expedient and beneficial to the interests of the Protestant Episcopal Church in this state, that an adequate and permanent fund be created for the support of the Episcopate in this Diocess.

*Resolved*, That Rev. Mr. *Avery*, *Joseph B. Skinner*, and *James Iredell*, of Edenton ; Rev. Mr. *Mason*, *John Stanley*, and *Moses Jarvis*, of Newbern ; Rev. Mr. *Empie*, *Dr. Fred. I. Hill* and *Dr. A. J. De Rosset*, of Wilmington ; Rev. Mr. *Bedell*, *Robert Strange* and *John A. Cameron*, of Fayetteville ; Rev. Mr. *Hooper* and *Duncan Cameron*, of Orange county, and *John Haywood* of Raleigh ; Rev. Mr. *Phillips*, *John Anderson*, of Warrenton and *David Clarke*, of Halifax ; Rev. Mr. *Green*, *Col. Roberts* and *Judge Henderson*, of Granville ; Rev.

Mr. Miller, Dr. Ferrand and J. Henderson, of Salisbury ; Rev. Mr. Wright, and Rev. Mr. Davis, be a Committee vested with full powers and authority to solicit and receive donations and subscriptions for this purpose. and that they report to the next Convention, their proceedings under these resolutions.

*Resolved.* That the Clergy who reside in the lower parts of the state, be requested, with the assent of their several vestries and congregations, to endeavor to spend a short time in each year, in visiting such Congregations in the interior of the state as they may think particularly in need of Ministerial labours.

*Resolved unanimously,* That this Convention does most sincerely regret the loss which the Church in this state, and particularly St. John's Church, Fayetteville, has sustained in the death of John Winslow, Esq. and that the Rt. Rev'd. Bishop Moore, be requested to draw up and send to the Widow of the deceased, a letter of friendship and condolence.

*Resolved,* That the thanks of this Convention, be tendered to the Pastors, Trustees, and Congregations of the Presbyterian and Methodist Churches in this city, for their kind offer of their respective Churches, for the use of this Convention ; and also, to the inhabitants of this place generally, for their hospitable reception, and entertainment of this Convention, and that the Secretary of this Convention, be directed to transmit a copy of this Resolution as above declared.

*Resolved,* That the thanks of this Convention, be given to the Rt. Rev. Richard C. Moore, for favoring this Convention with his useful labours and animating presence, and for his kindness and fidelity in presiding over us during the session.

*Resolved,* That the Constitution and Canons of the Church in this state, the Minutes of the first and second Conventions, and the Constitution of the Missionary Society, be reprinted with the Journals of this Convention.

*Resolved,* That the Secretary cause 500 copies of the Journal to be printed ; that under the cover of the Journal he likewise have printed 400 copies of the Constitution and Canons of the Protestant Episcopal Church in the United States, and that the expense of the same, be defrayed by the Churches in union with this Convention.

*Resolved,* That the next Annual Convention be held in the City of Raleigh.

The business of the Convention being declared completed, the following Address was delivered by the Bishop.

## BRETHREN,

The prospect of success which gradually unfolds itself to our view, in the advancement of the interests of the Church, is truly encouraging. We have hitherto met with no difficulties to retard our progress: no untoward event to paralyze our minds: no afflicting circumstance to excite a desponding fear. Our path has been rendered clear by the pointings of Providence, and the most animating light has been reflected upon it by that God, in whose service we are engaged.

When we consider the depressed circumstances under which the Episcopal Church in North-Carolina laboured, at the period in which the attempt to revive its interests first commenced, we must be aware of those effects, of which the least check to our exertions would have been productive.—Although the union into which the friends of our communion entered, was ardent and sincere, still as the object they had in view was of great importance, and the number of those who sustained the ark was very small, difficulties which would have been disregarded by a larger body, would not only have shaken the hopes of the chosen few, but prostrated their best efforts in the dust; and produced a relinquishment of the concern, in which they had so nobly engaged.—The Almighty in tender mercy, has subjected us to the effects of no such discouragements. In every step we have taken, we have been sustained by his benevolent arm: a pillar of light has shown us the way in which to proceed: obstructions have been removed: the mountains of difficulty have been made easy for the passage of his church and people; friends have been raised up for our support: the different societies of Christians have received us with open arms, and have wished us success in the name of the Lord.

These considerations have made an impression upon my mind which no circumstances can ever efface; and I rejoice that the Almighty God has made choice of me to assist you in the work and to aid you in the resuscitation of this portion of his vineyard.

To ensure success to your further efforts, I would urge you to persevere in the same course of conduct, you have hitherto pursued. As long as the Clergy continue to preach Jesus Christ and him crucified, Jehovah will continue to bless their labors. As long as the laity follow Christ and obey his precepts, Jehovah will own them as his servants.—Marked with the features of the cross—making mention of the righteousness of Christ, and of his only, we shall be u-

niversally acknowledged as the friends of that Being who died on Calvary, and is risen from the dead.

The proposition which has been made to this Convention, by a portion of the Lutheran Church in this state, is calculated to excite our warmest gratitude to God : it proclaims in language which cannot be misunderstood, the confidence they place in our integrity, and the preference they give to our religious institutions. The door which has been opened for the reception of the messenger into our bosom, which conveyed to us their proposals, forms an event of the most imposing character. In a point, from which we apprehended some difficulty, there has no difficulty arisen ; and we have sent him back to the people of his charge, clothed with that ministerial authority required by our communion, our fellow-laborer in the Gospel—our friend—our brother.

If the Lutheran ministers and congregations, by whom he has been deputed to attend upon our proceedings, breathe the same sentiments which warm my heart ; if they possess the same desire to effect as perfect and entire an union, as hath been exemplified in their representative, it cannot be long before that union will be completed. We shall then form one fold under our shepherd—meet around the same altar—constitute one household, Jesus Christ himself the Bishop of our souls.

On my way to the Convention, I preached in Warrenton to a large congregation, and confirmed ten persons. Since the present session of the Convention in Raleigh commenced, I have ordained three Deacons, and admitted one of the number to the Priesthood, I have confirmed forty-nine persons—baptized twenty-five children, and administered the Lord's Supper to many of the followers of the saviour, belonging to the various congregations in this place. Brethren of the Clergy and laity—accept the assurances of my great respect and regard—I wish you a happy interview with your families, and may the Lord be with you.

After prayer by the Bishop and the benediction, the Convention adjourned.

**RICHARD C. MOORE, D. D.**  
Bishop of the Protestant Episcopal Church in the  
Diocesses of Virginia and North-Carolina.

*Attest,*

**GREGORY T. BEDELL,**  
*Secretary.*

**NOTICE**

*Is hereby given, that the next Annual Convention will be holden in the city of Raleigh, on Thursday the 18th day of April, A. D. 1822, being the second Thursday after Easter.*

*By order,*

**G. T. BEDELL, Sec.**





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**SERMON,**

Appropriate to the Opening of the  
**CONVENTION**

OF THE

**PROTESTANT EPISCOPAL CHURCH**  
**IN NORTH-CAROLINA :**

DELIVERED IN THE PRESBYTERIAN CHURCH, RALEIGH :  
*ON SATURDAY, APRIL 28, 1821,*

BY

**THE RT. REV. RICH. CHANNING MOORE, D. D.**  
BISHOP OF THE DIOCESES OF VIRGINIA AND NORTH-CAROLINA.

**PUBLISHED BY REQUEST OF THE CONVENTION.**

1821.

THE HISTORY

OF THE

ROYAL

ACADEMY OF SCIENCES

AND

OF THE

ARTS

AND

OF THE

ROYAL SOCIETY

OF LONDON

## SERMON.

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2ND EPISTLE OF PAUL TO TIMOTHY, 4TH CHAPER, 1ST AND  
2ND VERSES.

*“ I chargè thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering, and doctrine.”*

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The mind of the Apostle, at the period in which he delivered this solemn charge to Timothy, was impressed with considerations of an eternal nature. A prisoner at Rome, and in expectation of death, for his attachment to the cross of Christ, all sublunary things had given place, to the awful realities of a future state. As the moment was at hand, in which he was to be called from his earthly labours, to claim his mansion in the skies ; he was anxious to leave that mantle with his beloved pupil, with which he had been clothed, when favoured with his beatific vision ; and to exhort him with his dying accents, to be faithful unto death.

Paul had, no doubt, weighed in the balance of reason, the principles he had inculcated. He had ascertained those effects, and realized those comforts they were calculated to produce ; and found from experience, that they were such as would support him in death, and bear him triumphant to a better world. Although his fidelity to the Lord Jesus, had subjected him to the reproaches and persecutions of sinful man, yet such was his reliance upon heaven, that he exhorted Timothy to continue steadfast and immovable in the discharge of his pastoral office, as he valued the salvation of his soul, and the favor of the eternal God.

To shrink from his duties, to be driven from his post, by the frowns of the world, would sink him in ruin, while a perseverance in religious avocations, though that perseverance might subject him to present difficulty, would land him on that shore, “ where the wicked cease from troubling, and where the heavy laden are at rest.” He portrayed to the view of Timothy, the awful responsibility of the ministerial office ; he represented to him the nature of that account, he would be obliged to render to that being who is appointed judge of quick and dead : Jesus Christ the king of saints ; the great shepherd of the sheep. He led his disciples to the threshold of the eternal world : Yes, he shewed them the

dead arising : the Judge enthroned : the books opened : the universe in a flame. He exhibited to him, the Saviour coming in the glory of the father, with his holy angels. He called his attention to that solemn hour, in which the heavens will be rolled up like a scroll, and the elements melt with fervent heat : in which the monumental stone which should be placed over his own sepulchre, would be shivered into atoms by the voice of the Archangel, and the trump of God, and an account be required of him, as a steward of the mysteries of religion. Yes, beloved ! the holy Apostle burning with seraphic ardor, summoned the attention of Timothy to the consideration of that hour, in which, surrounded by those who had been committed to his charge, he would be obliged to witness their eternal destiny, and to see them, either admitted into glory, or banished from the presence of God, and of his Christ.

Armed with such considerations, Paul strove to excite the attention of Timothy, and to stimulate him to that faithful discharge of his duty, “ take heed unto thyself, and unto thy doctrine, for in doing this, thou shalt both save thyself, and those who hear thee. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his kingdom : Preach the word, be instant in season, out of season ; reprove rebuke, exhort, with all long suffering and doctrine.”

At a period brethren, like the present ; a period clothed with peculiar solemnity, and involving in it, considerations of leading importance to the Church, over which the Holy Ghost hath made us overseers, I have judged it my duty to address you, in the words of the Apostle to Timothy.

Impressed with the awful responsibility of that station, which I fill ; alive to all that train of events, connected with the duties before us : I advance, relying upon the Almighty for support. Though a labourer in the vineyard almost thirty-four years, still my mind is overwhelmed with the arduous charge in which I have engaged. Trusting, however, to the protection and assistance of that God, who is the shield of his people, and their exceeding great reward, and relying upon you, for an interest in your prayers, and for the benefit of your counsel and support, I shall endeavor, God being my helper, to fulfil the duties confided to my care. An unshaken fidelity, is all that I can promise ; success is not to be commanded by feeble man ; but should it please the Almighty to render my labors of service to this portion of the Church, the weakness of the instrument will be a convincing proof, that the increase must be of God ; “ for we have this

treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

That portion of the Lord's vineyard entrusted to our care, requires the cultivating hand of the spiritual husbandman.—The harvest is great and the laborers are few. Supported, however, by the promise of the Lord Jesus, and believing that he will be with his Church to the end of the world, I indulge the pleasing hope, that the distresses of our Zion have reached that point, beyond which they will not be permitted to extend their influence: that Jehovah has looked in compassion upon our afflicted state, and that the set time for the Lord to have mercy upon Jerusalem is come.

The sources from which I derive such heart cheering consolations are numerous. I observe in some of the Laity, conspicuous for their character and station in life, a disposition to assist the ministers of religion, and to protect them in the discharge of their religious duties. I observe in them an attachment to evangelical piety and doctrine. I hear them lamenting in strains of unaffected sorrow, the depressed state of our communion; expressing a determination through God's grace, to raise the Church of their Fathers from the ruins in which, from a variety of uncontrollable events, it has been plunged. I see a number of young men, influenced by divine grace, putting on the gospel armor—rallying around the standard of the cross, the advocates of experimental christianity—preaching the truth as it is in Jesus, and determined to know nothing but Jesus Christ and him crucified. I see the old Parishes, which but three or four years since, were all vacant, now filled with faithful Pastors, and those courts which were marked with the silence of death, now resounding with the praises of the everlasting God.

With such collective considerations, my heart revives and my bosom is inspired with fresh vigor. "Oh, let us pray then for the peace of Jerusalem, for they shall prosper that love thee. May peace be within thy walls and plenteousness within thy palaces: for my brethren and companions' sake, I will wish thee prosperity; yea, because of the house of the Lord our God, I will seek to do thee good."

In preaching the word so as to render it effectual to the salvation of the soul, it is necessary, that the fundamental principles of religion should be so explained and exhibited to the view, that men may be enabled to form a correct opinion of themselves: an opinion arising from the reality of gospel truth, and not from the imaginary conceits of the human mind.

The dignity of human nature, the powers of human rea-

son, and the all sufficiency of the human will, form a principle pregnant with the greatest evils ; a principle in direct opposition to the word of God ; a principle which renders man independent of his maker, and represents him as standing in no need of the assistance of divine grace. To check this alarming evil, and to discover to man his dependent state : to shew him the ruin in which his reason hath been plunged by the fall : to point out to him the sinful bias of his mind : to lead him to the cross, and to shew him, that in Christ Jesus, and in Christ Jesus alone, salvation can be found, the doctrines of the scripture, and the exposition of the Church, as connected with those points, are to be faithfully proclaimed. The fall of man, then, with those melancholy consequences attendant upon his departure from primeval innocence, should constitute the platform of our religious instruction. By a frequent and full discussion of this leading principle, the moral diseases of the human mind will be unfolded : man will be convinced of his depraved and polluted nature, and the Saviour will be exalted in his view, as “the chief among ten thousand and altogether lovely.”

That human nature carries in itself the traces of a departure from primeval purity, is an evident and incontrovertible fact. Man, we are informed in scripture, was made in the image of God. That he has lost his title to that high and dignified character, may be proven from the sacred writings, and our own experience. It was declared by Jehovah to our first parents, that a disobedience to his command, should be punished with death : a death involving in it, a loss of moral rectitude. That the penalty denounced against sin was carried into effect, is evident from that temper which soon manifested itself in Cain, who raised the hand of violence against his brother, and put him to death. It is proven also, by that train of evils which mark the character of the natural man at the present day. “Men are lovers of pleasure, more than lovers of God,”—there is none that doeth good, no not one.” The Scripture, therefore, faithful to its purpose, represents man, as we find him to be, a depraved creature : “with every imagination of the thought of his heart, only evil.” Impressed from sad experience with the truth of the assertion, the Psalmist, in an agony of sorrow, exclaims—“Behold I was shapen in iniquity, and in sin hath my mother conceived me.” The Apostle Paul, breathing the same sentiment, declares, “In Adam all died.” “By one man’s disobedience, many were made sinners.” He also asserts, that “the carnal mind is enmity against God.” “The natural man receiveth not the things of the spirit of God, they

are foolishness unto him, neither can he know them, for they are spiritually discerned." To these important truths, the Church unequivocally subscribes her assent, by asserting in her ninth article, "Original sin standeth not in the following or imitation of Adam, as the Pelagians do vainly talk; but it is the fault and corruption of every man, who naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is, of his own nature, inclined to evil, so that the flesh lusteth always, contrary to the spirit."

Our Divine Redeemer, alive to these considerations declared to Nicodemus, "Except a man be born again, he cannot see the kingdom of God," or as he afterwards expressed it, "except a man be born of water and of the spirit, he cannot enter into the kingdom of God." By our first birth we are corrupt, we must therefore undergo a second birth—our souls must be fashioned and enlivened by the holy spirit: we must be made the partakers of a new nature: we must bear the image of the heavenly. The Jewish teacher, surprized at the declaration of the Saviour, asked in astonishment, how can these things be? To expose the evil fully to his view; to trace the necessity of the contemplated purification and change to its source, his attention was directed by him who could not err to the melancholy cause—"that which is born of the flesh is flesh." It has nothing in it naturally, which is gracious and divine, because it is derived from that, which is destitute of every good thing; the copy cannot be better than the original; the stream cannot rise higher than the fountain; "marvel not that I said unto thee, ye must be born again."

The Church, adhering to the letter of Scripture, discarding the maxims of human philosophy and vain deceit, and directing the attention of her members to Jehovah, as the fountain of all good; the source from which we derive all spiritual assistance, in her tenth article, thus expresses her views of the insufficiency of man, "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have no power to do good pleasing and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will."

Human nature being thus fallen and depraved, that without Christ and the benefits arising from that atonement, we can do nothing spiritually good, the Scriptures reveal to our view, the most effectual relief, in the person and offices of the

**Holy Spirit.** It is with his divine influences that we are blessed in the ordinance of Baptism, for the washing of regeneration is to the worthy recipient, attended with the renewing of the Holy Ghost. It is also through his influences that the adult transgressor becomes convinced of sin, and that he is directed to the cross of Christ for the salvation of his soul. Yes, it is to the Lord Jesus that the spirit leads the drooping penitent for pardon and forgiveness. Sensible of his lost and perishing condition, he invokes the favor and help of his Redeemer, "Jesus, thou son of David have mercy upon me." "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." "Make me to hear of joy and gladness, that the bones which thou hast broken may rejoice." In a voice of parental affection, the Saviour speaks to the convicted transgressor, "Seek ye my face," and with a heart melted into contrition, he responds, "thy face Lord will I seek." He then realizes the meaning of those promises made to the Church of God, promises which, however clear had to him been involved in obscurity—"I will bring the blind by a way they knew not; I will lead them in paths they have not known." "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stoney heart out of your flesh, and I will give a heart of flesh; and I will put my spirit within you, and cause you to walk in my statutes and to keep my judgments and to do them."

In the daily service of the Church, in language humble and affecting, we approach the throne of heaven confessing our sins. So far from presuming upon the natural powers of the human mind, we acknowledge, that there is no health in us; and therefore supplicate that being for assistance, "from whom all holy desires, all good counsels and all just works do proceed." "Almighty God, who seest that we have no power of ourselves, to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls." "Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service, grant we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord."

The doctrine of Scripture, and the views of the Church embracing the depravity of man, and his dependence upon the Holy Spirit for divine illumination, having been considered, it becomes our duty to enquire, into the nature of that principle, by which we are justified in the sight of God.

There is a disposition in man, which leads him to the works of the Law for salvation, and which prompts him to



seek an admission into glory, by virtue of his imperfect obedience to its injunctions. Notwithstanding the thunderings and lightnings which shake Mount Sinai to its centre, and envelope it in flames, unguarded man, fearless of the consequences, ascends its awful summit. He vainly conceives, that a partial conformity to the precepts of Jehovah, will avert the storm of the divine displeasure, and secure him an acceptance with God. Aided at length by divine grace, and instructed by the precepts of scripture—precepts which unequivocally declare, “By the deeds of the law shall no flesh living be justified,” his presumptuous expectations are arrested! He perceives that it would be the height of folly to plead those statutes, for the violation of which he stands condemned. He perceives that the requisitions of the law are binding upon him, from his earliest, to his latest breath, and instead of meeting with a blessing, he beholds the destiny of every dependent upon its favor, expressed in these words—“Cursed is every one, that continueth not in all things that are written, in the book of the law, to do them.” Conscience sounds the alarm by proclaiming him a delinquent, and his hopes of happiness from that source, are in a moment prostrated in the dust. Convinced of sin, and labouring under an apprehension of eternal ruin, the gospel of peace calms his distresses and directs his attention to the Saviour, to that ransom provided for all sinners—to that fountain opened for all uncleanness—to “the Lamb of God, who hath taken away the sin of the world.” It calls to the trembling penitent, in a voice sweeter than ever vibrated upon the human ear, “Look unto Jesus and be thou saved.” “Christ was made sin for you, that you might be made the righteousness of God in him.” “He was wounded for your transgressions, and bruised for your iniquities—the chastisement of your peace was laid upon him, that by his stripes you might be healed.” Mount Zion is then revealed to the poor offender, and while he beholds Mount Sinai in a blaze, he sees inscribed upon the cross of Christ, mercy and pardon for the chief of sinners—not willing that any should perish—“by grace are ye saved through faith, and that not of yourselves, it is the gift of God.” “The blood of Christ cleanseth from all sin,” “turn ye, for why will ye die.” Encouraged by these assurances of mercy, he pleads an interest in the great atonement—he believes in the redemption that is in Christ Jesus and is saved—he takes the benefit of that proclamation of forgiveness, which has been sealed with the blood of Christ, and finds comfort, “being justified by faith, he has peace with God, through Jesus Christ our Lord.”

That this representation of the justification and pardon of the penitent sinner, is agreeable to the doctrine of the Church, is expressed at large in her eleventh article. Yes, upon this point, our venerable and apostolic Church takes the most decided ground. She places herself at the feet of Calvary, and with the eye of expectation raised to the cross of the atoning Jesus, she declares, "we are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: wherefore that we are justified by faith only, is a most wholesome doctrine, and very full of comfort."

These truths, my Clerical Brethren, compose those glad tidings of great joy, proclaimed to the shepherds by an envoy from the courts of bliss. Those truths, form the foundation of the protestant religion, and wherever they are faithfully preached, we are authorized to expect that the blessing of Jehovah will attend our labours. Yes beloved, in any situation in which a minister of the Lord Jesus may be placed, provided he proclaims the Redeemer as "the way, and the truth and the life:" as "the door by which, if any man enter in he shall be saved," his ministry must ultimately be blessed, and his labors made effectual to the salvation of his fellow men.

These were the truths, which formed the hope of the penitent thief, when expiring on the cross. The prospect of eternal life, he could have derived from no other source. His life had been defiled by transgression, and his misdeeds had brought him to an ignominious death. In his last moments however, he turned his eye toward his Saviour. He repented of those sins which had stained his character, and solicited an interest in redeeming love. The remedy was instantly applied: the blood of Jesus washed away his transgression, and heaven dawned upon his soul.

The same remedy which proved so effectual in the case of the penitent malefactor, was also applied to the wounded spirit of the Psalmist, and was equally successful. In an agony of grief, he confessed to Nathan the enormity of his transgression—"I have sinned against the Lord." Nathan immediately discovered to him the fountain opened for uncleanness, and in a voice of mercy, proclaimed his forgiveness, "the Lord hath put away thy sin." Yes, in these truths, there is comfort for the chief of sinners, provided they are penitent. The Ambassadors of Heaven may cry out in the language of the Prophet, "Ho, every one that thirsteth, come ye to the waters," and Jehovah will approve the invitation, and bless the needy supplicant, with his grace. The

minister of the Gospel may exclaim to all the human family, "Repent ye, and believe the Gospel." "Believe in the Lord Jesus Christ, and ye shall be saved." "Come unto me, all ye who are weary and heavy laden, and I will give you rest," and the moment, the penitent sinner shall listen to the message of divine love, and ask for mērcy—"though his sins are like scarlet, they shall be as white as snow, though red like crimson, they shall be as wool." When Jehovah pardons, he pardons as a God, without upbraiding. "Daughter, thy sins which are many, are forgiven thee, go in peace." "Bring forth the best robe, and put it on him, for this my son was dead, and is alive again, he was lost, and is found."

To disseminate these truths, you my Clerical Brethren, have been called, and set apart. "I therefore charge you before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing, and his kingdom, preach the word, be instant in season, out of season." Our Zion, in some parts of this Diocess is clothed in sackcloth; her harp is hung upon the willows—her temples are laid waste—the sanctuary of Jehovah and of our fathers, is in ruin—and laborers are required, to repair her waste places—to collect our scattered flocks, and to raise the Church from the dust. To this honor, you have been called. Think not for a moment, that a life of inactivity is compatible with your stations—we expect from you all, the most indefatigable exertion—you are to give yourselves wholly to your ministerial calling, that your profiting may appear to all.

To ensure success to your labors, you are to live, as well as preach the gospel. The servant of the altar is to separate himself from all the frivolities of human life, and holiness to the Lord, must be inscribed upon his breastplate. Living devoted to the Almighty, a Clergyman will rise in the estimation of all reflecting men. The pious followers of the Lord Jesus, will assist him with their prayers, and his enemies will have nothing with which, justly to accuse him. Yes, living devoted to the Almighty, the minister of religion will always be prepared to administer comfort to the distressed members of his flock. His virtuous conduct will give weight to his public as well as private instruction, and force conviction upon the minds of the most obdurate. Pray then, and pray without ceasing, for the influences of the spirit, to warm and animate your whole soul. If cold and lifeless yourselves, it will be impossible for you to communicate life to others, or to inspire your people with that piety, to the influence of which your own hearts are strangers.

The Church, committed to your charge, may be justly

compared to a vessel deeply laden, with immortal spirits, and yourselves the pilots. To conduct them in safety to the harbor of eternal life, you have undertaken : reflect then, I beseech you, upon the trust confided to your care, lest the tempest of sin, through a want of vigilance on your part, should consign both them and yourselves to ruin.

Your best labours, I grant you, may not always meet with that return of affection, which your industrious efforts entitle you to expect. In such cases, your conduct is to resemble that of a tender mother, towards her children. When they reject her best endeavors, and reward her attentions with unkindness, she folds them in her arms ; she presses them to her bosom : she weeps over their inconsideration. You also are to be long suffering towards those who oppose themselves, you are to supplicate the Almighty to teach them by his grace ; you are not to be overcome of evil, but to overcome evil with good. Thus discharging the duties of your station, you will be prepared for every event. In the hour of sickness, you will be blest with the approving smiles of heaven. The people of your charge will hover around you, the witnesses of your fidelity ; and when the last trump shall summon the universe to judgment, surrounded by those who have been committed to your charge, you will appear at the tribunal of your heavenly father, and in the language of triumph will exclaim, behold me my God, and the children with whom thou hast blessed me.



