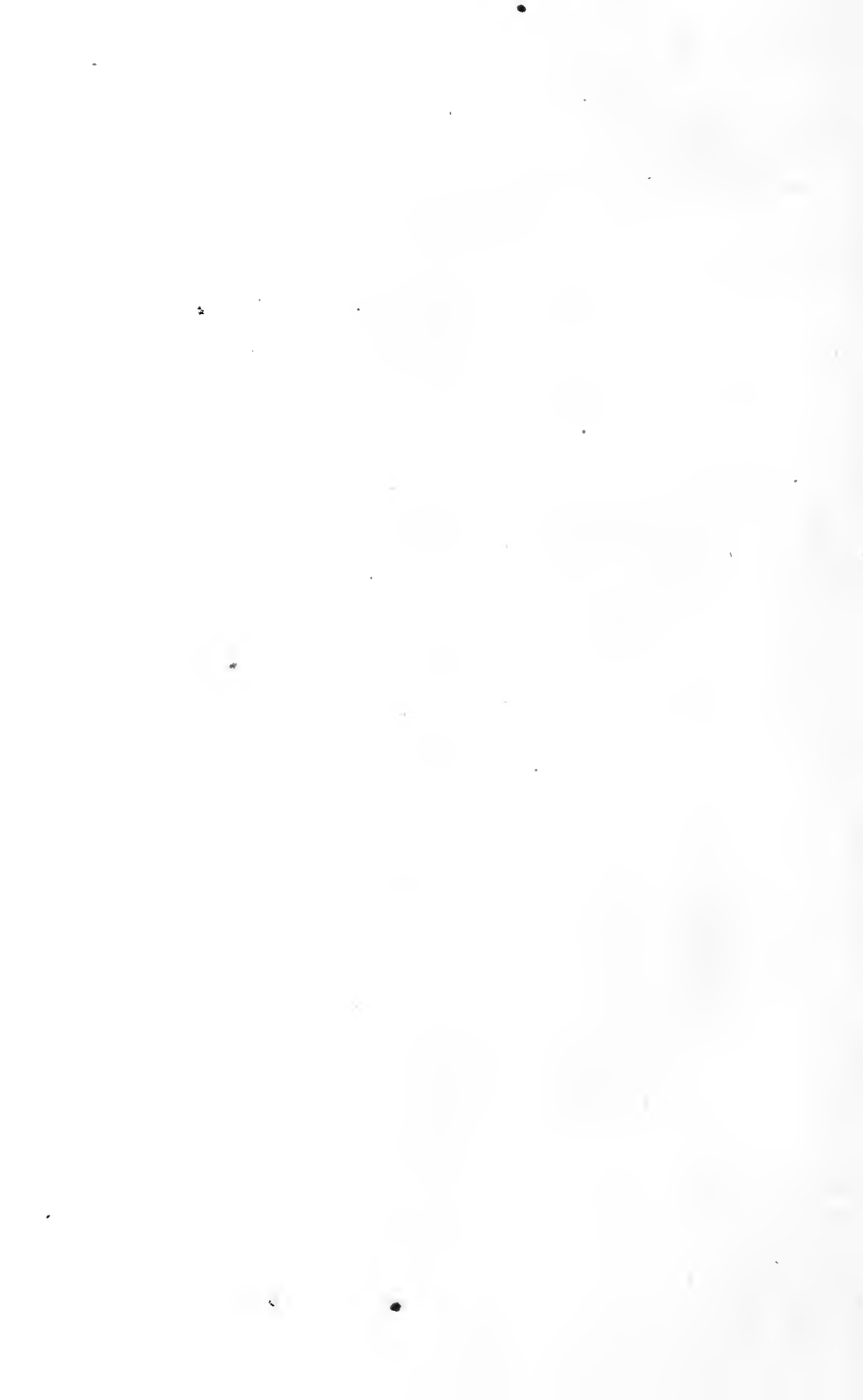

ANNUAL ADDRESS
TO THE
CONVENTION,

BY THE
BISHOP OF THE DIOCESE OF ILLINOIS.

SEPTEMBER, 1856.

PUBLISHED BY ORDER OF THE CONVENTION.



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BISHOP'S ADDRESS.

BRETHREN, BELOVED, OF THE CLERGY AND LAITY :

THERE is solemn impression in each recurring season of annual conference. It is the close of a cycle in our ministerial lives ; and we “give it voice” as the burial toll of the past and gone. Another diocesan year has ended, with its labours and cares, comparatively easy to forget ; its sins and omissions which we cannot and dare not.

Each one has reviewed and gathered up his year's work ; and, I am sure, many have sighed over the poor results, and resolved, as we closed the page of record, that next year should witness more earnest devotion to our Heavenly calling. Some have done it with springing hope ; but not all.

As we thus come together face to face, many on whom we look— as well as the absence of those on whom we shall look no more— remind us of the wearing lapse of time ; of the brevity of our working day ; the rapid progress of its hurrying hours. It is good sometimes to look back, (as a large portion of us are obliged to do,) on the ardent zeal of our youth ; the high hopes hardly made modest, with which we passed the threshold of the ministry ; the confidence, (shall I say, rash,) that the world, the Church and ourself must necessarily grow demonstrably better ;—and now contrast it with the experience of real life : the great failure of the whole romance of the young Melancthon. Not certainly to make us morbid in the

estimate of humanity or ourselves ; not to cry in haste, almost with smothered anguish, "all men are liars;" but by thinking soberly, truthfully, to retain more freshly our confidence for effort ; honor for manhood ; pity for the fallen soul ; and quicker sympathy for helping exertion and forgiving apology. We may gain through such revision a deeper conception of sin and grace ; of the awful antagonism of evil and good in probation ; strength for endurance by the increase of humility, self-renunciation and faith ; and above all, a more child-like reliance of prayer on "grace sufficient for us."

It is season, too, as we gather, for gratitude ; that so many have been spared ; that the family circle enlarges ; and the growing Church is perpetual, though its ministry be in "earthen vessels."

One of our number has finished his course. When we were last in session, he was on the verge of the grave, though we did not then fear it ; and the last note written to me from his bed of sickness, mingled, with the regret that he could not be present at our opening services in Alton, the hope that he might nevertheless find to-morrow's strength adequate for the journey. But fatal fever was insidiously smouldering on its wasting course ; and though weeks wore on, the issue was, that our young brother passed from us, and we have to record the name of STEPHEN R. CHILD as dead for the Church's work on earth ; but we trust, among the waiting saints of paradise, in whose glowing hearts the progress of the battling Church of Christ is the onward of their life towards the consummation of body and soul. His had been, however, no fairy dream. Its few years had been scarred with many stern lines of hardness and trial, where he had bravely worked up under disadvantages—lifted in new hope his bowed head—strung again his crushed heart—and formed at last, by divine grace, an even, resolute, self-denying, hardworking character, adorned with many gentle and loving graces ; and fulfilled his patient ministry in one parish, which in five years he brought to its present point of stability and promise. He has left a young widow and a single child, the survivor of several who preceded him to the grave. She is resident with her parents in Brimfield, and has sought the best form of comfort for her early grief, in an intelligent and active usefulness in that small congregation.

This is the only loss we have sustained by death in our ministry and almost the only painful incident in the year's chronicle. The months since our last assembly, (hardly passing ten,) have been

gratifying in the growth of the Church within our borders, and very pleasant to myself in what I have witnessed and experienced in all parts of the Diocese. I have been able, by God's help, to fulfil all engagements; and have met, as far as I knew them, the claims for Episcopal services, direct and indirect.

As we look forward, what we have to do seems almost impracticably large: sometimes in its progress there is a present consciousness of powers fully taxed, and hard labor; but in the retrospect, the dominant feeling is sadness, and almost shame, for the brief record and trifling summary.

Such as it is, it becomes my duty to review it, and submit its brief official minutes to the Convention. No member of the body would have greater cause than myself to be grateful, if it were a more worthy offering to Christ and His Church. But I trace it with a grateful heart for all God's goodness. A short line of formal entry hath in it for me a deep symbol, and wide expanse of preservation and blessing. The record of a sermon or address is memorial of a present help where fear had weighed me down; of imparted energy equal to the need, when nature made me shrink, as if effort was beyond strength. Between the line that notes the passing from one parish to another, I must recall days of travel, and long, dark nights in the whirling train; the pathway cumbered sometimes with wrecks, when we glided on securely; and where, perhaps, we hastily received the mangled body from some fatal stroke. The annal is dry and cold to your ear—it could hardly claim to be more—and yet to the Bishop's heart it is deep answering to deep—"Bless the Lord, O my soul, and forget not all his benefits."

I have also thankful remembrance of the kindness of my brethren and friends; the courtesy received in the use of places of worship from other bodies of Christians, and the favor of several of the railroads in the State in lessening my personal expenses of travel.

During the session of the last Convention, I endeavored, by inquiry publicly made at different times, to ascertain if there were any Parishes in the Diocese where an Episcopal visitation was required. I found, however, that I had exhausted for the present such requirement, and therefore for the next few weeks remained mainly in Chicago, preaching on *Sunday, October 23*, and *November 4*, in three of the Churches.

On Tuesday, October 23, went to Batavia for the purpose of laying the corner-stone of a church edifice. This act was fulfilled; and at the same time I preached and confirmed *eight* persons.

On Thursday, October 25, I left for Quincy, by way of Burlington, and on the following *Sunday, October 28*, preached and confirmed *ten* persons, and *one* in private, very sick. Among those who presented themselves was Mr. NATHANIEL TAYLOR ROOT, who has since become a Candidate for Holy Orders, with full qualifications. At the same time I gave my consent to the application, under the new Canon for the Diaconate, to Mr. STEPHEN B. HOFFMAN, who has since been admitted. I preached again in the evening.

On Saturday, November 3, in Chicago, the examination of Cuthbert Collingwood Barclay was held. Mr. B. had been for the last two years a student of Theology at Jubilee.

On Sunday morning, in Grace Church, I admitted Mr. Barclay to the Order of Deacons, on which occasion I preached. The candidate was presented by Rev. Charles V. Kelly.

On Sunday, November 11, I preached and administered the Holy Communion in Bloomington; there were present about eighteen at the Lord's Table. This interesting parish has suffered, I fear, from the difficulty in obtaining a suitable minister. With its substantial resources, and earnest spirit, I trust the depression will be but temporary.

Monday was spent in visiting some sick in the vacant parish; and from there I went to Springfield, for the correction of the proof for the Journal.

Sunday, November 18.—Preached in Grace Church, Chicago.

My principal and most anxious engagement in Chicago was connected with the "Bishop's Church and residence." The kind and unequivocal action of the Convention had inspired a hope in many breasts, in which my own shared, that the impediments in the way of those objects would be removed, and some hearty assistance given, in some form or other, to facilitate my residence within the Diocese. My first personal action was, in company with Hon. J. M. Wilson, to wait upon Mr. Beers, and, in a full conversation with him, explain the present position of the matter; offer to secure to him the full amount of payment for both lots, with ten per cent. interest; to restore everything to its original condition, so far as my own purpose and pledges were concerned; and then heartily prose-

cute the work as approved and directed by the Convention. I regret to say, however, that all overtures were declined, as I understood, on the ground of the enhanced value of the property.

In the meantime, an offer had been made to deed to me, as a gift, the building occupied by Grace Church; and a Committee of the Vestry did me the honor of calling, with resolutions to this effect.

After taking legal advice as to the integrity of our title to the "Church lot" under the deed, I inclined to accept the offer, remove the building to that site, enlarge it, and immediately place there an Assistant; fulfilling in this mode the full condition and character of the "Bishop's Church."

Before acting, however, definitely, I carried to Springfield all the papers in the case, and presented them, with a narrative of past and present, to the Standing Committee, thus acting under the Canon, leaving them to decide on the course of action proper for me to pursue. This body, you are aware, contains legal talent to which all deference should be paid; and the action of the body, expressed in a series of resolutions, which I subjoin,* left me without any hesitation

* Whereas, by the action of the Convention of 1855, the Standing Committee are, authorized to act with the Bishop, in matters appertaining to the Bishop's Church and residence; and the Bishop having requested the advice and action of the Committee, in reference to the same; and, especially, in regard to the right over and present occupation of, the property purchased of Mr. Beers, and the steps necessary to be taken in the premises; and the Committee having fully inquired into all the circumstances of the case:—therefore,

Resolved, That we see no grounds, legal, equitable, or moral, for re-conveying the property, and, therefore, advise the Bishop not to comply with the demand of Mr. Beers; but we advise him to take possession of, and proceed to occupy the property, for the purposes of a bishop's church.

Resolved, That, for the same reasons, we advise the Bishop not to abandon or cancel the contract made with Mr. Beers, in reference to the other lot; but we advise him to proceed, if necessary, to enforce performance of the contract on the part of Mr. Beers.

Resolved, That, in advising the Bishop to pursue this course, the Standing Committee believe that they are expressing the wishes and asserting the rights of the Diocese; and they will render him all the aid in their power in the responsibility and labor which this important trust may involve, and to secure for the plans a successful result.

S. Y. McMASTERS,
JOSEPH W. PIERSON,
A. CAMPBELL,
S. H. TREAT.

as to the course it was my duty to take. In the inception of the matter, I had offered to assume twenty-five hundred dollars of the five thousand contracted to be paid for the lot given to me for a residence. Although this amount was not legally due, as the deed was refused, I felt that the tender of it in full, with interest, would at least be evidence of my own anxiety to fulfil all my own share in the enterprise, and secure to the owner the full amount for which he sold the property. This tender was made in my behalf by Judge Dickey, and refused.

Arrangements were made for the removal of the church building as soon as it could be conveyed ; and in consequence of this, I went to New-York to secure the services of a clergyman as an Assistant, in which I fully succeeded. The result was, however, as ever before—disappointment, some objection arising in the congregation to the transfer of the church ; which, although so deeply affecting my own plans, I can hardly regret, as the vestry have since called as Rector the Rev. John W. Clark, from the Diocese of New-Jersey ; and, besides the addition to our numbers of a valued laborer, his exertions promise to place the dispirited flock in a condition of vigorous exertion and permanent location.

No expression of interest, no movement of any kind, even in the most secondary relation, has been made in Chicago, during the months since our last meeting ; and, so far as I am personally concerned, I have naturally been obliged to regard the whole as beyond my present control. The claim upon the property is unimpaired by any action of mine ; and the Convention, as they think proper, may act upon the subject, or leave it to its natural determination.

My winter visitation began after the canonical notices, on *Sunday, January 27th*, in St. James's Church, Chicago, where I preached, confirmed *ten* ; and as on every occasion of Confirmation, addressed the candidates, after the "laying on of hands."

In the afternoon, in the Church of the Atonement, after preaching, I confirmed *seventeen*.

In the evening, performed the same services in Trinity Church, the number confirmed being *fourteen*.

My next appointment was at Peru ; but on arrival there in the afternoon, I found with regret that the Rector had withdrawn the notice for the evening service, being in doubt whether, from the state of the weather, I could reach there.

My next appointment was at Jubilee College, where there was a meeting of the Trustees.

On the morning of *Wednesday, January 30*, I officiated in the College Chapel, preached, and during the service baptized three infants, one of them the child of the Rev. Dr. Chase.

The weather during the following days was intensely cold, the thermometer sinking to 28 degrees below zero.

On *Friday, February 1*, I rode from Jubilee to Farmington, eighteen miles, and officiated in the evening in Calvary Church, preached, and confirmed *two*.

On *Saturday*, we drove twenty miles, to Peoria; and on *Sunday, February 3*, I preached and confirmed *seventeen*, in St. Paul's Church, Peoria; and again, in the evening.

Ash-Wednesday, February 6, I preached in the Church of the Atonement, Chicago.

The railroad track was much impeded by snow, and I could not reach Springfield in time for service on Friday; but made a renewed appointment for *Monday evening, February 11*, which I fulfilled duly, preaching and confirming *thirteen*.

• *Sunday, February 10th*, I spent in Jacksonville, preaching in the morning and afternoon; and on the latter occasion I confirmed *six*.

From Springfield, I returned to Chicago, on *Thursday morning, February 14*; and in the afternoon I confirmed a dying young man in St. James's Hospital.

On *Friday evening, February 15*, I preached and confirmed *three* persons, in Emmanuel Church, Rockford; and on *Saturday morning* confirmed a sick man.

On *Sunday, February 17th*, preached and confirmed *eleven*, in Grace Church, Galena; and preached again in the afternoon; and returned on Tuesday, 19th, to Chicago.

My Spring visitation commenced with Albion, which I reached on Saturday, May 10th, and remained there until Wednesday, officiating at different times in St. John's Church. The Rev. Mr. Hutchins resigned the parish more than a year since; but is still resident there and his venerable father. He has rendered occasional services, but the Church still continues without a regular pastor.

On *Whitsunday, May 11*.—Mr. Hutchins assisted me in the service. I preached; administered the Communion, and addressed the congregation on the subject of Confirmation; for which rite, in conse-

quence of the vacancy in the pastorship, no preparation had been made.

In the afternoon, I again preached, and baptized the infant child of Rev. Mr. Hutchins.

On Whitsun Monday, I held morning service at 8 o'clock, preached, and afterwards, *nine* persons offered themselves for Confirmation, who were presented by Rev. Mr. Hutchins. At the request of the Vestry, I preached again in the evening.

On my way to and from Albion, it became necessary to stop at Olney—the nearest point by rail-road to that place—about twenty-five miles from it. I advert to it, as the opportunity for recording the peculiar kindness of Mr. and Mrs. Samuel Gunn—where, although personally a stranger, I found the welcome of an old friendship. Olney is a thriving village, and my generous hosts would, I hope, form living seed for the planting of the Church.

My next appointment was at Cairo. There is no Church organization; but, from correspondence with influential parties there and in Philadelphia, I expected to find them ready to welcome a minister, and aid in his support. An active clergyman, from Long Island, was prepared to settle there. On my arrival, however, I found that no notice had been given of my visit—although the list of appointments had been received—and the few friends of the Church felt too weak to make any effort at present.

The next morning I left for Jonesborough, and met with a kind welcome from Mr. Willard, whose hospitality I enjoyed during my stay.

In the evening, I baptized four children of one family.

On Friday morning, May 16, I held service, and preached in the Baptist Church, baptized a lady, and confirmed *three*.

In the afternoon, after notice, I administered the Holy Communion at Mr. Willard's, where six persons were partakers.

There is no Episcopal service at this place, but very much that is attractive in the appearance and society of the town, and encouraging from the interest of several influential families. A lot is set apart for a church—a gift from Mr. Willard—in a beautiful situation; and the disposition exists to make liberal exertions to aid in the support of a minister, and the building of a church.

Since my visit, some advantageous offers have been made, of a college charter and land endowment, to the amount of about ten

thousand dollars; and I am making effort to avail ourselves of the liberal opening. A college, under Episcopal management, in the southern part of the Diocese, would exert an highly favorable influence on education and the growth of the Church.

To reach Chester, my next appointment, distant, up the river, only about forty miles, I was obliged to go to St. Louis, and down the river—a distance of two hundred and fifty.

In St. Mark's church, Chester, I spent the *Lord's Day, May 18*. In the morning, preached, and administered the Holy Communion; and, in the afternoon, preached, and confirmed *eight*.

Returning by boat to St. Louis, I reached Alton on Monday, having been up five nights out of the twelve, since beginning my journey. On Tuesday, I preached, and confirmed "*nine* in the upper room," where service is temporarily held, while the church-edifice is rebuilding. This enterprise is proceeding with vigor, and, at an early date, the old site will be crowned with a building second to none in the Diocese.

In the afternoon, at four o'clock, I had the privilege of visiting again the Penitentiary; and, after preliminary service, from the "Visitation of Prisoners," Dr. McMasters baptized seven men, and I confirmed *twenty-one*. There was present a selected congregation of about eighty, composed, in addition to the new converts, of those confirmed on the previous visitation, in October. The religious influence in the prison, under the judicious and faithful Rector of St. Paul's Church, is steadily producing and maturing good fruits. From all the facts within my knowledge and observation, I should say, that those who "witnessed the good confession" last Fall, have been as stable and advancing as the same class of persons, under like circumstances of religious feeling, would have been in open society. This visit made an aggregate of *one hundred* confirmed within its sad walls within eight months. Some of them have already gone to the unchanging state, and a portion have returned again to freedom and the sore temptations of the world. May the divine Grace which, we trust, put into their hearts good desires, enable them still to bring the same to good effect.

The small parish at Waverley is now in charge of the Rev. David Walker Dresser, where he is making good proof of his Diaconate, extending services to Chesterfield, and parts adjacent. I preached in Christ Church, at 4 P. M., *Wednesday, May 21*, and confirmed *two*. At

eight o'clock the next morning, the church was again opened, for the administration of the Lord's Supper; on which occasion, I again preached. About *nine* persons presented themselves at the Holy Table.

On Friday, May 23, I met with the Committee for the Revision of the Constitution, Canons, and Rules of Order—the result of whose work has been laid before you at this session. The weather, for a few days, was extremely warm—the thermometer ranging from 94° to 100°—forming a striking contrast to the visit only three months before, when it was 15° below zero.

Sunday, May 25, I spent at Pittsfield, Pike County, and officiated in St. Stephen's church, preaching morning and afternoon, and confirmed *three* persons.

The Rev. Mr. Ryall is settled here, apparently to the satisfaction of both parties.

From Pittsfield, I went by stage to Quincy, and on *Tuesday, May 27*, preached in St. John's church, and confirmed *one*.

On Wednesday, accompanied by the Rev. Mr. Giddinge, went to Mendon. This was the home and place of faithful pastoral labor of the Rev. John Sellwood; and, at the time of my visit, supposing, in common with the Church at large, that he had fallen by the hand of brutal violence on the Isthmus of Panama, I preached a sermon expressive of my sense of his worth and piety, and the relations of the dead Missionary to the living subjects of his hushed teaching. Restored to comparative strength, as his eye has read his own obituaries, so his ear may hear that his Bishop remembered his simple-earnestness for Christ and His Church—lamented his hasty fall—and now gratefully acknowledges God's mercy in sparing him for longer proof of his ministry, in the unbroken expanse of a broader and more urgent field.

At Warsaw, my next point, the same melancholy duty awaited me in the parish of the lamented Childs. That he has gone from us, we are only too sure; but his earthly charge, planted, nurtured, and fulfilled through so many hardships and tears, will prove enduring. The Rev. H. N. FREEMAN, from Ohio, has recently accepted the call, and the prospects are encouraging for its growth.

On Tuesday, May 29.—I preached there, in the afternoon, and again in the evening, assisted in the services by the Rev. Mr. Swan, of Michigan, who accompanied me in my course up the river, as far as Burlington, Ia.

On Saturday, May 30, I reached Rock Island, and rode over in the evening to Pre-Emption Prairie, where our Church is established under the name of "Grace Church, Rock Island County." Since his admission to the Diaconate, the Rev. C. C. Barclay has been principally engaged at this point, and, at the time of my visit, with seemingly the most encouraging results. And, although there has been since more delay and "withholding" than I thought their warm "first love" would then admit, I trust it is but temporary,—and the warm-hearted Irish Churchmen who constitute the flock, will not suffer the house of God to linger unfinished, nor a faithful servant of God to want his pledged portion of maintenance.

My morning service on the Lord's Day, in the old school-house, with its crowded and earnest auditory, the sermon, addresses, Communion, and Confirmation, were fraught with interest. The number presented for the latter rite being *eleven*, was one indication of activity in its Deacon, and life in his Missionary charge.

On Sunday evening, my appointment was in Trinity Church, Rock Island; where I found an essential improvement in the place of worship. A large room, exclusively appropriated to our religious services, has been procured, and fitted up. I confirmed *three*, after the sermon; the service being performed by the Rector and Mr. Barclay. The proximity of this place to the City of Davenport, the residence of the Bishop of Iowa, secures for them a portion of his personal influence—and afforded me, in like manner, an occasion of pleasant meeting.

On Monday morning, June 2, I returned to Grace Church, Rock Island County, for the purpose of laying the corner-stone of a church-edifice. Five acres of ground, embracing two pleasant knolls, have been given; and there, the church, with its surrounding grave-yard—the parsonage, with its glebe acres—are to be built. The whole will form a beautiful centre for a thriving rural parish. The good work need not lag, if each has a proper spirit to give and work, as God has signally blessed them. I preached in the school-house—where the procession was formed; and, after the usual services at the corner-stone, delivered there an address.

On Tuesday, June 3, in the morning, I preached and confirmed *four* in St. Jude's Church, Tiskilwa; and, in the afternoon, again preached, and confirmed *one*, in Zion Church, Providence. I met here Dr. Bacon, from Princeton, with the papers of organization of a

new parish in that place, to which I gave my official sanction with great satisfaction; and, at the same time, to the Rev. Mr. Welton, for Cambridge.

On June 4, in 'Christ Church, Ottawa—enlarged and improved almost beyond recognition—I preached, and confirmed *two*. The increased room has already found occupants, and, of course, enlarged the pecuniary ability of the parish.

June 5, I preached, and confirmed *one* in St. Andrew's Church, Farmridge.

Friday, June 6, I preached in Lockport, where I had the pleasure of meeting the new Rector, Rev. William Bostwick, who had recently taken charge of Christ Church? This was the place of his birth, and where, in one week, his childhood was bereft of both his parents. Their memory is still cherished with affectionate respect; and the stone in the grave-yard bears the inscription of remembrance where he and his wife rest from their labors. The lapse of time since Bostwick left Western New-York to plant the Church in Joliet, with the fact that almost all along the intervening years, Missionary services have been continued—that a city has grown up—and that still our Church, is in infantile feebleness, without a home, may testify how much toil and patience—hopeful against hope—there must be in our Western population, before Episcopalians gather, or are made, and means combine, to establish in strength a single congregation.

From Lockport, I paid my appointed visitation to this place—preached to the few—and, in the evening, had a business meeting of several influential persons, zealously determined that the Church, so long inert, should rise, and spread herself in strength. An invitation was addressed to the Rev. James De Witt Clinton Locke, of New-York, and promptly responded to. Our earnest beginning is expanding in still more sanguine promise; and the cutting which struck its first fibres, watered with tears, in the grave of Bostwick, promises now to be a well-spread vine—covering and nourishing a strong “household of faith.”

The active young laborer was, yesterday, in your presence, advanced to the priesthood; and, with our prayers and cordial greeting, we have wished him good success.

St. Matthew's Church, Bloomington, has been for nearly a year without a settled pastor. The Rev. Hugh H. B. Farmar, a clergyman of the Church of England, has kindly supplied it for four months,

at my request, ending at this date. I spent there *Sunday, June 8*; administered the Communion, and preached morning and afternoon. The next day I spent in visiting on the congregation.

On Tuesday, June 10, I went to Lee Centre; preached in the Academy, and confirmed *five*. Through the resolute exertions of the Rev. Mr. Bentley, a church-edifice is approaching its completion, which is chaste and appropriate in its plan and detail.

At *Grand Detour*, I found the Rev. Charles Todd, who had connected himself with this Diocese by transfer from Connecticut, and with the united parishes of Dixon and Grand Detour. I preached on *Wednesday Evening, June 11*, in the evening, and confirmed *three*; and the next day, in the Baptist Church at Dixon, where, I am thankful to say, we shall not be obliged to trespass again on the courtesy of our Christian Brethren, as a church, similar to that at Lee Centre, is as near completion.

June 13.—Preached in the Court House at Sycamore, De Kalb County, where the prospects of the Church are very gratifying. *Three* persons were confirmed.

In the afternoon, I went and preached at Cortland—the railroad station—where a village seems to be springing up. The services, in which Rev. Mr. Waterbury assisted, were held in an upper room, over a warehouse.

June 14.—Visited the Congregation at Geneva; administered the Communion and confirmed *nine*, after preaching in the Swedes' Church, kindly given for our use.

I also, at the request of Mr. Waterbury, baptized two children.

Sunday, June 15.—Preached in the Methodist Church, Batavia, Rev. Mr. Waterbury reading prayers.

In the afternoon, preached, and confirmed two persons in Trinity Church, Aurora, of which the Rev. Rodney S. Nash is now the Rector.

The next morning, in the same church, I married the Rev. Julius H. Waterbury to Miss Jane Brantford, daughter of an influential English Churchman at Batavia.

From Aurora, I went to Peoria, and thence to Pekin, accompanied by Rev. Mr. Cracraft. Preached, and confirmed *three*—and, after the usual address to the candidates, the Sunday scholars assembled round the chancel, whom I catechised. I distributed to them the premiums earned during the year past, and closed with an address to them. It

would be grateful to the Bishop, and valuable to the flocks, if public catechetical exercises formed a more frequent incident in the visitations.

I avail myself of the incident to impress the important duty. The remark has become almost an axiom, "that, in exact proportion as catechising has been practised or neglected, in the same proportion have the public faith and morals been seen to flourish or decline." There is no mode equivalent to it, in its sterling and permanent value, in the hands of the judicious minister or faithful parent. The formulary of the Church for the duty is the best that can be found or written. It is short and simple in expression—clear in its doctrinal distinctions—comprehensive in its topics—and avoids the extension of these into what belongs more to the metaphysics of faith, than to the great sterling truths necessary to salvation. It should form the basis of the instruction of the young in every parish—and be repeated in every family of our branch of the Church Catholic (in whose tones it so wisely speaks) on each Lord's Day, from the earliest period of capacity to learn it. No substitute should be allowed for it.

The neglect of catechetical instruction through Christian Churches has been a serious change of the last quarter of a century; and the very advance in other means of religious instruction has been, I fear, perverted to the sapping of fundamental training in divine wisdom. I appreciate very deeply the value of Sunday Schools—the extension of religious reading—the efforts to instruct children in the letter of the Bible, with its geography, archæology, history, and science; but, I fear, if we do not take heed, there may be a curse in the blessings, from the excess of imaginative reading—the literary, and not strictly religious teaching of sacred things—the incompetency of Sunday School teachers—the relaxing of the holy enclosure of the family—and the delegation by Christian parents of the duty and privilege, which cannot be alienated, of "bringing up their children in the nurture and admonition of the Lord."

Results of woe are already showing themselves; and the heartache of many a parent over undisciplined children beginning to attest that the loose family religious training of the last twenty years is about to bear a bitter harvest of social deterioration and domestic unhappiness. The aspect of our times is peculiarly impressive on the neces-

sity of early doctrinal instruction. The whole of our Protestant churches are disturbed from the neglect of creeds, and confessions and systematic forms of doctrinal truth; while, in many melancholy delusions, thousands are led off in error and fanaticism, tending necessarily, in the next roll of its muddy wave, to infidelity and hard-hearted indifference. The resistance to error is, in consequence, a popular panic. A polemic spirit runs through the religious feeling of private Christians, and vitiates our periodicals: it raises itself as a banner in politics—and the false and the wrong thrive at last, because men sicken with the unhallowed associations, or react in impulse to redeem a supposed injury.

The security of the Church is in the more faithful discipline of the young. The awakening parents to the great truths of Christian Education, and especially to the elementary form of it—the constancy of family and Church Catechism.

On the morning of the 18th, I preached in Christ Church, Limestone Prairie; meeting friends from Jubilee and Farmington, and, as always in that neat church and parsonage, enjoying highly the services of the sanctuary, and the kindness of the Rector's family. The number confirmed was *eight*.

After the services at Limestone, I rode to Jubilee College, to attend a meeting of the Trustees of that Institution. That body convened on Thursday.

Friday, June 20, I held a visitation at Zion Church, Brimfield. The Rev. George S. Porter has been Missionary there during the year; and, after sermon, presented *five* for confirmation. The Rev. Dr. Chase, with others from the College, were present; and the Rev. Mr. Farmar, who traveled with me for several of my succeeding visitations, and has since been rendering assistance to the Rector of St. John's Church, Quincy. He now is at Mendon, to the gratification of that "little flock," as once more having a minister among them.

From Jubilee, to which I returned from Brimfield, I succeeded in reaching Chicago in time for an evening appointment to lay the corner-stone of the new edifice for the congregation of St. James'. The twilight hour of the warm summer's day—the shading trees, older than the teeming city around—the white-robed priests, and circling crowd—the broad foundations of the massive temple, and piles of the bright stone for its walls—were all in keeping with the

solemn work of placing under the oak the "stone of witness," and speaking words of remembrance for duty, sacrifice and hope, the key-note of which was in the far past, where Joshua had brought another Israel into the provided land—whose fathers came from beyond the flood, before whom the wild natives of the soil had been driven out, and a heritage bestowed of blessings for which they had not labored.

Long may our rising Churches stand, and faster still may they multiply! rich legacies for the unborn, with perpetual light for children's children, high and lifted up, like beacons on the coast, to guide the storm-tost; like watchfires to keep warm and close the battling on the field of life; like household hearth and lamp, to cheer the circle of love that gather round as they come in from labor, care and duty, in the rougher world without. Holy enterprise, to found and build the House of God! Profound in depth, and wide as the horizon of Heaven to an angel's eye;—to be in any degree measured only by those who have welcomed to their souls the highest form of reason, even Christian faith. It is the great claim of love and trust given by God to the men of this generation, to found endowment, and secure "God's acre;" to pitch tent for the ark and Shechinah, to welcome the minister to the parsonage home; to anchor within the bail a consecrated tythe of those marvellous treasures which our Western lake and prairie bear on their bosom. It should be our heart's watchword—our hand's glad work. "The Lord of Heaven, He will prosper us, therefore we will arise and build."

On Sunday morning, June 22, I fulfilled my appointment for the Church of St. Ansgarius. The devotional services were conducted in Swedish by the Rector; after which I preached, and then confirmed *seven*.

The Rectors of St. James' and Trinity having requested a second visitation in their respective parishes, and the small congregation at Carville, where my appointment belonged, not being in immediate preparation for it, I consequently in the afternoon preached and confirmed *fifteen* in St. James' Church, and performed similar duty in the evening at Trinity, where the number confirmed was *seven*. The duty thus, by necessity, condensed into these twenty-four hours, amounted to seven sermons, with the other services.

On Monday morning, I returned again to Jubilee College, for the

purpose of attending the Examinations, and presiding on the occasion of the Annual Commencement. I believe I only repeat what was freely and heartily expressed by the clergy and laity present on these occasions, that we had rarely witnessed better and fairer examinations, or listened to compositions of a higher tone than those delivered by the four speakers on the morning of graduation. I conferred, as President, the degree of Bachelor of Arts on *two*.

By Friday, June 27, I had returned to Chicago, and passed to Waukegan, where the Rev. Mr. Farmar went with me and assisted in the services. The Rector presented *eight* for confirmation, including a lady confirmed in private, owing to sickness. This congregation is privileged in having as a pastor my old associate in the Theological Seminary, the Rev. Sylvester Nash, who, since the meeting of the last Convention, has been transferred to us from Pennsylvania. Long may his well-tryed influence be exercised in our borders.

Sunday, June 29, I gave to the missionary field of the Rev. S. D. Pulford; and preached in the morning at Woodstock, and in the afternoon, twelve miles off, at Marengo. The prospects of the Church at Woodstock are not very promising. At Marengo, the few Episcopalians may, as they are zealous and influential, found a congregation.

The result of my visitations through the Diocese thus far has been highly encouraging. The Church is gaining strength in every way, and although some of the statistics embraced within the year may seem less than the preceding, there is everything but decline in the real progress. I have this year, so far, not consecrated any Church, yet there are at the present in course of erection or about commencing, from *twelve to fifteen*. The latter number may be completed before the expiration of another Convention year, if they are pressed with the vigor now indicated.

The same remark applies to ordinations; yet the reception of clergy and the admission of candidates for orders has far exceeded that of any past year in our history.

My ordinations have been that of REV. C. C. BARCLAY to the Diaconate, and that of REV. DE WITT CLINTON LOCKE, yesterday, in your presence, to the priesthood.

I have performed in intervals from regular visitations a number of services, preaching frequently as invited. Of these I have no need

to trouble you with the record. But there is one which the grateful emotions of a father's heart compel me to mark.

On *Sunday, August 31*, by the permission and request of the Rt. Rev. the Provisional Bishop of New-York, I held a confirmation in Christ Church, Rye, on which occasion *eight* were presented by the Rector; among them *my own four eldest sons*.

I preached on the occasion, and addressed the candidates. May God, in His infinite grace, perfect the offering.

The following Clergy have been received into the Diocese. You will joy with me in the unwonted number, and more are coming. Names there are among them, earnest of young well trained ability, and of matured experience and character :

Rev. SYLVESTER NASH, from the Bp. of Pennsylvania;

“ XIMENES ALANSON WELTON, from the Bp. of Connecticut ;

“ CHARLES J. TODD, from the same ;

“ WILLIAM L. BOSTWICK, from the same ;

“ HIRAM N. BISHOP, from the Bp. of Wisconsin ;

“ JOHN W. CLARK, from the Bp. of New-Jersey ;

“ JAMES DE WITT CLINTON LOCKE, from the Bp. of New-York ;

“ LYMAN N. FREEMAN, from the Bp. of Ohio ; and

“ HUGH H. B. FARMAR, from, and still of, the Diocese of Gloucester and Bristol, England.

The two following have taken Dimissory Letters :

Rev. LOUIS L. NOBLE, to the Diocese of New-York ;

“ F. W. THOMAS, Deacon, to North Carolina.

The accession of promised laborers from the new Candidates for Holy Orders is also encouraging. *Nine* now belong to us ; and, in addition, *five* applications are pending for admission to the Diaconate, with the reduced qualifications of the Canon of 1853. My mind is not settled enough on the expediency, for the Diocese, in its present condition, of ordinations, under such restrictions, to warrant my immediately admitting these applicants. I have deemed it safer to leave the whole until after the approaching General Convention ; the action of which may make the decision plainer and safer.

Candidates for Holy Orders—Nine.

JOHN REED WEST,
 JOHN WILKINSON,
 WILLIS DE WOLF,
 STEPHEN BAYARD HOFFMAN.
 NATHANIEL TAYLOR ROOT,
 ERASTUS DE WOLF,
 ROBERT BRUNTON,
 THOMAS SCOTT LA DUE,
 JOHN WESLEY OSBORNE.

MISSIONARIES and STATIONS during the year have been as follows :

Appointments made by the Standing Committee, on my nomination :

LOCKPORT, - - - - -	Rev. <i>William L. Bostwick.</i>
PITTSFIELD, - - - - -	" <i>Robert Ryall.</i>
LIMESTONE and FARMINGTON, -	" <i>John Benson.</i>
WOODSTOCK, - - - - -	" <i>S. D. Pulford.</i>
FARMRIDGE, - . - - -	" <i>A. J. Warner.</i>
BRIMFIELD, - - - - -	" <i>George L. Porter.</i>
BATAVIA, GENEVA, and SYCAMORE,	" <i>Julius H. Waterbury.</i>
CAMBRIDGE, - - - - -	" <i>X. Alanson Welton.</i>

By the Domestic Committee, on my nomination :

Grand Detour and Lee Centre,	Rev. James Bentley.
Decatur, Macon Co., - -	" Stephen R. Child, dec.
Providence and Tiskilwa, -	" Francis B. Nash.
German Mission, Peoria, -	" Dr. Niglas.
Pekin and Tremont, - -	" George Sayres.
Rock Island, - - - -	" Samuel Goodale.
Grace Church, Pre-emption, -	" C. C. Barclay.
Aurora and Oswego, - -	" Rodney I. Nash.
Waverly and Chesterfield, -	" David W. Dresser.
Scandinavian in Chicago, -	" Gustaf Unonius.

The call and claim for assistance to the weak parishes in supporting the clergymen, and in the aggressive efforts to plant the church

where she is not, are increasing monthly; and how even imperfectly to keep pace, brings much anxiety to a Bishop's mind.

I read much of the scarcity of clergymen—the frequency with which they change their places of labor. I experience both difficulties in Diocesan administration. There may be a variety of causes for these wants and evils. There may be a fickleness to censure and motives to suspect, in individual cases. There is a need, never out of season, for deep-toned appeal to the ministry to be self-denying, to renounce worldly wealth, to be contented and trustful, and to hold on to an appointed post of duty, even if trial abound there, and change beckons with promise of lessened care and larger results.

But, if I may say what I am compelled to feel, there is one cause so fearfully prominent for these evils, there is a state of things so cruel, that I am blinded by it to all the other cause; and its great cry of shame and distress makes feeble and remote the grave appeals, for an unworldly and contented ministry.

It is, *the utterly inadequate support of the bulk of that ministry.*

I do not hesitate to affirm, however the remark may be distorted from its honest, godly truth, that the ministry must be better supported—with more honorable obligation—with larger gratitude—before it is possible that its success can be adequate from its present numbers; or those enter its ranks who would be glad to do so, with earnest, noble hearts, ready to do and suffer in the work—but who now cannot look that way, without confronting a violation of relative duties, and the sacrifice of solemn obligations, for which they would have more cause to supplicate God's forgiveness, than expect the divine blessing. In what I am compelled to know, even in my limited sphere, of the unspoken suffering of toiling brethren—of the galling bondage imposed by cares of worldly maintenance on the spiritual energies; of the collateral difficulties which, under other appearances, have the same "root of bitterness"—of the restraint which will not allow the servant of God to seem to feel, let alone complain of these things, or press for his withholden rights.—Oh! it is mere mockery to preach to such an ear against the love of money, or to question his fidelity, as for the love of filthy lucre, when he changes the pittance doled out to him in one position for a larger—the whole amount of which a brawny ignorant laborer could delve with his spade from a ditch, or earn with his wheelbarrow on the track.

There is a story of a priest of a heathen shrine, on whose arm

dropped the live coal from the censer that he bore; and he flinched not, lest the sacred utensil should fall to the ground, and his Divinity be dishonored. I tell you, beloved, there are priests of the Living God, who move on through their hallowed services with that coal lying simmering on their heart; who write their sermons; preach and pray; visit the sick and well in their cure; have smiles to cheer others; and tears responsive to other's grief; while the coal on the heart may be burning hotter and deeper—and yet, no cry, no struggle to shake it off. They walk on, bearing the vessels of the Lord, and try to look away from the wounded spirit within, by harder work without.

It is only the just due to our ministry to say, that they are as free from the spirit of covetousness in worldly things, as any body of men of like numbers, standing, and claims, to be found anywhere. They are more careful than any other, not to allow the pressure of maintenance to drive them into pursuits of secular aspect, and not in keeping with the secluded walk of their profession. Love of wealth might become a besetting sin of the clergy—they are men, like others, exposed to this and kindred temptations. History tells us of pampered indulgence, and haughty ambition, too, in the Order; while the care with which history blazons the dereliction may lead to some suspicion that, in the darkest age, a priesthood thus venal and debased was the exception rather than the rule—the spots, and never the disc wholly obscured. But among us, in the reality of our Present, there must be, for such a charge to lie, a change so revolutionary in the entire condition of the amount and mode of maintenance—the work as well as the spirit—the whole being of Society around them—that it is now scarcely within the scope of imagination to realize the existence of such a state of things. But their position is rendered sadly false; and poverty may create evils strangely akin to wealth and its lusts. Extremes meet in many social and moral problems. The intense exigency of the situation forces them into “thought for the morrow,” and brings the inconveniences and evils of this forbidden solicitude in spite of themselves; from which none reluct more than the sufferers, and are more reluctantly dragged into that whirlpool of moral contradictions and bewildering claims; of false positions, unmerited suspicions, and even direct impeachment. As a Western Bishop, my experience convinces me that the inadequate support which ministers receive, should be regarded as the great cause of that portion of hin-

drance which the Church is now bewailing in all her borders—of deficiency in the numbers and capacity of her clergy, and the restless spirit of her pastorship.

I beg them to urge, as of paramount, incalculable importance, faithful exertions in the parishes and stations to provide a more liberal and surer maintenance for the clergy; solemn care in making offers of support—unbending honesty in pledges of salary—and resolute fidelity in exact and punctual payment. Some dioceses have required by canon that each minister shall state, in his annual report, whether the pecuniary obligations have been thus fully and punctually met. The object of this provision is, to shield the delicacy of the minister; to make the whole a matter in which the corporate honor of the Church is concerned. To elevate the stipend to its graver form of debt due to God; of which the Church is the Trustee, and the balance is in the Sanctuary. To gather round the lonely and oppressed Brother, whose isolated wrong the unthinking world brands with odium, and perverts into misdemeanor of his.

It is said to work well.—I do not venture to recommend it, or any specific course, for present action; though some provision of the kind is embodied in the proposed Canons. Anything that can give the defenceless minister, who would, and does suffer most deeply, rather than complain; who would die, rather than treat this sacred debt—on record with acknowledgment in God's Book—as a question for an earthly suit; anything that can make him officially protected by the Church's sentiment and inquiry, will be of deep use and expanding effect, in its ramified influence for the purity and progress of the Church in our land.

There are two claims more, which I beg, with brief note, to recall.

First, to reiterate what I have before pressed at length—even in my first Address; and towards which, in all the favorable opportunities of the last four years, not a single step has been taken—that you should adopt and press immediate and effective means for the secure and permanent support of the Episcopate. The plan I detailed at that period has not been tried; but the interval has not abated my confidence that it could be executed with practical value, in its direct results for the Diocese, and collateral benefit to individual clergymen, in the permanent insurance of their lives.

The second is, the necessity to provide some beneficiary aid in the wealthier parishes for Candidates for Holy Orders. It is an

encouraging sign that the number of these is so rapidly augmenting ; and it is not peculiar to our Diocese that nearly all require some assistance during the term of study. Jubilee College has never refused, even in her straitened room and means, to give home and maintenance as well as instruction to the young applicants. But she cannot do enough, and, in consequence, candidates are obliged to distribute to other Seminaries where scholarship endowments can be had ; and a choice too relaxed is permitted, from the necessity of the case. They ought to study at home, and form themselves in sympathy with the field of their prospective labor. The remedy for this is in the hands of a few parishes, who can easily, from their abundance, assist in the support of one candidate, selected at their own preference ; or, what is better, sought, found, and sent, with prayer, and blessing, and love, from their own congregation.

It becomes my duty, in a double official capacity, to present to you this year a Report of the condition of JUBILEE COLLEGE. The obligation for this is contained in the following article of the charter :

§ 11. It shall be the duty of the Trustees, through the President, to make a true representation every three years, between the Festival of the Nativity of our Lord and Saviour, and the Epiphany, of the affairs of the College or Seminary, to the next Convention of the Diocese ; in which an accurate account shall be rendered of all the receipts and disbursements, and the mode in which benefactions have been used, together with such statements concerning the temporal and spiritual welfare of the same, as may give satisfaction that all things have been done well and truly, and according to the will of the founder."

The Reports which have already been offered and so kindly welcomed by the Convention, bearing on the general state of the Institution, relieve me from a portion of my own duty, and induce me to keep back the intended observations or facts having similar tendency, and echoing a similar sentiment of confidence in the education, discipline, religious training, and advancing promise. My own opinion and confidence in its administration and its efficiency, far beyond the apparent scope of its means, have been often expressed. The Church in Illinois and Christian education have rich cause for gratitude and honor towards its acting head. No language that I could use would surpass my esteem of his pure and upright character, his enduring self-denial, his constancy to the work, through difficulties which

might have induced any man to abandon it, and trials which would have crushed any heart not sustained by holy love. His personal character, so resolute and pure, is in union with intellect well stored, harmonious, and practical, which conceives and executes with equal wisdom, and moves with a tact which inspires respect before the rudest, and wins love even while it awes or corrects. For qualities, power, and character, which such lines faintly show, Dr. SAMUEL CHASE stands before the Church worthy of all its confidence in the situation he has held in that nursery for the young which its founder made an object of the watchfulness and interest of the successive Diocesan Conventions.

A simple and exact statement of its financial relations, will therefore embrace probably all that may be needed to place its affairs, temporal, pecuniary, and educational, sufficiently before you.

Statement of the Fiscal condition of Jubilee College, from 1852 to July 1st, 1856.

The College owned the following real estate at the demise of Bishop Chase in 1852 :

The College domain proper, lying in Peoria County,	upon which are situated the College buildings, viz. : 5	
quarter sections, 160 acres each, making	- -	800 acres.
The outlying lands in Peoria County, viz. : 10 $\frac{3}{4}$ quarter	sections, - - - - -	1,720 acres.
Other lands in different parts of the State, viz. : 3 quar-	ter sections, - - - - -	480 acres.
		<hr style="width: 20%; margin: 0 auto;"/>
		3,000 acres.

The most valuable portions for agricultural purposes are the domain proper. The outlying lands in Peoria County are, for the most part, broken bluffs or barrens. The unimproved portions are estimated at from \$4 to \$8 per acre. The other lands are of little value in themselves, or defective in title.

The amount of property belonging to the College consisting of

real estate, improved and unimproved, buildings, stock, &c., could not well be ascertained, except by a general estimate.

The amount of indebtedness of the College at the time it passed into the hands of the Trustees was as follows, viz. .

Balance due the estate of Bishop Chase, - - -	\$10,286 31
Due sundry persons on account and bills payable, exclusive of officers and laborers, - - - -	4,100 83
Due the officers and others at the close of the fiscal year	1,388 27
	<hr/>
	\$15,775 41

From the outstanding debts due the College at the time of Bishop Chase's death, there has been realized the sum of - \$580 96

[It should, perhaps, be added, in explanation of a remark by Bishop Chase on page 214 of *The Motto*, that, in his estimation, he regarded all debts contracted by him on account of the College as his own, and, consequently, all debts owed by the college as owed to him. Hence, the assertion that the debt due him exceeded \$15,000.]

Bishop Chase, in his Will, directed that two-thirds of the sum which should be found due his estate, should be funded in scholarships at 6 per cent., payable in board and tuition to his male descendants. This provision reduced the amount of indebtedness to be met in actual payments to the sum of - - - - \$8,336 91

The accounts, as made up for the Trustees for the fiscal year ending July 1st, 1853, exhibited an indebtedness on account to sundry persons of the sum of - - -	\$4,785 90	} \$8,214 67
Amount due the estate of Bishop Chase not funded in scholarships, - - -	3,428 77	
Less sundry credits on account, - - -	1,250 01	
Less bills receivable, - - - -	505 00	
		<hr/>
Indebtedness, - - - - -	\$6,459 66	

The debits and credits of the balance sheet for the year ending July 1st, 1854, are as follows, viz. :

Due sundry persons on account, - - - -	\$4,981 77
Less sundry credits on account, - - \$1,078 13	}
Less bills receivable, - - - - 1,020 00	
	<hr/>
Indebtedness, - - - - -	\$2,883 64

The balance of accounts for the year ending July 1st, 1855, showed an excess of debits over that of credits, viz.: - \$1,917 51

The books of the College, as balanced July 1st, 1856, make the following exhibit, viz. :

Due sundry persons on account, - - - -	\$3,913 53
Credits outstanding, but all available, - \$1,476 77	}
Bills receivable, secured by mortgage or endorsement, - - - - - 3,592 12	
	<hr/>
Balance of assets over liabilities, - - - -	\$1,155 36

There have been received from sources outside of the ordinary income of the College up to July 1st, 1856, the following, viz. :

From the Mission of Rev. Dudley Chase to England,	\$1,878 56
From Miss Clymen's Legacy, - - - -	475 00
From the agency of Rev. E. B. Kellogg, - - - -	4,150 00
From the sale of outlying lands, - - - -	1,152 00
From sundries, - - - - -	175 00

The College now owns in real estate the domain proper, upon which stand all the valuable buildings, five quarter sections, - - - - -	800 acres.
Outlying lands in Peoria County, 4½ quarter sections,	720 acres.
Outlying lands in various Counties, 3 quarter sections,	480 acres.
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	2,000 acres.

THE BUILDINGS CONSIST OF

The Chapel and School Rooms, with a wing attached for Library and dormitories, affording accommodation for 30 students.

These buildings are of stone.

The Cottage, originally intended for a dwelling-house, but recently fitted up for students, affording accommodation for 20 students. This building is of brick, with wooden wings.

The Boarding-house, accommodating a family, and affording facilities for boarding some 20 or 25 students.

One Professor's house, now occupied as such. Two others, now occupied as boarding-houses, affording facilities for boarding, the one some 12, the other some 15 or 18 students.

There is also a Store-house, and four tenements occupied as tenant houses; two situated upon the domain proper, and two others upon the outlying lands.

DIOCESAN SUMMARY.

VISITATIONS—*Fifty-five.*

CONFIRMATION administered *Forty times.*

CONFIRMED.—*Two Hundred and Seventy-nine.*

ORDINATIONS.—Priesthood, *One.*

Diaconate, *One.*

CLERGYMEN.—Received, *Ten.*

Dismissed, *Two.*

CANDIDATES FOR HOLY ORDERS.—*Nine.*

BAPTISMS.—Infants, *Nineteen.*

Adults, *Three.*

FUNERALS.—*One.*

MARRIAGES.—*Two.*

SERMONS AND ADDRESSES.—*One Hundred and Forty-three.*

It remains only for me now to commend you in your "solemn assembly, and your individual ministry of work and love to the constant guidance and blessing of the Triune God. Our fellowship in this work is with the Crucified and Ascended Saviour; striving in the

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discipline of our own souls, and in faithful labor for the souls of others, to advance the influence of the Gospel, to extend the Church and her purity, as at last to be the spotless Bride of Christ.

For this ministry we need fidelity, earnestness, and zeal. We must have clear and uncompromising views of doctrinal truth, deep-toned reverence for the Church in all her relations of worship and discipline; and "contend earnestly for the" whole "faith once delivered unto the saints." But at no time, perhaps, more than the present, is it needful that fervent zeal should be combined with Christian moderation—private feeling be placed under the control of soundest judgment, and charity expand to its calmest, purest exercise. We live and move in the midst of a Conflict of Opinions which is a state always painful and dangerous, while it is one which the Great Head of the Church overrules for her ultimate blessing and benefit. The natural tendency of it is to divide and exasperate within itself, the "household of faith," and lower the influence of the honest heart and hand of the Church, by the repulsive spectacle and self-canceling efforts of a distracted and divided house. In the struggle for Unity, stringently defined and practised, we may break the real Unity of Christ's Body, and violate the sympathies of its holy Brotherhood. We must, indeed, be faithful to all committed to us; but in meekness and modesty, charity and patience, wisdom and love, "keeping the unity of the spirit in the bond of peace."

May He, whose reserved legacy was the precious gift, breathe into our hearts the spirit of this peace! that nothing may divert us from the work, or throw discredit on our integrity in it, of "doubtful disputations or questions that gender strife." Let our united and yet manifold effort be to attain the true end of our Ministry, the advancement of God's glory in the salvation of the souls of men; marking out the highway of the Lord by the holiness of doctrine and sacrament—of worship and instruction—of discipline and godly usages; but more than all, in the purity and Christ-like example of our own lives. "Therefore," my beloved Brethren, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace."



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Instru