





**JOURNAL**

OF THE

**EIGHTH ANNUAL CONVENTION**

OF THE

**Protestant Episcopal Church**

IN

**THE DIOCESE OF ILLINOIS,**

HELD IN

**QUINCY, ADAMS COUNTY,**

ON THE

**FOURTH OF JUNE,**

**1843.**

---

PEORIA:

WILLIAM H. BUTLER, PRINTER.

1843.

## LIST

OF

### *The Clergy in the Diocese of Illinois.*

- Rt. Rev. PHILANDER CHASE, D.D., Bishop of the diocese, and residing at Robin's Nest, Peoria county.
- Rev. WILLIAM BOSTWICK, Christ Church, Juliet.
  - Rev. DUDLEY CHASE, residing at Jubilee College, Peoria county.
  - Rev. SAMUEL CHASE, residing at Jubilee College, Peoria county.
  - Rev. JOSEPH L. DARROW, Christ Church, Collinsville.
  - Rev. JAMES DE PUI, Grace Church, Galena.
  - Rev. CHARLES DRESSER, St. Paul's Church, Springfield.
  - Rev. ERASTUS D. WOLF, Christ Church, Palestine Grove.
  - Rev. I. W. HALLAM, St. James' Church, Chicago.
  - Rev. BENJAMIN HUTCHINS, St. John's Church, Albion.
  - Rev. WM. MITCHELL, St. Mark's Church, Chester.
  - Rev. Dr. F. SOUTHGATE, itinerant missionary.
  - Rev. JOHN SELLWOOD, Zion's Church, Mendon.
  - Rev. T. MINOR, suspended from the ministry, and residing in New York.

\* Not present at convention.

# JOURNAL.

## QUINCY, ADAMS COUNTY, ILLINOIS.

The convention of the Protestant Episcopal Church in the diocese of Illinois assembled according to appointment this 4th day of June, 1843.

On Sunday, the day previous, the religious solemnities preparatory to business were celebrated according to usage. In the morning the Rev. Dr. Southgate read prayers, and Rev. Mr. Dresser preached. The Bishop confirmed, and celebrated the eucharist, assisted by the Rev. Messrs. Dresser and Giddinge; the Bishop also ordained to the priesthood his son Rev. Dudley Chase; the candidate was presented by Rev. S. Chase. In the afternoon Rev. Mr. De Pui read prayers, and Rev. Mr. Douglass preached.

### MONDAY MORNING, 8 O'CLOCK.

The RT. REV. PHILANDER CHASE, D.D., Bishop of the diocese presiding. Morning prayer was read by Rev. S. Chase. The Bishop read the ante-communion service, and delivered his address. (See appendix.)

The following clergymen, canonically resident in the diocese, and entitled to seats in convention, were present:

Rev. Dudley Chase,	Rev. Charles Dresser,
“ Samuel Chase,	“ George Giddinge,
“ Joseph L. Darrow,	“ William Mitchell,
“ James De Pui,	“ John Sellwood,
“ William Douglass,	“ Dr. F. Southgate,

On motion, Rev. Messrs. Dresser and Sellwood, and John F. Worthington, Esq., were appointed a committee upon testimonies of lay delegates, who reported

From Christ Church, Robin's Nest,	Mr. Richard Radley,
“ “ “ “	*Dr. Abbott,
“ St. Paul's Church, Springfield,	Mr. A Campbell,
“ Zion Church, Mendon,	Mr. Levi Stillman,
“ “ “ “	Mr. Jas. R. W. Sellwood,
“ Christ Church, Rushville,	Mr. John T. Worthington,
“ “ “ “	Mr. John Todhunter,
“ St. John's Church, Quincy,	Mr. Ebenezer Moore,
“ “ “ “	Mr. Thomas Milner,

as having presented certificates of election duly authenticated according to the canon in such case provided.

\* Not present at convention.

On motion, the report was accepted, and the above named persons declared members of this convention.

On motion, Rev. Mr. Giddinge and E. Moore, Esq., were appointed a committee upon the admission of new parishes; who reported St. Mark's Church, Chester, and Calvary Church, Farmington, as having complied with the canon determining the mode of admission; whereupon, the aforesaid parishes were declared to be in union with this convention.

The committee upon testimonials of lay delegates further reported H. S. Austin, Esq., as a delegate from Calvary Church, Farmington, who took his seat accordingly.

On motion, Rev. Samuel Chase was elected secretary.

On motion, the convention adjourned to meet at 2 o'clock, P.M.

#### MONDAY, 2 P.M.

The convention met according to adjournment; present as in the morning, with the addition of Rev. Erastus D. Wolf.

On motion, Rev. Mr. Griswold from the diocese of Missouri, and Rev. Dr. Darken from the diocese of Connecticut, were invited to honorary seats in this convention.

The parochial reports were then read, and ordered to be inserted in the Journal. (See Appendix.)

On motion, Rev. Mr. Dresser and John T. Worthington, Esq., were appointed to audit the treasurer's account, and make an assessment upon the several parishes, to defray the contingent expenses of the convention for 1843; who reported the account as correct, and exhibiting a balance in the treasury of \$7 23.

The committee recommended that the several parishes be assessed each \$5 00, for the contingent expenses of 1843; and that the treasurer be instructed to pay the expense of printing the Bishop's recent pastoral letter.

On motion, the above report was accepted, and the recommendation carried into effect.

On motion, the convention proceeded to the election of a standing committee; whereupon were elected of the clergy the Rev. Messrs. Dresser and Chase, of the laity Judge Treat and S. M. Tinsley.

On motion, the convention proceeded to the election of delegates to the next ensuing general convention; whereupon were elected of the clergy Rev. Messrs. Dresser, S. Chase, De Pui and Giddinge; of the laity, E. Moore, J. T. Worthington, H. S. Austin and A. Campbell, Esqs.

On motion, the following resolution of the convention of 1842, was ordered to be spread upon the Journal.

Resolved, That the Rectors and Missionaries, or, where there is no Rector or Missionary, the Wardens of the several parishes, be required annually, on or before the first of January, to receive

contributions, by public collections or subscriptions, and forward the same to the treasurer of the convention, subject to the order of the Bishop, for his own use and benefit, and that the treasurer report annually to the convention.

On motion, Resolved, That the next annual convention be held on the first Monday after the 15th day of June, 1844.

On motion, Resolved, That the next annual convention be held at Edwardsville.

On motion, Resolved, That the second article of the constitution be amended by inserting after the "year," the words, "or such time and," the same having been proposed and approved at the previous convention.

The following amendment to the second article of the constitution was proposed and approved, viz:—that it be so amended as to read as follows:

"There shall be a convention of the Protestant Episcopal Church in this diocese, on the Monday after the 15th day of June in each year, in such place as the previous convention shall determine."

On motion, Resolved, That the secretary be instructed to cause to be printed 300 copies of the Journal, and also 400 copies of the Constitution and Canon of this diocese.

On motion, T. L. Bennett was elected treasurer for the ensuing year.

On motion, Resolved, That the thanks of this convention be most respectfully tendered to the Methodists and Presbyterians, for the use of their houses of worship during the setting of the convention.

After some appropriate collects by the Bishop, the convention adjourned *sine die*.

PHILANDER CHASE, Bishop of Illinois.

SAMUEL CHASE, Secretary of convention.

## APPENDIX.

### THE BISHOP'S ADDRESS.

In fulfilling the ecclesiastical canons, the Bishop, while addressing the diocese of Illinois, has occasion to mention many causes of deep sorrow and humiliation ; also, not a few of sincere gratitude and praise to the source of all mercy and goodness.

1. BRETHREN :—Since we last met in convention, this diocese, in common with our whole church, has been called upon to mourn the death of her senior Bishop, most deservedly esteemed for his singular exemplification of the christian virtues ; and all have reason to regard with great anxiety the weight of responsibility which devolves on his successor. There are few instances deserving of more sincere prayers that God, in mercy to his church, would in this instance be pleased to grant a double portion of his guiding and supporting grace.

2. We mourn the sins of our dear country, especially in this diocese, in beholding the duties which are owed to God and man most shamefully neglected. The salutary rule of repeating the commandments of God in public worship, and imploring his heavenly grace “to incline our hearts to keep his law,” having been long neglected by most other denominations but the church, religion is often not brought in aid of the practice of moral duties. Memory, in a vast majority of the people, has lost sight of the Ten Commandments themselves, and the heart seems to be insensible to their binding character ; so that those obligations which are based on this moral law of the Most High, are disregarded to an alarming degree. To stop these evils we see but little hope, by reason of the many divisions of the christian communities about us ; each striving to gain proselytes and to retain the members already gained, not by reproving them for their sins, but by flattering their passions. Amidst all this, the meagre, hungry, and never satisfied yet adored idol, *covetousness*, retains his influence over the hearts of our speculators and usurers, whom for the most part he has already ruined.

3. We mourn the delusions which prevail in regard to what is called Mormonism ; and that in attempting to expose them by sound and scriptural truth, we should meet with the abuse of those whom, in many respects, we deem orthodox in their faith ; thereby too plainly manifesting that there is a great prejudice



against the primitive church merely because she is *primitive*.—Were the Episcopal Church of modern origin—could she salute with “the right hand of fellowship,” the many sects that surround her who are but of yesterday—could she say to all from the Romanist to the Mormon, “we are all brethren,” how easy would it be to live in favour? But would that be the favour of God? If what we learn from the facts of the Holy Scriptures and the history of the church in the apostolic ages be *the truth*, God’s blessing is found not in relinquishing it to please man, but in retaining it to please him.

4. We mourn and lament that our diocese of Illinois, though she has received many signal instances of christian munificence, has not hitherto experienced that general aid from Churchmen abroad which her important position here in the Far West, during this day of contest with the enemies of our salvation, seems imperiously to demand. A second Mahomet has arisen, and is deceiving his thousands and thousands; and shall the church, who holds the light of God’s truth in her right hand, do nothing to throw the bright beams of that truth on the benighted and deluded beings who have crowded hither into this diocese, chiefly from our mother-land, to become the victims of the modern impostor? Efforts to accomplish this end are being made, and have been made, for several years past, in the founding and building up of an institution of primitive theology, under God, to qualify ministers of the gospel who should have knowledge, not only of their weapons of truth, but of the manner of using them;—who should have experienced not only of the warfare, but of the battle-ground itself—yea, moreover, who should not only know how to fight the good fight of faith, but should possess some fortress of retreat where they might recruit their strength, and brighten their armor by prayer and devout study for fresh conflict. Such a place as this the institution of Jubilee College was designed by its founder to furnish. A fortress in an enemy’s country, a place of refuge, a home for the soldier of the cross. Here a few have already been educated and trained and sent into the tented field, and a few more are in training. But how inadequate are the means afforded to accomplish this great work. All the money hitherto collected does not exceed the sum used in erecting an ordinary church in the cities. Self-denial, economy, and incessant care, have made this sum turn to be great in its effects, especially when it is considered that the institution hitherto is kept out of debt; yet, after all, it is but a small beginning; though years have been consumed in our struggle to get on thus far. Could true Churchmen, such as are duly sensible of the greatness of that responsibility which the Saviour has imposed on those to whom he hath committed the ministry and the promise, to be with it to the end of the world, could such as these be transported to Jubilee Hill, and there take a view of this noble design of training Sol-

diers of the Cross, suited in all respects to the warfare before them, there would be no doubt of the result. An union of sentiment would be formed deep and strong that something more must be done for Illinois and for Jubilee College than has been done, or the church is recreant in her greatest exigency.)

5. Another instance of deep mourning in our communion, appears in the want of zeal in spreading good and salutary publications in the new settlements, while the enemy is making the greatest sacrifices in giving and collecting money to disseminate every thing that corrupts the faith and destroys the divinely appointed means of preserving it. It is evident to all careful observers that but for an unseen Almighty Arm in sustaining the church, she would long ere this have been destroyed in the West of our country. The same means which the church should rely on to do good, bad men use to do evil; and if the latter are more alert and liberal and self-sacrificing than the former, the consequences are truly deplorable. This remark applies especially to our post office. This salutary institution is degraded to the worst of purposes in carrying poison not only to the heart but to the extremities of our country. For this purpose it is seized on by infidels and wild fanatics of every sort, till the whole head is sick, and the whole heart is faint—yea, the very limbs of the moral constitution are paralyzed. Seeing what evil might be done, how quickly and extensively the fire would spread, they have been encouraged to raise great sums in order to put their works to press, and when that is done their end is accomplished. Being addressed to all the post masters, they know the same cannot be returned to those who sent them; the only remedy is in the sale of the papers themselves to secure the postage. Thus, their publications once afloat, are carried the whole length and breadth of the land; and they are sure of being *read by somebody*, especially on the frontiers, where a vast majority have not the means to obtain more wholesome food for their hungry minds. In this way the souls of thousands and tens of thousands in the Far West are ruined, and the way to the faithful missionary of the cross is obstructed, and the whole country pre-occupied by a deadly foe.

And where can there be found a remedy for this dreadful evil? What shall stop the wild fanatic, the bold atheist, and the unblushing blasphemer in this work of ruin? Shall it be said that the members of the Episcopal Church can fold their hands and let every species of error exceed them in liberality and zeal? Do they love their money so well as to stand by and see with indifference the sheep and the lambs of the christian fold all devoured as soon as they reach the prairies of the West? Can the English Churchmen bear this? But a small proportion of those who come from that country to Illinois remain faithful to the church when here. One of these two things is hereby proved a fact: either they were most shamefully neglected at home in never having

been instructed in the true principles of "a living church," or they are now criminally cast aside as of little value in Illinois. Our opinion is, that both these are true; but our attention now is chiefly given to the latter. The question, then, returns: what shall be done to save ourselves, our country, and our church?—What but to arouse from our slumbers and look our enemy in the face?—to put on our armour, efforts of self-denial, and prayer, and good works, and imploring Divine aid, go forth to battle. In this let us take example from the enemy himself, and where he attacks; let us defend. If he gives liberally of his substance, let us take shame to ourselves that we are less liberal than he. Let it no longer be said that he does more to disseminate the seeds of error than we to spread the truth, and cultivate the salutary plants of holiness and virtue. If wicked men abuse the liberty and privileges of the mail, and thus defraud the revenue, (for vast quantities of papers are sent this way, which fetch nothing if exposed for sale,) let us lay claim to a nobler character, and shew our right to it by honest dealing with the public revenue. If they send forth these pestilential papers *gratis*, let us be liberal, yea, very liberal, in the same way; but let us join honesty with our liberality. Let us conscientiously pay the postage of all charitable distributions. While fanatics and infidels send their unwelcome papers to the post masters, let us send our welcome heralds of the cross to well known and well recommended individuals, who will appreciate the truths they contain, and make a right use of them for the good of others. Let the proprietors of our excellent periodicals be indemnified by those who are able to pay them for large contracts to be sent to the frontier settlements to aid the missionaries wherever they go. And let that most laborious and worthy class of our primitive community, the editors, be encouraged by their bishops to act in concert, and put forth all their strength, and call in the abilities of others to contend earnestly for the faith once delivered to the saints—a faith which believes God's Word and promises manifests itself more by works of love and obedience, than by any antinomian boastings. Let all contribute to aid this christian warfare against this overbearing enemy of all goodness—full of lying and all subtlety and malice—this overgrown creature of the devil—who now, as ever erst, seeketh to pervert the righteous way of God.

Indeed, there is good evidence to believe that the dangers to which the apostolic church is in the present day exposed, are duly appreciated by that talented class of men who conduct our weekly and monthly periodicals. With scarcely one exception, they all unite with one heart in sustaining this ark of the covenant—the church of the living God. May the Jehovah strengthen them in this pious work. Warned by the awful fate of Uzziah of old, may their labours of love and duty be chastised with fear; lest by "looking into" its "secret things, which belong unto

God," explaining and measuring mysteries with carnal reason, and invading privileges which belong to the high priest alone, they be smitten of God as he was. Let them remember that God constituted the church, and not man. It is the ark of *Christ's* safety: and although the same has been grievously abused and jeopardized by the Hophnis and Phineases of papal Rome, and by their sinful deeds has been taken from its appointed place, vainly to boast of Divine protection in ungodly warfare, and thus has been betrayed into the hands of the Philistines, and placed in company with heathen deities; yet we trust that the true God will cause it to be redeemed thence by those who never bore the yoke of slavery to Rome, and finally cause it to be *brought back* to its primeval state of holiness and faith where God's honour dwelleth. There are many things throughout the christian world which seem by Divine Providence destined to accomplish this glorious object. And to human view, in this country there is nothing which can so effectually co-operate as the religious periodicals of our primitive church. Let these faithful men "abide in the ship" where God hath stationed them; and we trust they will find safety, and God's name will be glorified. Those who honour me, I will honour saith the Lord.

Sincerely believing that the spread of the gospel of Jesus is the design pursued by the church periodicals, I would say as the result of long experience on the frontiers, that to disseminate them in the western country, is among the best of ways to fulfil the will of God in accomplishing the number of the elect before the coming of the great day. Every missionary, of every grade, should have his hands full of them to distribute. Speaking the language of the church, (and we hope there will be no outlandish, lipping, shibboleth of Rome, or dissent discovered in them,) the maternal voice of the Lamb's Bride will be regarded; her soothing accents will win the hearts of her wandering children, and in her faithful bosom they will be cherished unto eternal life.

6. Another cause of mourning and great lamentation, is the recent announcement of deep indebtedness of an institution of great usefulness to the church of God in this western country, and especially to the diocese in which it is situated. *Kenyon College* is said to owe many thousand dollars more than she can pay, without sacrificing her endowment of 4,000 acres of beautiful domain.

What rendered the intelligence of this fact the more painful was, in the first announcement of the same, an apparent endeavour to roll the odium of said indebtedness, from the shoulders of the present managers back on the founder.

The disclaimer of such "*intention*," since made, is unsatisfactory, for this evident reason—the fact which the "*intention*" disclaims is reiterated in the statements accompanying the disclaimer; while at the same time, and in the same instrument, a

want of knowledge in accounts, and of adequate investigation of the books of the institution, is openly confessed. Being one of the lawful visitors of the institution, I thought it my duty, for the above reasons, to cause to be published a true statement, showing that Kenyon College, since I left it in 1831, has received \$27,500, all the avails of means which, under God, I was the instrument of creating—the same being sufficient, not only to pay all debts, but to leave the whole south section, and its then improvements and buildings unencumbered, and also many thousand dollars wherewithal to accomplish its noble design.

This publication being in a mild and christian spirit, will serve to convince its readers that *truth*, not contention, is the object; and truth being error's best apologist, it is obvious that in the present indebtedness of Kenyon College, the truth's being known and candidly acknowledged, will create in the public mind a disposition, not only to pardon what has been done amiss, but to come freely forward *to the rescue* of so valuable an institution from ruins. For one, on such condition, I pledge myself to relinquish my claim for monies advanced in 1830, to erect a house for myself and family to live in (having had none before); which loan of money was never returned to me, amounting now to \$1910. And could my recommendation to others be thought worthy of acceptance, *that* also would be most cordially given to all who have taken an interest in the founding and rearing, that they contribute also to the saving from ruin the Theological Seminary of the Protestant Episcopal Church in Ohio.

II. Hitherto we have spoken of things of a mournful character. We will now enter on the more pleasing duty of recording the reasons we have for gratitude and praise.

It will cheer your hearts, and those of thousands, to be told that the great work of building up Jubilee College is progressing. Notwithstanding the long sickness with which it pleased God to afflict me last winter, the work of preparation to erect the west wing went on slowly but surely. Many other buildings it had been found absolutely necessary previously to erect. That in which my family now reside, containing 14 rooms, designed for the accommodation of the female department, while the *west wing* is being built, is the most important.

What renders it most grateful, is the good health and pure morals of the pupils. Not a student has been sick, and none have exposed themselves to the least censure. The number is small, but considering the unreasonable prejudices, and the extreme difficulty of the times, we have no reason to despair.

Our excellent library, and other means of acquiring a theological education, fitted for the ministry in the Far West, have attracted some to us of great promise; and we have reason to hope that others are preparing to become candidates in Illinois.

2. The organization of a number of new parishes in my travels

through the diocese, and the great desire to obtain the preaching of the gospel and the administration of the sacraments, manifested by a vast number of our scattered flock, are circumstances truly cheering; could these be supplied with clergymen fitted for the work, the increase of the church evidently would be great. We want pious, strong-minded, faithful, fearless men, to come among us; men well grounded in the doctrines of primitive christianity, and by no means inexperienced in their defence against Romanists on the one side, and the neologists and levelers on the other. Let such come among us and pervade our land, and the wilderness and the solitary places will be glad for them, and the desert shall blossom as the rose. My visit to Dixon, Galena, Rock, Fox, Dupage and Des Plaines rivers, in the north of the diocese, was exceedingly interesting. Being accompanied by my son, now in Holy orders, my age and declining years did not prevent the full amount of usual services. Scarcely a day passed in which we did not preach once, and many times twice in the same day, and on Sunday usually three times. These duties, when I arrived at Chicago, had will nigh exhausted my strength, yet we continued our labours there and at Juliet without cessation. In passing, on Sunday evening, after having held services in Juliet, to Yorkville, the appointment at Fairfield, on the Dupage river, was met by my son, who preached in the night to a respectable congregation, though it rained hard. My own strength gave out, and I was obliged for a time to seek rest. The next day we reached Mr. Stevenson's, and held services, and confirmed in his new barn, neatly fitted up for the solemn occasion. Here a parish was organized, and I have little doubt if they obtain soon a faithful clergyman, that the spirited exertions of a few gentlemen, whose subscriptions on the spot to build a church amounted to several hundred dollars, will be finally successful. At Vermillion river I arrived too late to fulfil an engagement, and it was well that it so happened, for a billious complaint, accompanied by unusual exhaustion, urged me, and scarcely could I reach home before complete prostration succeeded it. From this debilitated state I recovered so as to make another visit, and confirm in Rushville and Quincy. In returning home, I officiated in several places, but it was too much for me, and I suffered nigh unto death the whole fall and winter and spring following. As soon as the usual time of travelling had arrived this spring, I made my appointments, and set off for Albion and the southern part of my diocese. At Tremont I officiated on the first Sunday after Easter; in Springfield on the 6th, 7th, 8th, 9th, 10th and 11th of April. But here I found, on Tuesday, 12th, I was able to proceed, on account of the badness of the roads, no further; my horses fell in the mud, and we were obliged to extricate them with another and stronger team, the accounts of the difficulties of travelling ahead being truly appalling. The streams also were very high, and

not well bridged. I was obliged to return by steamboat to Peoria.

Your Bishop has travelled during the past year on Episcopal duty 1,200 miles; baptized 6 adults, and 34 infants—total 40. Confirmations—At Rushville, 14; Dixonville, 2; Galena, 11; Rockford, 5; Belvidere, 1; Batavia, 5; Chicago, 11; Juliet, 1; Oakhill Farm, 3; Quincy, 6; Mendon, 1; Jubilee Chapel, 6. Ordinations, 2.

The clerical changes during the past year are as follows, viz: Rev. Wm. Bostwick has been received into this diocese from that of western New York. Rev. Wm. Mitchel, from the jurisdiction of Bishop Otey. Rev. Mr. Heyer has been transferred to the diocese of New York. Rev. Mr. Allanson, belonging to the jurisdiction of Bishop Kemper, is officiating on Rock river. Rev. Dr. Darken, belonging to the diocese of Connecticut, is officiating in Jacksonville.

The number of candidates for orders, now in the diocese, is four.

The duties at home of preparing the earth and sowing seed for my subsistence, together with those of my sacred calling, were attended to till I set off, on Tuesday last, to attend this convention. On Wednesday evening, service was held at Macomb, McDonough county. On Friday night I preached in Mendon, and confirmed one person. Yesterday, Sunday the 4th of June, being Whit Sunday, 1843, I ordained my son, Dudley Chase, to the Christian Priesthood, confirmed eleven persons, and administered the Holy Sacrament of the Lord's Supper to about 60, beside the clergy.

Thus far hath the Lord helped us, and to him alone be the praise.

P. CHASE.

## PAROCHIAL REPORTS.

### CHRIST CHURCH, ROBIN'S NEST—REV. S. CHASE,

Missionary at Robin's Nest, reports to the Bishop that during the past year, with the exception of a few occasions, his services as a clergyman, has been confined to the Chapel of Jubilee College.—Number of communicants, 83; baptisms, 1 adult, 7 infants; confirmations, 6; marriages, 5; contributions to domestic missions, \$19.

### CHRIST CHURCH, TREMONT—REV. WM. DOUGLASS, *Missionary.*

At this place the services of the church have been celebrated morning and afternoon on every alternate Lord's day through the past year; the other part of my time has been employed at the following places, viz:—Partridge Point, 22 miles from my residence, where I preached on four Sundays 7 times. At Mud Creek, on one Sunday, twice; and at Farm Creek on Good Fri-

day, and all the remaining Sundays except one, when I attended at Jubilee Chapel the ordination of Dr. F. Southgate.

Communicants added by removal 1, from Presbyterians 1, new 1, total 28; confirmed 2; baptized 6 infants; solemnized four marriages; attended the funeral of 1 adult, and 4 infants.

**ST. PAUL'S CHURCH, SPRINGFIELD—REV. CHARLES DRESSER, *Rector.***

The rector of this parish reports that since the last convention his church has been opened for Divine service 112 times, with a sermon or lecture every time save two, and that nine of these services were performed in whole or part by others; that he has preached once or more in 8 other places, in all 23 times; that he has administered the Holy communion 11 times, and received in his own parish 3 new communicants, 2 having been added by removal, and as many lost in the same way, making the present number 51, of whom 15 reside in the country; that he has baptized in his own parish, 1 adult and 4 children; elsewhere, 2 adults and 2 children, and that 2 have been confirmed; that he has solemnized 6 marriages, and officiated at 4 funerals, and that 75 dollars have been contributed for missionary and other purposes not parochial. These statements show that he has labored under no little discouragement during the past year, and that the results have been much less than might have been hoped.

**ST. JOHN'S CHURCH, QUINCY—REV. GEORGE P. GIDDINGE, *Rector.***

Reports—baptisms, adult 1, infant 14—total, 15; marriages, 2; burials 11; confirmed 17; communicants reported 28; lost by removals 5; (viz: 3 left the parish, 1 suspended, 1 withdrawn;) added 37; present number 60.

Collections for missions \$13 60; for Sunday schools \$72 50; at communion \$37 08.

The parish has been greatly blessed. The number of both worshippers and communicants has more than trebled within two years; and we have reason to bless God that our house of worship is becoming too small for the audience.

Besides the usual services on the Lord's day, we have had during the winter, a third service on Sunday night, evening service twice a week during Lent, every evening during Passion week, and we have still a weekly evening service on Friday.—The rector has preached and lectured during the year 161 times, and administered communion once a month.

A Bible class of young ladies has been commenced, and its first fruits were yesterday presented for confirmation. The Sunday school has greatly improved, and now numbers 7 teachers and about 40 scholars, a library of about 450 books, and books of instruction for a hundred scholars.



CHICAGO, MAY 29th, 1843.

RT. REV. AND DEAR SIR:—Circumstances preventing me from attending the convention, I respectfully send you my report:

Baptisms, infants 11, adults 4; marriages 5; burials 11; confirmed 11; communicants added 20; died 3; removed 7; present number 89. Since my resignation of the rectorship of St. James's church, I have, at the request of the vestry, engaged to continue in charge of the parish for a short time.

Very respectfully and sincerely yours,

ISAAC W. HALLAM.

RT. REV. PHILANDER CHASE, D.D.

ZION CHURCH, MENDON—REV. JOHN SELLWOOD, *Minister*.

At the meeting of the last convention I was engaged as an itinerant missionary in the counties of Pike, Adams and Hancock. I continued in that situation up to the 1st of April last, when I ceased to be an itinerant, and became the missionary of the station at Mendon. During the period of my itinerancy referred to, I preached in various places 120 times, and travelled 3,000 miles. Baptisms, 4 infants, and 1 person confirmed; communicants (the same number as in last report), 42; one new one having been added, and one removed.

Since the first of last April I have been engaged at home in the duties of my station, and have preached 30 times; one of those times at Woodville. The number of communicants at this station on the 1st of April last was 20, these formed a part of the number in my district when an itinerant missionary. One new one has been added from the congregation. Present number 21. One infant baptized and one person confirmed. Number of families in the parish 8.

We are at present blessed with peace and harmony, and our prospects are in some degree encouraging. There is a pretty good attendance on the regular services of the sanctuary, considering the smallness of the parish; and on the third service on Sunday the church is filled. On the first Sunday of the year I commenced a series of lectures on a portion of Scripture history, and thus far the interest in them appears to be not only kept up but increasing, and I humbly hope that good will result from them. In the morning I endeavor to sow the seed, and in the evening not to withhold my hand, not knowing whether this or that shall prosper, or whether both shall be alike good; and I look up to the Lord of the harvest in prayer and faith for a blessing on my labours.

CHRIST CHURCH, COLLINSVILLE—REV. J. L. DARROW, *Rector*.

Reports, that during the last year he has been regularly officiating at his station, dividing his time chiefly between Collinsville and Marine, but has preached twice at Greenville and three times

at Edwardsville. During the year he has celebrated 1 marriage, and baptized 6 persons—3 adults and 3 infants. There have been added to communion, by removal 3, by baptism 3, from another denomination 1; persons before confirmed 3, in all 10; present number of communicants, embracing a circle of about 15 miles from Collinsville, 30 persons. There is a Sunday school at Collinsville of 25 scholars, and 6 teachers. There are also at my station eight or ten desirous of confirmation.

GRACE CHURCH, GALENA—REV. JAMES DE PUI, *Rector.*

Reports that during the last year the number baptized has been 21 (1 adult and 20 infants); burials have been 6; marriages 5; and the number of communicants increased from 29 to 51. The catalogue of the Sunday school contains the names of 84 children and of 8 teachers. During the summer we were favoured with a visitation of the Bishop, who confirmed 11 persons, and by whose labours among us the congregation was much encouraged and benefitted.

The rector has given several Sundays of the past year to places in the neighbourhood. Though he trusts that his labours in the ministry have not been without some little success, yet he sees reason to deplore the fact that much of the seed grown has fallen upon ground overrun with thorns, where the cares of this world have choked the word and rendered it unfruitful. He thinks it proper also to mention that the female part of the congregation, by sewing and small weekly contributions, have undertaken to bear the expenses of my son at Jubilee College.

CHRIST CHURCH, RUSHVILLE—J. T. WORTHINGTON, *Senior Warden,*

Reports, that this parish continues to be without pastoral care. It exists under circumstances of gloom and oppression, though not altogether without hope. A short review of the history of this parish will show what is the basis of this hope. The historical facts are derived partly from the parish record, which has been very informally kept, and partly from the memory of the writer, who was a member at the organization of the parish.

This parish was organized the 4th February, 1834. Since that time it has had no clerical supervision, except by the Rev. J. C. Richmond, during a few months of the winter of 1834 and 5, and the Rev. J. Young, during a part of the year 1838.

It was visited in 1834, by Bishop Smith, of Ky, in 1835, by Bishop Kemper, and frequently since by Bishop Chase. It has also had occasional visits from travelling and neighbouring clergymen, and had two meetings of the convention; lay reading was, in its infancy, perseveringly kept up, though often to but three or four auditors. Hence are derived the following results: The Rev. J. C. Richmond has made a memorandum on the record, that during his residence here he administered the sacra-

ment of the Lord's Supper twice, once to 7 and once to 10 persons; six of whom were communicants of this church. There were two communicants then absent, who would have made the number 8. Since that time 16 communicants have been taken from us by death, by removal to other places, and by a union with other religious societies. The parish has now 19 communicants, 10 male and 9 female. Since the 31st May, 1834, this parish has had 15 adult baptisms, 39 infant baptisms, and 18 confirmations. Without taking into consideration the spiritual condition of the adult members, the inquiry—what is to become of all those infants? excites the most anxious feeling. The greatest accession to this parish has been from eastern emigration. Since the last convention, this parish has been visited by the Rt. Rev. Philander Chase, and by the Rev. Messrs. D. Chase, C. Dresser, G. P. Giddinge and F. Southgate. It has had one adult and one infant baptism, and two burials.

The report of these facts, as they are calculated to give pain, would have been avoided; but they are referred to as the ground of our hope, that God has not utterly rejected, but will in time provide for us. May it not be, that by causing these facts to reach the hearts of our eastern brethren, He will raise up for us the aid that we so much need. This aid, to be effectual, must be purely missionary. Weak as it may be, we cling to this as our only hope.

ST. MARK'S PARISH, CHESTER—REV. WM. MITCHELL, *Missionary*.

I arrived at St. Mark's Parish, April 17th, 1843; have preached every Sunday since that time to very attentive and respectable congregations; held one communion, and baptized 2 adults and 4 children; number of communicants 12; families 22. Having so recently come into the parish, I cannot give a more full report.

#### PARISH OF JACKSONVILLE.

Mr. Heyer reports, that since last convention there have been admitted to the communion 4; baptized 6. The subscriber removed to this parish in the early part of November, 1842, since which time he has admitted to the communion 4; baptized, adults 3, infants 5—total 8; buried 1; married 2.

EDWARD J. DARKEN, M.D.

DUDLEY CHASE—*Missionary*,

Reports that since his ordination as deacon at the last annual convention held in Rushville, he has performed services every Sunday but one during the year. He has attended the Bishop during all his Episcopal visitations, assisting in Divine service and preaching. He has also made several other journies on missionary duty. The first was on the Illinois river north of Peoria

county, and villages on and in the vicinity of Fox river. He sought out the Episcopalians throughout that interesting region of country, distributed books and tracts, and held Divine service, and preached wherever an appointment was practicable. The same duty was performed in the spring in a tour made on Rock river.

• During the winter he visited at stated periods the following places in the vicinity of Jubilee:—Jones' Prairie, distant 10 miles, 4 Sundays; Farmington, 20 miles, 5 Sundays; Knoxville, 30 miles, 4 Sundays; Peoria, 15 miles, 1 Sunday; French Creek, 15 miles, 1 Sunday. Baptized infants and children 18, adult 1; attended one funeral, solemnized 1 marriage, performed Divine service 105 times, preached 120, and travelled on missionary duty over 2000 miles.

REV. FREDERICK SOUTHGATE—*Itinerant Missionary,*

Reports, that since his ordination in December last, in compliance with his Bishop's directions, he has travelled through many of the southern counties of the state, searching for, and, as far as in him lay, administering to the spiritual wants of the scattered sheep and lambs of Christ's flock.

In discharging this duty I have travelled about 2000 miles, celebrated Divine service 61 times, preached 53 times, and administered the sacrament of baptism to 14 infants, and 1 adult.

The number of times in which I officiated may seem small when compared with the extent of country over which I have travelled; but such was the severity of the weather during the past winter, and so bad were the roads during most of the spring, that I did not officiate so often as I should otherwise have done. I made it a point, however, to hold service and preach every Sunday, and other holydays. All which is respectfully submitted.

CHRIST CHURCH, JULIET—REV. WM. BOSTWICK, *Rector.*

Reports, every other Sunday I preach at Lockport in the afternoon. The congregation there is not large, but is of late evincing more interest in the services of the church. In Juliet our prospects, I think, are somewhat brightening, though great prejudice exists here, as elsewhere, against the church; and the majority are attracted by the various forms of schism and religious error which so abound in the land. Besides the regular services on Sunday, we have week day services during the season of Lent, on Wednesdays and Fridays. On Wednesday, instead of a sermon, I read one of the homilies of the church, and on Friday evening deliver a lecture. The congregation are much interested in these services. Additional interest is given to our services by the introduction of a small, but excellent organ—a present to the church by a benevolent individual at the east. On the whole, amidst many discouragements which pre-

sented themselves on my taking charge of this parish which darkened the prospects of the church, I feel encouraged to hope and believe a brighter day is dawning upon us, and that God will mercifully look upon us, and grant us his blessing.

ST. JOHN'S CHURCH, ALBION—REV. BENJ. HUTCHINS, *Rector*.

Having had occasion so often to report to you from time to time in compliance with the directions of the Board of Missions, the necessity of making an annual report to the convention of the diocese had almost slipped my mind. Let this be my excuse for the backwardness of my report. If, however, you should still hold me culpable, I have a claim to favour on the score of a fortnight's sickness, from which I am but just recovering.

The baptisms in my parish during the past conventional year have been, of infants 39, of adults 12; confirmed none; marriages 2; burials 5; communicants 24.

A substantial brick church, 40 feet by 26, with a one story brick vestry room in the rear, 15 feet square, has been erected at a cost of about \$1500, and is entirely paid for, no debt, whatever, hanging over the building. We have had the use of the building for worship regularly every Sabbath, and occasionally during the week, since Christmas day, 1842. It has been ready for consecration from that time. Collections have been made for missions to the amount of \$17 50. I have but little more to say, unless it be to state that from 15 to 20 persons are waiting for confirmation, and that the spiritual prospects of the congregation are encouraging in a ratio to make my responsibilities and duties peculiarly arduous and trying. I remember, and take comfort from the reflection, that "the Lord being my helper," was the condition of my several engagements when I was ordained.

---

#### REPORT OF THE STANDING COMMITTEE.

The standing committee report, that since the last convention they have signed the testimonials in such cases required, in behalf of the Rev. Dr. Johns, the Rev. Dr. Eastburn, and the Rev. Dr. Henshaw, Bishops elect. Also, testimonials recommending the Rev. Dudley Chase for priest's orders, Dr. F. Southgate for deacon's orders, and Mr. Israel Foot to be received as a candidate for orders.

C. DRESSER, President.

## ABSTRACT OF PAROCHIAL REPORTS.

Locations.	Churches.	Ministers.	Bap- tists.	Confir- mations.	Communi- cants.
Robin's Nest,	Christ church,	Bishop Chase,	8	6	83
Trenont,	Christ "	Rev. Wm. Douglass,	6	2	28
Springfield,	St. Paul's "	" Chas. Dresser,	9	3	51
Quincy,	St. John's "	" George P. Giddinge,	—	17	60
Chicago,	St. James's "	" J. W. Hallam,	15	11	89
Mendon,	Zion "	" John Selford,	1	1	21
Collinsville,	Christ "	" J. L. Darrow,	6	—	10
Jacksonville,	Trinity "	" Dr. Darken,	14	—	25
Albion,	St. John's "	" B. Hutchins,	51	—	24
Galena,	Grace "	" James De Pui,	20	11	51
Rushville,	Christ "	" "	2	5	19
Juliet,	Christ "	" Wm. Bostwick,	2	—	18
Chester,	St. Mark's "	" Wm. Mitchell,	6	—	12
		Rev. D. Chase, itinerant, reports	19		
		" Dr. Southgate, "	15		

## JUBILEE COLLEGE.

The preparatory, collegiate, and theological departments of this institution, are now open for the reception of students.

In the preparatory department, all the branches of education usual in high schools are pursued. In the collegiate department the first Freshman Class will enter upon the regular course of studies on the commencement of the ensuing session, several of whom have been prepared here. In the theological department, to students possessing the requisite literary qualifications, facilities will be afforded in the way of books, frequent examinations, and directions as to the course of studies.

The students will board with the teachers, and at all times be subject to their supervision.—All due efforts will be used, not only for the acquisition of knowledge, but for the formation of those principles and habits which constitute the christian character. The motives for action presented to the students—the theory of moral duty, as well as the discipline and training—will be based upon the authority of the Scriptures, and when private admonition, or, in extreme cases, public censure, fails in restraining the students, their parents will be advised to remove them.

Terms of admission into the present Freshman Class :—Geography, Arithmetic, English Grammar, Latin Grammar, Sallust, Cicero and Virgil. Anthon's Greek Grammar, Reader, and Greek Testament as far as the Acts.

Course of Studies in the Freshman Class :—Folsom's Livy and Odes of Horace, Xenophon, Herodotus, Demosthenes, and Epistles of the New Testament; Davies' Bourdon's Algebra, Davies' Legendre's Geometry, Logarithms and Trigonometry, Classical Antiquities from Eschenburg's Manual, Palmer's Ecclesiastical History.

In addition to recitations from the above books, frequent exercises in declamation, Latin and English composition and translations will be required. The studies in the higher classes are not given, as the text books are not in all cases definitely determined; but they will be as full and comprehensive as any college, and will be determined as the necessities of the students require. Competent instructors are engaged in the several departments.

The Female department will be opened at Jubilee Cottage, the residence of the Bishop's family, situated half a mile from the college buildings. Pains have been taken to render the accommodations as pleasant as possible for the pupils, consistent with strict discipline and entire seclusion, both of which are deemed necessary to the advancement of moral and literary attainments. As the grand object is the formation of the christian character, particular attention will be paid to religious instruction. The teachers will be with the pupils at all hours, regulating their department and assisting them in their studies. The course of study will be thorough in all the usual English branches, with the addition of the classics if desired. Lessons in music will also be given, if requested, for which an extra charge will be made. The limited age is between six and fourteen.

The ensuing session will commence on Wednesday, the 9th of August next, and continue forty-four weeks. The charges are \$2 per week for board and tuition; other contingent expenses, as books, lights, washing, &c., charged at reasonable prices. Bed, bedding, and towels, in all cases, must be furnished by the students, and every piece of clothing, bedding, &c., must be marked with the owners name in full.

Terms, \$50 on the commencement of the session, and \$50 on the 1st of January. No student will be received until the terms are complied with.

By order of

PHILANDER CHASE, Bishop of Illinois.





