





JOURNAL  
OF THE  
TENTH ANNUAL CONVENTION  
OF THE  
PROTESTANT EPISCOPAL CHURCH,  
OF  
THE DIOCESE OF ILLINOIS,  
HELD IN  
GALENA, JOE DAVIESS COUNTY,  
ON THE  
Twenty-second and Twenty-third of June, 1846.

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ALTON:

PRINTED AT THE "TELEGRAPH" OFFICE.

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# LIST OF CLERGY IN THE DIOCESE OF ILLINOIS.

A. D. 1846.

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## CLERGY ENTITLED TO SEATS IN THIS CONVENTION.

- RT. REV. PHILANDER CHASE, D. D., Bishop of the Diocese, Jubilee College, Peoria co.
- \*Rev. WM. ALLANSON, St. Paul's Church, Batavia—Missionary.
  - Rev. DUDLEY CHASE, (residence, Jubilee College) Itinerant Missionary.
  - Rev. SAMUEL CHASE, Teacher in Jubilee College and Missionary.
  - \*Rev. JOSEPH L. DARROW, Christ Church, Collinsville—Missionary.
  - Rev. JAMES DE PUI, Grace Church, Galena—Missionary.
  - Rev. CHARLES DRESSER, St. Paul's Church, Springfield.
  - Rev. GEO. P. GIDDINGE, St. John's Church, Quincy—Missionary.
  - Rev. E. B. KELLOGG, St. James' Church, Chicago.
  - \*Rev. W. MITCHELL, Chester—Itinerant Missionary.
  - Rev. R. RADLEY, (Deacon) Kickapoo and vicinity—Missionary.
  - \*Rev. J. SELWOOD, Zion Church, Mendon—Missionary.
  - \*Rev. C. J. W. TODD, St. John's, Lockport—Missionary.
  - \*Rev. W. F. WALKER, Trinity Church, Chicago.
  - \*Rev. ROBERT J. WALKER, (Deacon) Rushville and Beardstown—Missionary.
  - Rev. A. J. WARNER, (Deacon) Dixon and Stirling—Missionary.
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## CLERGY BELONGING TO THE DIOCESE, BUT NOT RESIDENT.

- \*Rev. E. DARKIN, (residing in Kentucky.)
  - \*Rev. W. PHILO, (Deacon) gone to parts unknown.
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## CLERGY RESIDING IN THE DIOCESE, BUT NOT ENTITLED TO SEATS.

- Rev. CHAS V. KELLEY, Christ Church, Ottawa—Missionary.
- Rev. WM. LOUDERBACK, Rockford and Belvidere—Missionary.
- Rev. Mr. RANNEY, Little Fort.
- Rev. BENJ. HUTCHINS, Albion.

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\*Not in attendance on Convention.

# JOURNAL.

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## GALENA, JOE DAVIESS COUNTY.

MONDAY, JUNE 22, 1846, 9 o'clock, *A. M.*

The Convention of the Protestant Episcopal Church in the Diocese of Illinois, assembled according to appointment, this 22d day of June, A. D. 1846.

On Sunday, the day previous, the religious solemnities preparatory to business, were celebrated according to usage, under a resolution recommending the same. In the morning Rev. Mr. Kellogg read prayers; Rev. Mr. Giddinge preached; the Bishop confirmed and administered the Communion, assisted by Rev. Mr. Dresser.

In the afternoon Rev. Mr. Warner read prayers, and the Rev. Mr. Kellogg preached.

In the evening the Rev. S. Chase read prayers, and the Bishop preached.

The Right Rev. Philander Chase, D. D., Bishop of the Diocese, presiding; morning prayers were read by Rev. Mr. Dresser, and the Bishop delivered his Address.

The Secretary then proceeded to call the names of the clergy, from the certified list furnished by the Bishop; when the following clergymen, canonically resident in the Diocese, and entitled to seats in the convention, responded to their names, and took their seats, viz:

Rev. Dudley Chase,	Rev. Ezra B. Kellogg,
“ Samuel Chase,	“ R. Radley,
“ James De Pui,	“ W. F. Walker,
“ Charles Dresser,	“ A. J. Warner.
“ Geo. P. Giddinge,	

Rev. Messrs. Kellogg and Dresser were appointed a committee upon testimonials of lay delegates; who reported

*From Grace Church, Galena*—Wm. H. Snyder, Frederic Stahl.

*Christ Church, Rushville*—John F. Worthington.

*St. James' Church, Chicago*—John Rodgers.

*St. John's Church, Quincy*—Seth C. Sherman.

*St. Paul's Church, Alton*—John Bailhache, J. W. Chickering, J. C. Ketcham.\*

On motion, it was

*Resolved*, That in the election of Secretary, the vote by ballot be dispensed with;

Whereupon, the former Secretary, Rev. Sam'l Chase, was duly elected.

On motion, it was

*Resolved*, That all clergymen present not entitled to seats in convention, be respectfully invited to honorary seats;

Whereupon, Rev. Daniel Murphy, of Iowa, appeared and took his seat.

The following resolution was offered, with the understanding that its consideration should be postponed until the afternoon:

*Resolved*, That so much of the Bishop's address as relates to the election and support of an Assistant Bishop, be referred to a committee of three presbyters and two laymen, to report upon the same at the next annual convention.

On motion, it was

*Resolved*, That so much of the Bishop's address as relates to Jubilee College, be referred to a committee of three;

Whereupon, Rev. Messrs. Dresser and Kellogg, and John F. Worthington of the laity, were appointed said committee.

Rev. Messrs. Dresser and Kellogg, and John F. Worthington, gave notice of sundry amendments to canons, which were referred to Rev. Messrs. Dresser and Kellogg, and John F. Worthington of the laity, as a committee, to report upon the same on the ensuing day, in accordance with canon 17.

On motion, canon 1, 1845, was referred to the same committee, for revision.

On motion, it was

*Resolved*, That, Rev. Chas. Dresser, and Messrs. Sherman, Snyder, Stahl and Rodgers, be a committee to audit the Treasurer's account, and assess the several Parishes for the expenses of the convention for the current year.

On motion, Rev. Messrs. D. Chase and R. Radley, and Mr. Stahl, were appointed a committee upon Unfinished Business.

On motion, it was

*Resolved*, That the vote by ballot in the election of a Treasurer be dispensed with;

Whereupon, Thomas L. Bennett, the former Treasurer, was duly elected.

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\*Not in attendance on convention.



On motion, it was

*Resolved*, That when this convention adjourns it adjourn to meet at 3 o'clock, P. M.

Adjourned.

3 o'clock, P. M.

The convention assembled pursuant to adjournment—Present, as in the morning session.

Rev. Wm. Louderback, of the Diocese of Western New York, appeared and took his seat as an honorary member.

The Parochial reports were then read, and ordered by the Bishop to be inserted in the Journal.

On motion, the resolution to refer so much of the Bishop's address as related to the election and support of an assistant Bishop was taken up; when the following amendment was agreed to, viz: that the committee consist of three clergymen and five laymen; whereupon, the resolution as amended was adopted.

The committee to whom was referred so much of the Bishop's address as relates to Jubilee College, made the following report, viz:

GALENA, June 22, 1846.

The committee to which was referred so much of the Bishop's address as concerns Jubilee College, ask leave to report:

That the clerical and lay-members of this convention have the most lively interest in the prosperity of that College; and that, as they disavow all claim to any control over it, or to any right to inquire into any act of the Bishop in relation thereto, as vested in this convention: therefore, they tender to the Bishop most respectfully their thanks for the information which he has voluntarily laid before them; and declare their continued confidence that the intentions of the donors to said College will be carried into effect by him wisely and faithfully.

They unite in prayer to God, that life and health and means may be afforded to him to conduct this offspring of his last days to greater vigor and maturity.

CHARLES DRESSER,  
E. B. KELLOGG,  
JNO. F. WORTHINGTON.

Which report was, on motion, received, and the sentiments therein expressed were unanimously adopted.

The committee appointed to audit the Treasurer's account, made the following report, viz:—

We, the committee, to whom was referred the subject of the expenses of the Diocese, beg leave to report—that we have examined and hereby approve the report of the Treasurer, and find in the treasury, to the credit of the Diocese, the sum of \$5 39.

To defray the expenses of the convention, we have assessed the following sums to the several parishes of the Diocese, viz:—

St. John's Church, Quincy, \$10 00	Calvary Church, Farmington, 3 00
Grace Church, Galena, 10 00	Christ Church, Joliet, 5 00
St. Paul's Church, Alton, 5 00	St. James' Church, Chicago, 10 00
Trinity Church, Jacksonville, 5 00	Trinity Church, do. 10 00
Christ Church, Rushville, 4 00	St. John's Church, Albion, 3 00
St. Paul's Church, Springfield, 10 00	Christ Church, Lo'r Kickapoo, 3 00
Belvidere and Rockford, 3 50	Grace Church, Beardstown, 3 00
Christ Church, Robin's Nest, 5 00	St. John's Church, Lockport, 3 00
Christ Church, Tremont, 3 00	

Your committee also find the following parishes reported as delinquents for the assessment of the last convention, viz:

Christ Church, Joliet, \$3 00; for 1843, \$5 00	\$8 00
Christ Church, Collinsville, for 1843	5 00
St. Paul's Church, Alton, 1845	5 00
Zion Church, Mendon,	3 00
St. John's Church, Albion,	3 00—\$24 00

WM. H. SNYDER, *Chairman*.

Which report was adopted, and the assessments therein recommended imposed.

The standing committee made the following report, viz:—

REPORT OF STANDING COMMITTEE.

On the 18th of June, 1845, the customary testimonial was signed in behalf of Dr. Alonzo Potter, Bishop elect of Pennsylvania. On the thirtieth of September, Mr. J. F. Worthington, was recommended to the Bishop to be received as a candidate for orders; and on the thirtieth of April, 1846, similar testimonials were signed in behalf of Theodore Nevin Morrison, Jacob Sherril Chamberlain, and Henry Safford; recommending them to be received by the Bishop as candidates for orders.

CHARLES DRESSER, *President*.

Which report was received.

The committee, to whom was referred sundry amendments to the canons, begged to be discharged from further consideration of the subject; which request was, on motion, granted, and the committee discharged.

On motion, it was

*Resolved*, That a committee of three be appointed to revise the whole code of canons of this Diocese, and to report at the next annual convention such alterations, amendments and additions as, upon mature consideration, they shall deem necessary to make it complete.

Whereupon, Rev. Messrs. S. Chase, Dresser and Kellogg, and John F. Worthington, Esq., were appointed said committee.

On motion, it was

*Resolved*, That in consideration of the request of John F. Worthington, one of the Trustees appointed by the convention in 1845, to become a bo-

dy corporate, to hold property, real and personal, for the support of the Episcopate, he be allowed permission to have his name withdrawn from said body, and that another be appointed in his place.

Whereupon, Henry S. Austin, Esq., was duly appointed to fill the vacancy in the said body of Trustees.

On motion, it was

*Resolved*, That the vote by ballot in the election of the Standing committee be dispensed with—Whereupon, were duly elected,

OF THE CLERGY,  
Rev. Mr. DRESSER,  
" " S. CHASE;

OF THE LAITY,  
Mr. S. H. TREAT,  
" ANTRIM CAMPBELL.

On motion, it was

*Resolved*, That the convention proceed to the election of delegates to the next ensuing General Convention—Whereupon, were duly elected,

OF THE CLERGY,  
Rev. Mr. DRESSER,  
" " DE PUI,  
" " GIDDINGE,  
" " S. CHASE,

OF THE LAITY,  
Mr. S. H. TREAT,  
" E. MOORE,  
" H. S. AUSTIN,  
" J. W. CHICKERING.

*Resolved*, That when this convention adjourns it adjourn to meet at 9 o'clock, to-morrow morning.—Adjourned.

In the morning, Rev. R. Radley read prayers, and Rev. Mr. Loudback preached.

TUESDAY MORNING, 9 o'clock, A. M.

The convention met pursuant to adjournment. Rev. D. Chase read prayers, and the Bishop administered the rite of confirmation.

Present as yesterday, with the exception of Rev. W. F. Walker; W. F. Snyder and S. E. Sherman, Esqrs.—John Bailhache, delegate from St. Paul's, Alton, appeared, and took his seat.

On motion, it was

*Resolved*, That the clerical members of this convention, and such of the laity as shall contribute the sum of five dollars annually, do constitute a Diocesan Missionary Association, to extend the means of grace to destitute places in this Diocese, not aided by the Domestic Committee of the General Missionary Board.

*Resolved*, That the President, Secretary and Treasurer of this Convention fill the same places in this association; and that the regular meetings be at the close of each annual convention.

*Resolved*, That it be recommended to every minister to present the peculiar claims of this association to his congregation during the ensuing year, and take up collections in furtherance of the object in view.

*Resolved*, That a committee of three be appointed to draft rules of order and define the mode of operation of the association as to the appointment

of missionary, his station, salary, &c., and report at the next annual meeting.

Whereupon, Rev. Messrs. Dresser, Kellogg, and D. Chase, were appointed said committee.

On motion, it was

*Resolved*, That the next annual convention be held on the first Monday after the 15th day of June, 1847.

*Resolved*, That the next annual convention be held at Alton.

*Resolved*, That the Secretary cause to be printed 300 copies of the Journal, and distribute them as usual.

*Resolved*, That the thanks of this convention be returned to the congregation of Grace Church, Galena, for their hospitable attention to its delegates during its present session.

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

PHILANDER CHASE, *Bishop*  
of the Prot. Epis. Church in Illinois.

SAMUEL CHASE, *Sec'y of Convention*.

# APPENDIX A.

## PAROCHIAL REPORTS.

ALTON—ST. JOHN'S CHURCH—*No Report.*

ALBION—ST. JOHN'S CHURCH—REV. BENJ. HUTCHINS.  
*No Report.*

BATAVIA—ST. PAUL'S CHURCH—REV. W. ALLANSON.  
*No Report.*

BEARDSTOWN—GRACE CHURCH—REV. R. J. WALKER.  
*Included in Report of Christ Church, Rushville.*

\*CARROLLTON—TRINITY CHURCH—*No Report.*

CHESTER—ST. MARK'S CHURCH—REV. WM. MITCHELL.  
*No Report.*

CHICAGO—ST. JAMES' CHURCH—REV. E. B. KELLOGG.

Baptisms, 27; Confirmations, 7; Marriages, 13; Funerals, 18; Communicants received into the parish by removals, 22; new Communicants, 6; total added, 28—removed, 10; died, 4—whole number at present, 94; Sunday scholars, from 75 to 120; Teachers, 16.—Since my last report the congregation at St. James' has considerably increased in number, and is regarded in a prosperous condition. It has, however, been to me a source of sorrow and discouragement, that so few new communicants (strictly so called) have been added during the past year.

My services have been confined almost exclusively to this Parish; having preached but a few times elsewhere.

I visited our departed and beloved fellow laborer in his last sickness,—the Rev. Wm. Bostwick—and preached the funeral sermon of himself and wife. They died the death of the righteous, manifesting to all around them the precious consolations of our religion in the last extremity of life.

The death of Wm. Rockwell, Esq., who had contributed the sale of 80 acres towards the erection of a church in Metamora, has prevented the progress of that work; his executor being unable to convey a deed of the land given. I am informed, however, that the frame of the building will be raised and covered in the course of the present summer.—The Parish of St. James' have made important repairs and improvements during the past year in their school room; and are now engaged in painting the interior of their church. They have also adopted the plan of monthly offerings for the support of missions, to which they have already contributed with a commendable liberality.

While they help to give the gospel to others, may they find in it a blessing to their own souls.

CHICAGO—TRINITY CHURCH—REV. WM. F. WALKER—*No Report.*

\*CORNISHVILLE—ST. JOHN'S CHURCH—*No Report.*

COLLINSVILLE—CHRIST CHURCH—REV. J. L. DARROW.

Rev. J. L. Darrow reports—that he has been officiating at his Station the last year; preaching usually twice on a Sunday, and also holding Divine service and preaching on Wednesday night. The congregations were usually respectable for numbers. He has baptized 3 infants, celebrated one marriage, and attended two funerals. There has been added to the communion, new, 2; from another denomination, 1; by removal, 1—lost by removal, 3—present number 27. There are five confirmations awaiting a visitation from the Bishop. Our Sunday School contains about 20 scholars, and five teachers. Mr. Darrow regrets that sickness in his family and parish prevents his attendance at the convention at Galena, and sends this report to the Bishop, hoping it may be inserted in the journal of the convention.

DIXON—ST. LUKE'S CHURCH—REV. A. J. WARNER.

Since my first annual report, I occasionally preached at Jubilee until the 23d of August, when I removed to Rock River, and have since that time officiated in Dixon, Sterling, and Elk-horn Grove. I have administered 3 baptisms, and officiated at 5 funerals, since my arrival on Rock River.

EDWARDSVILLE—ST. ANDREW'S CHURCH—REV. J. L. DARROW—*No Report.*

FARMINGTON—CALVARY CHURCH—*Included in Robin's Nest.*

GALENA—GRACE CHURCH—REV. JAMES DE PUI.

Baptisms, 24 infants, 1 adult; marriages, 15; funerals, 12; confirmations, 6. The congregation has lost ten of its communicants by death, and removal. The present number of communicants amounts to 105, (about 30 of whom are Germans.) On Easter Monday and on Whitsunday, I administered the Communion in the German language to about 30 persons. I have occasionally performed Divine service in that language to a congregation of about 70 or 80 individuals. The Sunday School numbers about 80 scholars, under 10 teachers. Having had so much sickness in my family during the past winter, and having been also sick myself, I was not able to attend to the duties of my office with the zeal and energy desired and demanded of me.

\*GENEVA—ST. PAUL'S CHURCH—*No Report.*

JACKSONVILLE—TRINITY CHURCH—*No Report.*

JOLIET—CHRIST CHURCH—*No Report.*

KICKAPOO—GRACE CHURCH—REV. R. RADLEY.

Soon after the meeting of the last annual convention, I was appointed to this Station, and immediately entered upon the discharge of my duties. Here and elsewhere I have read service one hundred and twelve times;

preached one hundred and eight times; baptized seven infants; attended five funerals; and solemnized two marriages.

**LOCKPORT—ST. JOHN'S—REV. C. J. W. TODD—No Report.**

**LITTLE PORT—CHRIST CHURCH—No Report.**

**LOWER KICKAPOO—CHRIST CHURCH.**

*See Report of Rev. D. Chase.*

**MENDON—ZION CHURCH—REV. JOHN SELWOOD.**

Baptisms, 3 infants; one of them in Pittsfield, Pike county; burials, 2; 1 adult at Chili, in Hancock county, and a child at home; communicants lost; 1 withdrawn, 1 dead, and 1 repelled; present number 15. I have preached and performed Divine worship regularly in Zion Church, Mendon; but, frequently, scarcely able to do it in consequence of ill-health. I have also visited and held church services 14 times in the following places: Chili, near Beverly, and near Kingston, in Marquette county; Pittsfield and Fall Creek, Adams county.

**OTTAWA—CHRIST CHURCH—No Report.**

**PALESTINE GROVE—CHRIST CHURCH—No Report.**

**PITTSFIELD—ST. STEPHEN'S CHURCH—No Report.**

**QUINCY--ST. JOHN'S CHURCH—REV. GEO. P. GIDDINGE.**

The church in this city has, during the past year, been opened for Divine service twice each Lord's day; generally once on the other festival days; and twice each day for most of the season of Lent. When the Rector was absent on the Lord's day, Divine service was performed by a lay reader.

The Rector has baptized 7 adults and 27 children, of which 5 adults and 7 children were at Warsaw. He has officiated at 11 funerals and 3 marriages; 10 have been confirmed, and there are 10 candidates for confirmation awaiting the visit of the Bishop. Communicants, reported, 81: lost by removal, 10; by discipline, 3; by death, 1; added by removal 8; anew, 14; present number, 89. The number will be increased to about 100 when we are visited by our Bishop. Collections for missions, \$30 50. The Rector would add that he has several times visited Warsaw—once with the Rev. G. W. Sill, of Missouri, under circumstances of great interest. On that occasion, he baptized a gentleman and his wife, three of his children, and three of his grand children. In all, he has baptized there, during the year, 5 adults and 7 children. He has also formed a parish association under style and title of St. John's Church, Warsaw, and administered Communion once. Here are about eleven persons to be confirmed. A Missionary to officiate in this place, Nauvoo, and Carthage, would do good service for the church.

**ROBIN'S NEST--CHRIST CHURCH—REV. S. CHASE.**

Baptisms, 7; confirmations, 6; number of communicants reported last convention, 113; number of communicants added, 6--number of commu-

nicants left by the organization of parishes at Jones' Prairie and Brimfield, and included in the reports of those parishes, 29; present number, 93.

My time and service have been principally devoted to the instruction of the scholars in Jubilee College. Services have been regularly celebrated, and sermons preached, twice each Sunday, and on the principal Festivals and Fasts of the church. The Holy Communion has been administered during the past year 16 times.

Daily morning and evening prayers have been attended in the chapel, on the part of the students, at which large portions of the Liturgy have been read; on these occasions the students and others connected with the Institution have been commendably punctual in their attendance.

The students on each Sunday morning have been instructed in the Epistle and Gospel for the day; (the more advanced classes in those exercises have made use of the original) and in the evening in the Collect and Catechism.

Of the students 18 are communicants, and 7 candidates for Orders.

#### RUSHVILLE—CHRIST CHURCH—REV. R. J. WALKER.

Since my last report, in 1845, I have been laboring in Rushville and Beardstown, occasionally extending the services to the neighboring towns and villages; the attendance at public worship has increased to a degree far beyond my most sanguine expectations. At Rushville, the church is frequently filled with anxious hearers; whilst at Beardstown, the Court-house (a large room) is now scarcely sufficient to accommodate the congregation. To God be all the praise. Baptisms, 15 (adults 2, infants 13); marriages, 2; funerals, 4; communicants, 25; miles traveled, 1,508.

#### SPRINGFIELD—ST. PAUL'S CHURCH—REV. C. DRESSER.

The minister of this church reports that, during the past year, he has preached in Springfield 87 times, and occasionally performed Divine service without preaching, and administered the Communion 10 times; that he has preached in 11 other places 25 times, and administered the Communion thrice; that he has baptized 16 children, 3 of which were in Jacksonville; that he has solemnized 2 marriages, and officiated at 8 burials. Of the communicants reported last year, 8 have removed, and in their place 4 have been added, 3 of them by removal, leaving the present number 44. Semi-annual collections have been made for Domestic Missions, and \$29 remitted to the Treasurer; besides a donation of \$10 from a communicant in the country, one half of which was for Foreign Missions.

Since the last convention, the erection of a new church has been undertaken, and the work is in progress. It is to be of stone, and will cost with the lot about \$5,000, exclusive of the furniture. Towards this amount the liberal donation of \$500 has been received from a gentleman in Mt. Vernon, Ohio.

Through the indefatigable exertions of Mr. Allis, a small church is in progress at Waverly also, and will be completed, it is feared, before any one can be obtained stably to minister in it.

In Jacksonville, an earnest desire is again felt for the services of a re-



sident minister; and the present is believed to be a favorable season for gathering a congregation there.

In Bloomington, McLean county, where public worship had never before been celebrated in the use of our Liturgy, the services were well attended, and the desire expressed that they might be repeated.

TREMONT—CHRIST CHURCH—*No Report.*

WARSAW—ST. JOHN'S CHURCH—*See report of Rev. Mr. Giddinge.*

REPORT OF REV. DUDLEY CHASE.

My services the past year, in the cause of Christ, have been few indeed and feebly rendered. Immediately after the last convention I attended the Bishop on his tour, assisting in the services and preaching frequently. I also went with him as far as Chicago, when on his way East. I have officiated 5 Sundays at Jubilee; 2 at Kickapoo village; 7 at Christ Church, Lower Kickapoo; 2 at Shiloh; 1 at Knoxville; 1 at Tremont; and 8 at Brimfield. Eleven Sundays I have been entirely unable to perform any services on account of ill health.

Baptisms, 6 infants; marriages, 2; burials, 1. I continued in the charge of the Parish at Lower Kickapoo till April, 1846; communicants then 15. Administered the Communion the past year 4 times; offering at the Lord's table, \$16 65. The church edifice was consecrated December 10, 1845.

At Brimfield we have the satisfaction of possessing a substantial house of worship, suited in size to the present population. The cost is largely estimated at \$850--\$450 of which was contributed by Bishop Chase. It was consecrated May 17th. The Holy Communion was administered the first time at the consecration; offerings at that time, \$6 35. Number of communicants, 12; 1 added.

A Sunday school of 50 scholars and 6 teachers bids fair to be an efficient auxiliary to the preaching of the gospel. The Superintendent is a candidate for Orders at Jubilee, who goes 6 miles every Sunday morning to his work. I may here add the Sunday School books to the amount of \$60 (purchased by Bishop Chase with funds contributed at the East for that purpose) have been distributed into 4 parcels to the Sunday Schools in this neighborhood. A daily School has also been established at Brimfield, somewhat in the form of a Parochial School. The Holy Scriptures are read and taught, and the exercises opened with prayers prescribed. I visited the Parish at Knoxville last fall, and administered the Communion to a few; 10 communicants are connected with the Parish; offerings at the Lord's table, \$5 65. No services have been held the past year in the Parish of Calvary church, Farmington; many families have removed friendly to the church, so that the attendance at public worship would be limited; seldom more perhaps than the communicants (10.) Better prospects, we hope, may soon be in store for the faithful few who frequently come and go 20 miles, the first Sunday in the month, to worship at Jubilee chapel.

It was my sad duty last fall to attend the bed-side of a brother, Rev. W. Douglass, now gone to his rest; and to administer to him the emblems of a Savior's dying love. May I be able, like him, with calmness and peace

to look upon that hour when the soul shall return to its Maker and render a final account.

### ABSTRACT OF PAROCHIAL REPORTS.

LOCATION.	NAME OF CHURCH.	Baptisms.	Confirma- tions.	Communi- cants.
Alton .....	St. Paul's Church .....(Report of 1845)			12
Albion.....	St. John's Church.....(Report of 1843)			24
Batavia.....	St. Paul's Church.....(Report of 1845)			39
Beardstown.....	Grace Church.....(No Statistics)			
*Carrollton.....	Trinity Church.....(No Report)			
Chester.....	St. Mark's Church.....(Report of 1843)			12
Chicago .....	St. James' Church.....	27	7	94
Chicago .....	Trinity Church.....(Report of 1845)			89
Collinsville.....	Christ Church.....	3		27
*Cornishville.....	St. John's Church.....(No Report)			
Dixon.....	St. Luke's Church.....(No Statistics)			
Edwardsville.....	St. Andrew's Church.....(No Report)			
Farmington.....	Calvary Church.....(Included in Robin's Nest)			
Galena.....	Grace Church.....	25	6	105
Geneva.....	St. Paul's Church.....(No Report)			
Jacksonville.....	Trinity Church.....(Report of 1843)			25
Joliet .....	Christ Church.....(Report of 1845)			37
Lockport.....	St. John's Church.....(Included in Joliet)			
*Little Port.....	Christ Church.....(No Report)			
Lower Kickapoo.....	Christ Church.....			15
Mendon .....	Zion Church.....	3		15
Ottawa .....	Christ Church.....(No Report)			
Palestine Grove.....	Christ Church.....(No Report)			
*Pittsfield .....	St. Stephen's Church.....(No Report)			
Quincy.....	St. John's Church.....	22	10	89
Robin's Nest.....	Christ Church.....	7	6	93
Rushville.....	Christ Church.....	15		25
Springfield.....	St. Paul's Church.....	13		44
Tremont.....	Christ Church.....(Report of 1845)			32
*Warsaw .....	St. Paul's Church.....	12		

\*Not admitted into union with the Convention.

## APPENDIX B.

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At a meeting of the Diocesan Missionary Association, convened immediately after the adjournment of the convention; the following resolutions were offered and unanimously adopted, viz:

1st. *Resolved*, That until by-laws be adopted, the Bishop and clerical members of the Association, residing in Peoria county, be an Executive committee to act in its behalf with the authority to appoint a Missionary to labor under their direction, so soon as the contributions pledged will justify it.

2d. *Resolved*, That a sermon be preached and a collection taken up in behalf of the Association at the next convention.

The following pledges were also given in furtherance of the object contained in the first resolution, viz:

Bishop Chase.....\$20 00	Richard Radley .....\$10 00
John Rodgers ..... 10 00	Dudley Chase ..... 10 00
John H. Kinzie ..... 10 00	Charles Dresser ..... 10 00
E. B. Kellogg ..... 10 00	Erastus D'Wolf ..... 10 00
Ladies' Society, St. James', Chicago ..... 10 00	Samuel Chase ..... 10 00
J. F. Worthington..... 10 00	A. J. Warner ..... 5 00
	Grace Church, Galena.....25 00

## APPENDIX C.

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### BISHOP'S ADDRESS.

[See next page, &c.]

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### ERRATUM:

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The Address having been, for the sake of greater dispatch, printed at another office, a few errors have escaped the notice of the proof-reader, the most important of which are the following:—

- In page 2, line 12 from top, for "Bailharpe" read "Bailhache."  
 3, " 16 from bottom, for "2640" read "2650."  
 4, " 16 from top, for "contributors" read "contributions."  
 5, " 4 and 5 from bottom, for "pro-provide" read "provide."  
 11, " 9 from bottom, for "growing," read "is growing."  
 12, " 4 from top, for "Romanizing," read "the Romanizing."  
 13, " 9 and 10 from top, for "*Transubstantion*," read "*Transubstantiation*."

BRETHREN:

Since we last met in Convention I have become a CRIPPLE; and my usefulness as an Itinerant Bishop is, in a measure, lost or destroyed. It is with great bodily pain I have been able to reach this place.

In consequence of this my crippled condition, if the Diocese should please to afford him support, I would advise the appointment of an *Assistant Bishop*. But I cannot think of any one being elected to the same dependent state which it has pleased God I should occupy among you. This Diocese will have made provision for the support of a future Bishop before canonical consent to elect one, while the incumbent lives, will be given.

I would be carried in a litter, at my own expense, to perform episcopal functions, sooner than see my coadjutor and successor suffering before mine eyes the deprivations which have fallen to my lot. Nevertheless I am thankful for what has been afforded me. From whatever quarter this has come, the gift has always appeared to be conveyed to me by a heavenly hand.

My expenses in traveling east to consecrate the Rev. ALONZO POTTER, D. D., Bishop of Pennsylvania, were much greater than the Standing Committee of that Diocese allowed me, even when aided by the donation of the Bishop elect. Yet, my sufferings in being turned over in the mail coach of Mr. SNODGRASS, the Proprietor, in crossing the Alleghany mountains, called forth the sympathies of sundry other persons to aid me in my distress; so that I was enabled partially to pay my bills of expenditure in reaching home. These added to the sum allowed me as a Missionary Bishop, and the gifts of private individuals, whose names I am not allowed to mention, or are unknown to me, have enabled me to do some good to the Church of God, and especially to the dear Missionary brethren.

On the 23d day of September, A. D. 1845, the Rev. ALONZO POTTER, D. D., was duly consecrated by me in Christ Church, Philadelphia, to

the office of a Bishop in the Church of God; he having been duly elected to preside over the Diocese of Pennsylvania.

The Bishops, who were present and assisting, were the Rt. Rev. Drs. BROWNELL, of Connecticut, HOPKINS, of Vermont, DOANE, of New Jersey, M'Coskry, of Michigan, and LEE, of Delaware, by the grace of God assisting.

PHILANDER CHASE, *Senior Bishop.*

Sent me during the last year, as follow, from

Springfield,	- - -	17 06
Rushville,	- - -	2 50
E. Moore, Quincy,	-	10 00
Mrs. Bailharpe, Alton,	5 00—	34 56
Baptisms,	- - - -	11
Confirmations,	- - -	31
Funerals,	- - - -	2

In carrying on the great work of building up Jubilee College, I acknowledge, with grateful emotion, gifts of numerous and various amounts from my beloved friends in England. Besides these, they have promised the donation of a sufficient sum to purchase a PRINTING PRESS and apparatus; so essential to the good of a religious and literary institution.

Of the Beneficiary Fund I would speak a few words.

The statistics in relation to this subject are so important, and terminate so much to the glory of God in affording another evidence that our dependence on HIM and his most gracious providence has not been in vain, that I cannot withhold them from this Convention.

I am sure they will thank me for desiring Rev. S. CHASE to read what, at my request, he reported to me, touching the Beneficiary fund of Jubilee College.

“ R E P O R T :

BISHOP CHASE, IN ACCOUNT WITH SCHOLARSHIP FUND IN JUBILEE COLLEGE, for the year ending Oct. 15, 1845.

1844.	Dr.	Cr.
Oct. 15. To amount paid on account of Scholarships, and acknowledged in his statement of the fund, Feb. 10, 1846,		3832 15
By 29 Beneficiaries, amounting to 25 1-2 entire years, at \$100 each,		2550 00
“ amount of Incidental expenses of Beneficiaries		

for Books, Stationery and necessary articles of Clothing; the bills for which, remain unpaid,	286 14
By balance unexpended,	996 01
	<hr/> \$3832 15 3832 15

ACCOUNT OF SCHOLARSHIP FUND FOR THE  
year ending October 1, 1846.

1845.		
Oct. 1.	To balance unexpended,	996 01
1846.		
Feb. 10.	“ sundry items of incidental expenses of 1845, charged in account of that year, but since paid,	93 70
	“ sundry subscriptions received prior to Feb. 10th, and acknowledged in statement of Fund of that date,	952 00
	“ sundry subscriptions received since Feb. 10 and not acknowledged as above, viz:—from Em- manuel Church, Brooklyn, N. Y., \$100; from ——, State of New York, 200; Christ Church, Stratford, 50; Church of the Ascension per Rev. Mr. Bedell, 200; St. Ann’s Church, Brooklyn, per Dr. Cutler, 200; St. James Church, Chicago, 37; Calvary Church, Brooklyn, 150; Mrs. McFar- lain, Youker, 20; Miss Agnes Gray, Frederic, Va., 10; Ladies’ Missionary Society, Newbury- port, 10; W. A. Alston, S. C., 50; Mrs. Tibbits, Troy, 100; “a Missionary,” 100; Mrs. Slater, 100; Rev. Mr. Peterkin, Frederick, Md., 25,	1352 00
1846.		
Oct. 1.	By 28 Bénéficiaries, amounting to 26 1-2 entire years, at \$100 each,	2640 00
	“ amount of Incidental expenses of Bénéficiaries for Books, Stationery and necessary articles of Clothing; the bills for which, remain unpaid,	470 34
	“ deficit on Scholarships not paid in advance, 21 at at \$10 each.	210 00
	By balance,	63 37
		<hr/> \$3393 71 3393 71

The above amount presents a balance of \$63,37 in favor of the Fund; and though the incidental expenses may increase before the end of the Academical year, Oct. 1; yet in all probability, sufficient will be paid on the outstanding debts on the same amount to preserve a balance, or at least to prevent indebtedness.

This result is far different from the one anticipated in the “Statement of receipts and disbursements” made in Feb. last and circulated among the contributors to the Fund. The receipts since that time as acknowledged above have prevented the

alternative then feared, either of incurring heavy liabilities or of dismissing the Beneficiaries; through the goodness of Him "whose is the silver and the gold" in opening the hearts of the pious and liberal, both those contingencies so much dreaded have been averted. Seldom have I felt purer joy, or more strongly the obligation of gratitude, than I find in the assurance which the above result affords, that you will be enabled to retain all the Beneficiaries now in the Institution. I say *retain* them, since the promptness with which the contributions have been made during the two years past, affords a pledge that the contributors will continue their munificence for the future.

Into no channel could the offerings of the pious be cast with a greater prospect of advancing the Church and promoting her best interests, than in sustaining those youth. Six of them, are already candidates for holy orders, and eleven others are communicants: the remainder, though too youthful for confirmation, are yet of devotional habits and pious dispositions.

There is one circumstance connected with the maintenance of those Beneficiaries, which ought not to be forgotten, viz:—the necessity that the contributors to the Fund, be always *paid in advance*. In the case of those who are not upon scholarship—foundation payments are invariably required in advance; and where such has not been the case, in some instances interest has been exacted and in others, scholars have been dismissed. It is only upon this condition that the prices charged are an equivalent. The College in all cases is called upon for prompt payment, and the very moderate prices charged for Board and Tuition, preclude any indulgence without serious inconvenience. And so far as there is any failure in the scholarship Fund in this respect it is peculiarly embarrassing, since, though the \$100 as a foundation be paid in advance, yet the College loses upon every Beneficiary it maintains. For the sum of \$100, the College furnishes the Beneficiary with Board, Tuition, Room Rent, Bed, Bedding, Fuel, Lights, Furniture, Washing, Mending, and use of Library, throughout the entire year of twelve months, while the same items in the case of those who are not Beneficiaries, usually amount to the sum of from \$115 to \$120 per ann. The terms in the case of those who are not upon scholarships are at their minimum price; there is no profit from this source to balance any loss that may accrue on account of scholarships.

Upon each Beneficiary, the College maintains it loses in comparison with other students some \$10 per annum. Upon each scholarship not paid in advance, the College loses at least \$10 per annum.

These observations are founded upon a careful examination of the accounts in question, and are here introduced for the purpose of giving accurate information to contributors to the Scholarship Fund.

SAMUEL CHASE."

I need not say how dear to me are the names of my American benefactors to Jubilee College, especially those who support our beneficiaries. In no other way conceivable, can the interests of true religion be better promoted: and those who contribute to this glorious purpose would be deeply convinced of the truth of this remark, could they behold the "well-doing" of the beneficiaries themselves. It is a subject of deep humiliation, however, that for some cause, (my own un-



worthiness, doubtless,) the number of these benefactors, compared with the numerous rich men in our communion, is very small. Had it been equal to the great importance of the work in hand, the object, ere this, would long ago have been accomplished. The main College would have been built, the quadrangle of stone now only half finished, and originally designed for a Christian Female Institute, after the pattern of that in St. Johnswood Road, in London, would not be detained, as it now is, of necessity, for the use of male students; so that it may be truly said, "*Jubilee College is hardly begun.*" I say *hardly begun*, but with heartfelt satisfaction I can add, that it is *so begun* as to give the greatest promise of *progress* in future usefulness. Like the firm and tall oak, although it sprang from an acorn, and though yet young, it is thrifty and vigorous, having no worm of *indebtedness* to eat out the heart of it, the *saplin* strikes its root deep, and even now begins to spread abroad its umbrageous branches. Will not the birds of the air make their nests here? Will not from hence their song be heard in heaven? Shade and shelter it will afford to the panting flock and the weary traveler.

The present number of candidates for Holy Orders in the Diocese, is eight. Seven of these belong to the Theological department of Jubilee College. Had means been furnished to procure room and other accommodations, this number might have been greatly augmented, even so as to be adequate to our wants of clergymen in the Far West.

It is well known that our Professorships in Jubilee College are as yet incomplete. Those are present who can bear witness to the fact that all the money I have yet received upon them is invested as a capital in productive means of income on the College property: and when all that is promised shall have been paid in, the mode of its investment will, I trust, prove itself the best which could have been chosen: this is our fond hope. The time now present is of course that of anxious expectancy and great struggle. Whether this agonizing period will terminate but with my life, remains to be seen. Truly can I say with the Apostle, "thus far hath the Lord helped"—and I might add, he hath *so* "helped" as to "discover" plainly "underneath the everlasting arms of his salvation." "Shall I not then still say, *Jehovah Jireh*," "God will provide" for the future as he hath evidently done for the past. "The silver is mine and the gold is mine, saith the Lord"—and *he* doeth with the same whatsoever pleaseth him. It is delightful thus to refer all things prosperous to the good God who made and governs us.

And why should His will and providence be excluded when events most distressing in their character are permitted to come to pass among us? "Shall we receive good at His hands, and shall we not receive evil, when He evidently warns us thereby of our own mortal state?" I now allude to His having taken from us during the last year, two of our faithful fellow Missionaries of Illinois, the Rev. Messrs. BOSTWICK and DOUGLASS; the former of Juliet and Lockport, and the latter of Tremont.

With the Rev. WM. W. BOSTWICK, I was intimately acquainted. When a child he was baptized by me in Auburn, New York, now nearly a half a century ago. His advancement in years, in learning, and piety, I marked with peculiar delight: and his coming, (after my many trials with others, *less worthy elsewhere,*) and joining the company of my faithful clergy in Illinois, seemed to consummate my social enjoyment with him. The last time we met was at the consecration of his favorite little Church at Lockport, Will county, in this Diocese. His mild countenance, his meek and pious deportment, on that solemn occasion, will not soon be forgotten. Being the only clergyman to assist me, I recollect distinctly how appropriate were the words he uttered in response to the Bishop, in the 3d verse of the 24th Psalm, "Who shall ascend unto the Hill of the Lord, or who shall rise up into His holy place?" The response was, "Even he that hath clean hands, and a pure heart, and hath not lift up his mind unto vanity, nor sworn to deceive his neighbor."

To all who knew him it was evident that these words were descriptive of his own character; for if ever there was a man who through grace had attained to the degree of perfection herein delineated, that man was the Rev. WM. W. BOSTWICK: and his being the only one unconscious of this truth, rendered the whole scene truly affecting; and to remember it now, since he hath gone to blessedness, is both to his praise and our profit.

Little less can be said of the Rev. Wm. Douglass, of Tremont. He was modest in all his intercourse, yet to those who knew him, it was evident he had both talents and taste. He was truly pious; and his sermons as a preacher of the Gospel were greatly to be admired by all who made a due allowance for his feeble voice and consequent want of animation in delivery. Should his manuscripts fall into the hands of an editor of judgment and taste, they would, if printed, meet with a ready reception.

The Rev. Mr. Bostwick died a *widower*—his wife, the sister of the

Rev. Mr. Lewis, of Calvary Church, Long Island, New York, having gone before him into the World of Spirits only a few days. He left two daughters, who till near their parent's death were our pupils at Jubilee, but are now in Litchfield, Connecticut. His only son is now a much esteemed student in the preparatory school of Jubilee College.

The Rev. Mr. DOUGLASS left a wife, since the mother of a lovely daughter. She now resides with her brother, Mr. JOHN CLARK, near the Church lately consecrated at Lower Kikapoo. Few persons are more deservedly esteemed than this lady and her pious English friends.

There have been three Churches consecrated in this Diocese since we last met. Two of these I have just alluded to, viz: at Lower Kikapoo, or Jones' Prairie, and at Lockport. The other is situate at Brimfield, or what was once called Charleston. The Church at Lockport is built of wood: the other two are of stone, of a lasting character, and well put together. The Stone Church at Alton, lately purchased, would also have been consecrated had the parish been supplied with a Pastor, in time to allow the congregation to be duly prepared for such a solemnity. The Missionary Parish at Tremont and vicinity have pledged themselves to erect a Church this summer or autumn. As also have the members and friends of the Church in Springfield raised a sufficient sum to build a very respectable edifice in the town during the present season.

Some years since I visited Warsaw, in Hancock county, and Carthage, where the Rev. Mr. SELLWOOD had been appointed by me steadily to preach. The prospects then were good, but afterwards considerably marred by the Mormon disturbances; so that it seemed difficult to make the Missionary Station permanent. Lately I hear through the Rev. Mr. GIDDINGS, of Quincy, who kindly and without extra missionary reward was induced to visit them, that they are reviving in their hopes—having several desirous of confirmation. Thus impressed, I desire to recommend Warsaw and Carthage as a Missionary Station.

In the parish at Mendon, in the same county with Quincy, the Rev. Mr. SELLWOOD, though in ill-health, continues his services with unabating perseverance, sowing the seed of Divine truth. He also has made a visit to Pittsfield, Pike county, where there is great need of a faithful Clergymen, as also at Columbus.

At Rushville and Beardstown, the Rev. ROBERT WALKER has been most faithfully and successfully laboring ever since his ordination. He also has occasionally extended his labors beyond his ordinary limits to

great and good effect. The Rev. Mr. DRESSER has assisted by the administration of the Lord's Supper.

I cannot omit to make favorable mention of an individual member of our communion at Waverly; in that he hath alone and by himself commenced the building of a Church in that village. Being the grandson of the Rev. Dr. MANSFIELD, of Derby, Connecticut, a name ever to be revered in that Diocese, I appealed to that quarter of our spiritual Zion for some assistance to Mr. ALLIS, (for that is his name,) in his struggles for the Protestant Episcopal Church at Waverly. The Rev. Mr. DRESSER, and others in Illinois, have sent him something; so that, with the donation of some warm-hearted persons who may chance to read these lines, I trust that the *Waverly Church* in Morgan county, Illinois, will go up towards Heaven as the memorial of the pious zeal of a sound Churchman, the worthy descendant of the beloved and Rev. Dr. MANSFIELD.

The Church at Edwardsville is yet, I understand, too much indebted to the Rev. Dr. DARROW to allow of its present consecration. This gentleman has lately made no report to me. The Church or Chapel at Kikapoo Village, about two miles from Jubilee College, and built mostly through means furnished by the Rev. RICHARD RADLEY, and others, at Jubilee College, will soon be finished and ready for consecration.

By donations entrusted to me from some most excellent persons in New York and *Wappinger's Creek*, in Dutchess county, N. Y., I purchased a lot on Main street, Peoria, Ill., of great value, and affording an elegant site for a Church; but being sadly disappointed in obtaining a suitable Clergyman for that most important station, the Church has not yet been commenced. If God should in mercy be pleased to send us such a character, devoted to God and able rightly to divide his word, I have little doubt of the most signal success.

There are two building lots in the growing village of Magnolia, Putnam county, on the stage coach road from Peoria to Ottawa—conveyed in deeds of trust to the Bishop for the use of the Protestant Episcopal Church in that place. The taxes have been paid by myself during four years last past, in hopes of obtaining a Clergyman, and some means to improve to the glory of God this liberal gift of Mr. PATTERSON. How long, O Lord, shall we wait for Thy crowning blessing in giving WIL-LINGNESS to those whom Thou hast blessed with riches!

Of the promising station at Ottawa, under the superintendence of their Missionary, the Rev. Mr. KELLY, whom I considered as trans-

ferred virtually by his taking charge of a Mission in this diocese, I have heard but little, he never having made his report to me of his labors.

Besides this gentleman, there have come to the Diocese of Illinois, since the last Convention, the following Presbyters, viz :

Rev. C. J. W. TODD, Western New York, and the  
Rev. A. LOUDERBACK, from the same Diocese.

This gentleman also I considered as transferred, and accordingly appointed him a Missionary at Belvidere, but have not received his letters dismissory.

I have given letters of regular dismissal to the following Clergymen, viz :

Rev. ISRAEL FOOTE to Western New York ;  
Rev. ISAAC HALLAM to Massachusetts ;  
Rev. THOS. S. BRITTAN to New York.

For several months this last gentleman had charge of the Missionary station at Albion, resigned by the Rev. BENJAMIN HUTCHINS, who told me in his letters of the probability of his making Philadelphia the place of his residence. Since, the Rev. Mr. BRITTAN has left, and Mr. HUTCHINS has returned to Albion, and has generously offered to officiate there without a missionary stipend; and as soon as the Wardens and Vestry can be duly constituted according to canon, he expects to take charge of the Parish as its Rector. The Rev. Mr. TODD has the charge of the two parishes constituting the Missionary station of Juliet and Lockport.

At Juliet, as I hear from their very active Wardens, hopes are entertained of erecting a church in that growing town. These places and Ottawa, together with the most interesting and growing site at Lasalle, near the mouth of the canal, demand the attention of the Church as peculiarly important. Being on the canal, that great thorough-fare, connecting the northern lakes with the gulf of Mexico, now so nearly finished, it would be criminal not to have a church in each of them. The eyes of all Episcopalians should be upon them for good.

I have already mentioned, in speaking of the Rev. Mr. BOSTWICK, the consecration of the church at Lockport. It is a small, but neat and well finished building, and what is most praiseworthy, erected chiefly at the cost of three gentlemen in moderate circumstances, Messrs. HANFORD, HECK and GRISWOLD, the last being the nephew of the late Senior Bishop, of blessed memory.

It will be recollected that from *Peru*, where the present navigation of the Illinois river terminates, to Chicago, a distance of 123 miles, embracing the places above named, is *canal ground*, having been given by Congress to the State of Illinois, and by her appropriated to complete that grand national enterprise.

On these lands of the finest character, and on the canal itself, now soon to be completed, have been predicated bonds to a great amount owned chiefly by rich men in England as well as America, and among these are many who are truly pious members of the Protestant Episcopal Church. Induced by the correctness of this statement, I wrote to some of those best known and most esteemed, appealing for aid in erecting churches for the religious benefit of such as should settle on the premises. To persons thus related to us, and indeed to all who are *non-resident land holders* in Illinois, I think it my duty most respectfully to address a few words in my plain way of speaking. It seems a universal law of God, that "those who have, shall give" of their abundance to the support of His worship. These stock owners and landlords to whom God hath loaned His temporal mercies, are themselves *owned* by the Great Proprietor of all things. They are His servants bought with a price—a precious price of no less value than the blood of His Son. From this service, which is perfect freedom compared with the slavery of sin, there is no release. "THE EAR IS BORED" to their *Heavenly Master*; and He commands them to give a full tithe of their income for the support of His Church; and this command they must obey, or incur His displeasure. In whatever country the owners may live, it matters not; where their property is, there their offerings to God are demanded. The bosom of our Mother Earth is pledged by the God of nature to support her own offspring. To give all the milk of her breasts to rich owners abroad, whether in the Eastern States or in Europe, leaving no blessing behind to the occupants of the soil, "is not right in the sight of the Lord."

On such a principle I addressed persons in the Atlantic States and in England: and most reasonable is my expectation that they will not turn a deaf ear to my request. And for other reasons also, may we not ask why should it be deemed arrogant in me to make this request of *true Protestants*, when the Romanists are giving, in such abundance, their money to extend the ordinances of that corrupt communion to the Irish laborers on this same canal? Look at their splendid edifices in Chicago, Juliet, &c.! While they are so successful in obtaining funds from a-

broad, shall contempt be poured on the least effort made for the pure cause of the Protestant religion? The conduct of Protestants in refusing the means of extending the Primitive Church in the Mississippi Valley, has even now become the most inexplicable problem before the Christian world. Why are the pious and true members of our primitive Protestant Church who have wealth, so indifferent on this important subject? Let Rome once get the ascendancy in America—let the American Romanists join with English and Irish Papists, and where would be RELIGIOUS FREEDOM? The Romanists controlling the elections in America; and in England, the Parliament overawed by Irish Papists, and Rome ruling all, as in days of yore, when Kings held the stirrup of the Pope, and when the Inquisition filled the earth with death groans. May God avert these greatest of all judgments!

I am the more in earnest in urging this part of my address, which is intended for others who may chance to read it, because of the avowed indifference, not to say opposition to all measures of extending the Protestant Religion to the Mississippi Valley, manifested by persons in authority of our Church—urging for a reason that they have more pressing duties at home in their atlantic Dioceses. Would that a more liberal train of thought and a safer way were followed! Is it not now reduced to a certainty that in point of numbers, the West will prevail over the East? Is it hazardous for us to say, again, what we have so often said, that “the East are no more than a hem to a garment;” or, “a border bed to the whole garden?” These truths are no longer problematical; and, it is equally true, that if a wrong direction be given to the religion and morals of the immense mass of inhabitants which must ere long fill the Valley of the Mississippi, it will matter little how much money and attention men expend in building rich Churches and giving high salaries in the Atlantic Dioceses. It will be like cultivating a small unfenced patch called a garden, while the whole farm to which the garden belongs consisting of thousand of thousands of acres growing up to weeds and briars, and overrun with wolves and bears, and other beasts of prey. As sure as wood grows and water runs, the Churches in the Atlantic States will be made to feel the sad consequences of this contracted, not to say profane, policy. If the Protestants will not cultivate the rich moral soil in the Mississippi Valley, the Romanists will. Ignorance of the MULTITUDE is the element they move in—and if that prevail, they have no cause to despond or give up their avowed designs of subjugating America to the Papal Power.

One good symptom touching this theme, however, begins to appear (i. e.) we are permitted to discuss it. Some few years since it was thought culpable in the Senior Bishop to publish even a respectful and plain letter to his brethren, touching Romanizing tendencies of certain principles allowed to be holden in candidates for orders. When he said there was danger in these principles of approaching the Roman precipice, his counsel was derided. All were bidden to shut their eyes, and stop their mouths, and walk boldly on; assured that every one could and would some how stop short and not go down the precipice, though evidently within the smallest distance from it; or if they fell they would only be a little hurt—not much!!

But the scene now is somewhat changed. Would that our hearts were changed also. So many have gone down the gulph that it seems in vain any longer to teach *quiescent* doctrines and to administer opiates to public fears. The very *noise in falling* of 40 Clergymen, and more from their high station and moral rectitude of plighted vows, has waked the sleeping Protestant camp. The "*honest laity*" are no longer to be hushed with the syren song of Mr. Newman's theology. So that every one, however misled, hitherto must say something against Popery *in general*. Perhaps, on this occasion, it may be expected that your Bishop should unite his voice to swell the strain of general warning, being careful to avoid "*particulars*" lest he give offence. He, however, judges differently.

To join a popular cry excited by fear and kept alive by ignorance, is no way to come to the truth, nor to build up the Church of God. It will be better to state in few words some of the essential features of Popery, and plainly point out what must lead us to it; and then leave it to your own good sense to judge and find reasons for avoiding it. It is an easy thing to exhort one another to avoid the place of ruin. But not quite so easy to show what are the covert ways that lead to it. Mr. NEWMAN, and Dr. PUSEY, if we may believe their own words, held Popery in great abhorrence, and told all their friends to avoid it,—saying "Popery must be destroyed;" yet they went on writing and teaching doctrines which led to it. Now one of them has "*developed*" the fact and unblushingly owns it to the world, viz: that he has been a Romanist for years past, and is now "*DOING PENANCE*" (I think this is the way of expressing it,) for his having said so many things against Rome. Here and in his 90th Tract you see an exemplification of Popery. IGNATIUS LOYOLA, taught it as a *principle*—here is the *prac-*



tice of that principle, which is, that we are bound to do evil, if Rome commands it, that *good may come of it* to the papacy. In detail, that we may invent and propagate *falsehood* to promote what *Rome calls truth*—that we may hold to certain things as our sincere opinion: while we are sworn professionally to practice the opposite; that we can virtually approve of the decrees of the Council of Trent, while our vows are upon us to believe and practice according to the articles of the Protestant religion, framed to oppose the Tridentine decrees. That we may get all the credit for *not* believing the doctrines of *Transsubstantion*, while we teach people to believe that which is tantamount to it, viz: that the divine Saviour, by virtue of the Priest's consecration, is so present with the elements of the Lord's Supper as to be "sacrificed *anew*," and "*again offered up*," "*soul, body and divinity*;" so as thereby to make a "*new atonement*" for sin, and effect a *new purchase* for the sinner, by the priest; and at his pleasure to have the same applied or not, to the soul of the resipient. And because of the *supposed* truth of all this, it is *right*, and the *duty* of the priest, and all who receive the elements, to *bow down to them* and the *place* whereon they lie, as containing and bearing the indwelling Deity: and thus be guilty of the g eatest idolatry. These revivals of ancient heresies are the by-paths that lead to idolatrous Rome. They lead as surely to that sea of iniquity as the rivulet to the ocean. Those who have followed them downward seldom have stopped till they have arrived there, and been launched into the dark waters of the spiritual *Tiber*, whence so few ever return to the light and life of the gospel—that blessed gospel which teaches us that there is salvation only in the atonement "*once made*;" *once* for all, and made on the cross by the only real priest and intercessor, Jesus Christ, the true Lamb of God, slain in the counsels of God from the foundation of the world, all others being shadows and not substances.

Our discourse in opposing *error* having, we trust, led us to "the *TRUTH*"—in other words, to "the way, the truth and the life"—to "Jesus Christ and him crucified;" whom we, of the Clergy, must preach, and you, Brethren of the Laity, must believe on, or we both shall lose our immortal souls, I cannot, considering our relative circumstances, take leave of the subject without a few more words of becoming earnestness.

The period of life allotted to man is now passed, and no part of three

score years and ten is yet to come with your Bishop. The days thereof are "with the years beyond the flood, never more to return.

As when a voyage is nearly finished, all that is past scarcely claims a thought from the mariner approaching land; even so, in drawing near the awful shores of eternity, all the events of a cloudy and boisterous life are contracted to a speck, in comparison of that one thought that occupies the soul, "how will it be with me when I meet my judge." When he who was slain, that sinners might live through faith in his atonement, shall ask how his redeemed flock committed to my charge, have been fed; what answer can be given? When he shall ask, referring to the ordination and consecration vows, the solemn question, have you been, through the whole course of your ministry, persuaded that the holy scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And have you *accordingly* instructed the people committed to your charge? Have you taught nothing as necessary to eternal salvation but that which was proved by the scriptures?

Have you given all faithful diligence to minister the doctrine and discipline of Christ as the Lord hath commanded, and as this Church hath received the same, according to the commandments of God?

Have you faithfully exercised yourself in the holy scriptures, and called upon God by prayer, for the true understanding of the same?

Have you been ready with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word, and have you both privately and openly called upon and encouraged others to do the same?

Have you denied ungodliness and worldly lusts, and lived soberly, righteously and godly, through the whole course of your ministry, and thus shown yourself an example of good works unto others—so that the adversary has been made ashamed, having nothing to say against you?

Have you maintained and set forward as much as has lain in you, quietness, love, and peace among all men; and diligently exercised such discipline as by the authority of God's word and by the order of this church, was committed to you?

Have you been faithful in ordaining or laying hands on such as have been evidently called to the ministry?

And finally, have you shown yourself gentle and merciful for Christ's sake, to poor and needy people, and to all strangers, destitute of help?"

How far short, oh God of mercy! has Thy servant fallen from this standard of holy duty, Thy book of remembrance will show. If there has been but an *endeavor* to do Thy will, the same is the effect of Thy grace, and in no wise of human merit. The very tears which we shed for our transgressions and shortcomings of Thy law, need the purification of the blood of Thy Son, once poured out on the cross for a guilty world.

And now dear brethren of this Convention, while your aged Bishop entreats the prayers of you, and all whom you represent, that he may be saved in his last moments, when most he needs them: he, as in duty bound, most sincerely and devoutly supplicates the throne of grace for your eternal salvation in pronouncing the Episcopal blessing.

To God's gracious mercy and protection we now commit you. The Lord bless you and keep you. The Son mercifully look upon you, and be gracious unto you. The Lord lift up the light of his countenance upon you, and give you peace both now and ever more. Amen."

PHILANDER CHASE,

Bishop of the Protestant Episcopal Church,  
of the Diocese of Illinois.

GALENA, the 22d day of June, A. D. 1846.

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WILLIAM W. CHASE

Bishop of the Episcopal Church  
of the Diocese of Illinois.

Given the 23rd day of June, A. D. 1846.



