

Prof. Miller.

A D D R E S S

OF THE

Bishop of the Diocese of Illinois,

A. D. 1854.

PUBLISHED BY ORDER OF THE CONVENTION.

New-York:

PUDNEY & RUSSELL, PRINTERS,

No. 79 JOHN-STREET.

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BISHOP'S ADDRESS.



BELOVED BRETHREN OF THE CLERGY AND LAITY :—

By the goodness of God, we are permitted to assemble in another Diocesan Convention, which, while in title "Special," is designed to fill the place and scope of our Annual Meeting. We meet with our numbers undiminished by death, though the cause of our postponed convocation may justly impress us more deeply with the uncertainty of life, and the peculiar mercy which prolongs our own. In several parts of the Diocese, and especially in this city, where we convene, that strange disease has prevailed, which, in its short career of a quarter century, has hurried so many tens of thousands to the grave, and taught us all to mark with anxiety the first steps of its mysterious approach. The results of suffering this year have been less than the earlier cases portended ; but there was more than enough to make it unsafe and uncertain to collect at the constitutional period. By concert among the clergy, it was agreed that the appointed time should be permitted to pass without any attendance ; and a circular, signed by most of the clergy, was addressed to me, containing a request that I would convene a Special Convention to conduct the business pertaining to the

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Stated. On this statement and request I have acted ; and the body is now assembled and duly organized for the transaction of regular business under Article 3 of the Constitution. In the exigency, the course pursued was probably the best, as no provision existed in our Diocesan legislation to meet it in any prescribed or discretionary mode. The event will of course suggest the propriety of such addition to the Constitution as you may deem proper to meet the case of the prevalence of an epidemic disease in the place appointed for the meeting of the Convention. It appears to me that, inasmuch as the cholera or other sickness frequently prevails in many places at the same time—rendering unsafe the travelling, and inexpedient the attempt to convene large bodies for business—it would be proper that the discretion, in such a case left with the ecclesiastical authority, should extend to the change of *time* as well as of *place*. I would venture also to suggest, in this connection, whether the first week in September, the date now of our Annual Convention, is not, of all seasons, the one most exposed to interruptions from sickness ; and invite attention to the propriety of amendment in that clause of our Diocesan Constitution.

My first service, after the adjournment of the Convention, was September 11, at Bloomington, McLean County. An incidental visit to this place in June, 1852, impressed me very favorably with the prospects for the Church ; and before a year had passed, the Rev. John A. Bowman, Deacon, settled there. A building, formerly occupied by the Methodists, was rented and fitted up with great taste for our worship, and an active congregation gathered. On this visitation I confirmed six persons, and ordained the Rev. John A. Bowman to the holy order of Priests. The Rev. Mr. Cracraft presented the candidate, and with the Rev. Mr. Niglas, assisted in the laying on of hands.

I regret, however, to add, that some months since Mr. B. left in consequence of impaired health, and has been transferred to the Diocese of Pennsylvania. The place occupied for

worship has also been bought by the Roman Catholics. This has given a temporary check to the growth of the parish, but has not diminished the zeal and fidelity of its prominent members, who will soon effect, by God's blessing, their purpose of erecting a Church.

September 13.—Visited St. Paul's Church, Springfield, where I confirmed *three*.

This important place is now vacant, its esteemed Rector having accepted the situation of Chaplain and Professor of Belles-Lettres in Jubilee College, in which department he will direct the theological studies of the candidates who may be resident at that Institution. The change, though a painful one, as severing parochial ties of long affection, is valuable for the Church, from the peculiar qualifications of Mr. Dresser for the station he has taken.

On Wednesday, September 14, in Trinity Church, Jacksonville, I confirmed *one* person. The only change of note in this parish is, that the Rev. T. N. Morrison has succeeded in its rectorship the Rev. Mr. Worthington.

From Jacksonville, I proceeded to Pittsfield, in Pike County, to consecrate the new Church edifice of St. Stephen's, at which service the Rev. Mr. Morrison was present, with the Rector, the Rev. Mr. Worthington. The structure is of brick. I confirmed *three* persons. The arrangements for Missionary services in several localities in this county from the Rector of St. Stephen's have, I regret to say, been arrested by his resignation, and the field is, at present, destitute.

I spent the following Sunday, September 18th, at Waverley, where Mr. Dresser met me, and assisted in the two services by reading prayers. I here confirmed *one* person, and administered the Holy Communion. The long-tried friend and father of this little Church, Mr. Allis, was absent on a visit at the East. It has been my effort to get a Missionary for this district, but hitherto the different plans have failed to secure one.

The month of October was occupied in attendance on the General Convention. I fully participated in the universal gratification that meeting has inspired of growing harmony in the Church—closer fellowship with the Church of England—and

the promise of still more adaptive relation of the Episcopal Church to the wants and claims of our own country.

October 28.—I had the pleasure of assisting in the consecration of the Rev. WILLIAM INGRAHAM KIP, D. D., Rector of St. Paul's Church, Albany, who has been appointed the first Missionary Bishop of California.

Sunday, November 20.—I officiated in Trinity Church, Chicago.

Thursday, November 24, the day appointed for public thanksgiving, I preached in St. James's Church, Chicago.

November 27, Sunday.—I preached in the Church of the Atonement, Chicago; and in the evening of the same day in Trinity Church.

November 29.—In the evening I married a couple in Trinity Church.

Sunday, December 4.—I officiated morning and afternoon in St. Paul's Church, Quincy, being the last services in the old wooden building, which, with many additions, had until this time served the purpose of that congregation. The change was to the new structure, which, on *Thursday morning, December 6,* I consecrated to the service of God. The building is of stone, well arranged in all its details, and of good architectural appearance. At the same time I confirmed *ten* persons. The Rev. G. P. Giddinge, its laborious Rector, shortly after consented to suspend for a year his pastoral services, and seek by change of scene the restoration of his impaired health, one effect of which had been an alarming disease of the eye. His place has been very ably supplied by the Rev. S. J. Evans, of the Diocese of Connecticut. There is promise that Mr. G. may soon resume his parochial labors.

April 30, Sunday.—I commenced my Spring visitation at this date in Trinity Church, Chicago, and confirmed *ten* persons. In the evening visited the Swedish Church of St. Ansgarius, and confirmed *eight* persons. The sermon was in English, and the address to the candidates was interpreted by the Rector. The Church building has been increased for the accommodation of worshippers by the erection of galleries. For the coming year, in consequence of the destitute condition of the Norwegian con-

gregation of St. Olaf's, in Wisconsin, Mr. Unonius will give a monthly service in that Diocese.

May 1st and 2d, spent with St. John's Church, Lockport, where I confirmed *three*. Since my last visit, an event had occurred which I record with peculiar satisfaction—the purchase of a parsonage house, at an expense of 650 dollars. It is of great importance that our parishes should make early and resolute effort to obtain a glebe and parsonage. It is due to the clergy in order to assist their inadequate salaries; and the effect is favorable in averting so frequent changes in pastoral charge.

May 3.—At Morris met the members of the Vestry, and found a very earnest and liberal spirit to sustain a clergyman. The calls since made by them have so far, however, been unsuccessful. It is an important and promising place. Mr. Robert Ryall, now a deacon of the Diocese, has rendered occasional services by Lay Reading, and being ordained, will become the resident pastor and Missionary.

May 4.—In the morning visited and preached in La Salle. We have no Church building in this place. It forms, with Peru, the parish of the Rev. Eli Adams. In the evening, in St. Paul's Church, Peru, I confirmed *eight*. The prospects of the Church here are very encouraging, and liberal subscriptions have been given for the erection of a Church. The interesting family of the Rector conduct the music, a son of fourteen years old playing the melodeon.

On Friday, May 5, I passed by way of Ottawa to Farmridge, where, on the morning of Saturday, I consecrated the Church by the name of "St. Andrew's." The Rev. Charles P. Clarke assisted in the services, and in the Holy Communion. Through his exertions, about three hundred dollars were collected in New-York and Philadelphia for the erection of the building, which is of wood, 30 × 40, and cost twelve hundred dollars.

To the Warden, Mr. Beebe Clark, we are indebted for the gift of the land—eight acres—and nearly half of the amount expended, besides the finishing, at his own cost, the vestry-room and bell-tower. It is a rural district, and the few Episcopalians there have worked with zeal and efficiency. The Rev. Mr.

Warner, from Freeport, has accepted a call, and efforts are making to procure or erect a parsonage.

Sunday, May 7.—In Christ Church, Ottawa, I confirmed *twenty* persons. Ten of these were young persons from Alsace. They had been prepared for this rite by a course of instruction in their own tongue; and as they did not understand English, I performed the Confirmation service in the French language.

The persons confirmed also received the Holy Communion. I officiated again in the evening. This congregation has risen from a condition of great depression, by God's blessing, on the faithful exertions of its present Rector.

Wednesday, May 9.—Preached in the evening in the Second Presbyterian Church, in Rock Island. A congregation is formed there, and Mr. Louderback, of Davenport, Iowa, has afforded them service on Sunday afternoons. It is a very important point.

My appointments should have taken me from this place to Galena; but after waiting in vain for a boat too long to reach that city in time for the service, I went round by railroad through Chicago to Freeport, where, on Saturday, in Zion Church, I confirmed *three*. The Church is now vacant.

Sunday, May 14.—Visited Emanuel Church, Rockford. Preached morning and afternoon, and confirmed *five*. The congregation is rapidly advancing under its present Rector, Rev. Anson Clarke.

May 16.—Accompanied by Rev. Dr. Smallwood, and Rev. Dudley Chase, went to Waukegan. In the evening I confirmed *seven* in Christ Church, and the Rev. Dr. Arnett, of Milwaukee, preached.

May 7.—I admitted to the priesthood the Rev. Joseph W. Pierson, Rector of the Church. Morning Prayer was read by the Rev. Dr. Arnett, the Lessons by the Rev. Hiram N. Bishop, of Kenosha. The candidate was presented by Rev. Dr. Smallwood, who, with the Rev. Dudley Chase, united in the laying on of hands. The Gospel and Offertory were read by the Rev. Joseph H. Nichols, of Racine, Wisconsin. The Rev. F. W. Hatch, residing in Kenosha, was also present. The Church

edifice has been much improved since my last visit, and the condition of the congregation is very gratifying.

Sunday, May 21.—I officiated all day in St. Paul's Church, Alton, confirmed *fifteen*, and administered the Holy Communion, preaching twice.

May 22.—Visited Carlinville, and officiated in the evening in the Methodist Church. During my stay the next day, I baptized in two families, in each one infant.

The few Churchmen here are resolved to build, and will probably, to some extent, accomplish their purpose; else they forfeit four out of eight valuable lots which they own. They have subscribed among themselves a thousand dollars, which, in proportion to their means, is very liberal.

May 24.—Rode from Alton to Marine, 28 miles, accompanied by Rev. Dr. McMasters and Mr. Schweppe. In passing through Edwardsville, where we have a deserted Church, I found that the prospects for its restoration were still unpromising. We arrived at Marine in heavy rain, late for the hour appointed for service, which had been commenced by the Rev. Mr. Griswold. There were no candidates for confirmation. At Marine, Oakdale, and Vandalia, with an occasional visit to Edwardsville, the Rev. Asa Griswold has labored for the past year. From his report, as from my own observation, I consider that the chance is small of collecting a congregation in the two places first named. In Vandalia there is more spirit and material. I licensed Mr. Clark, of this place, to act as lay reader, the appointment being made at his own request, and the duties of which have been kindly and fully met. For the ensuing year, Mr. Griswold will make Vandalia his residence, and act as Missionary along the line of the "Central Railroad," below that place, where there are many points of growing interest, and with the facility of that mode of intercourse, a long circuit can be included.

May 25, Ascension Day.—In Collinsville I preached and administered the Communion, assisted by the Rector, Dr. Darrow, Mr. Griswold also being present.

On Friday morning, May 26, in St. Louis, I had the honor of

attending the opening services of the Convention of the Diocese of Missouri, on which occasion I read the Ante-Communion.

May 28, Sunday.—Consecrated St. Mark's Church, Chester, preached, and administered the Lord's Supper. In the afternoon preached again, and confirmed *eleven*.

It seemed a glad day of fulfilled longing, and of warm hopes to the esteemed Rector, and the faithful friends there of himself and the Church. The Instrument of Donation was read by Colonel Servant, the Senior Warden, and the Sentence of Consecration, with Morning and Evening Prayer, by the Rev. Dr. Mitchell. Hitherto the labors of the medical profession have been added to those of his ministry. I am thankful that he is now warranted in devoting himself exclusively to his parish.

May 30.—On Tuesday evening I reached Albion, in the fertile region of the Wabash; and on Wednesday morning, with the usual services of the Chancel and Pulpit, confirmed sixteen in St. John's Church. The Rev. William Clotworthy had been the minister for the previous year; but on the return to Albion from Philadelphia of the Rev. Benjamin Hutchins, the former Rector, Mr. C., resigned, and has since taken letters dimissory to Bishop Green, of Mississippi. Mr. Hutchins is now the Rector.

Whitsunday, June 4, I spent at Marion, Ohio, where I preached twice, on the invitation of the Rector, Rev. Mr. Sturgis.

My next service in the Diocese was at Galena, on Sunday, July 2d, a day of intense heat, where I preached twice, confirmed *eighteen*, and administered the Holy Communion. The state of the congregation is favorable, under the prudent diligence and ability of the Rev. Mr. Benedict. The edifice, which is one of the best in the Diocese, has been improved since my last visit by a fine bell, and appropriate chancel furniture.

From Galena I travelled, by way of Chicago, to Peoria; where, on the evening of Thursday, I married a couple, but was not able to hold any public service from the state of the church building, which was undergoing extensive alterations. These have been since completed, and it is now re-opened for Divine worship.

On Thursday I went with the Rev. Dr. Niglas to the German Mission at Germantown, and administered the Communion. The exertions of Dr. N. are faithful and efficient; but very few seem inclined to attach themselves to our Church.

On Saturday I left for Jubilee College, where I remained until Tuesday. The Board of Trustees met, all being present. Among other important measures, it was determined to offer for sale the outlying part of the College domain, amounting to about fourteen hundred acres. It is not required for our main purpose of moral defence, and cannot be advantageously cultivated by the College. This Institution, the importance of which, I fear, is not adequately appreciated by the Diocese, is advancing steadily; and gradually overcoming the pressure of indebtedness, which, though not very large, was an oppressive burden for a corporation so limited in its annual resources. It merits, according to its capacity for the work, your full confidence, for the soundness of its instruction, and its careful guardianship, in morals and health, of those intrusted to its charge.

On the Lord's Day I preached in the Chapel; confirmed *one*, and celebrated the Lord's Supper. In the afternoon I visited Kickapoo, and confirmed *one*, a descendant of the first Bishop of Connecticut. The Rev. George Sayres has supplied this place and Brimfield during the year; but will, for the ensuing, officiate in Metamora and Pekin—the Rev. Lloyd Johnson, formerly of this Diocese, but now in Mississippi, being expected to succeed him at Kickapoo and Brimfield.*

My next appointment was an interesting one at Warsaw, for the appointed Consecration of its church, and Confirmation. I travelled eighty-five miles by stage to Oquawka, expecting to take the daily packet down the river. My arrangements, however, were all frustrated, from the vessel neglecting its usual trip; and after two days' delay, I was compelled to abandon the hope of reaching Warsaw, took a boat up the river to Rock Island, and returned to Chicago for my engagements in that city.

Monday, July 16th.—In St. James's Church, Chicago, con-

* This valued young minister has since died of yellow fever at Biloxi, Miss.

firmed *ten*, and, in the afternoon of the same day, *seven* in the Church of the Atonement; preaching in both places, and addressing the candidates.

On *Tuesday, July 18th*, I had the pleasure of consecrating Trinity Church, Aurora, and leaving that parish and the Missionary places adjoining in charge of the Rev. Julius H. Waterbury, Deacon, from the Diocese of New-York. Few of my public services in the year have given me more satisfaction. The recovery of the enterprise from almost hopeless depression—the completion of a fine church—the settlement of an active minister—the gathering of a fair flock—the revival of Church services along the line of beautiful towns on Fox River and the vicinity, where they had been for more than a year destitute—were events beyond my expectation, and were enhanced in influence by the previous depression. I must be allowed to add, that for this, in addition to the liberality and wise efforts of Mr. M. Hall and Mr. Francis Hall, we owe gratitude to the Church of the Holy Trinity, in Brooklyn, in the well-ordered benevolence, of which many, besides ourselves, have cause to rejoice.

On my return to Chicago I found a telegraph dispatch, advising me of the dangerous illness of my venerable father; and, although my long journey was performed in the shortest time possible, I was not permitted to see him alive. Perhaps I am violating strict delicacy and official restraint, when I suffer my heart, which leaps to my pen, for a few moments to speak. The decease of a parent so far beyond the mortal limit as four-score and seven, must be, in most cases, so associated with pain and decay, as to render the grave a welcome rest. Children are then themselves touching the confines of declining life, and probably with a gulf of large span between the feelings and incidents of childhood, and familiar intercourse with the surviving parent. In our case, the entire reverse of this has existed; and the playfulness, intellectual vigor, physical elasticity, and tender sympathy of the father of our boyhood, have cheered, guided, and blessed the hours until “earth knew him no more”—all unchanged—undiminished: so that I have often felt, in my own grave and oppressive duties, that my beloved father was the younger man, as he was certainly a higher specimen in the beau-

tiful harmony of what is "pure, lovely, and of good report" in manhood. I have accounted him for years in this aspect—harmony of the physical, mental, and moral—the just relations of the will, temper, affections, and taste—the man and the Christian—as one of the healthiest and best proportioned natures I have ever studied.

His grandchildren, while they revered him, lament him as a playmate. His children regard him as the model of a Christian gentleman—a parent in whom they cannot recollect a sentiment that was not high-minded and honorable—a habit of life not refined, temperate and pure—a social relation not just and generous. In private intercourse, his presence, as he passed among our households, was an ever beaming light and warmth. His memory is to us all, full-orbed beauty; and we follow him in spirit with grateful assurance to the waiting rest of the departed.

My father had been, for many years, the parishioner and friend of the late PROVISIONAL BISHOP OF NEW-YORK, and the last note I received penned by him—once my pastor, too—my friend and brother—was one of affectionate sympathy, and regret that he could not perform the last rites which, until that hour, he had expected to do. The next bier by which I stood was that Prelate's own. The next time my voice spoke in the service for the dead, was when we committed, under the noble vault which had so late witnessed his consecration, his manly frame, as "dust to dust." The next tears I shed were those which mingled with as true and wide a grief as the "household of faith" could well pour over the dead Father in God. And well they might, in startled sorrow, prostrate before the sovereign God. This, not because they lost in him—nay, WE lost—it was common loss—common grief for the Church of God—the courteous, talented, faithful, laborious Bishop—he was all this—this and more—but because he was so eminently the man for the great exigency of the Diocese, and beyond all expectation, and in face of all fear, had in two short years wrought out, by the quiet, earnest, straightforward discharge of duty, results which have called out a burst of eulogy from all parts of the Church.

It is not the least of that praise that already, with all unanim-

ity, a successor, like-minded, stands awaiting his consecration ; testimony that the Diocese did “ plant deep upon their Father’s grave, the heavenly virtues of peace, and brotherly love, and mutual forbearance.”

From the grave of one Bishop I passed, as it were, to the birth of another ; for, on Wednesday, Oct. 18, by appointment from the Presiding Bishop, I attended and assisted in the consecration of the Rev. HENRY W. LEE, D. D., as Bishop of Iowa. The impressive services took place in the Church—St. Luke’s, Rochester—the scene of my own long pastorate, and of which Dr. Lee has been, for several years, the Rector. From our common associations of pastoral love and labor, we have both gone out in jurisdiction that borders, fellow-workers in a less happy, but wider ministry.

On *Sunday, Oct. 22*, I, a second time, visited Trinity Church, Aurora, drawn there by the first-fruits of the success of its active young minister. I preached and confirmed *five* ; not, however, half the number really prepared, and expecting to present themselves. Sickness and the state of the weather prevented the residue from attending.

In the afternoon, I officiated ten miles farther, in the Methodist Church, at Geneva, where I preached, but, from a similar cause, the candidates for confirmation were absent. In the evening, I preached again at St. Charles, in a building erected for the Swedish congregation of “St. Eric’s.” It had passed out of their hands, but has been recently purchased by the liberal effort of a few Episcopalians, and constitutes part of the pastoral charge of the Rev. Mr. Waterbury. I here confirmed *one*. The state of the Church through this district is encouraging. May God fulfil the work, to the praise of His Gospel !

Yesterday, in your presence, I admitted to the Holy Order of Deacons, FREDERICK WILLIAM THOMAS, and ROBERT RYALL, A. B., Trin. Dub. The ordination of these candidates was to have taken place at Aurora, but was postponed until the Convention, in consequence of the absence of a presbyter to present. I am glad, for your sakes, that it was so ; for, as with myself, so I doubt not, with many of you, brethren of the clergy, the witnessing the solemn anointing to the Gospel ministry calls up long memo-

ries from the past, and directs anxious looks to the approaching account of our stewardship, which makes it good for us to be there. This brings the record of my humble labors to the present.

I proceed with some of the other incidents which it is my duty to present.

MISSIONARY.

The existing arrangement for Diocesan Missions is an Association composed of the clergy of the Diocese *ex-officio*, and all lay members contributing five dollars per annum. A meeting of this body was held at the close of the last Convention. Stations were selected with their incumbents, and the pledge made to raise the amount of five hundred dollars during the year by stated collections in the churches. The reports of the Treasurer show that there is a large deficiency in this small sum, and I fear unpaid arrears rest in shame upon us.

The stations for the Missionaries, aided by the "Association of the Diocese," have been as follows:—

Warsaw.—Rev. S. R. Child.

Freeport.—Rev. A. J. Warner, transferred to Farmridge.

Bloomington.—Rev. John A. Bowman, stipend since given to
Grand Detour.

Lockport.—Rev. S. D. Pulford.

Princeville, &c.—Rev. Philander Chase.

Missionaries of the Domestic Committee—

Oakdale and Marine.—Rev. Asa Griswold.

Germantown and Black Partridge.—Rev. Dr. Niglas, (German).

Pittsfield, &c.—Rev. John Worthington.

Albion.—Rev. John Clotworthy.

Ottawa.—Rev. C. P. Clarke.

Warsaw.—Rev. S. R. Child, for itinerant services.

Chester.—Rev. William Mitchell, M. D.

Limestone Prairie.—Rev. John Benson.

Peru.—Rev. Eli Adams, by the Philadelphia Association.

Chicago.—Rev. Dudley Chase, by Philadelphia Association.
Chicago, (Norwegian, &c.)—Rev. G. Unonius.
Aurora.—Rev. J. H. Waterbury, by the Church of Holy
 Trinity, Brooklyn.

The following clergymen have been received into the Diocese :—

Rev. George Sayres,	from the Bishop of New-Jersey.
“ Asa Griswold,	“ “ Connecticut.
“ Anson Clarke,	“ “ Ohio.
“ Eli Adams,	“ “ Ohio.
“ John McNamara,	“ “ Missouri.
“ Julius H. Waterbury,	“ “ New-York.
“ Louis L. Noble,	“ “ New-York.

I have given Letters Dimissory to four, viz. :—

Rev. C. E. Swope,	to the Bishop of Maryland.
“ William Clotworthy,	“ “ Mississippi.
“ John A. Bowman,	“ “ Pennsylvania.
“ John McNamara,	Missionary Bishop of Northwest.

There have been during the year *five* candidates for Orders :—

Charles Minkler Taylor.
 David Walker Dresser.
 C. Collingwood Barclay, M. D.
 Frederick W. Thomas.
 Robert Ryall.

I have consecrated *five* churches :—

St. Stephen's Church, Pittsfield.
 St. John's, Quincy.
 St. Andrew's Church, Farmridge.
 St. Mark's Church, Chester.
 Trinity Church, Aurora.
 And St. Paul's Church, Warsaw, is ready for the same.

I have ordained *four*—to the priesthood, two—Rev. John A. Bowman; Rev. Joseph Wheeler Pierson. To the Diaconate, two—Frederick Wm. Thomas; Robert Ryall.

DISCIPLINE.

I have deposed from the ministry Rev. *John McKeown*, Deacon, from the Diocese of Montreal, under Canon V., 1850.

From other Dioceses the following notices have been received:—Oct. 20th, 1853. From the late Provisional Bishop of New-York, Rt. Rev. Dr. Wainwright, Rev. *William F. Walker*, sentence after trial.

Dec. 18th. From Bishop Whittingham, displaced and deposed from the holy ministry in St. Paul's Church, Baltimore, *Thomas A. Quinan* and *Francis A. Baker*, "they having renounced the ministry and joined other denominations of Christians."

1854. From Bishop Otey, deposition of Rev. *W. H. Good*, Presbyter, June 20, 1854.

In addition to acts already mentioned, I record as summary—
I have administered the Holy Communion *nineteen* times.

Attended *four* Funerals.

Marriages, *four*.

Baptized *eight times, sixteen children*.*

And on *twenty-six* occasions confirmed *one hundred and eighty-four*.

I have preached seventy-one times; other addresses, twenty-nine. Total, 190.

And I add, as a record of God's preserving care, that I have travelled on official duty during the year upwards of *eleven thousand miles*.

In a new and feeble Diocese like ours, it is not easy to present statistically the evidences of increase and prosperity. It is felt more easily than it can be described in detail. I am thankful to say, that the visitations of this year have given me, from every quarter, the sense of cheering growth. The incidents vary in each parish: in one, the reviving of that which was ready to perish; in another, the upspringing vigorously and suddenly of what is new. Clergy appear more cheerful in their work; parishes are better ordered; churches enlarged, or built; additions made to their proper furniture; plans agitating for

* Some of these out of the Diocese.

future extension ; and, what I feel, perhaps, more closely, there are many valued brethren in other parts of the field, who express their willingness to come over and help *us*. Since the decease of Bishop Chase, I have received and ordained *seventeen* clergymen, more than half of the whole number at that period. I have consecrated eleven churches, where the whole number at that date was little more than twice. I have confirmed over *four hundred*, nearly one half of the seventeen previous years. There were then no candidates for Orders. There have been, or now are, *six*. *Six* new churches have been admitted into union with the Convention. This is but two years, and I thank God and take courage. In all this there is small cause, indeed, for glorying. It is very little, compared with what, perhaps, should be ; an atom only of what might be. And did all such forms of increase mount up ten and twenty fold, there might be, nevertheless, only more room for shame and sorrow—if with the outward there were not the advance of true godliness. Clergy and people growing in truth and holiness ; harmony and confidence strengthening in our borders, and the Holy Ghost witnessing to His own work in fruits for eternity. Of these deep things I have hope—but dare not speak. Whether it be so or not, other records may show. This assembly, “in God’s name and presence,” will itself witness to the Church and society around us.

At the last Convention, I brought formally to your notice a plan for the erection of a “BISHOP’S CHURCH AND RESIDENCE” in the city of Chicago, of which I sketched in my Address the general features. It was a matter in which, at the time, some encouraging progress had been made ; and, as far as I could judge, with the uniform approval of many clergy and laity to whom the plan had been detailed. Two lots had been procured in the city of Chicago, purchased for the sum of \$12,000, of which the owner gave two thousand, and I became responsible myself for twenty-five hundred ; the residue being subscriptions from sundry gentlemen, who gave their notes for the same, payable in part in one year. These notes were accepted as cash by the owner, and a deed given in the name of “the Bishop of Illinois and his successors in office,” of the one lot for the church, conditioned on the erection of a building with that object within ten

years. The other lot for my own residence adjoining, was not formally deeded, but left with a contract for the sale, in order that the amount contributed by myself might be made up by other subscriptions, and thus fully presented to the object. In this view, I had executed a voluntary engagement that the Diocese should have the privilege for ten years of purchasing the property for the permanent abode of their Bishops, at the cost price of the edifice. This was the condition of the matter when it came in its general merits before your body. I felt, as I then expressed, that it would not be right or possible for the Convention to implicate themselves in any pecuniary responsibility, nor, as a Convention, own or control the property. But while personally assuming the main labor and responsibility of the work, I was unwilling to proceed in such an undertaking without the intelligent sanction and confidence of my brethren of the clergy, and the representatives of the laity of the Diocese. With apparently full and hearty unanimity, this approval was accorded. In the interval, however, between the arrangement for the property in December, 1852, and the meeting of the Convention, September, 1853, plans had been prepared, and some funds secured by promise, and my personal arrangements had been advanced for the early commencement of the buildings. Immediately after the General Convention, I returned to Chicago for this purpose. The result, however, was very different from my expectations. I found the instalments then due on the notes unpaid, and some of the subscribers unwilling to pay them. The Rev. Chairman of your Committee had changed his estimate of the object, and was opposed to its execution; and the consequence was, that I found it impracticable to proceed with the unanimity and confidence which such a work, resting on voluntary benevolence, must require, and without which, I had myself small heart to press it. I made, however, several pecuniary offers to remove the impediment, and obtain a proper title for the lot on which to build my own residence. They were declined; and on grounds principally of the delay which had occurred, the abandonment of the whole, with the re-deeding of the property, was asked at my hands. This I have hitherto declined doing. First, because I could not admit the force of the reason, as no

unnecessary delay had occurred ; and secondly, that I had doubt of my right as conservator of a trust to abandon property thus early, which might be occupied, and become the permanent possession of the Diocese, the value of which had in the interim tripled. This train of events has thus far stayed the progress of the undertaking ; and must, unless adjusted, prevent it altogether.

But recently, another form of difficulty has arisen. The plan itself has been strongly assailed in two of our religious papers ; and from notice in these papers, I learn that a pamphlet, said to be from " a Clergyman at the East," has elaborately opposed the whole project. This paper has been sent freely to members of the Diocese, but I have not myself been favored with a copy. From all I have been able to read or hear on the subject, my own mind has undergone no change. The objections appear to me mainly founded on the possible abuse, and by far the greater portion of them, to rest on a conception of the plan and purpose—of my own sentiments and language in regard to it—so wide of the reality, as to allow me to concur in the weight of those alleged, without impeachment of the real project. To all scruples and objections I would attach respectful weight ; and on any proper occasion, would be glad to meet them by any fuller explanation of the plan in its principles, or its present limited development ; and to avail myself of counsel and direction in the permanent form of the government and other relations of such a church, supposing it to be erected. An Address like this is, however, no place for such an exposition or discussion. I did not feel, after the action taken so kindly by this body, that it would be respectful or proper for me to omit a record of the facts ; but must reserve for freer communication, if need should arise, any further details or vindication of the plan. If it be open to the grave objections which have been alleged, and the portentous consequences can in any reason follow, which I think a morbid imagination more than a sound judgment have predicted,—then there would be found no one more ready than I should be, to resist such tendencies, and withdraw myself from schemes beneath which they might covertly skulk. I do not, cannot fear these latent evils, any more than my judgment can admit the more

direct arguments which I have most respectfully weighed. Had no abrupt check been given, like that which has arisen, and which could hardly have been assumed without implying an ungenerous mistrust of honor and integrity, three years would have brought the work to witness for itself. The form of its permanent government, which has been purposely left unsettled in detail, would have been so wisely ordered by your counsel as to satisfy honest hearts, and leave them free to cheer, in loving confidence, *that* and all other of our Diocesan enterprises. I am bound thus to declare, that my own judgment has not altered—my own interest has not cooled—my own will is yet firm to act with my might, to create and to conduct a Free Church for the Diocese, where the bright succession of its chief pastors may ever have place to preach and minister the sacraments, and illustrate the Church's duty of instruction and charity. At the same time, I must also say in candor, that I am not prepared to press it on in strife—to set myself against the calm disapproval or honest doubts of the clergy, or influential laity; or, under any aspect, to permit it to divert me from full attention to the ordinary claims of the Diocese. As before in your ears, so now I utter what has been and will be my unvarying decision—"I shall prefer to guide myself in harmony with even the adverse sentence of the clergy and laity, rather than persevere in any enterprise uncheered by their judgment and sympathy."

You are all aware, that at the last General Convention, a Memorial was presented to the House of Bishops, the design of which was, to "submit the practicability of making our ecclesiastical system broader and more comprehensive than it is at present—surrounding and including the Protestant Episcopal Church as it now is—leaving that Church untouched; identical with that Church in all its great principles, yet providing for as much freedom in opinion, discipline and worship, as is compatible with the essential faith and order of the Gospel." To me now, as when I first heard it, this is startling language. The wide sweep of its suggestions is filled, to my feeble apprehension, with distinct and indistinct shapes of danger, revolution, and self-betrayal—and thus, I think, it must agitate many a Church-loving heart—breaking abruptly not only among endeared

associations, but ominous for the shock of great and irreversible principles. I am obliged to confess my fear, but do so only to give force to the acknowledgment of my conviction, that in the inquiry thus called up, and the wise legislative disposition made of its whole range, we have the most important object, next to the attainment of the Episcopate and first revision of the Liturgy, that has ever engaged this American branch of the Catholic Church. Though it may be somewhat a spectral finger rising in the night season, yet it points in the direction of solemn duty—and the voice utters its broad practical truth of the Church's being. She embraces all—she is adapted to all—she must seek all—and if she does so in the wisdom, the love, and the labor of Christ, she will find all—and the unity of the Spirit stand in noble stature—seen of all men.

The “Commission of Bishops” have commenced their “momentous and comprehensive” work, and to prepare the way for their “patient and anxious consideration,” have circulated a series of questions, addressed specifically to some individuals—but open to the ministry in general, and requesting from each, “answer to any or all of the questions in detail.”

Copies of these questions have been freely circulated through all the Church papers, and I beg to commend them to the careful personal thought of the brethren in the Diocese. The subject is not one of theory, but practical. It does not ask learned discussion and speculative opinion. It challenges facts. It calls for the response of experience, of want felt, and success achieved in the by-places of the Church's servants. It is not to be solved in the midst of conventionalities which habit has transmuted into principles; and buttresses, which may be thus of the earth, earthy, supporting her stately fabric. But where the naked open battle of the Church is fought—where the sense of lonely individual weakness in her minister gives life-and-death interest to the deficiency of pliancy and adaptiveness in the services of the Church—to the want of ordered lay co-operation—of larger privilege in philanthropic labors—of defined and yet wider discretion to godly expediency, without the sharp check of law framed for far different objects, or the cry of reproach to hunt him down for his treacherous Churchmanship.

Let, then, the village pastor, the Western Missionary, the toiler among the strange and fearful congeries of opinion, energy, passion, apathy, lust of gold and hearty enterprise which has been almost, as it were, hurled on this late wilderness by the force of a social progress without precedent—let such answer these questions. I commend them, brethren, to *you* for attention, for thought, for prayer; and if in reply to one inquiry you can offer the sterling experience of an actual suffering struggler, let that word find its quiet way to the Commission; it will there meet with other whispers from East, and North, and South; and as they chord together, will combine in one loud and clear tone to guide the doubtful and anxious like myself, and make our action vigorous for success, because truthfully cognizant of the realities of our age and country, the Church's position in the present, and her awful duty to the future.

My next word is an echo—I thank God it is so—echo to a theme which is stirring interest through the Christianity of our land—the INADEQUATE SUPPORT OF THE GOSPEL MINISTRY. The whole is only echo to another voice from far-off time in Palestine—“The laborer is worthy of his hire.”

There can be no doubt that the salaries of the ministry are not merely below their services, but inadequate to their actual wants, measured by a social standard, far lower than ought to be. The relative expense of living is so much advanced, that the same sum must be regarded as a painful reduction from the past. I know not what we can do but cast the subject before the honor, conscience, and Gospel fealty of the laity. Ours is entirely “the voluntary system,” sometimes regarded such to the degree which permits promises for ministerial support to be broken, and pledges of subscription to be unpaid. But so far, we have rejoiced that it is thus:—that religion is free from all dependence upon the State, and the ministry dependent only on the religious sense of the country. It will be a sad hour if that dependence be found misplaced or insufficient. I have no permanent apprehension that it will. I am too hopeful in God and my country. Society is rousing to the lamentable fact that the clergy in the Protestant Churches of England and America, as a body, are ill requited. They have no reasonable maintenance

equivalent to their claims as educated, working men, resolutely closing against themselves all avenues of worldly wealth, dedicating to the ministry talents often which would make them high in the lucrative professions--renouncing almost choice in place of labor--willing to live reduced to a moderate maintenance--in faith for the morrow--faith for sickness and old age--faith, then most sorely tried, for helpless family orphaned, and wife a widow. These men, God's own ministers, called by Him, and sent as the best gift Christ bestows in love to His Church; these men--I hush my voice to a whisper--beloved of the laity, are almost starving; they are ground down to the veriest pittance; and life's heartiness, dignity, affection, and power are shrunk and withered by the shifts of poverty. My tongue would blister, however, if in this I spoke of charity. No, their maintenance is a *right*--God-imparted, God-defended right. In view of it, the Apostle almost takes the tone of irony:--"Is it a great thing?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

What makes this inadequate support of the ministry worse, is that it is an acknowledged fact in times of unprecedented prosperity. As a friend spoke in the Metropolis of England, writing with "Mother" and "Daughter" alike before his mind--as, I am sure, they are in his warm heart--"Within the last few years, the wealth and resources have been advancing with unprecedented rapidity. Capital has been accumulating almost beyond belief; gold pouring into the country inexhaustibly from both hemispheres; new machinery constructed, new markets opened, and this great emporium of the world making every day and every hour some fresh display of riches, power, taste, luxury, and science; but unhappily, as yet there is no corresponding improvement in provision for the clergy. On the contrary, their circumstances are becoming annually worse; their wants more urgent; their position more contradictory and distressing."*

And in this strange, mighty West--in this part of that West--what has been going on? Are there not hundreds--thousands,

* The Ven. Archdeacon Sinclair's Sermon in the Cathedral Church of St. Paul, (London), at the "Festival of the Sons of the Clergy."

rich now to repletion--who a few years, almost months ago, were poor? How has this happened? Whence came this wealth? Did they wring it from the earth by the sweat of the brow;—gather it little by little, the savings of studious or brawny toil? It has come to them a great, sudden endowment from God, almost as independent of their labor in creating it as if it had rained down from heaven. Social advances, mighty Providences, new lands, the shaking of other powers by revolution, famine, pestilence--national prosperity beyond census--these have combined in what the world calls "enterprise." This has come with swift wing far out here, and rushed on far beyond, chasing the receding West; and here and there its foot has just touched the poor acre on which the owner might have lived a beggar had he tilled it; and it is Gold, Gold! He is a rich man. And now what will that God-endowed man (their name is legion) do? Content himself with the measure of the past—gauge his duty by what his neighbors are willing to do--satisfied to pay his pew-rent as a benevolent offering to Christ! Or will he feel that the measure of gift is as he has received, and divide this strange surprise of wealth, and let Christian education, the Ministry, the Church's work, the sick, the poor, and the outcast become endowed too from the just stewardship of his grateful Christian heart? But I forget my exact position. My theme betrays me; and I draw back to the colder tone of legislation. Brethren of the laity, in this matter we are powerless. It is for you to devise, for you to act, to relieve the worn heart of the Ministry, to nerve the Missionary, and call out, by the blessing of the Lord of the harvest, laborers adequate to the need. For all which we shall not cease to pray.

There was another subject on which I wished to touch, but from which I am warned from the length to which this Address has already proceeded--ATTENTION TO THE RELIGIOUS INSTRUCTION OF THE YOUNG. The concurrent interest in this is required of minister and people--of the one to provide the occasions for Catechetical and Bible instruction, and in the people to avail themselves with earnest fidelity of the privilege in behalf of heir children.

The effect is beneficial on the present growth of a parish

where this department is well fulfilled ; but in it, and kindred instruction in the Sunday School, is to be found the great conservative power of our land--that which is to evangelize the teaching of the Common School, and save us from becoming a nation of unbelievers. On this I must forbear.

Brethren of the Clergy and Laity, I commend you and your deliberations to the guidance of the Blessed Spirit, that He may take from our hearts all selfishness, prejudice, and bitterness ; fill us with the wisdom which is from above--first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits ; make our counsels the directory for honest working, and our works the honored means of advancing the Church of our Redeemer.



