



ADDRESSES

DELIVERED DURING THE SESSION OF THE

FIFTIETH ANNUAL CONVENTION

DIOCESE OF MISSOURI


—HELD IN—

CHRIST CHURCH CATHEDRAL,

ST. LOUIS,

MAY, 1890.

[PRINTED BY ORDER OF THE CONVENTION.]



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HISTORY OF THE CHURCH AND DIOCESE OF MISSOURI
FROM THE ORGANIZATION OF THE FIRST PARISH
AND THE PRIMARY CONVENTION, TO THE
CLOSE OF THE EPISCOPATE OF
ITS SECOND BISHOP.

—BY THE—

VERY REV. M. SCHUYLER, D. D.,

DEAN OF CHRIST CHURCH CATHEDRAL,

ST. LOUIS.

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PROV. OF CHRIST CHURCH CATHEDRAL

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HISTORICAL ADDRESS.

DEUT., Chap. iv-32 (part).

"Ask now of the days that are past."

It is a little more than 200 years ago that Father Marquette, with his companion M. Joliet, started on their voyage of discovery. They had heard of the Great River in the Far West and on their way, in what *now* forms a part of Wisconsin, had assembled a number of Indian tribes, to gather information as to their proposed journey. It was then when the chiefs were assembled in council, that Father Marquette is reported to have said, "My companion (referring to M. Joliet) is an envoy from France to discover new countries, and I am an ambassador from God to enlighten them with the Gospel."

On the 17th of June, 1673, their eyes first rested on the great Father of Waters; and, with a spirit of devout gratitude, they chanted their Hymns of Thanksgiving. For one hundred years afterward this vast region was populated principally by roving tribes of Indians; and the Jesuit missionaries on their errands of love formed the chief representatives of Christian civilization.

In 1764, a century after, the first settlement was made in St. Louis, and for a half century following, the development of the country was comparatively slow, and the character of the population humble, unenterprising and unambitious; having intercourse solely among the Indians, and, save for a few who carried on the fur trade and were men of mark, the mass of the people were content with menial occupations and lived from hand to mouth, easy, contented and happy.

In 1811, nearly fifty years after its first settlement, St. Louis numbered only 1,500 inhabitants. At that time there was no Body of Christians save the Roman Catholics, who were organized and at work. They built their first Church in 1770 on the square of ground now occupied by their Cathedral, and the first Christian baptism of which we have any record was solemnized in 1766. Until the transfer of the Territory

of Louisiana to the Spaniards, embracing the whole region west of the Mississippi and as far south as New Orleans, no grant of real estate could be made except to such as professed the Roman Catholic Faith. Under the Spanish rule a more liberal policy was inaugurated; and with the easy exchange of real estate, began also a spirit of enterprise in various branches of business. But, with the transfer to the United States in 1803, there was a marked advancement; the character of the population was greatly improved; different habits and customs were introduced, and there was no longer only one form of religious worship. At this time the vast territory west of the Mississippi numbered 9,020 whites, and 1,320 blacks.

As I have said, eight years later, in 1811, the population of the village of St. Louis numbered some 1,500; and in 1821, ten years still later and two years after the organization of Christ Church, it had increased to 5,500.

On All Saints' Day, Nov. 1st, 1819, the Articles of Association for the parish were drawn up and signed by forty-three persons, many of whom occupied prominent positions in the community, in business and social circles; and yet not one of whom, so far as it is known, was a communicant of the Church. At the first celebration of the Holy Communion only one person partook of the Blessed Eucharist, with the officiating priest, though five others had been enrolled on the list of communicants.

Twenty-one years have passed away and the Church is moving to organize herself into a Diocese. What has been her progress in the meantime? Fifteen years after the organization of the parish Christ Church was consecrated by the Rt. Rev. B. B. Smith, D. D., of Kentucky, and twenty-six persons were confirmed, being the *first* service of Consecration and Confirmation in the American Church, west of the Mississippi and north of New Orleans. Up to this time there was only one organized parish, one Church edifice and one officiating clergyman in this vast region.

But the Church at the East was not wholly indifferent to the spiritual wants of the growing West. The year 1835 was marked by a decided step forward, in the organization of a General Missionary Society. In accordance with the spirit of this action the Rev. Jackson Kemper, of Connecticut, was selected and consecrated as the Missionary Bishop of the Northwest, including in his jurisdiction the State of Missouri. Measures were at once taken to secure the residence of the newly consecrated Bishop in St. Louis; and the Vestry of Christ Church extended an invitation to him to become their rector, with the

understanding that the General Missionary Society would pay the salary of an assistant minister; and a young deacon, the Rev. P. R. Minard, at the suggestion of Bishop Smith, of Kentucky, was chosen and accepted the position, and preceded Bishop Kemper to St. Louis by a little more than a month. I quote from the Bishop's diary. He says, "I preached in my new church yesterday, Dec. 20, 1835;" and thus gives his first impressions of the town: "The houses here are low, very small and rather scarce." He preached again on Christmas Eve and Christmas Day, and the following Sunday; and on the last day of the year started for Illinois, to do duty for Bishop Chase, who was then in England; his first official act in that State being the consecration of the Church at Jacksonville. On Feb. 5, 1836, writing to a friend, he says: "You wish to be furnished with a statement showing the number of Churches under my charge. The only one in Missouri is Christ Church, St. Louis, of which I am rector. In Indiana there is 'not one.'"

In the month of March he began his first visitation of the State, finding the weather most inclement and the roads almost impassable.

He reached Hannibal by boat. Writing during the trip he says: "I have slept nine nights on board, and will, perhaps, be obliged to do so two or three more; for the river is so full of ice we cannot travel." He was detained in Hannibal for a week, having visited Palmyra and Quincy. He was, as he states, the first Episcopal clergyman who had officiated either in Hannibal or Palmyra. Returning for a few days to St. Louis, and having visited St. Charles, where he was especially pleased with the promising prospects of the Church, he requested, on his return, the Rev. Mr. Minard to organize a parish there.

In looking over the field of work he fixed upon Boonville as the center for the interior, and reached there the 18th of April, 1836. He thus describes it: "It is a pretty looking town, with many of the houses built of brick, and about 900 inhabitants." He speaks of a Mr. Peake as here, but it is not apparent whether this was the *Rev.* Mr. Peake. A few months after this we *know* the Rev. Mr. Peake was here as a missionary of the General Board. He made but a short stay in this attractive town, and after service, of which he makes no special mention, there is this naive entry in his journal: "Sat off about 12 m., saddle bags well packed, light brown wrappers, with green gaiters; *surtout* on." A "*tout ensemble*," we may well imagine, characteristic of a pioneer Bishop. We have not time to follow him on this visitation, or give the *details* of other visitations, but I may say that it is a

remarkable fact that in Bishop Kemper's diary, among all the incidents of exposure and the severe tasking of his physical strength, there is never a mention of a pain or an ache, or an inability to fill an appointment, in consequence of sickness or feeble health.

On the 28th of May, 1837, we have a record of the *first ordination*. It was solemnized in Christ Church, and the Rev. P. R. Minard, deacon, was advanced to the priesthood. He leads the line in the succession of priests in the American Church west of the Mississippi. On the next day the corner-stone of Kemper College was laid, an enterprise which started with the most cheering promises of success, but which alas, from causes whose complications we will not seek here to unravel, had but a brief life. We can only mourn as we record, "ILLUM FUT."

For four years and a half Bishop Kemper served as rector of Christ Church, in connection with his Episcopal duties. For twenty years Christ Church had stood alone as the witness of the Catholic Faith in the American Church in St. Louis. Its population had now increased to 17,000; and there seemed a pressing need for another Church, which resulted in the organization, in November of this year (1839), of St. Paul's parish.

In the spring of 1840 Bishop Kemper renewed his resignation of the rectorship of Christ Church, which he had pressed the preceding autumn, and which was accepted with the expression of deep regret for the separation and of hearty thankfulness for his earnest, useful and self-denying labors.

It was just previous to the consummation of this action that an informal meeting of a few clergymen and laymen was held in St. Louis, March, 1840, when it was determined to call a Primary Convention for the purpose of organizing the scattered parishes in the State into a Diocese.

PRIMARY CONVENTION.

The Convention for the organization of the Diocese of Missouri was held November 16, 1840, in Christ Church, St. Louis. The Rt. Rev. Jackson Kemper, D. D., presided. It is stated that Bishop Kemper made a brief address. There were at that time eight clergymen in the State entitled to seats in the Convention, all of whom were present. I give their names as a matter of special interest, viz.: Rev. Messrs. Silas A. Crane, Chaplin S. Hedges, Wm. Homman, James D. Mead, Peter R. Minard, Thomas E. Paine, Fred. F. Peake and Isaac Smith. There were, at the same time, six parishes organized in the State, viz., Christ Church and St. Paul's, St. Louis; St.

Paul's, St. Charles; St. Paul's, Palmyra; Grace Church, Jefferson City, and Christ Church, Boonville—the first four being represented by lay delegates. Of the sixteen delegates chosen eleven were present.

Christ Church, St. Louis.—Messrs. A. Hamilton, J. P. Doan, Dr. H. L. Hoffman and Dr. J. B. McDowell.

St. Paul's, St. Louis.—Messrs. A. Knox, R. R. Williams and C. Merriman.

St. Paul's Church, Palmyra.—Messrs. J. B. Lambert, F. W. Southack and Dr. H. Peake.

St. Paul's Church, St. Charles.—Mr. A. T. Douglas.

The Rev. P. R. Minard preached the opening sermon and a copy was requested for publication; but, for some unexplained reason, this request was not answered. Through the kindness of the daughter of the preacher, Sister Catharine, the original sermon, as it was written and preached, is now in the hands of the Registrar of the Diocese; and, in the tone of its churchmanship, the clearly defined position of the Church as a Divinely organized body, with her privileges and responsibilities, in this opening mission field, was well adapted to the occasion which called it forth.

In the report of the first day's proceedings there is no record of the names of the laymen present. It is simply stated, "Those present of the above named gentlemen," *i. e.*, those named in the report of the "Committee on Lay Credentials." On the second day we have the names, probably covering those who were at any time in attendance. It is a fact to be noticed in connection with the lay delegates who were present, that not one of them survive, though it is only within the past year that the last one, F. W. Southack, left us for the rest of Paradise. He was an humble, earnest, devout churchman, never losing his interest in the welfare and prosperity of the Diocese, though for the last few years widely separated from us. His reminiscences of its early history, and which were invaluable as furnished from his personal recollection, are familiar to the readers of the *Church News*. It would be out of place here to attempt to gather the incidents connected with the lives of the several lay members; though the history of the Diocese shows that it was indebted to the majority of them, for many years, for their continued interest, their wise counsels and self-sacrificing devotion.

I have given you the names of the clergy present. Their record in the work of the Church, both here and in other fields, attest that the inauguration of the new Diocese could hardly have fallen into more trustworthy hands. Of that number only one remains in the Church

Militant, the Rev. Chaplin S. Hedges, D. D., whose amiable deportment and dignified presence is familiar to many of us; and who, though pressed with the infirmities of age, still maintains his youthful feelings and his manly energy and zeal.

Of the four parishes represented there were two from St. Louis. The elder, the mother parish of Christ Church, and the younger, that of St. Paul's, gathered together and organized in what was then the northern part of the city; and where, on the corner of Fifth and Wash, the first Church was built, through the zealous efforts of the self-sacrificing Minard. The other two parishes, St. Paul's, Palmyra, and St. Paul's, St. Charles, while they have not fulfilled their early promise, and have scarcely kept pace with the increase of population, are yet true and loyal to the Church.

PROCEEDINGS, 1840.

It is not necessary, nor would it be possible, to notice in detail the proceedings of the Convention. They are now accessible, by the republication of the first three journals, to every churchman in the Diocese who may care to inform himself of their contents. One important resolution was passed and action taken under it, having reference to the establishment of a "Permanent Fund for the support of the Episcopate." A receiver and treasurer were appointed for this Fund and a committee to perfect a proper plan of organization. Thus early was this important work begun; but, though begun thus early, what has been the history of its progress? At times special committees with reference to it have been appointed, who entered heartily upon their work with hopefulness of success, when some unforeseen obstacle would arise, such as the depressing condition of the business of the country, when the committee would slacken their zeal, lessen their energy, cease in a great measure their effort, and, losing what ground had been gained, ask for a continuance, and begin the work "*de novo*." There is a lesson in this history, that the passing resolutions, forming a financial board, appointing committees and special committees, are not enough, even when extended over a period of fifty years, to raise the needed sum for such an important object.

A second resolution bore testimony to the love and respect of the Diocese for its provisional Bishop; and instructing its delegates to the General Canons to apply for admission "*only* on the ground of being permitted to enjoy the services of the Missionary Bishop as heretofore."

At the Diocesan Convention of 1841, a report from the delegates to the General Convention stated that Missouri had been admitted without objection, and it was unanimously resolved, "That the Rt. Rev. Jackson Kemper, D. D., be invited to take the full Episcopal charge and authority of the Diocese."

At the next Convention of 1842, a committee was appointed, at the suggestion of Bishop Kemper, to ascertain whether, according to the General Canons, the Diocese was entitled to elect a Bishop. The Church in Missouri at that time seemed to possess and promise the ability to assume an independent position as a Diocese. Nine clergymen were reported as entitled to seats in the Convention, and nine parishes. As the Bishop's address, during Bishop Kemper's administration, with the record of official acts, was not *published* with the journal, it is often very difficult to gather from an imperfect diary, not prepared for publication, the date of the various services he performed. On the 22d of May, 1842, there is an important record of an ordination of three deacons to the priesthood, all of whose names are familiar in the early history of the Diocese—the Revs. Messrs. E. Carter Hutchinson, A. D. Corbyn and Whiting Griswold.

It is evident, from what may be gathered outside, preceding the Convention of 1843, that the serious business contemplated was the devising some plan by which a Bishop could be secured for Missouri. Could Bishop Kemper's services have been obtained as a Diocesan Bishop, neither the clergy nor laity would have chosen to look farther. But his missionary spirit would brook no confinement. There was the vast field of the great Northwest before him, including Indiana, Iowa, Wisconsin and a boundless stretch of territory; and his brave and enterprising spirit and robust physique fitted him admirably for such a charge.

The Bishop, in writing to the secretary, before the Convention, suggested a plan which, in the main, was afterwards followed. It is unnecessary to give the details. It depended upon an agreement between the *Convention* and the *Vestry* of *Christ Church* as to the person whom they would respectively consent to receive as Bishop and rector. The plan proposed at that time seemed the only feasible one, though it may well be doubted whether it was wise, as it fastened the Bishop, in a great measure, to the parish and gave little time for outside work. It is true it secured a resident Bishop, but left him no more free to devote time and service to the Diocese than had been the case under missionary jurisdiction. Under this arrangement the Rev. Cicero S. Hawks, of Trinity Church, Buffalo, W. N. Y., was proposed

by the Vestry of Christ Church, St. Louis, as their rector, and elected by the Convention as their Bishop. In January, 1844, he entered upon his duties as rector and in the following October was consecrated to the Episcopate.

CONVENTIONS, 1844-1845.

The first Convention at which Bishop Hawks appears to have been present was at the adjourned meeting of 1844, held in Christ Church, Dec. 5, 11 A. M. He celebrated Holy Communion and preached the sermon. Twelve clergymen were reported as canonically resident in the Diocese. Of these two were living outside its bounds, one an invalid, and only five actually in charge of parishes. Four were present in Convention and twelve lay delegates representing four parishes; only half the number of clergy and one more lay delegate than attended the Primary Convention.

CONVENTION, 1845.

It will not be possible to give a detail of the proceedings of each Convention in its order, or to notice more than a very few of what might be deemed important measures proposed and carried out. Nor can I trace from one Convention to another the many changes taking place among the clergy. It will be enough to give a comparative view of the progress from one decade to another, and to sum up the statement with the close of each Episcopate.

With the Convention of 1845 begins the publication of the Bishop's address in the journal; and, through it, we are furnished with many important facts in the history of the Diocese, which could be gathered in no other way. And not only this, but valuable suggestions bearing upon the well-being of the church, which have served to shape the action of the clergy and laity in Convention, and through which the springs of life and action could alone be discerned and traced.

Only four months had elapsed from the first meeting of the Convention, at which Bishop Hawks presided, to that of 1845, because of the change of time of meeting from the autumn to that of the spring. I have already alluded to the sad fate of Kemper College and *can* not, *ought* not, now say more. At this Convention the Bishop mentions a generous gift from Mr. George R. H. Clark and wife, of 330 acres of land in the State for the purpose of establishing a Church mission. This resulted, in the end, in the organization of St. Paul College, Palmyra. Of *its* history I am also precluded, [from want of time, of

speaking more fully; though for many years it was a prominent and most useful factor in the life of the Church in the Diocese. In this same Convention, in accordance with the suggestion of the Bishop's address, the Society for the "Propagation of the Gospel in Missouri" was organized. Future Conventions show that it was supported at times by resolutions and the appointment of agents, etc.; but truth compels the confession that there never was an awakened interest or a *general* movement on the part of the people in its favor, or a zeal aroused befitting the momentous issues involved.

Grouping together what may be of special interest in the first decade of this Episcopate, the bald statistics are:

Confirmations,	560
Churches Consecrated,	4
Ordinations (Deacons 2, Priests 3),	5
Rector Instituted,	1

In this connection let me say, there is the record of the death of five of the clergy. The first three were intimately associated with the early history of the Diocese, and their names ought to be treasured in our memories as faithful pioneers, to whose self-sacrificing labors we owe much. Minard as a young deacon preceded Bishop Kemper by a few weeks, and for years remained steadfast at his post, though often left alone, in the absence of the Bishop, without the sympathy or companionship of a brother. Griswold came early in the year after the organization of the Diocese; was the founder of St. John's parish in this city and the father of the Orphans' Home. What prouder monument could man desire!! Horrell preceded Bishop Kemper by ten years; came to Christ Church when it was ready to die; nursed it into life, and served the parish on his scanty salary, with his own small income, during the building of their first Church.

It was at the commencement of the second decade that Bishop Hawks gave up his position as rector of Christ Church, from which source his entire salary had hitherto been derived, and determined to throw himself upon the sense of justice and "the *esprit de corps*," of the Diocese for his future support. He says: "A pastoral addressed by me to the Diocese under date of March 3d, has informed you that I have resigned the rectorship of Christ Church, St. Louis, and that I am now free from all parochial duty. In 1844, I took charge of the Diocese and became also the rector of Christ Church, St. Louis, and until the first day of February last, when my resignation of the parish took effect, have had double duty laid upon me. For a period of

nearly ten years in a new Diocese, when the Bishop, as the chief missionary of the Church, was needed at all points, I have been kept in St. Louis, fastened to a rectorship. This was necessary, as the Diocese had made no provision for the support of the Episcopate. A provision, however, is now made for five years, giving the Diocese that length of time in which they may make permanent provision for myself, or any future Bishop. From the beginning of my Episcopate I have felt that the Bishop should be free from all parochial charge and I rejoice that at length he is so. Indeed, I would hardly consent again to undertake the service of any Episcopate if I were at the same time fastened to a parish cure. For the sake of the Diocese I have left the parish that sustained me and thrown myself into the position of chief missionary among you. Frankly and freely it has been done. I hope to discharge, by God's help, my duty among you, and I will not believe that Missouri will fail to discharge her duty towards the Episcopate."

It was an act of noble self-sacrifice, and the proof of a strong, confiding faith, thus to cut himself loose from the source of permanent support, and accept the mere subscriptions of *individuals*, reliable as they were, but who declined to be bound for a longer period than five years, and with the simple expression of a hope, Micawber-like, that something in the meantime "would turn up" by which some provision could be made. The after history shows that the succeeding Conventions indulged the same Micawber-like disposition, and it is only within a comparatively brief time that the full indebtedness, accruing from year to year with interest, was paid to the estate of the deceased Bishop.

In the first year after he was relieved from parochial duty, he says in his address: "I am now, as you are aware, closing my first year's service as Bishop, since I was relieved from all parochial cure. I am more and more satisfied that a Bishop should be free from all parish work, and be enabled to give his undivided time to the Diocese, especially if that Diocese be like ours, a wide missionary field; I am comforted by the thought that though my visits in the interior were in some instances hurried, yet much more has been effected by God's blessing than by any other visit yet made by me in the Diocese." His report shows that instead of sixty-eight confirmed, the number of the year before, there had been 124 confirmed the year just past. Three deacons and one priest were ordained and three new parishes organized. He states also: "Since I came to the Diocese the number of our parishes, some of them very feeble, has doubled, and the list of the

clergy has grown from six to twenty." Encouraged by the brighter hopes illumining the sky of promise for the future, he commends the enterprise of a Church hospital in St. Louis, and from year to year he reiterated it in his annual addresses till a proper interest was excited, and plans were proposed and developed, which resulted in a successful issue.

At the expiration of the five years, during which provision had been made for the Bishop's support, as no plan had been devised and settled upon for the future, the question was pressed upon the Diocese to *act* in the emergency. It is but justice to the Diocese to state what was then its real strength and condition. We are constrained to ask: *Could* an assessment upon the few parishes and mission stations be made sufficient to insure a proper support for the Bishop, which they were able to meet? The majority of them were deriving aid from outside sources, and even the strongest of them were gravely embarrassed with their own enterprises. It was, indeed, a most serious question how, as honest men, they were to meet an obligation which none were disposed to ignore. There was no parish upon which the Bishop could fall back; and experience had proved that the interests of the Diocese had been greatly promoted by his freedom from parochial charge. No one who has not passed through vexations like this can have any idea of the anxiety which every conscientious clergyman and churchman felt as to the position of the Bishop, and as to the feasibility of any measures by which these acknowledged obligations were to be met. We had then no rich churchman able, had he been willing, to step into the breach and rescue the Diocese from the disgrace which seemed to be imminent. There was not a clergyman receiving a salary more than sufficient for his own family needs; and the parishes were loth to assume other and greater than their present burdens. Assessments were made, and, in some instances, were met by parishes who did it at the expense of their own growth. This, it is true, was rarely the case; but financial affairs were assuming *then* an aspect which made business men especially cautious of making investments, and extremely careful in guarding what they had acquired. There was a feeling of unrest and apprehension, and an unwillingness to assume responsibilities which were to be met in the future. There were already in the air the mutterings of oncoming trouble, and the clouds hanging in the distant horizon presaged the tempest. In marked contrast with this was the Bishop's statement, in a circular issued at this time in behalf of Diocesan missions. He says: "My last year through the Diocese was most cheering, and never since I became your Bishop

have I seen such fair openings in our vineyard for God's work, if we will but enter in and do our duty." And yet there were the clouds then gathering and the deep mutterings already audible of a civil war, which was soon to burst with destructive fury, and for years to paralyze the most earnest endeavors for Christ and His Church. The next year what a contrast in the picture the Bishop draws! He says: "Look at facts! Christ Church, St. Louis, our oldest and wealthiest parish, is sorely burdened in finishing its new church edifice. To complete it, I am told by its rector, it will need at the least \$50,000." And let me say here, shortly after this the work was stopped, and the main walls of the church stood for some five years like a dismantled ruin. The Bishop continues: "St. George's Church is pressed with a debt, I think, of \$16,000; Grace Church owes a debt of \$2,000; St. Paul's, of \$40,000."

After the expiration of another year his words are still more discouraging: "Congregations are scattered or sadly divided, some extinguished; ministers parted from their flocks, houses of God shut up or used as barracks. * * * Our candidates for orders and deacons looking elsewhere for work and support; while over and above all, the wild passions of the times have crept in among the flock, making them *heedless*, at moments, of the teachings of God or man, and almost reckless of every responsibility."

Under such circumstances what prospect could there have been of growth for the Church? Everywhere a deadening incubus rested upon all Christian effort. The Standing Committee, appealing for the Bishop, whose salary for a whole year was unpaid, say: "We are well aware that the whole Diocese is laboring under the desolating effects of civil war, and that there is not a parish in the Diocese that has not been greatly crippled in its pecuniary resources by the pressure of the times; and yet this sad state of things offers no excuse for neglect or refusal to do our whole duty in this regard." Both in city and country the clergy were reduced to the necessity of living upon half salaries, and that, too, when the expenses of living were more than doubled. There was a dearth, also, in spiritual things. Churches were, in a measure, deserted, and bitter partisan feeling alienated the members from the clergy, and from one another. There were fifteen parishes vacant and only forty-seven confirmed during the year. One candidate for Holy Orders remained and two priests were ordained. Though the Convention was held in St. George's Church, in this city, there were only twelve clergymen and nine laymen present. St. Paul's College

was closed, and, had it not been for the appropriation of \$2,000 by the General Board, scarce a parish in the country would have been supplied with a pastor.

When, after the lapse of five gloomy years, the clouds of war were being dissipated and peace had been declared, the whole country, but especially the Border States, awoke as from a troubled dream. The light of day was beginning to break upon them. There was now the stimulus of hope for the future; business began to flow in its wonted channels, and property, whether real or personal, to assume a settled value. But, while there was this revival of confidence and of hope for the future, there was the debris of ruin from the past. Throughout the Diocese the major part of the parishes were vacant, and many of them sadly divided in feeling; and again the General Missionary Board, appreciating this fact, came forward with a generous appropriation of \$3,000.

It was on Christmas day of this year, 1867, that this Church was *opened* for public worship, and the anthems of rejoicing were first heard over the birth of the Babe of Bethlehem; and, with devout gratitude were the people permitted to assemble in their spiritual Home, for which they had been working and waiting for many years. It may startle you to be told that after having raised and expended the full amount of the estimated cost of its completion, there was at this time resting upon it a bonded debt of \$70,000, drawing an annual interest of ten per cent. It required no little courage on the part of the people to face such a startling and unmistakable obstacle in the way of future growth and prosperity; aside from the pressing anxiety of sustaining themselves, without the ultimate loss of all they had achieved. But, thank God, with His blessing upon hard work and enduring faith, the obstacle was at last overcome, and we have been permitted this morning to join in the solemn service of its consecration; and this Cathedral has now been *separated* by this act "from all unhallowed, worldly and common uses," and *dedicated* to God's service, for all the holy purposes of its erection. And may He who has been pleased "to have His habitation among the sons of men and to dwell in the midst of the assembly of Saints upon earth," grant that in this place, now set apart for His service, His Holy Name be worshipped in truth and purity through all generations.

During this year the blessed effects of rest from strife and contention began to be felt, and the return of kindly feeling to show itself in the general awakening of the sense of responsibility and privilege of work-

ing for Christ and His Church. The Bishop says: "I am rejoiced to say that a more active missionary spirit is beginning to work in this Diocese, and also in our American Church at large." And in this, his last address to the Convention, he seems impressed (though not burdened with the weight of years) that his work was nearly done, and adds: "I feel that I cannot expect to stay here long, and I ask for your prayers that the rest of my life may be pure, faithful and holy, so that I may at last finish my course with joy and peace."

On the 19th of April of the next year, 1868, he laid down his pastoral staff. During the last year of his life he was able to do but little work in the Diocese. His disease was such as to disincline and incapacitate him for continuous thought or active exertion. In October, 1867, among the last of his official duties, he consecrated Emmanuel Church, Laclede, and I remember well how feeble he appeared, not attempting any part of the service save the act of consecration, with the concluding prayer and benediction. A feverish anxiety prevailed in the congregation for fear his strength might not hold out to complete the service. This was only six months preceding his last sickness, which terminated in a few days, with only short intervals of apparent consciousness. I find in my diary the following record: "Was called to see Bishop Hawks; found him unconscious. Saw him again in the afternoon, still unconscious. Bishop Hawks died this evening." The summons at last was so sudden, and his condition such that he could not receive the Blessed Sacrament.

He was buried from Christ Church, April 24, 1868, Bishops Whitehouse, Lee and Vail taking part in the service, with some thirty of the clergy from Missouri and Illinois being present. Committees from the Vestries of the several parishes in the city acted as pall bearers, and all the clergy of the Diocese present as honorary pall bearers.

The following named gentlemen acted as lay pall bearers: CHRIST CHURCH—Mr. R. C. Gordon, Mr. Joseph Wendover, Judge A. Hamilton; ST. JOHN'S CHURCH—Mr. J. T. Douglass, Mr. C. J. Mauro, Mr. Stephen D. Barlow; ST. GEORGE'S CHURCH—Mr. J. W. Luke, Mr. Joseph Franklin; TRINITY CHURCH—Judge J. Wickham, Mr. Judson Allen; GRACE CHURCH, Kirkwood—Mr. Geo. H. Gill, Mr. H. W. Hough.

At the opening of the Convention this year, 1868, held in Grace Church, Kirkwood, immediately upon its organization, and as precedent to any formal proceedings, the following minute was adopted by

a rising vote of every member: "This Convention deems it proper at this early stage of its proceedings to place on record the humble acknowledgement of God's visitation of the Diocese, in removing from us our Spiritual Head. The chair he should have occupied to-day is filled by another. The drapery of the Church tells us at every turn that death has come very near us and taken out of this world him who was over us in the Lord. While we cherish in memory his many virtues, we pray God that lessons of diligence and more earnest faithfulness in duty may be impressed upon us by his early death. In his official ministrations, in the councils of the Church, and in social life our departed father ever bore himself as the Christian gentleman and the Bishop of Christ. But in seasons of sickness, of pestilence and death, were especially exhibited those godly graces of gentleness, of assiduity, of loving care and disregard of self, which endeared him to the hearts of all about him and made him a glorious name among those without as well as those within the Church. While we give hearty thanks to Almighty God for the good examples of all those His servants who, having finished their course with joy, do now rest from their labors, so especially do we thank Him for the pattern of pureness, of holiness, of patience and of resignation left us by our departed Bishop, humbly praying that we with him may be made partakers of the everlasting kingdom of our Lord and Saviour Jesus Christ." I give the statistics of his official acts from 1856 to 1868:

Confirmations,	2,316
Ordinations, Deacons,	7
Ordinations, Priests,	10
Parishes organized,	12
Parishes dropped,	5
Clergy received,	33
Clergy transferred,	31
Clergy died,	5

This apparently meager showing can be accounted for by the fearful interregnum of the Civil War for years, and, at the close, the failing health of the Bishop. Immediately after the passage of the Memorial referring to the departed Bishop, the address of Bishop Vail, which had been forwarded to the Standing Committee, was read, giving a detailed account of his visitation of the Diocese. This statement showed that the prospects of the Diocese, which for the past two years had been evidently brightening, were still giving evidence of hopeful advance. A resolution of thankful appreciation and acknowledgement

of his services was unanimously adopted. His report in statistics shows:

Confirmations (largest number ever reported in the Diocese),	318
Baptism (Infant),	1
Celebration of Holy Communion,	7
Ordination (Priest),	1
Rector Instituted,	1
Church Consecrated,	1
Sermons and Addresses,	67

The choice of a Bishop was the important duty before the Convention. In reference to this, there had been no electioneering, no party organization, to insure a particular shade of Churchmanship. And in this connection I may say, that the Diocese, through its whole history, has been singularly free from partisan cliques, and from unreasonable bitterness in discussing differences as to doctrine or ritual. While there have been extreme men, advocating extreme views, and not hesitating as to their practice, there has been, by God's help, discretion, wisdom and charity to temper and withhold violent opposition by the majority, so that peace and quietness have prevailed without serious interruption.

In the election of a Bishop, the choice fell, with singular agreement, at the first ballot upon the Rt. Rev. Daniel S. Tuttle, D. D., of Utah and Montana, and was made unanimous by acclamation. Such action seemed as though it were the plain guidance of a special Providence, and the impression was at first generally prevalent that it was hardly necessary to provide for the call of a Special Convention, in case the Bishop should decline; but they did not know the man.

The President, in his address at the opening of the Special Convention, referring to the unlooked for disappointment by reason of the declination of Bishop Tuttle, said: "It was right that we should be overruled in our choice. *Why* we were thus overruled it is not for short-sighted man to say (though I may say now, after the lapse of twenty years, the question may not be one of difficult solution). But 'God's ways are not our ways,' and hence it is always dangerous to attempt to interpret the meaning of those Providential dealings whose issues are in the distant future."

It is not necessary to detail the proceedings which resulted in the election of the Rev. Charles F. Robertson, of Batavia, W. N. Y. A committee consisting of the Rev. Drs. Hutchinson, Berkley and Schuyler were appointed to correspond with the Bishop-elect. In

addition to sending a letter notifying the Rev. Mr. Robertson of his election, one of the committee visited him at his home in Batavia and was much impressed with the conscientiousness, judgment, earnestness and good sense manifested in frankly discussing the grave questions demanding his decision. He had studied the map of Missouri thoroughly, and comprehended the vast possibilities of the work it presented. It was clearly apparent that if he accepted the call, it would be with a just appreciation of the duties involved.

He was consecrated in Grace Church, New York, on the 25th of October, 1868, and the next day entered the House of Bishops in General Convention. Within a fortnight from his consecration, he was at work, holding his first service at Christ Church, St. Louis, in the morning, at Trinity in the afternoon, and at St. George's in the evening. In appearance he was, at that time, slender and pale, and in physique gave little promise of his capacity for the immense work he afterwards performed. In his first address to the Convention he says: "I have been enabled during this time (a period of seven months) to visit all the parishes of the Diocese once and a number of them the second time, and hold services in many new points. I should be doing injustice to the clergymen who are faithfully doing their work if I did not testify, as the result of my observation, that, as a general thing, the Church is pushing out in all directions, entering successfully into fresh communities, and is establishing its services among those who until recently were unacquainted with them. And, although the consciousness is ever present to my mind, when I find myself, as is too often the case, in strong places which have never seen a Bishop, or a Church clergyman, perhaps never heard of the Church, that we are as yet only among the elements of the work; yet, we may take heart for what lies before us in the knowledge that we are advancing into ground which has never been explored by the Church."

The first year's work of the Bishop was a disclosure to the Convention; very few, if any, present, had an idea of what had been accomplished, and the details in his address were a surprise. There had been 432 confirmed, and three Churches consecrated. The Bishop paid a beautiful tribute to his predecessor.

The second year's progress under the new Bishop was no less encouraging; eight new parishes had been organized, sixteen lay readers appointed, ten clergymen received and five transferred. Contributions to Diocesan Missions were far in advance of any former year. It was during this Conventional year that the *Church News* was established, the first number being issued January 1st, 1870. The Canon

authorizing the organization of *mission stations* in the stead of feeble parishes, a wise and most useful Canon, was passed at the suggestion of the Bishop. There was one specially encouraging fact as reported to the Convention of 1872; an exceptionally large addition of candidates for Holy Orders, *six* for the priesthood, and *six* for the diaconate. Two of those who were candidates for Holy Orders then, are now missionary Bishops, *i. e.*, Talbot and Leonard.

At the next Convention it was announced, in a report of a Committee on Woman's Work, that "The Sisterhood of the Good Shepherd" had been transferred from Baltimore and had entered upon their work. This was a great gain, as their work bears witness.

The next few years were not so bright either in temporal or *apparent* spiritual promise. It is a sad confession, and yet the history of the Church verifies it, that its visible progress, to the eye of man, is, in a measure, dependent upon the state of the money market. And, akin to this, is the Bishop's truthful and beautiful remark in his address to the Convention: "The most delicate barometer of approaching hard times is the treasury of religious and charitable institutions." It was amid this darkness, financially, that the School of the Sisterhood of the Good Shepherd was founded, and work begun among the colored people. The first meeting of the Convention after the change from the spring to the autumn was held in the autumn of 1877. The impression from the first seemed to be that nothing had been gained by the change. At this Convention a radical alteration was made in the Constitution, by which lay representation from parishes was graduated by the number of communicants. It was a new departure and met with opposition; but experience has proved that it was wise; and yet, whether the same principle can be carried out and applied to the representation in General Convention, is another and a grave question which is not likely to be settled hastily. It was at this Convention, too, that the first move was made looking to a division of the Diocese. The feasibility of the division was not then seriously entertained; nor did the majority of the Convention regard the measure as likely to be acted upon for a series of many years; certainly not within the period during which it has actually been accomplished.

1878.

We have come to a decade in the history of the Episcopate of Bishop Robertson, though only seven months of the first year formed a part of his official life. The earnestness and energy with which he entered

upon the discharge of his duty has already been noticed. He had well considered the work before him. He had mapped out the vast Diocese to be visited; he had made careful calculations as to the consumption of time in traveling; the relative position of the parishes; the intermediate towns demanding care, and, without due consideration of his physical strength, gave himself up heart and soul to the work. And from the beginning to the end, no one could charge him with remissness when the path of duty was open before him. The constant travel, change of scene, and release from the confinement of study was conducive to his health, and he developed in physique and became of full habit and robust in body. No one at this time could have had any misgivings of his prospect of long life. He was himself full of energy and hope. We will not anticipate any shadows on the future.

STATISTICS, FIRST DECADE, 1868-1878.

Confirmations,	4,417
Ordinations, Deacons,	31
Ordinations, Priests,	27
Clergymen received,	61
Clergymen transferred,	60
Churches consecrated,	23
Parishes organized,	21
Missions organized,	21

It will be a matter of interest at this period in the history of the Church briefly to compare the statistics, as summed up in the first decade of the second Bishop, with that of the twenty-four years of the Episcopate of the first. When Bishop Hawks died the Church had just recovered from the devastation and demoralization of the Civil War, and was beginning to give cheering promise of rapid progress in the future. Bishop Vail's report clearly indicated that.

Confirmations during twenty-four years of the first Episcopate,	2,816
Confirmations during ten years of the second Episcopate,	4,477
Ordinations during first Episcopate, 7 deacons, 10 priests,	17
Ordinations during ten years, second Episcopate, 31 deacons, 27 priests,	58
Parishes organized first twenty-four years, 12; dropped, 5,	7
Parishes organized second ten years, 21; missions, 21	42
Churches consecrated first twenty-four years,	11
Churches consecrated second ten years,	23

The changes among the clergy during both periods are remarkable; not a year passing without more or less of them being on the wing; and at the close in the first Episcopate, two more had been received

than transferred, and, at the first decade of the second Episcopate, one more had been transferred than received. Bishop Hawks makes the unqualified statement "that numbers of worthy clergymen were driven out of the Diocese by the meanness of the provision made for their support."

The entrance upon the second decade of Bishop Robertson's Episcopate was characterized by some discouraging circumstances. For some unaccountable reason many parishes were vacant, confirmations comparatively small, and a perceptible decrease in the interest manifested in the work of missions. It is useless to attempt to speculate upon the causes of what appears to be a spiritual declension for the time being, as changes in the religious life of a parish, like that of an individual, are constantly going on, whose sources are not traceable by human ingenuity. "The kingdom of God cometh not by observation."

The experiment of 1879, of the difficulty of securing a lay delegation at Convention outside the city of St. Louis, led to the tacit conclusion that it was wiser to confine the meetings thereafter to this city, and for the past ten years this has been the case.

At the Convention of 1880 the tone of the Bishop's address becomes more cheering, and he adds: "The year has been one of marked gain." There had been six ordinations, three Churches consecrated, the number of the clergy increased, and a decided increase in the several corporate funds, and the contributions to Diocesan Missions.

CONSECRATION OF BISHOP DUNLOP.

It was in November of this year that the first consecration of a Bishop took place west of the Mississippi, and this solemn service was held in Christ Church, St. Louis. The Rev. Geo. K. Dunlop had been elected by the General Convention immediately preceding, and, in accordance with his own wish, he was set apart for this holy office in the home of his adoption. Coming as a very young man to this country, and to the West, a graduate of Dublin University, he entered upon the profession of teaching; but soon his attention being directed to the Church he became a candidate for Holy Orders, and was ordained here deacon and priest, passing his whole ministerial life in this Diocese. It was eminently fitting that he should be consecrated here among his brethren and go forth to his work, sustained and cheered by their sympathies and prayers. We all know that his short Episco-

pate was wisely and faithfully discharged, and we doubt not that he now rests in Paradise.

And in this connection it may not be out of place to refer to the mortality in the past among the clergy of the Diocese. The whole number of deaths through the forty-six years ending with the Episcopate of Bishop Robertson was only eighteen, and the greater part of these were traceable to chronic diseases, having no connection with the climate. And yet even now some are deterred from coming into our Diocese from the mistaken impression of exposure to sickness, as I know thirty-six years ago from my own experience this was the case; while the fact is, Missouri and St. Louis are exceptional, as statistics show, for the healthfulness of the climate and freedom from local epidemics.

Within three years of his lamented death the Bishop said in his address to the Convention: "For myself, on this the fiftieth Annual Convention over which I have presided, I feel bound to express gratitude to God that he has given me such a measure of health and strength as has enabled me to prosecute the work of my office during all these years without an interruption caused by sickness or accident."

In a growing city like St. Louis, where such marked changes are constantly going on, and where the area of the city is rapidly widening, and every year thousands of residences going up in all directions, it seems hardly credible that ten years could have elapsed without the organization of a new parish; yet such is the case. That the Church has grown in the meantime is doubtless true, but has the progress been proportionate to the city's growth?

The Committee on the State of the Church report that at this time (1883) there are in the Diocese fifty-six Churches and chapel buildings, four schools, eleven parsonages, one hospital and one orphans' home; and estimate the value of the property of the Diocese at \$1,000,000, as represented by churches, schools, parsonages and hospital.

The Bishop in 1884 made a statement in his address which is of great historical importance, as the result of between fifteen and sixteen years' close observation. He says: "Even at the risk of repeating what I have said before, but with an emphasis justified by a longer familiarity, which only deepens in me a sense of its truth and significance, I am amazed and overwhelmed by the extent and rapidity with which the State is filling up with the best class of people. Hundreds of miles of range, to which I was once accustomed in many

parts of the State, are now all fenced up and under cultivation. Villages have become cities, with all the comforts and appliances of modern life. All parts of the State show this prosperity; but it is perhaps of the Western counties that this statement is more emphatically true. Everywhere, too, the services of the Church are received with a candor and an interest which indicate that its growth will be only measured by the energy and ability with which we can push it. I have never known a time when as large results could be had, with well directed efforts, as now." That the Church was not derelict in availing herself of these providential openings and entering on these promising fields of work, is evident from the report of the Committee on the State of the Church. They say: "Your Committee congratulate the Diocese upon the evidence of continued prosperity," and the statistics they give corroborate this statement.

One clergyman was deposed this year for causes not affecting his moral character; one among many instances in the history of the Diocese, of a too hasty decision on the part of the postulant to enter the ministry of the Church, from a crude investigation of her history, an imperfect knowledge of her principles, and little sympathy with her ways. This is due, in a measure, doubtless, to an overweening desire on the part of our clergy to make converts, and a too EASY provision in the General Canons for the admission of ministers and licentiates of the various sects into the ministry of the Church. There have been instances of the most blameworthy trifling in the case of mature and well educated men, who have taken the awful vows of the priesthood upon themselves and speedily returned to the exercise of their unauthorized ministry, without seeming compunction and with apparent indifference as to their inconsistency.

We come now, in A. D. 1885, to the meeting of the last Convention over which the second Bishop of Missouri was to preside. He had begun his work as one of the youngest Bishops. He was now in the prime of his manhood and his strength. Between fifteen and sixteen years had passed and he had not been detained by sickness or accident from the fulfillment of a single appointment. In his address he says: "In my wide journeyings through the State and in my lengthening experience and observation in the Diocese, I have never met such large congregations, such candor and readiness to hear the Church's message, nor such marked and varied evidence of confidence and good will on the part of those who walk not with us. While it is our business to present fully the truth we are commissioned to teach, it becomes more grateful to me, as years go by, to follow after the things

which make for peace, and the things whereby we may edify one another."

The lovely spirit here manifested was evidently gaining a controlling power over him; and he was growing in "meetness for the inheritance of the Saints in Light." And yet, there was no evidence of the failing of any of his powers of body or mind; nor was there in the clear sky a cloud, even of the size of a man's hand, to point to the gathering tempest. He says: The year in the Diocese has been one of steady, quiet growth. * * * The confirmations have been larger in number than any previous year. * * * And "It is a pleasant and significant circumstance how many of the former clergymen of the Diocese desire to return to duty in it."

Eight months after this were passed by the Bishop in the faithful and laborious discharge of his official duties. His last ministerial act was at Butler, in this Diocese, where he held evening service and preached. As far as can be ascertained, there were no indications of failing strength at that time; but the day after, on his return home, symptoms of partial paralysis were developed, which it was hoped, by perfect rest and medical skill, under God, might be overcome. Through the months of March and April everything was done which human skill and the most loving, careful nursing could suggest. At times there were symptoms encouraging hope, and the anxious days and weeks wore away, while the prayers of the faithful throughout the Diocese were unremittingly offered in his behalf. But a wise and loving Providence had better things in store for him; even a gentle summons "to go up higher." A few days before his death he received the Blessed Sacrament at the hands of a loving priest, and after that sank sweetly to his rest, with occasional returns of partial consciousness, on the first day of May.

Immediately upon notice of the Bishop's death, the Standing Committee were called together and, by request, the funeral arrangements were left with the family. There were present and taking part in the last solemn rites of the Church four of his brothers in the Episcopate—Bishops Vail, of Kansas; Burgess, of Quincy; McClaren, of Chicago, and Dudley, of Kentucky. Eight of the clergy of the Diocese, selected by his widow, composed the pall bearers. Clerical pall bearers: Revs. James Runcie, D. D., St. Joseph; J. W. Dunn, Independence; J. A. Wainwright, M. D., Palmyra; J. L. Gay, Fayette; Ethelbert Talbot, Macon City; Cameron Mann, Kansas City; J. H. Waterman, Chillicothe; John Davis, Lexington, and J. J. Wilkins, Sedalia. Besides twelve honorary pall bearers from among prominent

laymen. Honorary pall bearers: Hon. J. W. Henry, Judge Supreme Court; Jas. O. Broadhead, James E. Yeatman, Joseph Franklin, Joseph W. Branch, Geo. H. Gill, Charles Miller, D. P. Dyer, John R. Triplett, Prof. M. S. Snow, Charles S. Freeborn and John M. Gilkerson. After the family, in the procession, as they entered the Church, came the Sisterhood of the Good Shepherd, the Standing Committee, the clergy of the Diocese, the Missionary Board, the vestrymen of the several city Churches, officers and managers of the Orphans' Home and St. Luke's Hospital. The simple burial service of the Church, with two hymns sung sweetly by the choir, without any address, made this solemn occasion doubly impressive. He was laid to his rest in Bellefontaine Cemetery, and a tasteful monument has been erected over his grave by loving friends throughout the Diocese. There has been no more just, discriminating and fitting tribute to his memory than the paper prepared by the Standing Committee of the Diocese, as follows:

"Forasmuch as it hath pleased Almighty God in His wise providence to take out of this world the soul of our chief pastor, the Right Rev. Charles Franklin Robertson, S. T. D., LL. D., Bishop of Missouri, now, therefore, be it

"*Resolved*, That the following minute be unanimously adopted and spread upon the records of the Standing Committee: Called to the Episcopate of Missouri at the early age of thirty-three, in a time of high political excitement in the State, and of great weakness in the Church, Bishop Robertson, by the prudence of his conduct, and by the indefatigable industry of his official labors, avoided many dangers and achieved success. At his accession to the Episcopate, the Diocese had no more than twenty clergy. On the first day of the present year that number had been increased to sixty-one, and in other respects the increase had been equally great or greater. Throughout the Bishop's life, his purity of character, adorned as it was by the marked dignity and courtesy of his demeanor, won for him the friendship and esteem of the community. Careful, prudent, business-like and methodical in all that concerned the duties of the office to which he was entirely devoted, he sought his only recreation in scholarly pursuits, and particularly in the investigation of certain obscure passages of our national history which had not been sufficiently examined by previous writers. In the councils of the Church he had gradually and unobtrusively risen to a position of influence among his brethren of the Episcopal order; and there, as elsewhere, though in the clash of contrary convictions others might differ from him in opinion, there were none who impeached the sincerity of his judgments or the rectitude of his purpose. He has fallen in the prime of his maturity, when it might have been hoped that the ripeness of wisdom, which comes only with hard-earned experience, had prepared him for the best days of his personal and official life. The place which his early death leaves vacant will not easily be filled, and the Diocese will long remember the eighteen years of his devoted service. To Mrs. Robertson and her bereaved

children the hearts of this Committee and of the whole Diocese go out with tender sympathy, and with sorrowful prayers that the Father of the fatherless and the husband of the widow may wipe away their tears and strengthen them with His support.

[Signed.] M. SCHUYLER, D. D., *President*, SILAS BENT,
 JOHN FULTON, D. D., W. B. POTTER,
 F. B. SCHEETZ, CHAS. HOFMAN, *Secretary.*"

The statistics of the Episcopate of Bishop Robertson sums up as follows:

Persons confirmed,	7,441
Candidates for Holy Orders reported from year to year,	98
Ordinations, Deacons,	52
Ordinations, Priests,	42
Priests, Died, 9; deposed,	2
Parishes organized,	28
Missions organized,	32
Missions unorganized,	11
Churches consecrated,	42
Aged and Infirm Clergy Fund,	\$9,048 84
Theological Education Fund,	3,486 72
Permanent Episcopate Fund,	7,833 30

On the 7th of May the Standing Committee took action as to the election of a successor, and after mature deliberation, decided not to interfere with the meeting of the Convention, as fixed by the third article of the Constitution, there being still three weeks before its annual session. This decision met with general acceptance throughout the Diocese, and the result proved that it was eminently wise. With the deep shadow of their great loss resting upon the hearts and minds of both clergy and laity, there was no disposition, as there had been no time given, to indulge in electioneering, for personal or party favorites, or to devise schemes for insuring success.

With the exception of a few devoted friends of a clergyman of the Diocese, who was generally respected for his talents and worth, the mass of the Convention came together with no decided choice, willing to leave the decision to the overruling hand of the Great Head of the Church. When the third ballot had been taken and the choice made there was a hearty expression of devout thankfulness, and a clearly marked unanimity of feeling, as voiced by the Psalmist: "Behold how good and pleasant a thing it is for brethren to dwell together in unity."

Telegrams were sent to the Bishop-elect, but no decided answer returned before the adjournment of the Convention. On the 29th of

May, the day after adjournment, an official notice of the election, accompanied by a letter of the President of the Convention, was sent to the Rt. Rev. Daniel S. Tuttle, D. D., the Bishop-elect. On the 3d of June the Bishop answered, asking for a little time before giving his final decision, saying: "I dare not decide at once to accept or decline." On the 16th of the same month he wrote notifying his acceptance, saying: "I cannot persuade myself that I am at liberty to decline the twice uttered call, that has come from your Diocese, to be its Bishop."

Following the current of events, I have been led to carry on the history through the Convention without any reference to its proceedings, save as bearing upon the election of a Bishop.

The Convention met on the 26th day of May, in St. George's Church, and organized by the election of the Rev. M. Schuyler, D. D., as President. Emblems of mourning cover the Church in which it is assembled, and he who was wont to preside over its deliberation is absent. Another occupies his place, and what is a singular coincidence, it is the same person who filled the chair after the death of the first Bishop; and what is a still farther coincidence (to anticipate what follows), the same individual is chosen to be the successor of the first and second Bishop; declining in the former instance, and, thank God, accepting in the latter.

Immediately after the organization, the first action taken was the appointment of a committee to draft a suitable memorial and resolutions with reference to the death of the late Bishop. On the opening of the morning session of the second day the committee of six, composed of three clergymen and three laymen, reported through their chairman, the Rev. Dr. Ingraham:

MEMORIAL RESOLUTIONS.

The Convention and parishes of the Diocese assembled desire to express and record their deep sorrow at the loss of their late Bishop, the Right Reverend Charles Franklin Robertson, S. T. D., LL. D. For nearly eighteen years he has gone in and out among us a missionary apostle, and has presided at our councils as a spiritual father and friend. Coming to us in early manhood, a stranger to all, yet he soon gained the confidence of every one, and has grown with the growth of the Diocese which his own labors, together with those of his clergy, have deepened and extended until it has become a spiritual empire. But whatever your committee may say with reference to him whose loss we lament, it will be but a reiteration in another form of the various resolutions of the parishes and other bodies of the Diocese, and will at best but faintly express what every heart feels here to-day. In the very presence of these symbols of mourning, we

yet unconsciously look up to see his form before us, to hear his voice and to listen to this year's report of labors so faithfully done, and of work still to be accomplished. And we shall long bring him to mind and heart again as we yearly meet, and as there occur to us from time to time the wise suggestions of his last annual address. Suggestions as to communicants and preparations for confirmations, upon the frequent changes of pastors, of parochial difficulties and troubles, of offerings for missions and the honor of the Diocese in missionary work, of churches and parsonages, of candidates and ordinations, of schools and charities, of marriages and divorces, of household piety, of the Church's place in relation to all the best and elevating secular agencies about it, of the evidently increasing good will towards the Church on the part of Christians who walk not with us, and of the feelings concerning which he wrote: "It becomes more grateful to me, as years go on, to follow after the things which make for peace, and the things wherewith one may edify another."

Resolved, That the Diocese in Convention assembled extends to the bereaved wife and family of our late Bishop assurances of our sorrow and sympathy, with our prayers that the Father of the fatherless, and the husband of the widow, will continually support and strengthen them with His love.

And may He by whose Spirit the whole body of the Church is governed and preserved, keep this His household, the Church, in continual godliness, and devoutly given to serve Him in all good works to the glory of His Name, through Jesus Christ our Lord.

[Signed.]

J. P. T. INGRAHAM,
JAMES RUNCIE,
J. A. WAINWRIGHT,

MARSHALL S. SNOW,
EDWARD McCABE,
M. W. ALEXANDER, *Committee.*

The report was unanimously adopted by a rising vote. On the evening of the last day of the Convention a memorial service was held, over which the Rev. Dr. Runcie presided; when appropriate and feeling remarks were made by several of the clergy and laity. The mention of the name of him who presided, is a sad reminder that our dear brother who was so much beloved has gone since to his rest. It was he who was chosen and had promised to prepare a paper "In Memoriam" of Bishop Robertson. How little can we count, as year by year we meet together, upon the presence of any one of us at a future council! The oldest of us know that the years are numbered, not to be counted by the decade.

The little more than three years that remain of the history of the Diocese is so recent and so familiar to all of you, besides having been inaugurated and carried on under a new regime, that it would seem fitting to rest here: and I close with the expression of devout thankfulness to the Great Head of the Church for the goodness and mercy which have followed the Diocese through days of cloud and sunshine, and for the bright bow of promise which illumines her future; in the

loving rule of a wise and zealous Bishop; a united band of peace-loving, self-sacrificing clergy; sustained by a rapidly increasing number of devout, earnest and liberal laymen. And may He by whose Spirit the whole body of the Church is governed and sanctified, specially vouchsafe His guardian care to our beloved Diocese, and to our young sister from whom we are now to separate; taking Bishops, clergy and laity into His holy keeping, working in them one and all that which is well pleasing in His sight, to the glory of His Great Name, through Jesus Christ our Lord.

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SERMON

BY THE

REV. P. R. MINARD,

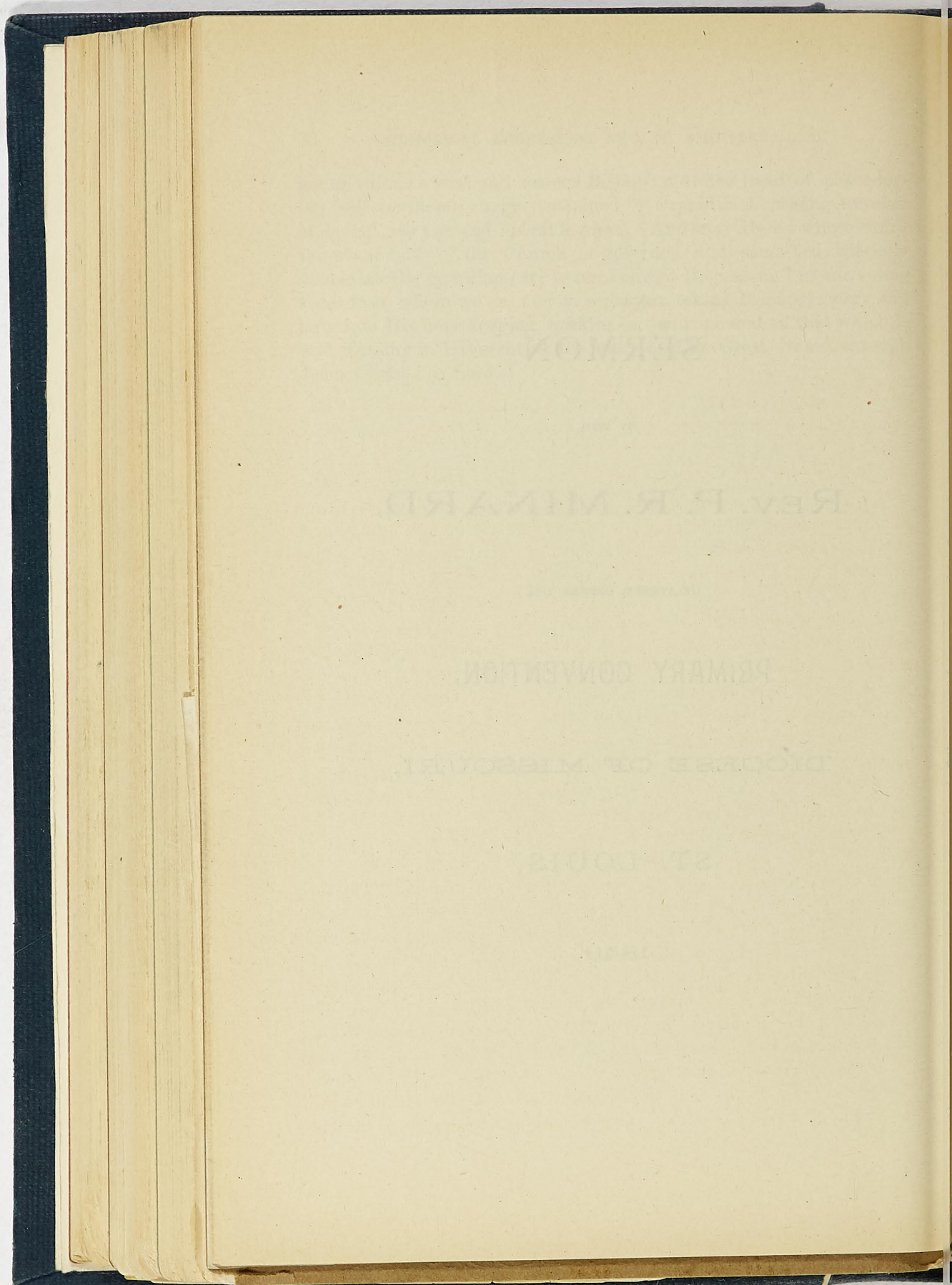
DELIVERED BEFORE THE

PRIMARY CONVENTION,

DIOCESE OF MISSOURI,

ST. LOUIS,

1840.



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SERMON.

HEB. 13: 17.

“Obey them that have the rule over you and submit yourselves, for they watch for your souls, as they that must give account.”

RT. REV. FATHER IN GOD AND BROTHERS OF THE CLERGY AND LAITY :

We live in an age of the world peculiar in many respects, requiring much wisdom on the part of those who minister in holy things, and still more, charity from all the followers of our Lord Jesus Christ. The people with itching ears have been beguiled from their steadfastness and have heaped to themselves teachers. False prophets and apostles have gone about preaching strife and division till there are so many associations which are called the Church that the people are confounded with the conflicting claims and know not which way to turn for safety. Few inquire for the old paths; and when one duly commissioned by Christ enters the vast field around us in search of the sheep scattered throughout this valley, he receives less attention than one who comes in his own name. Those who call themselves Christians are prepared to reject him, and often for the very reason that he claims a commission to preach the Gospel from our common Master.

In consequence of this state of things ours is a situation of peculiar trial. We have come out into the wilderness looking for the lost sheep of the house of Israel, but they regard not our call. On the contrary, they look upon us as usurpers and invaders of the rights of other men. And are we usurpers, disturbing the peace of the Church?

1. In the first place, are we authorized to act in God's name?

The necessity of a visibly commissioned ministry to take charge of the flock of Christ is evident from the declaration of St. Paul that “No man taketh this honor (the honor of the priesthood) to himself but he that is called of God, as was Aaron.” And it is also manifest from our text, “Obey them that have the rule over you.” Unless those placed over the flock were visibly commissioned, the sheep would never know whom to follow. This command of God could not be

obeyed without some visible connection between those who minister in holy things and the Great Unseen Head of the Church. And there are but two methods by which a claim to Divine authority for the work of the ministry can be established, the one by miracle and the other by a succession of appointments. To the former method no pretensions are made at the present day, for the doctrine of an inward spiritual call, as the only requisite to act in God's name, is, so far as the people are concerned, but a naked assertion. To establish their claim to a Divine commission such persons should follow their assertion by a miracle as evidence to those over whom they are placed.

As there are none who pretend to such authority, we are to look for our spiritual rulers among those who claim their outward commission through a succession of visible ordinations from Christ, and if we have such a commission we have the proof, and the only proof, of our right to preach the Gospel and administer the Sacraments until Christ, by some miraculous display, shall authorize others to act in His name.

So important and necessary is a visible commission from God to labor in the ministry that Christ, the Head of the Church, would not commence his work upon earth without this authority. "Christ glorified not himself to be made a High Priest. But he that said unto him, Thou art my son, to-day have I begotten thee." He would not enter upon His ministry till thirty years of age, and not then until the heavens opened and the Spirit, in the form of a dove, descended and lighted upon Him and a Voice from heaven proclaimed Him Son of God with power.

Here, my brethren, began our ministry, and here is the fountain of our authority. Christ, with all power in heaven and on earth, said to the twelve: "As my Father hath sent me, even so send I you." "Go ye into all the world and preach the Gospel to every creature." "Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained." And that the twelve were to ordain others and thus continue forever their ministry is evident from the last commission of our Lord, when He promises to be with them to the end of time: "Lo, I am with you alway, even to the end of the world." An unmeaning declaration, and certainly without force for the last seventeen hundred years, unless there have always been successors of the twelve discharging the duties appertaining to their office. The same thing may also be proved by the practice of the apostles, for they immediately ordained Matthias to take the place of Judas, and before their deaths they commissioned deacons and elders, and some to take their own places, bearing the name of apostle and discharging the duty

of that office. The conduct of those inspired men is alone sufficient to assure us of the necessity of a visibly commissioned ministry. But we have their inspired commands, as of St. Paul to Timothy: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." And also in the text, "Obey them that have the rule over you." In answer to this there can be offered but one objection, and that is, that they were not required to do this, but of their own choice they did what they thought expedient. This is at once removed by the address of Christ to the angels of the seven churches, commending or blaming as each required. He thereby recognized what the twelve had done ere the last of their number had gone to his rest. What can be more plain upon this point than the declaration to the Angel of Ephesus in the very Church where Timothy was commanded to commit the Gospel to those who would be able to teach others also: "I know thy works and thy labor and thy patience and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles and are not and hast found them liars."

With such a recognition of the authority of those who have derived their commission from the apostles, surely nothing more need be said of the necessity and importance of a succession of ordinations. Here is Christ sanctioning with His own approbation the appointment at Ephesus.

Having thus shown that the Church commenced with a visibly commissioned ministry, and that what the apostles had done in appointing Bishops for several Churches was sanctioned by Him, it is not incumbent on me to trace that succession step by step down to the present time. It will be enough to show that in every age and in all parts of the world a visible commission at the hands of a Bishop has been considered an essential qualification for the work of the ministry. This opinion of every age would render it so sensitive upon this subject that whenever any one attempted to usurp the ministerial office he would immediately become conspicuous in the history of the Church. As well might a king be dethroned and his authority usurped and history pass over the event in silence, as that any one should presume to exercise the office of a Bishop without authority, and his name be lost to the world. Will the fact that Luther, Calvin and Wesley were not consecrated to the Episcopate ever be forgotten? If not, then we have no reason to suppose that the succession from Christ could be broken in any one place without the fact being generally known.

For the first fifteen hundred years of the Christian era the importance attached to Episcopal ordination was so great that it is now generally admitted that none who were not thus commissioned ever presumed to discharge the ministerial office, and since that time we can trace our succession, step by step, down to the one who now presides over us. Consequently, the promise of our Saviour to be with His apostles to the end of the world has thus far been fulfilled.

Here we might safely rest this portion of our argument, but inasmuch as many who may not be familiar with the history of the Church may think this too summary a method of treating so important a subject, we will devote a few moments to those from whom we have derived authority, keeping in view certain difficulties which have been raised by those who oppose the Church.

The Church was planted in England at a very early period, either by the apostles or their immediate successors, and it was well organized as early as the year 314, with Bishops, Priests and Deacons, for it was in that year that the Council of Arles, in France, was held, at which were present three English Bishops. The Council was numerously attended by the Bishops of Europe and Africa, so that we may be sure the clergy of England had derived their authority in a regular canonical manner. Otherwise they would not have been permitted to enjoy a seat in that body.

These Bishops continued their authority among the Britons, notwithstanding the reverses of war. When the Saxons invaded the country the native inhabitants fled to Scotland and Wales and there they retained their ministers. The three orders were found there about the year six hundred by St. Augustine, who was sent to the Saxons by Gregory, Bishop of Rome. Then commenced that famous connection of the Church in England with that of Rome, which continued till the time of Henry the Eighth. St. Augustine was eminently successful among the Saxons, and, through them, endeavored to subdue the native Bishops to his authority. By the aid of the sword he succeeded, the Bishops meanwhile protesting that they knew of no such power as that claimed by the Bishop of Rome. After this period many of the English Bishops derived their succession from Augustine, who was an emissary of the Pope. This, however, did not destroy the succession, as some have contended, for Augustine had been regularly and canonically consecrated a Bishop and had equal authority to ordain others with the British Bishops. The objection is very commonly made against us that we have our authority from the Pope, but surely nothing can be more opposed to the truth.

The objection is the offspring of ignorance, for the Pope rarely, if ever, ordains. He does not even ordain his successor. The Pope is selected, generally, from among the Bishops of the Roman Communion and no new ordination is required. The doctrine they maintain is not that the succession must be preserved through the Popes, but that he who is Bishop of Rome is the successor of St. Peter, and, consequently, the chief Bishop, Prince of the Apostles, etc. The person who is at any time Pope may have been consecrated by the Bishop of Spain, Portugal, France or Italy. It matters not; if he has the succession from the Apostles nothing more is required. His being the successor of St. Peter signifies nothing more than that he has been chosen Bishop of Rome. In early times the Bishop of Rome was selected from the Presbyters of that Diocese. Then, indeed, he had to be consecrated, and the office was performed by the Bishop of Chiesa, one of the smallest Dioceses in Europe.

So far is it from the truth that the English Bishops obtained their succession from the Pope, the Pope might have obtained his from England; for if an English Bishop had been transferred to the See of Rome his succession would have been derived from the Archbishop of Canterbury. The authority which the Pope obtained, and, for a long period, exercised, was that no Bishop should ordain another without his consent. This was an unjust and injurious usurpation, but could not destroy the succession or render it a Popish succession. On the contrary, Augustine was consecrated by the Primate of Arles, in France. The fact that he received from Gregory the pall, an article of his dress which signified that he possessed the Pope's consent to his transmitting the Episcopal succession, could not destroy his rights derived from the Primate of Arles. In England the Bishops are prohibited from ordination in certain cases by law, and in this country they cannot consecrate to the Episcopal office till the candidate has been chosen by some Diocese and obtained testimonials as to his qualifications from a majority of those already formed. These wholesome restraints, however, in no degree invalidate the succession when transmitted. In like manner it may be shown that the interference of the Pope with the Church of England never prevented them having a succession of native Bishops.

As for the effect of the Reformation upon the succession, in the time of Henry the Eighth the restraint of the Pope was removed and the English Bishops were allowed to ordain according to their own judgment. It is true the king acted an important part in the transactions of those times; but he never pretended to be a Bishop or endeavor

ored to destroy the succession. Of what avail, then, is the plea that Henry the Eighth claimed to be the head of the Church in his dominions? As a king, he had a right to do many things, but whether he always kept within his appropriate sphere of action is of little consequence to us, provided he did not prevent the Bishops from exercising and transmitting their authority.

The denial of the supremacy of the Pope and the consecration of Bishops without his consent cannot invalidate the succession, for his authority was usurped, not from Christ. The succession from the apostles was preserved in England for five hundred years before the time of Augustine without any assistance from Rome, and so it was in all parts of the Christian world except what may be called the Province of the Bishop of Rome. His interference in England at this time arose from the circumstance that he was instrumental in the conversion of the Saxons. It was more than one hundred years after this when the Primate of France was persuaded not to consecrate without the consent of the Pope. If, therefore, the successors of the apostles could transmit their authority without aid from the boasted Vicar of Christ for 500 years, at the beginning of the Christian era, so they can now; and so they did in the time of Henry the Eighth, of Edward and Elizabeth.

The validity of the ordinations of those times was not questioned by the Pope. If so, why were the clergy burnt on account of their marriages and why were those who were the friends of the Pope in England allowed to visit the communion of the same clergy during the time of Henry the Eighth, and of Edward, and to the ninth year of Elizabeth? From these facts it is clear that the succession was preserved even in the estimation of the Pope himself.

After the fires of Smithfield and intercommunion during a part of the reign of Elizabeth, it was too late for the Romanists to deny the validity of the English succession. The only plea available now is that the Pope is supreme, and that anything done without his consent is null and void, and to substantiate this the absurdity must be adopted that the Bishops who for nearly a thousand years exercised their authority in consecrating the Bishop of Rome, have not now the right to ordain to the Episcopal office. Although the Pope obtains his authority through them, yet it must be maintained that when he is appointed the rights and powers committed to them by Christ cease, an argument which, when plainly stated, requires no answer.

If the succession could be preserved without the consent of the Pope, then we have it. He who now presides over us has been

duly commissioned as a successor of the apostles, and can trace his descent from the beginning. A record of all the Archbishops of Canterbury has been preserved, from Augustine to the present time. Our Bishop then possesses lawful authority, and it was to him, as well as the original twelve, that our Saviour said: "Lo, I am with you always, even unto the end of the world." And we, my brethren, of the ministry under him, have the rule over Christ's flock, and we must watch as they who will one day give account. To us is committed the awful responsibility of preaching the Gospel and administering the Sacraments which are a savor of life or of death. We are sent by Him who died to redeem the world, to aid Him in the great work of rescuing men from perdition. We are commissioned by Christ, and His eye is upon us. It is not arrogance or pride which induces us to speak of our official character, but the desire to know our position and feel our accountability, and to persuade others not to interfere with our efforts in behalf of the human race. A little while, and pride, envy and jealousy will be no more. We shall then all stand before the judgment seat of Christ; and should the blood of souls be found staining our raiment it will be a poor excuse to offer that so many persons took upon themselves the office of the priesthood that we forgot our relation to Christ, or that we were so charitable that we dared not proclaim our commission and require the people to "obey them that have the rule over them and submit themselves." In view of the great day, upon the very threshold of our work in Missouri, we prove our authority from Christ that the people may be aware of their duty. We ask them not to follow us because we call ourselves ministers, but because we show a commission from the Lord of Hosts.

A commission, however, is not sufficient of itself to justify our taking charge of this particular flock. We must show, secondly:

2. That we are in our appropriate field of labor—in other words, that we are not making divisions in the Church by interfering with others who have also been duly authorized to act in God's name. To endeavor to build anew the Church where it is already established and to draw away the people from those under whom they have been placed by Christ is a sin but one degree removed from that of entering the priesthood without being called. Both lead to schism; both rend the body of Christ, which is His Church.

Those laboring in the ministry should learn to walk in love, and then there can be no interference of one with another. If two or more meet upon the same field they will endeavor to build up and unite the one flock of Christ. And if others come afterward into the same

field of labor it is their duty to co-operate with those already there and not attempt a new organization, and thus to promote strife. This is a law of universal obligation and admits of no exception but where the minister preaches heresy or neglects entirely his flock.

It is a painful truth, but one upon which we cannot close our eyes, that the flock of Christ is sadly divided even under those who claim a commission from the Captain of our salvation; consequently, it becomes us to take the more earnest heed that we are in charity with all men, that the guilt of these divisions adhere not to us.

The Gospel having been planted in England by the apostles, or their immediate followers, there was no dispute as to who had the rule in that country till after the Saxon conquest, when the Saxons, having been converted through the instrumentality of Augustine and his followers, a difficulty arose between him and the British Bishops. This, however, was not of long continuance, for in a short time the different races became blended into one and laid aside all contention about religious affairs. Whatever schism may have been made by the interference of Gregory was soon healed and peace reigned throughout the Church of England till the Reformation. She was in communion with all parts of the Christian world and recognized as a pure branch of the Church of the Redeemer. The exactions of Rome were so great on several occasions that the connection was nearly severed. But the Pope, relying upon the ignorance and superstition of the people, was not disappointed in his expectations. He gratified his ambition without destroying the peace of the Church.

In the time of Henry the Eighth the corruptions of the Church of Rome had become so great that throughout Europe there was a general feeling of revolt, and perhaps in no place stronger than in England. The sale of indulgences was so opposed to the spirit of the Gospel that the people, although not permitted to have a translation of the Scriptures, began to lose all respect for the boasted head of the Church, and were restrained only by fear of the king from violence. While affairs were in this situation Henry became involved in a personal quarrel with the Pope, and, to gratify his own selfish purposes, he cast off his authority. This, however, caused no division in the Church. The clergy renounced the supremacy of the Pope and were in the same situation which all Bishops occupied for the first six hundred years of the Christian era. The usurped authority was cast off, and the clergy in their divine right commenced the reformation of abuses. There was no want of charity in rejecting that foreign power

which was openly selling the license to commit sin. By this act, however, let it be noticed that the Church of Rome was not excommunicated, nor were the adherents of the Pope in England excluded from the Church. The one communion was open for all, and no change was made of any doctrines or usages but such as were of human origin. These having been made by the Church, the Church had a right to change, and was bound to change when injurious to the cause of Christ. If these changes had been made by the people against their clergy, or if Roman Catholics had been violently thrust from the communion, or required to believe articles of faith not warranted by the Word of God, then there would have been a schism in the Church of England, and the guilt would have been hers too. But there was no separation in the time of Henry or of Edward, nor till the ninth year of Elizabeth, and there would have been no separation of the communion then but for the interference of the Bishop of Rome. The people would have remained contented and happy if the Pope had not excommunicated the Church of England. This act of his induced many to withdraw from those ministers placed over them by Christ, and engage in rebellion against their queen; so that the guilt of this separation must remain upon him who caused it. The clergy of England were doing what they were commanded by Christ to do, and for this one of equal authority with themselves, in a foreign land, dared to pronounce them excommunicate and urge their flocks to desert them.

Nor was there even provocation on the part of the Church of England to extenuate the conduct of the Pope. Many have called that age one of persecution and have supposed all parties equally guilty of enormities when in power, but such was not the fact. The violence and wrong were all on one side. In the time of Henry or of Edward what clergy were put to death for adhering to the Pope? Who among the people were persecuted for quietly maintaining their religious opinions? They were not even excommunicated. But how was the case altered in the reign of Mary the Romanist! Five Bishops went to the stake and thirteen were deposed on account of their religious opinions. During the short reign of four years there were nearly three hundred executed on account of their religious principles. Mary may be said, in Scripture language, to have been drunk with the blood of saints, and what was there to justify such severity? There was not even the appearance of a rebellion. All submitted to Mary as the lawful queen. Those who suffered were not severe in their habits, and when in power had used it with clemency. Ridley, the excellent

Bishop of Rochester and London, in the time of prosperity had entertained the mother and sister of Bonner at his own table. But in this bloody reign his kindness was forgotten. After his death his relatives were pursued by Bonner with the most bitter hatred. The changes introduced in the time of Henry and Edward were with the consent of the clergy having lawful authority in the land. Those made by Mary could only be effected by burning five Bishops and removing thirteen.

When Elizabeth came to the throne, how different the proceedings of all parties! There were constant attempts to provoke her subjects to rebellion, and foreign kings were urged to invade her kingdom. Many of the clergy had suffered during the previous reign. Everything had been done by the Pope and he was then doing everything in his power to call forth most bitter hostility against all who adhered to his interests, and yet there is no single instance on record of any person having suffered at the stake on account of religious opinions during the reign of Elizabeth.

There was nothing, therefore, in the conduct of the Church of England throughout the Reformation to justify a separation from her. She adhered to the truth. She retained the apostolic ministry and pursued as charitable a course as possible amid such horrible persecutions. The wonder is not that occasionally injury was done to an individual, but that she was not persuaded to retaliate—that she should be so much in advance of her enemies in that true charity which seeks the happiness of all men. It is impossible to read a correct history of that period without being persuaded that the reformers had partaken largely of the Spirit of Christ and that God was in their midst. Their course was emphatically one of truth and love, and even this enlightened age, which boasts of its charity, may learn wisdom from their example.

The refusal of the Bishop of Rome to recognize the Church of England was, therefore, without cause, and if there be a want of charity it is on his part, and his attempts now to draw away from their lawful shepherds the members of that Church cannot be regarded in any other light than a schismatical proceeding. Christ never gave him authority over any other Church than the Church of England; if he ever possessed more power it was simply by human consent or by usurpation. Such power can at any time be removed, especially if abused. On the same ground that the Pope has Divine authority over the Church at Rome, the Bishops of England have the rule over that in England. Both have equal authority from the apostles, each

in his appropriate sphere. As one of the Bishops of England could not invade the Church of Rome and attempt to build another Church, there in opposition to the Bishop without violating the law of charity; so he cannot interfere in England without being guilty of the same sin. This argument, however, is built on the supposition that neither Church has apostatized from the faith; for if either has departed from Christ she should not be recognized. It is a positive duty to leave even those duly commissioned when they deny the faith, as says St. Paul: "Though we or an angel from heaven preach any other Gospel unto you than that we have preached unto you, let him be accursed."

Since, then, the people of England were, by Divine command, under the clergy of that country, when they colonized and came out into this wilderness, they belonged to the same flock. Whether they properly understood their duty towards those who had the rule over them is of no consequence. The duty of the shepherds to provide for all the flock was imperative, and hence missionaries were sent over to this country, and, in due time, Bishops were consecrated with apostolical authority. They were duly commissioned and in their appropriate sphere of action. These being English colonies, it was the duty of the English clergy to provide for them. They did so, and hence we are rightfully in the field. Whatever may be the claims of others, we are not usurpers. If there are others here duly commissioned to act in God's name, they should unite with us. If they will not, and proceed to collect the people and organize Churches, then walk they not charitably, and their success can never destroy our right. We are where God has placed us, acting in concert, and He will call us to account for the manner in which we fulfill our trust; and if so, it cannot be a trifling offense for any one to interfere with our labors and hinder our progress.

This consideration, however, is for others; affairs of equal moment demand our attention. Upon the threshold of our undertaking we meet with individuals on the one hand who have taken upon themselves the office of the ministry who can exhibit no commission from Christ, and, on the other, adherents of the Church of Rome who are determined to bring all into subjection to the Pope. Many of the flock are enticed away by each class without a thought but that they are following those who have lawful authority. They imagine that they are submissive to those who have the rule over this portion of the vineyard. The situation of such is peculiar, and are we, my brethren, pursuing a charitable course towards them? This question is important and deserves a frank answer, for although duly commis-

sioned and in our appropriate field of labor, yet we must conduct ourselves towards those over whom we are placed and in the midst of whom we dwell, in the spirit of the Gospel of Christ. As for those who make pretensions to the priesthood without showing any authority from Christ, no charity can require us to recognize their ministerial acts. Such conduct would be treachery to the cause of our Master. Nevertheless we should beware how we indulge in unkind language respecting them. Many, and perhaps all of them, are sincere in their efforts, laboring with pure hearts. God has not appointed us their judges. To his own Master each one standeth or falleth. Our duty is to bring men to the knowledge of the truth and preserve, as far as possible, peace among all who love our Lord Jesus Christ. While, therefore, we are frank in unfolding the doctrines taught in the Scriptures and in maintaining the ministry of Christ, we should always remember that we are not to contend with weapons of carnal warfare. It is not our business to coerce them. We are not answerable for their conduct, but for our own.

It is true they have enticed away our flocks, but in most cases it has been through ignorance and with good intentions. In no way can we heal the divisions which have been made and restore harmony to the Church better than by evincing on all occasions true Christian affection. When they perceive that we are studying their true interests, they will listen to our claims. The sin of schism is two-fold, and may be regarded as it respects him who first caused it or him who perpetuates it; so that he who now conducts himself in a way to continue the evil is in some degree guilty of the offense. If we, my brethren, interpose unnecessary obstacles in the way of the return of our brethren of other denominations, or employ against them severe and unjustifiable language, we are perpetuating the evil and must share their guilt.

In the ecclesiastical organization now about to be formed, shall we do anything likely to extend the evil of schism? No, my brethren, we come in the spirit of our Master and, I trust, full of love for the souls entrusted to our care. We come to entreat, not to deal out the thunders of the Church against the stray sheep of the flock. Nor do we place obstacles in the way of their return. We require nothing but the apostolic faith. The Church stands with open doors to receive her wandering children, and requires of us no act by which we, in our collective capacity, must perpetuate the divisions of the Church; and God grant that we may all have such love for Christ and for all men that, as individuals, we may never, in thought, word or deed, promote unholy strife among His followers. If we thus, my brethren, come up

to the principles which have generally governed the Church, we shall, in due time, meet with success. Wisdom will be justified of her children. God will be in our midst and His work will prosper.

But there are those among us who have authority from Christ in regular succession, with whom we are not on terms even of communion. This state of things ought not to exist. The guilt of this division must rest somewhere. Is it upon us? Have they a right to this country? Is this their field of labor? Are we disturbing the flocks committed to their care?

The guilt of this offense cannot be laid to those who obtained their succession from England, because they did not exclude the Roman Catholics from their communion. On the contrary, they would gladly have united on any terms consistent with the Word of God. We need laborers in the vineyard of our Master, and should hail their approach with joy if they came in the spirit of Jesus Christ to collect and not scatter the flock—to preach the truth and strive against error.

While, however, we watch our flocks with all fidelity and endeavor to diminish the evil occasioned by this contention among the ministers of Christ, among our own people, we should be careful to avoid a persecuting or revengeful spirit. They should be left unmolested with anything but truth, sound argument and entreaty, and then the sin of continuing the schism cannot be laid to our charge. Our communion is now open to them on the same terms upon which it was received during the first three centuries of the Christian era. No doctrine then required is wanting, and no other has since been added. Standing thus with the early Christians, we are not guilty of making or continuing divisions in the Church of Christ.

But, my brethren of the ministry—if we are correct in these positions—if Missouri is committed to our care and we are to become accountable for the promulgation of the Gospel in this State, and for the care of God's people here, how great the work we have to do? Who is sufficient for these things? I, for one, should be disposed to abandon the undertaking if it were not for the firm belief that the Lord God Omnipotent reigneth and that the kingdoms of this world must become the kingdoms of our Lord and of His Christ. Jesus Christ, the same yesterday, to-day and forever, must reign till He hath put all things under His feet. We act in His name and bear His commission, and, moreover, have with us His promise, "Lo, I am with you alway, even unto the end of the world." It matters not, then, whether we are few or many, or whether the people now oppose or are ready to receive us; the cause must prosper and triumph. Christians

must learn to heal their divisions and the world must bow at the name of Jesus. We may die in the field unknown and unlamented, but the good seed sown by us will take root downwards and bear fruit upwards. Others will be raised up to take our places, to water and nourish what we plant and to gather in the harvest.

We are not laboring in our own cause or our own strength. He whose commission we bear will see that we are equipped for the battle, and, if we are only faithful servants and fight manfully in His service, we shall have an abundance of His grace and come off conquerors.

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In Memoriam.

RT. REV. JACKSON KEMPER, D. D.,

FIRST MISSIONARY BISHOP.

ADDRESS DELIVERED BY

REV. FREDERICK B. SCHEETZ,

OF KIRKWOOD, MO.

AT CHRIST CHURCH CATHEDRAL,

ST. LOUIS, MAY 27, 1890.

THE MEMORIAL

REV. JACOBSON KEMPER, D. D.

REV. FREDERICK B. SCHEETS

AT CHRIST CHURCH CATHEDRAL

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MEMORIAL ADDRESS.

The first Convention of the Church in the United States, which could with strict propriety be called "General," held in 1792, passed "an act for supporting Missionaries to preach the Gospel on the frontiers of the United States." It thus committed itself to this work as one of acknowledged obligation.

It was a subject of legislation at several succeeding Conventions; but nothing was done which had any practical effect till about 1816. One among many reasons for this delay, was doubtless that the relation between this work and the Episcopate was not properly considered. A proof of this may be found in the fact that a prominent and otherwise active Bishop of one of the first organized and most important Dioceses, did not make a visitation that extended to the limits of his Jurisdiction, for a period of more than thirty years. Different General Conventions, under the influence of the unscriptural theory of "*First* the Diocese and *after that* the Bishop," repeatedly urged States to organization, in order that they might elect their own Diocesans. It was not until 1835 that the better mind so far prevailed as to secure the election of two persons as Missionary Bishops. Only one of these accepted the position to which he had been called.

JACKSON KEMPER was consecrated the first Missionary Bishop in the United States, on the 25th of September, A. D. 1835; and, within a few weeks, entered upon his work as such. He was at this time in his forty-sixth year. Made Deacon in 1811, and advanced to the priesthood in the following year, he was for twenty years assistant to Bishop White as Rector of St. Peter's Church, Philadelphia. At the time of his Consecration he was in charge of the Church in Norwalk, Conn. His interest in Missionary work had shown itself early in his ministerial life. A Society for the support and extension of Missions in the Diocese of Pennsylvania, was formed in 1812; and another, for like work *outside* of that Diocese, in 1816. And in both of these he took a prominent and active part.

In 1820 the latter Society issued a report, accredited to him and the Rev. Doctors Boyd and Muhlenberg, in which was urged the formation

of a General Missionary Society of the whole Church. This was effected the next year, by the General Convention. Under it Missionaries were sent into different parts of the world, abroad as well as at home. But as late as 1835, the whole number engaged in this Missionary work in the United States, was but twenty-six; and only one of these was employed in the wide territory which formed Bishop Kemper's Jurisdiction. His title was "Bishop of Indiana and Missouri." His actual territory was all the country north of the Ohio River and the parallel of $36^{\circ} 30'$, and west of the State of Ohio and Lake Michigan, except the State of Illinois, to which Bishop Chase had been translated a short time before Bishop Kemper's Consecration. He left his home and his family on November 1st, and it was the 18th before he reached the eastern line of his Jurisdiction. In Indiana he found not a single Church building, and only one clergyman, the Missionary already referred to. Having visited the principal places in this State, he went on to St. Louis, which he reached on December 19th, and which he decided to make the centre of his future work. In Missouri he found one Church building, Christ's, St. Louis, but not a single clergyman engaged in ministerial work. If he was not before, he very soon became deeply impressed with what he called "the awful responsibility of his work, both because of the immensity of its field, and also the number of souls it contained." With the beginning of the next year, 1836, he commenced a visitation of the State, extending it to all the principal places on both its great rivers, as far as Boonville on the one, and Palmyra and Quincy on the other, and to the country lying between them.

A single year's experience convinced him of the advantage, if not the necessity, of a ministry educated where they were to serve. His earnest appeals for help, not so much for money as for men, made to the Board of Missions and to individuals, resulted in promises that were only partially fulfilled; and many of those who did respond soon abandoned their work, being unable to accommodate themselves to that frontier life, in most of its conditions so utterly strange to them. This was the origin of Kemper College, the corner-stone of which was laid May 29th, 1837. Bishop Hawks called this "the first broad foot-print of the first Missionary Bishop west of the Mississippi River." Its history cannot be entered into here; but not until that is fully and fairly written, can justice be done to him who so widely judged and so faithfully worked in its behalf.

On the transfer of the Diocese of Missouri into the hands of Bishop Hawks, Bishop Kemper in his Report to the Board of Missions says:

“Kemper College was founded in faith and prayer; it was exceedingly needed; it is filled with interesting youth; its police and government are admirable. Its scholarship would do credit to the oldest school in the country. Three of its graduates are candidates for Holy Orders. For it I made every sacrifice that affection dictated and duty sanctioned, for the Church’s sake, that I might carry forward her plans of 1835, without any reference to personal comfort; and which she commissioned me to accomplish as well as I could, the LORD being my helper. Now I retire from all connection with it, and am therefore emboldened to speak without reserve of its importance and value.”

Each succeeding year widened the territory to be visited. The financial crisis which occurred between 1835 and 1840, and which caused such disaster to the manufacturing interests of the Eastern States, brought a large emigration to that part of the West which was under the Bishop’s care. Each year brought its thousands of immigrants. Each year witnessed the planting of new towns and the rapid growth of many of the older ones, and the opening of new territory for settlement; and as all these increased, so did his labors. His yearly reports show that generally he made his annual visitations to “almost every station in his wide Jurisdiction.” Nor did he confine himself to it.

In reply to earnest entreaties he visited Kentucky; the whole range of Southern States from New Orleans to Florida; the Indian Territory; the Diocese of Illinois. Wherever he went his records show a large measure of visiting from house to house, even when they were many miles apart. For more than twenty years that he held the Missionary Episcopate, his life was one of “journeying often,” when travel meant very much more than it does now. More than once he was chosen Bishop by important Dioceses. But these could not induce him to abandon the work to which he had been set apart, and on which his whole heart was fixed. When in 1854 he accepted translation to the Diocese of Wisconsin, it was in fact but a change of name.

On the occasion of his election to the Episcopate of Maryland, a body of representative men of St. Louis, fearing lest they should be deprived of his presence and services, gave expression to their estimate of him as a Bishop and as a man in these words: “Bishop Kemper seems particularly fitted for his present situation as Missionary Bishop of the West, not only in the greater essentials to be expected of every Bishop, of piety and devotedness, but in those

lesser qualities which are all important to his efficiency and success in this region, viz.: firm health and constitution which have been tried by the climate; a cheerful temper and popular manners, enabling him to come in contact with our heterogeneous population with favorable impressions on their side to the cause in which he is engaged; and, great prudence and caution, so necessary in a population made up of all nations and religions. We bear testimony to his activity and perseverance, and to the great services rendered by him to the work of the Church in the West; and we are convinced that his removal from us would cause great loss to that work, inasmuch as it would take many years for any other to inspire that confidence already secured by him through his personal intercourse with our widely scattered people."

One of the best tests of character, ability and qualifications is results. In 1835, when Dr. Kemper was made Missionary Bishop, his Jurisdiction had, as already said, one Presbyter. In 1859, its territory had six Dioceses; Indiana, organized in 1838; Missouri, in 1840; Wisconsin, in 1847; Iowa, in 1853; Minnesota, in 1857; and Kansas in 1859. To these may be added that of Nebraska (also a part of Bishop Kemper's original territory), in 1868. In 1856 the number of the clergy in his original charge was 129. At the time of his death, in 1870, the clergy in the six first named numbered over 200. The erection of these Dioceses did not lessen the Bishop's work and increased his responsibilities. Indiana had no Bishop of its own till 1850, twelve years after its organization; Missouri, till three years; Wisconsin, till seven years. He attended each year their several Conventions, beside visiting the Dioceses as before their erection.

When the rapid development of many parts of his Jurisdiction, and the increase of its population, are considered, it will be evident that his work was ever enlarging. But it was one in the prosecution of which he seems never to have grown weary. His answer to those who asked if "he never got tired," was in substance this, "When the fulfillment of duty is a delight, how can any one grow tired of its enjoyment?" It is "lovely and pleasant" to note how, as each new Diocese came into existence under his hand, it desired to retain him as its head. He was the first person elected by Indiana to be its Bishop. Missouri applied to the General Convention for admission, "only on the ground of being permitted to enjoy the services of the Missionary Bishop as heretofore." And when, three years after, he "found his duties becoming greater than he could accomplish,"

he urged the Diocese to elect one other than himself to be their Bishop, and suggested the plan by which it could be effected. The Convention in following his advice, placed on record the statement that it was "not done without an affecting struggle at the thoughts of a separation from their beloved Missionary Bishop."

At the first Convention held in Wisconsin, he was unanimously elected Bishop. This he declined; but acted as "provisional" (Bishop) until 1854, when he was again elected, and accepted the office; but still retaining his position as Missionary Bishop of the Northwest. This last position he held I believe until his death in 1870, "on the soil which, for more than a third of century, had been consecrated by his prayer and his love."

He was the same in the West as he had been in the East. As Bishop, as he had been as priest. It was said of him when he left Norwalk that he was "impressive and attractive in the pulpit and in private life; his manner was of utmost grace and dignity; his disposition one of sweetness and kindness rarely met with; his sermons full of wisdom and loving counsel; his visits to the sick, afflicted and sorrowful, most comforting and angel-like." Thus as priest and as Bishop he was recognized, wherever known, as one faithful to his calling; "a true Apostle; faithful and successful in his labors for Christ;" having been instrumental, more than any other, "in bringing an empire (in extent at least) under the influences and order of the Church."

In Memoriam.

RT. REV. CICERO · S. HAWKS, D. D.,

FIRST BISHOP OF MISSOURI.

ADDRESS DELIVERED BY

REV. JOHN W. DUNN,

OF INDEPENDENCE, MO.,

AT CHRIST CHURCH CATHEDRAL,

ST. LOUIS, MAY 27TH, 1890.

In Memoriam

THE REV. CICERO S. HARRIS, D.D.

First Bishop of the Diocese

of the State of New York

REV. JOHN W. DINKER

Second Bishop of the Diocese

AT CHRIST CHURCH CATHEDRAL

BY JOHN W. DINKER

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MEMORIAL ADDRESS.

In the great contest between good and evil in this world, it is well that those who have fought a good fight of faith and finished their course, should oft be brought to remembrance. And it seems most fitting that we, at this time, should have in loving remembrance those Saints departed, who labored so zealously and successfully in planting the Church in this Western State.

I am to speak of that faithful servant of Christ, the late RT. REV. CICERO STEPHENS HAWKS, the first Bishop of the Diocese of Missouri. Born in Newbern, North Carolina, he received very careful training in the Church's blessed ways. He studied law under Judge Gaston, afterwards he studied theology, under his brother, Rev. Dr. Francis L. Hawks, and entered upon the work of the sacred ministry. When called to Missouri he had charge of an important parish in western New York.

At the Convention of the Diocese of Missouri, September 22, 1843, it was

“Resolved, That as a measure of expediency, and one which is highly desirable under the peculiar circumstances under which this Church and this Diocese are at present situated, we, and the Vestry of Christ Church are perfectly willing and do hereby consent to call as Rector thereof, the Rev. Cicero Stephens Hawks, of Buffalo, N. Y.; provided, however, that the Convention of this Diocese shall unite in procuring, or applying for his appointment to the Episcopate thereof, under the Canon.”

The late Rev. P. R. Minard, a committee appointed to wait upon the Rev. C. S. Hawks, among other things, reported—“As to the selection we have made, I am satisfied, from personal intercourse, that we have acted wisely. The objection which I personally felt on account of his youth, disappeared, when I ascertained that prudence regulated all his actions. He is sound in his Church principles, and firm in his adherence to them, yet mild and gentle towards those who differ from him.”

He took charge of Christ Church parish, January 1, 1844. It was my good fortune to listen to the first two sermons he preached in this city. In the morning his text was, "Quench not the Spirit." In the evening, "Where the Spirit of the Lord is, there is liberty." Very clearly and eloquently were the teachings of these texts unfolded, and their divine impress was seen throughout his Episcopate. With the zeal and energy of the prophet of old, he reiterated the grand truth, "not by might nor by power, but by my Spirit, saith the Lord." He was ever solicitous that all hearts should yield to the sweet influence of the all-pervading Spirit. Firm and uncompromising in regard to the distinctive teachings of the one Holy Catholic Church; his heart, nevertheless, went out to all who "love the Lord Jesus Christ in sincerity." He had a kind word and a kind thought for all who named the sacred name.

Fifty years ago, a great movement was made to bring out more distinctly the teachings, and to conduct more impressively the services of the Church. Some thought they saw great good in the movement, others thought they saw naught but evil in it. The wisdom and prudence of Bishop Hawks evinced how fortunately he had been chosen for a chief standard bearer. Dogmatism was no part of his character. With clear and broad views of the subjects agitated, he enforced the teaching of the text, "Where the Spirit of the Lord is, there is liberty," that there need be no clashing, no compromise between truth and error, that all, with divine love ruling their hearts, could work together for the advancement of the Redeemer's Kingdom.

In 1849, that terrible pestilence, the Asiatic cholera, passed through the land. Its ravages in St. Louis were frightful. In that time of trial, Bishop Hawks was not found wanting. Forgetful of self, unmindful of danger, he was unremitting, not only in directing others, but in personally visiting the sick, and the dying, not willing that any soul he could reach should depart hence without receiving the consoling ministrations of the Church. No Diocesan Convention was held that year, the Bishop, in his address to the Convention the following year, thus alludes to the omission: "Kept at home, my brethren of the clergy, in the discharge of the most sacred duties of our holy office, we could not come together. Beloved, if in such a storm we have not warped our frail barks nearer to a haven of rest, we have drifted in the voyage of life farther away, if we have not taken our eyes from the things that are seen, and fixed them upon things that are unseen, then I know not what may call us to our Father's mansion."

The Bishop's labor of love was appreciated. In St. Louis the appreciation was shown in a substantial way, in the gift of a delightful residence. And, throughout the Diocese, many who knew him not personally, esteemed him for his work's sake, and for a like reason some were led to consider and acknowledge the claims of the Church.

In other crises that were well calculated to test one's courage, the Bishop maintained the same equanimity. He never lost sight of the fact that he was a Christian gentleman. His manly bearing, his keen sense of honor and justice, commanded the respect even of those who were opposed to him, and though, in the madness of the hour, some walked not with him, yet, in time, their old love and admiration for the man returned with increased fervor.

Bishop Hawks was remarkable as a conversationalist, no matter what the subject of converse, his command of language, and the beauty of his diction made him the life of the social circle. Nor was he indifferent to wit and humor without, in the least; laying aside the dignity of his office he could teach that Christian people need not confine themselves to grave and severe talk. He was one of those genuine, happy Christians, who, in all their walks, carry with them a ray of sunshine.

In earlier days, there were no railroads in the Diocese. Though some important towns could be reached by boats, yet these often were not available; and some places were off from navigable rivers, and the Bishop had to take the mail coach, or a private conveyance, more frequently he chose the latter. Sometimes I have thus gone with him from one end of the Diocese to the other, and have had opportunities of knowing how deeply his heart was enlisted in his work. Wherever he went, crowds would flock to hear him—all hearts were stirred by his flowing eloquence. Intuitively he inspired, not only respect, but confidence and love; many received from him truer and higher views of redemption through the blood of the cross, and more correct and exalted views of the Church as the body of Christ.

Bishop Hawks was not a strong man physically. In the days of his health he was indefatigable in his labors. He shrank from no hardships—with apostolic zeal, as well as apostolic authority, he went through the Diocese, strengthening the weak, and making the strong stronger, and laying foundations for future work. But the human frame is not made of iron. By constant wear and tension, some part must break. The malady that took him to his grave, was no doubt wearing on him long before its presence was suspected—the old fiery

zeal abated, the body could not yield to the promptings of the spirit, his warfare was accomplished, and looking far beyond the battleground, his eye kindled up with a brighter ray of hope than ever shone on earthly scenes, and he could with the apostle have shouted the shout of victory—"I have fought a good fight, I have finished my course, I have kept the faith."

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In Memoriam.

RT. REV. CHARLES FRANKLIN ROBERTSON, S. T. D., LL. D.

SECOND BISHOP OF MISSOURI.

PRESENTED BY

REV. R. A. HOLLAND, S. T. D.,

OF ST. GEORGE'S CHURCH, ST. LOUIS,

MAY, 1890.

THE

REV. CHARLES FRANKLIN ROBERTSON, S.T.D., LL.D.

OF ST. GEORGE'S CHURCH, ST. LEONARD'S

THE

REV. R. A. HOLLAND, S.T.D.

OF ST. GEORGE'S CHURCH, ST. LEONARD'S

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MEMORIAL ADDRESS.

I shall not try to tell the story of Bishop Robertson's life but simply to give my impression of the man. The impression is personal—that of his personality on my own with the defects and exaggerations that belong to such an estimate. He was my friend and my thought of him is altogether friendly. I could not vivisect his character even if that were the best way to find out its vital secret. It may be, however, that the judgment of affection is truer as well as kindlier than that of impartiality or indifference.

Faith in men, like faith in God, has a knowledge which is not given to doubt, and love beholds divine manhood where questioning curiosity smells the mould of an empty sepulchre. After all, is there not true greatness in the power to make friends—so constant, so loyal, so admiring, as to overlook faults and magnify virtues? And if such friendship be mine, let it be to the praise of the man who inspired and well deserved it. For he was a gracious man, gentle, fine, almost feminine in sensibility—silken-fibred through and through—hurt by roughness, by coarseness, by every kind of vulgarity—and quick with all the tenderness, the pity, the warm fellow-feeling which such a nature learns from its own hurts for those who suffer. A certain dignity and reserve in his bearing was due to this sensitiveness rather than, as some people imagined, to pride of office. Royal as he held that office, the royallest of earth, its crown was to him the badge of service; but in serving he did not forget the crown that gave humility divine honor and grace. And his own humility made him anxious lest he should wear his mitre unworthily and men should fail to see its import on his brow.

He was young—scarcely eligible in years—when the Church adorned him with this her noblest rank and heaviest burden that he might wear it among strangers who were to judge her as well as her youthful Bishop by the merest seemings of his worth. For the Church was little known then in Missouri and that little knowledge was warped by a general dislike of her polity and worship. The sects resented her claims to exclusive Catholicity, and the democratic

manners and conceits of the people were offended alike by her ceremonial and her hierarchy. Her own children shared in the popular and sectarian prejudice to a degree that tended to obliterate from their reverence every high distinction of the Church and make her only another sect or democratic club. They were afraid of chafing the pride of their neighbors by any claim to ecclesiastical superiority and were still more afraid of having their own pride chafed by the recognition of any rank, any prerogative not conferred by their will and held at their pleasure. There was perhaps some truth in Apostolical Succession, they conventionally admitted, but certainly none that could contradict American ideas. It might be like a succession of governors in a State, regularly "sworn in" as against outside claimants, but then like the governors of a State, these office-bearers of the Church would only *represent* the people who elected them, prescribed the laws they were to rule by, paid their salaries, and expected, therefore, to be slapped on the back and button-holed in street-corner consultations about Parochial and Diocesan affairs.

Now the youthful Bishop from New York was not a slap-on-the-back, button-holing, street-corner demagogue. Demagogue he would not, could not be, not even for the success of the Church, the proselyting of souls, the spread of the Gospel, or whatever ends may be deemed glorious enough to justify such means. He was always courteous, but his courtesy never grew familiar. Accessible to everybody, his manners did not allow approach to become intrusion, or even to enter his presence without wiping its feet at the door. Of course this manner did not "take." It was not Western. It looked haughty and official. It did not invite universal counsel and complaint, and make the episcopal study a good loafing place for lay and clerical gossip. But it slowly grew in favor. As priest and people found out the sympathetic heart within, they came to like the rind that protected so sweet a core. This man, they felt, will never bring reproach upon his office. In him it will not appear clownish or common—a jolly good fellow's role. His lawn is a part of his person; and he will keep it unspotted by the market or the street. Whatever he thus loses in popularity, he will gain, and his office and the Church will gain, in the reverence of those who love to look up. So his friends became fast friends—inside friends—proving their trustworthiness as he proved his—at home with the real beauty of his soul, and knit to him like kinsmen. No one knew, he himself did not dream, how many and true they were until the last sad martyr days when the knowledge came too late to strengthen.

As I now think of the young Bishop, but little over thirty years of age when he came to Missouri, the Missouri that then was, and of the peculiar tests which tried his character, within the Church and without, it seems to me that his dignified quietness, his courtly grace, his half-conscious sense of his office as his essential self, forming a Bishop's manner, as sense of family traditions forms a gentleman's—that these traits had an educative and missionary work to do in town and country, and were a visible catechism which taught better than words the Church's ideal of man and society wherever they were seen.

Busy as he was in those years of organizing and financial management, he still found time, or, rather, made time to be a scholar. A prizeman in his university, he kept the prizeman's tastes and habits amid his official cares, and when summer brought him rest from these, he spent the time in historical research. Madison, Wisconsin, was his favorite resort, for there he found a library suited to his wants, and in its alcoves lived over the early days of the West. So Western had he grown, that no romance fascinated him like the story of the Mississippi Valley—how it was explored, how settled, the development of its customs and laws. Patient and painstaking was his inquiry into every record that had aught to tell of its social making; and such lore as proved meet, he retold in papers read before the Historical Societies of Missouri and America—papers whose excellence saddens, by its unfulfilled promise of a work which no other hand of equal cunning has since taken up. Had he lived and been spared somewhat of the worry that wastes a Western Bishop's mind in petty troubles, as if he were the curate of every rector, and the confessor of every vestryman who longs to acknowledge a rector's sins, he might have been the historian of the great river and its populous empire.

How well he understood the conditions of the task and with what enthusiasm he would have devoted himself to it may be inferred from his address to our own Historical Society. "This city," he said, "has a life, a history, an influence upon the Mississippi Valley and the country all its own. Its past, the influences which have formed its present, the traditions—the wave marks left by the successive national dominations here—the wealth of historical material lying in obscurity and waiting for the competent annalist; all these reasons give a sufficient justification for a strong Historical Society here. * * * *

The difference between St. Louis and Chicago, Cincinnati and New Orleans, is not only or mainly that of larger and smaller, but that of origin, of history, of relative constituent elements; in the sources of pride, and the social and other problems to be met. *No community* affords to a society, in its prehistoric or its historic period, such rich

and varied sources on which to build up a vigorous association with a distinct and well defined line of work, as is afforded here."

Clearly he saw the problem and would have been glad to set hand to it, but the hand was too full of trifles which a deacon might as well have held. So spendthrift is the folly that employs a Bishop's wisdom for a deacon's work, and imagines that this diaconate must be all the more fidgety in promptness because it covers a State.

As a preacher, Bishop Robertson had the sterling traits of his scholarship and high manliness, but not enough of glitter and sound, of glibness and orotundity to draw crowds or get even the attention his sober and learned thought deserved from minds too cultured for clap-trap. He had no rhetoric, no drum-major flourishes of style. Some impediment caused a sort of hesitancy in his speech at times. But his thought was always worth the trouble of its utterance. It was never commonplace; it came from his soul and had his soul's inmost tone. Some of his sermons I remember now after fifteen years. Few oratorical preachments have fifteen years of possible recollection in their trombone eloquence. But people love to hear the human trombone play; it is a pleasant instrument; full of inspiration seems its resonant void. To my taste Robertson was a greater preacher than Talmage or any of the brass band of popularities the crowd runs after.

It took, however, every function of his office to reveal the spiritual stature of the man. He was a bishop, every inch of him—divinely ordained in his very being. Big was his mind, his heart. He was called a broad churchman, and his churchmanship did broaden with his experience but never lost its height, rounding itself out to Catholic form—the form of a whole-thoughted religion, a religion for the entire man and only thus a religion for all mankind. Some part of this wholeness he saw wherever a brow was wet with its baptism or a lip breathed its creed, and would fain have completed the fragment by kindly owning whatever truth it expressed, that he might show the yet greater truths it implied and fill the lack with knowledge. Like St. Augustine he believed "There is one Church which alone is called Catholic, and whenever it finds any element of itself, in these communions of different bodies which are separate from itself, it is by means of this element so found that the Church regenerates, and not the separated communion." The obvious work of the Holy Ghost in them is the virtue of so much of Catholicity as they retain, and in recognizing the real virtue of the fragment, their need will become all the more conscious of the whole with its whole-formed beauty and power. "For it is certainly not their separateness which regener-

ates but that element which they have received from the Church." Even in them then despite their schism the Church does exist and operate mightily, giving them whatever of grace their broken sacraments and lame energies still wield.

With better auspices, Bishop Robertson's wisdom, charity, zeal would have lead his diocese well on in the general progress of the Church, but God had set him another task. He was to bear the brunt of attack and guard that purity which is the source and reserve of power. He died at his post. Dying he was all the time, from unseen wounds that bled his life out drop by drop. And the hands that smote him were those he trusted in for the defense of the Church. Hating the scandal of public trials necessary to check the worse scandal of unpunished misconduct, he had to stand from the beginning to the end of his Episcopate amid the almost constant shame of a succession of such trials, with their newspaper notoriety, their brow-beating of witnesses, their partisan whisperings and backbitings and loud calumnies, and the mockery of the Church by the world which is too ready to believe evil behind any good that frowns upon its vices. If in his administration he erred, the error was for mercy's sake. His discipline was, indeed, too compassionate. Stiffer enforcement of law might have saved him and the Church much pain. As it was, his compassion was accounted weakness alike by friend and foe. Throughout he was misunderstood. His nature was too delicate, too sympathetic for rude apprehension. He kept his heart close and suffered on—until at last the suffering heart burst, and friend and foe alike learned from his death what his life had hidden—a tragic lesson which they will not forget and which memorial windows, and memorial Churches will repeat to their children's children. God had chosen him for the cleansing of the Church in Missouri and the cleansing was one of blood. God knows best how his servants should serve him—God's will be done! Another martyr is added to the noble army whose sweetest praise of the truth they love is martyrdom itself. In thinking of Robertson we hear a familiar voice in their triumphant song, and realize afresh and more nearly our communion with them. His life and death, his death in life, have consecrated the Church in Missouri to a holier reverence of the office whose beauty of holiness he embodied. In him as victim as well as priest, priesthood sees a new reason for character without fault or blemish. The fragrance of his name takes away the scent of past scandals and freshens and expands with the years, like incense from a golden censer swung before the Altar of Sacrifice. Yes, God knows best how his servants should serve him; God's will be done.

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ADDRESS

—ON THE—

Missions of the City of St. Louis

DELIVERED BY THE

REV. J. P. T. INGRAHAM, S. T. D.,

—AT—

CHRIST CHURCH CATHEDRAL

ST. LOUIS, MAY 28, 1890.

ADDRESS

Missions of the City of St. Louis

REV. J. P. INGRAM, S. T. D.

CHRIST CHURCH CATHEDRAL

ST. LOUIS, MO.

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ADDRESS
—ON—
CITY MISSIONS,

—BY—
REV. J. P. T. INGRAHAM, S. T. D.

ST. PAUL'S MISSION.

Perhaps the earliest Mission within the city limits, was that which was the beginning of St. Paul's Church, erected at the corner of Fifth and Wash streets. As early as 1841, Mr. Thomas I. Dix, Mr. John Halsall, and a few others, ladies and gentlemen, opened a Sunday-school in a private schoolroom on Wash near Fifth. The school began with seven scholars and five teachers. For several months a Sunday-school and Mission were held there, when the Rev. P. R. Minard, then assisting at Christ Church, was requested to take charge. Under his very faithful ministrations a parish was organized. Among the Vestry were the above named gentlemen, with Mr. Dwight Durkee, Mr. Arthur Kempland, and Mr. Charles S. Rogers. Under Mr. Minard a lot was bought and paid for, and a small frame Church erected, together with a comfortable frame Rectory. A portion of the Church still remains. The Church was soon possessed of a good organ, an excellent organist and choir, and an earnest and energetic congregation was gathered. The Rector, Rev. Mr. Minard, a man of fine scholarship and devoted piety, was greatly beloved by all who knew him. He died while Rector of the parish in ———.* One of the Rector's who succeeded him sold all that property in view of a better location, and built the Church and Rectory still standing on the corner of Seventeenth and Olive. Debt swept that from our hands.

*The Rev. Mr. Minard was the father of one "whose praise is in all the Churches." Sister Catharine, Superior of the Sisterhood of the Good Shepherd, St. Louis.

OAK HILL MISSION.

Another of the early Mission works in or near the city, was one initiated by students of Kemper College, under the presidency of the Rev. Dr. E. C. Hutchinson. In A. D. 1842, students went out by two and two on Sunday afternoons in several directions for the purpose of establishing Sunday-schools and Missions particularly in the mining localities of the neighborhood. Three of these Mission schools numbered together fully 150 scholars. Among the most faithful of these lay-Missionaries were the now Rev. John W. Dunn, of Independence, Mo.; the Rev. John A. Harrison, of Demopolis, Ala., and the Rev. L. W. Davis, deceased.

One of the now apparent results of these labors, for such they were, I believe to be the parish at Oak Hill, now within the city limits, and some of whose best workers for years past, were scholars in that Sunday-school. Of those who have officiated as Missionaries or Rectors in this parish, are the Rev. Messrs. Samuels, Chesnut, and the Rev. Louis Schuyler, whose faithful work there and elsewhere we hold in tender memory. Other faithful laborers have followed them in this Mission, namely the Rev. Messrs. Gordon, Lytton, and Brewster, its present Rector.

CALVARY CHURCH MISSION.

In May, 1859, a Mission was organized by three laymen in an upper room at the southwest corner of Fourth and Washington avenue. The first service was held by the Rev. Dr. Schuyler, Rector of Christ Church. Subsequently, and within a few months, a parish was organized, called Calvary Church. A lot was secured on Morgan street near Twenty-first. On June 3, 1860, the corner-stone of a Church was laid by Bishop Hawks, assisted by the Rev. Doctors Schuyler, Berkley, Colman, of St. John's; Clerc, of Grace Church, and the Rev. Mr. Dunlop. This work became merged in other parishes, particularly Trinity and St. George's.

THE MISSION WORK OF THE GOOD SHEPHERD.

In A. D. 1866, a Sunday-school and Mission was inaugurated on South Broadway near Lynch street, by Mrs. Rutherford and daughter, Miss Maggie Holland, and others of St. John's Church, then at Sixth and Spruce streets. The Rev. Dr. Spencer, then Rector of St. John's, held Wednesday evening services there for several months. The

locality of the work was changed to old St. Luke's Hospital, corner of Ohio and Summer streets, where it was taken charge of as a Mission, by the Rev. Montgomery Schuyler Woodruff. People being unwilling to send their children to a Sunday-school held within a hospital, it was discontinued for about two years. It was shortly after this temporary suspension, that in view of the prospective change of the location of St. John's Church, the Rev. Mr. Woodruff aided the then Rector of St. John's, in house to house visiting of that section of the city of which old St. John's was the centre. It was the intention to leave the old St. John's a centre of Mission work, greatly needed in that locality. Earnest and self-denying efforts were made to this end. Visits were made to every household. Large typed indestructible leaflets with hymns and selections were printed. Eight hundred dollars per annum were pledged by some of the Vestry for the support of a Missionary, but, the necessities of the new Church compelled the sale of the old!

The Mission work in South St. Louis, after two years discontinuance, was resumed in 1868 under the name of the "Holy Innocents," on South Seventh street near Lynch. Soon after, the Rev. Edwin Wickens took charge as Missionary. He continued his good work until after the parish was organized under the title of "The Good Shepherd," and until the Church was built in 1871.

Mr. Wickens was followed by the very faithful and remarkably self-denying labors of the Rev. Mr. Jardine. This Mission had the especial interest of, and nourishment from Bishop Robertson and the Missionary Board of the Diocese. The present Rector, the Rev. B. F. Newton, under whom there is a roll of 100 communicants, would not like to hear the kind words that might be spoken of him. No more faithful and self-denying work has been done in any Mission of the Diocese than by the handful of noble women, "men and boys, the matron and the maid," who have all along struggled against many discouragements to keep this altar-fire alive.

TRINITY MISSION.

Somewhere back in the sixties, at a Teachers' Meeting of Trinity Church Sunday-school, then a very large and flourishing one, the subject of starting a Mission in the western part of the city was brought up, and it was at once decided that the opportunity for such a project was at hand.

The Rev. Dr. Hutchinson, the Rector, on being approached, heartily seconded the movement, and encouragement was received from a number of persons residing in the neighborhood of Garrison avenue and Morgan street. This work was confined by no means to members of our own Communion, but extended to very many outside, resulting in a considerable number coming into the Church—in one or two cases both parents and children.

In looking around for a suitable place to locate, attention was called to a little brick building on the south side of Morgan street, between Twenty-ninth and Thirtieth streets, which had been occupied as a carpenter shop by Mr. Joshua Houston. He seemed to appreciate the work all were striving to accomplish, and gave his permission to occupy the same gratuitously for a period of five years. A fund was at once started, which resulted in the raising of about fifteen hundred dollars, to put the building in a suitable condition, the bulk of the amount being voted by the Vestry of Trinity Church.

Mr. Wm. P. Howard (whose family then, I believe, attended the Church of some other religious body, but who were afterwards confirmed by our Bishop), gave a very fine melodeon; Capt. Throckmorton presented a large bell; Mr. Judson Allen gave into the keeping of the Mission, the baptismal font, and an old Bible and prayer book which were formerly the property of old St. Paul's Church, and the Mission was also the recipient of a number of other special donations in the way of books, furniture, etc.

It was not long before this little edifice was made quite presentable as a Church building, a chancel having been built in the rear, with robing rooms on either side (used at first for Bible classes), an appropriate porch in front, and a belfry on the north gable end; and about a month after, was commenced the improvements; and I think on Sunday afternoon the bell called together quite a handful of the neighboring people.

This was the organization of "Trinity Mission Sunday-school;" Mr. W. H. Thompson, as Superintendent, and as teachers Messrs. Simmons, Delafield, Nelson, Allen and Wise, and Misses Hannenkamp, Helfenstein, Welsh, Benton, Isaacs, Glasgow, Griffith, the Misses Rogers, and a few others—in all about twenty (though, perhaps, not more than ten or twelve at the very start), with, the first afternoon, about thirty scholars. That evening Dr. Hutchinson held services in the little chapel and it was packed to overflowing. The attendance at Sunday-school grew rapidly. The school grew in favor also with adults, and it was not long before it became impossible to

accommodate all who came, it being an almost Sunday occurrence that a request had to be made for the withdrawal from the building of all persons who were not present as teachers or scholars.

Every Sunday afternoon the school was held, and whenever a clergyman could be obtained (Dr. Hutchinson frequently officiated), the little building was open for evening services. It was not infrequent that Lay service was resorted to.

The Mission grew as I have said, in favor and popularity, and it was finally decided that it was strong enough (the neighborhood being quite ready for it) to form a *Church Parish*. A neighborhood meeting for that purpose was held one Sunday evening, at which Rev. Dr. Hutchinson occupied the Chair, and Mr. Frank Carter, I think, acted as Secretary; it was then and there that *the new parish* was named "*The Church of the Holy Communion*." Many will remember distinctly the opposition the title met with on the part of some persons, who thought it as altogether too "high." However, that name was adopted, a Vestry elected, and a call issued to the Rev. P. G. Robert, then somewhere in Arkansas. Rev. Mr. Robert accepted, and entered immediately upon his work in this very little building, Trinity Mission Sunday-school no longer, but THE CHURCH OF THE HOLY COMMUNION.

From this on I think you all are familiar with events. The lease had on the little building eventually expired, but not, until other arrangements had been made by the new parish for a place of worship, the little building (Trinity Chapel as it was called) proving too small for the increasing congregation. I ought probably here to say, that having accomplished the purpose for which many went into the neighborhood, some of those who belonged to "Trinity" withdrew and went back to their old work, leaving the new field in good hands, with a number of newly interested people, a popular Rector, and to all appearances with a promising future.

After this, the property at present owned by the Church of the Holy Communion, corner Washington and Leffingwell avenues, was purchased, and a stone Chapel built on the north end of it—even this soon became too small, and the demand for greater accommodation resulted in the present Church edifice which now covers the whole of that lot—and thus the *child* ("*Holy Communion*") *outgrew the parent* ("*Trinity*").

MISSION AT ELLEARDSVILLE.

The first services were held in the afternoon of November 15, 1868, by the Rev. Dr. Jos. L. Corbyn, in a small hall up stairs. The services were continued every Sunday afternoon. Dr. Schuyler frequently assisted by preaching. The prospect was so encouraging that after a while, Dr. Corbyn with Dr. Schuyler waited on Mr. Elleard, and received from him the donation of a lot for a Church. Dr. Corbyn then began to raise funds by subscription for a Church, being generously assisted by Mr. Benjamin O'Fallon. On Trinity Sunday, May 23, 1869, the first service—evening—was held in the new Church by the Rev. Dr. Corbyn, assisted by Drs. Schuyler and Ingraham. Dr. Schuyler preached the first sermon. The Church was consecrated May 27, 1871. The parish having been organized May 25, 1870. Among others who were members of the first Vestry, and were Lay Readers also, were, Joseph H. Wilson, Wm. H. Glasgow, and Francis Hawks.

THE ADVENT MISSION.

On the second Sunday in Advent, 1870, a Sunday-school was opened in a hall at Seventeenth and Wash streets, under the charge of Prof. M. S. Snow, F. N. Judson, H. O. Minor, Dana Mansfield, W. T. Nelson, Dr. T. B. Taylor, and W. J. Montgomery. The Rev. Dr. Schuyler officiated at the first services on the Sunday afternoon. Bishop Robertson, the Rev. Mr. Wickens, Rev. Dr. Ingraham and others held occasional services. The school soon numbered fully one hundred. And the workers and organizers came mainly from Christ Church parish to do a purely Missionary work. The Rev. D. E. Barr took charge of the Mission April 4, 1875. The present Church building, between Wash and Carr on Nineteenth streets, was purchased in June, 1876, for \$7,000. All of the parishes in the city contributed to the payment. The Mission was organized into a parish in 1883; when the Church was consecrated. The successive Rectors were Rev. Messrs. Barr, Brainerd, Chesnut, De Forest, Green, and Dr. Gierlow.

ALL SAINTS' CHURCH,

Began as a "Mission" in the Chapel of Trinity Church, Eleventh and Washington avenue, A. D. 1874. The Rev. Mr. Coan was the Rector of Trinity and the Rev. J. E. Thompson, the Missionary of

colored work. This work removed as an organized Mission under the name, "The Good Samaritan," to the old Jewish Synagogue, on Sixth near Cerre, which was purchased for them A. D. 1875. In 1880 the Rev. C. M. Mason succeeded Rev. Mr. Thompson, and the work was removed back to the Chapel of Trinity Church, of which the Rev. G. C. Betts was now Rector. In 1883 the present building was purchased for \$12,000 and the name of the congregation changed to "All Saints." It was erected into a parish in 1885. Number of Communicants by last year's report, 124. Under its able Pastor, warmly encouraged by the Bishop, and aided by the practical sympathy of all the parishes, this Church must soon emerge from all financial embarrassments, and take the leading position to which the character and intelligence of its members are lifting it.

ST. STEPHEN'S MISSION

Is now so well and favorably known that it needs only the reminder that in September, 1886, it was called into existence by a few young men from different parishes. The Mission was organized, and called the Rev. R. W. E. Greene to take charge of it. The Mission was inaugurated in a warehouse at the corner of Rutger and Third streets. Mr. Greene remained nearly two years. Upon his resignation its care devolved upon the Rev. Carroll M. Davis for about six months. He relinquished his temporary care into the hands of the Rev. C. M. Ellingham, its present Missionary. The work has steadily progressed and improved, until it has assumed the order and dignity of parochial work. There are now connected with it 300 scholars, twelve teachers, and *fifty* Communicants.

ST. ANDREW'S CHAPEL.

A Mission of the Church of the Holy Communion was opened in faith in two small rooms at 1215 Webster avenue, Sexagesima Sunday, February 5, 1888. It consisted at first of a Sunday-school only which met at 3 P. M. Afterwards evening prayer was said each Sunday evening. The school increased so that larger quarters became necessary. In April, 1888, the large store at 2955 Sheridan avenue, was hired and fitted up by the ladies, in a very Churchly way. In October of the same year, regular morning service was begun and continued uninterruptedly since that time. God's hand and blessing have been with them, and St. Andrew's has now forty Communicants,

and has had fifteen confirmed. Its members have not been drawn from other parishes but are largely accessions from without. They are now raising funds to buy a lot and build a Churchly Chapel, which, please God, will soon be an accomplished fact. God speed them.

IN CONCLUSION,

There always has been a spirit of Missions in St. Louis, but the fearful debts weighing upon the Churches, have kept it down. Now that these burdens are nearly all removed we may confidently hope that a few years will see our Missions and parishes more than doubled.