

parent devotion; on all these points we have abundant cause for thankfulness. Next to the sacraments appointed by our blessed Lord, no ordinance of our religion is better calculated to impress the young, and arouse the aged to a sense of their obligations than the beautiful and apostolic rite of "laying on of hands."

ADDRESS OF THE BISHOP OF NEW YORK

To his Convention, in St. John's Chapel, New York,
Oct. 2, 1861.

Continued from page 160.

On the whole, then, while I would be forward to maintain that the work of a Diocese, the real legitimate Episcopal work of a Diocese, ought always to be brought within the ability of the Bishop to do it, and while I am very conscious that in this Diocese we are verging toward a condition of things that will before long necessitate some measure for the relief of the Bishop, by division, or otherwise, I am yet constrained to say, that, after careful consideration, my opinions in opposition to the policy of dividing into very small Dioceses, and my judgment of what is wise for Northern New York, especially in the present condition of the country, remain unchanged. Had I seen small Dioceses in the Episcopal Church of Scotland, and in this country, preeminently distinguished for life and growth, I might perhaps have thought differently. But I have not observed that the ability and zeal of their Bishops, great as they confessedly are, have been able to make the law of life and growth in their Dioceses very different from what it is in larger Dioceses.

Let me not, however, be misunderstood. Very small Dioceses may be deemed undesirable, and yet it may be found expedient before long to seek some relief for the Bishop of this Diocese, or, if you please, more Episcopal labour for its supervision. To refuse my canonical consent to a proposal to divide this Diocese, unless the proposed division should take some objectionable shape, which I cannot anticipate, would be contrary to all my ways of thinking and acting. It was well known to many of my friends in 1859 that I had no such intention. All I wished to do then, all I wish to do now, or at any time, in any such case, is to state general views fairly and fully, and then leave the whole matter to take its course; except as my duty must compel me to take the responsibility of passing upon ultimate arrangements. I cannot remember, that, on this question, I have sought, in a single instance, in private, to influence the opinions or the action of any member of the Diocese.

A COMMITTEE ON THE DIVISION OF THE DIOCESE ASKED FOR.

But in this matter I wish to set bounds, still more decidedly, to my responsibilities, and indeed I wish to afford the fullest opportunity for discussion and action. And therefore I now beg to recommend the appointment of a large committee, say as many as thirteen, including clergymen and laymen from different portions of the Diocese who may consider the whole subject carefully, and report to the next Convention, so that the action of that Convention, should it be deemed expedient to proceed at once to a division of the Diocese, or to any other measure of relief, may be submitted to the General Convention, which assembles thereafter, for its approval.

I will only say, now, that if such committee will be appointed, it will give me pleasure to afford them every facility in my power, and that if a division of the Diocese, or any other measure

of relief, shall be desired and shall be properly proposed, with a due regard to the character and dignity of the Diocese of New York, and to all the interests concerned, my cordial assent will not be wanting.

To be separated from official connection with those remote parts of the Diocese, where I have received so much kindness, and where I have formed so many valued friendships,—to be deprived of the privilege of going among the people of those sections in the exercise of my ministry and in the endearing private intercourse that accompanies it,—will be to me one of the most painful trials of my life. But should such be the order of Providence, it would but be reasonable, and a small thing to require of an official person, that the dictates of private feeling should be made to give way to considerations of public duty.

PRESENT NEEDS.

In looking at the general condition of the Diocese, with a view to discover *those present needs* which are most urgent, one great deficiency is every where apparent. We wish to promote the growth of the Church in the Diocese. We wish to see her ministrations rendered more extensively useful. We desire to see, not only new parishes organized and new churches erected, where it is probable that those parishes will speedily become self-supporting, but the services of the church maintained in districts where they are urgently needed, whether self-supporting parishes can be raised up in those districts, or not. As we send our missionaries to foreign countries, and as we establish missions in our cities, without requiring, in the one case, or in the other, that the missions shall become self-supporting; so we deem it not unreasonable to extend the ministrations of the church into districts, where they are needed, where there are dispersed children of our own household, where there are sheep scattered without a shepherd, and to sustain those ministrations, even though the pecuniary means of the people should afford no promise, in many cases, of their ever being able to enjoy their spiritual privileges without our aid. Now in this work of extending the ministrations of the church there has been, in this diocese, much activity. The clergy, for their part, have been zealous and enterprising, and episcopal oversight and encouragement have not been wanting. We have erected some churches, and organized some parishes, which are, or soon will be, self supporting. But we have also established some mission stations, which will not be so for a long time to come, if ever. Many of them are in Northern New York. Now what is needed to sustain this work of the church, and to extend it, whenever a new opening is presented—a new cry for spiritual help reaches our ears? The clergy of Northern New York may be zealous. The bishop may be ready to shew himself wherever his presence is required. The missionary may be faithful; but he will faint and be weary, and soon obliged to withdraw from the field, *unless he is supported. Support, pecuniary support, for missionaries, for missionaries of the diocese, is what is urgently needed, if the church is to do her work more efficiently, and increase her usefulness.* Nay, support, speedy and effectual, is needed, if the work already doing and done is not to fall to the ground, and perish. We may change our machinery. We may shift the burden from the one shoulder to the other. We may speculate and debate; but the one urgent, indispensable need will for ever return, and present itself—the need of *pecuniary support.*

If you wish to carry the gospel to distant nations, you must furnish the money. If you

desire to open *sanctuaries* for the destitute in this great city, you must contribute the money. And if you demand that the church shall minister to her destitute children, and seek the lost sheep that are straying on the mountains within your diocese, you must give your missionaries bread, while they labour to carry out your just christian purposes. If they buy bread for themselves and children, while doing your work and relying on your virtual promises, you must enable them to pay for that bread, and not put them to the shame of being obliged to hide themselves from their debts, or to refuse payment, when payment may be important to the creditor. And if you hear that in one and another missionary station, there are a few people having some property, you must not over-estimate their ability, nor seek to throw wholly upon them burdens which they are quite incapable of sustaining. Nay, if you think you have satisfied yourselves that in some instances there are abuses, that certain stations receive aid who do not really require it, yet do not allow a trifling abuse to make you insensible or indifferent to a great use. Lend your efforts to correct the abuse, if possible. But whether it be possible or not possible to make the work of human agents *perfect*, do not forget that the work is a christian work, that it is to give the blessings which you prize to those who cannot have them without your aid; and do not for one fault look coldly upon a cause which is a cause of the church the cause of Christ. Who would abandon the cause of his country in a day of great need and peril, because some of her money was mis-spent, or because there was room for such a suspicion? And if such patriotism would be held to be worthless, is that christian zeal not less obnoxious to suspicion, which will neither support a good cause in spite of imperfections, nor lend its aid to remove those imperfections?

A PLEA FOR THE MISSIONARIES OF THIS DIOCESE.

And now what is the condition of the missions of this diocese? Appeals in their behalf from the bishop have not been wanting during the year. Of course the past year has been one of severe pecuniary losses. Many have been impoverished. The resources of nearly all have been impaired. Nevertheless, thousands and tens of thousands have been freely offered by the christian people of this diocese for the support of an imperiled country. The *sons* have taken their lives in their hands. The *daughters* have worked day and night to minister to the necessities of the sick and the wounded, and to the sorer necessities of bereaved widows and orphans. No one can be so cold as to think of disparaging their zeal. These things ought they to have done, and not to leave the other undone. To-day the Missionary Treasury of the Diocese is in debt to our faithful labourers to the amount of at least four thousand dollars.

And this implies disappointment, and mortifying embarrassments, if not distressing want, in the case of almost every missionary of the diocese. If a speedy remedy be not applied, it implies moreover grievous losses and humiliations to the church in all her mission parishes and stations; and to the thousands of hearts, who through such wide districts have looked to the ministrations of the church for light, comfort and guidance, for the baptism of children, for the instruction of the young, for the visitation of the sick, for the burial of the dead,—and in their case, I say, it implies the loss of that which had been to them the chief blessing and hope of their lives.

O my brethren! Forgive the christian bishop who mourns over the trials of his flock! who weeps with those that weep, and who becomes