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ADDRESS OF
BISHOP JOS. BLOUNT CHESHIRE

1918

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ADDRESS

OF

BISHOP JOS. BLOUNT CHESHIRE

BEFORE THE

ONE HUNDRED AND SECOND ANNUAL CONVENTION
OF THE DIOCESE OF NORTH CAROLINA

1918

RALEIGH
EDWARDS & BROUGHTON PRINTING CO.
1918



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ADDRESS OF THE BISHOP.

Brethren of the Clergy and Laity:

We meet for our one hundred and second annual Diocesan Convention amid solemn and inspiring surroundings. The mildness of our genial spring, and the bright May skies overhead, cannot but remind us by contrast, of the darkness of suffering and sorrow covering so great a portion of the Christian world, and every day bringing nearer the assurance that we must bear our share of the world's burdens, and drink our draught of the common cup. I say it is a solemn moment in our life as Christians and as citizens. But it is also an inspiring moment, for we are called upon to put into practice those principles of duty and of self-denial, of sacrifice to the uttermost, which we have accepted as fundamental in our life, but which we seldom deeply feel or truly experience. Our Saviour says: "He that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." We have all been hearing Him saying these words. They have come from our pulpits with every recurring holy Lenten season. But, how much have we heeded them? How much of our life have we been willing to lose for his sake? But now, our country takes up the words, and becomes the preacher. Through the length and breadth of the land sounds the summons. The voice of God using now His secular messenger, declares the same principles, reiterates the familiar call, points out the same path, demands the same supreme sacrifice, and points to the same assured spiritual prize: "He that loveth father or mother more than me, is not worthy of me; he that taketh not his cross and followeth after me, is not worthy of me; he that findeth his life shall lose it; and he that loseth his life for my sake shall find it." It is no irreverence to put these words into the mouth of our country when our country calls to duty, and to sacrifice in the path of duty. Taking up the cross; following after Christ; losing and finding our life, are no vain and empty figures. Our Master is no Sophist or rhetorician. He is Man, and He calls to the spirit of man in the actual conditions of life, as in his good providence life confronts us. In

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so far as any human voice utters a true call to truth and to self-sacrifice, it is the Master speaking. And none of us can for a moment doubt that the call today sounding through the land, and echoing in every true and loyal heart, is a call to the service of God in resisting evil, and in establishing truth and justice, mercy and humanity in the earth. I say this is a solemn, and still more an inspiring moment, when the powers of the world feel the impulse of the spirit of Christ, and call men to count not their lives dear unto themselves, but to lay down all things before the altar of truth and duty. And the way in which men respond to this call, and without hesitation offer their lives to the sacrifice, makes me feel that this fundamental principle of the Gospel enters much more largely into men's lives than we commonly suppose. Possibly it is the fault of us Christian preachers, and teachers, and leaders, that more of the spirit of ready sacrifice is not evoked in the ordinary life of the Church.

Could we make our work and our methods more real, more obviously responsive to actual conditions and necessities, perhaps we should arouse greater attention and stimulate a more abundant response, in lives devoted even unto death in warfare against the many evils which degrade men, body and soul, in this world before destroying their souls in any world to come.

And thus rejoicing in the noble exertions which our country is making in upholding Truth and Righteousness on the earth, let us address ourselves humbly, yet courageously, to the tasks which lie before us in maintaining the spiritual life and welfare of our people at home. All of us cannot go to war. Much more work in the aggregate needs to be done at home than on the fields of battle. By its wise and generous exemptions from the call to military service, our country has in effect said to us that we must make it our part to see that the life at home remains normal, vigorous and abundant in its manifold activities. In the infinite variety and intricacy of modern life, the part of "him who abides by the stuff" has become more important even to the accomplishment of military achievements, than that of him who goes down to the battle. We may feel then that in all our orderly and accustomed duties we are bearing our part in our country's great enterprise. In this spirit let us take up and go through this day's business.

Since the last meeting of our Diocesan Convention, we have lost from our earthly Communion the Rev. William Thomas Picard, our oldest Deacon, and in years the oldest of all our Diocesan Clergy, and also our oldest Colored Priest, the Rev. John William Perry, of St. Luke's Church, Tarborough. The Rev. Mr. Picard,.....years of age at the time of his death, was ordained to the diaconate May 11, 1887, and had served faithfully in that office for over thirty years, supporting himself and his family by pursuing secular business, as was his purpose when he took orders, but serving his parish, the Church of the Saviour, Jackson, with a diligence and devotion which kept back nothing which he was able to give. He was a man of singular purity, piety, and zeal. As long as his strength permitted he assisted the rector of the parish when present and, in the absence of the priest, officiated in the Church on all Sundays and other holy days. At times, according as he found opportunity, he ministered in other parts of the county. He neither received nor desired any compensation for his services. It was a labor of love and his chief delight. "I was glad when they said unto me, Let us go into the house of the Lord," might well be the summary of his devoted and blameless life, supplemented by those other words: "Not slothful in business, fervent in spirit, serving the Lord."

The Rev. John W. Perry was one of a band of rather remarkable young colored men who went out from St Augustine's School some forty years ago. At that time the school was under the administration of the Rev. John E. C. Smedes, D.D., one of the most godly, learned, and devoted men whom we have ever had in this Diocese. Joined with him in the instruction of those young colored men who were looking forward to the Holy Ministry, was the Rev. Dr. Hubbard, a former professor of Latin in the University of North Carolina, a ripe and accomplished scholar. Under the teaching, discipline and influence of St. Augustine's School, and especially of the two men named, the Rev. Drs. Smedes and Hubbard, a number of the most devoted and useful colored clergymen whom we have had anywhere in the Church, were developed. John W. Perry, Hannibal S. Henderson, Wm. R. Harris, Henry S. McDuffey, and Primus P. Alston, are honored names among the first of our colored Priests.

I believe Mr. S. G. Atkins, the distinguished colored Educator, now at the head of the Slater School in Winston-Salem, was the product of St. Augustine's School during the same period. The Rev. John W. Perry spent the whole of his ministerial life in St. Luke's Church, our oldest colored parish. He was ordained Deacon by Bishop Lyman, June 12, 1881, and was advanced to the Priesthood, April 7, 1887. He died April 24, 1918, lacking only a few weeks of completing thirty-seven years in the ministry. He began a mission in Wilson and built a church in that town. Upon its being destroyed by fire he again assumed charge of the work, and rebuilt the church. At Tarborough he built a beautiful and commodious church, and during his whole course commanded by his life and work the confidence and personal esteem of the whole community. A large and successful parish school, kept up chiefly by his personal service, and the assistance of his excellent wife, was of great benefit to his work, and was an influence for the moral and spiritual, as well as the intellectual, enlightenment and development of the numerous colored population of the town and the county. He rests from his labors, and his works do follow him.

In accordance with the requirements of our Canons, I submit herewith a detailed statement of my visitations, and other official actions from April 1st, 1917, to December 31st, of the same year. This report therefore is for the space of nine months instead of a full year. This is in order to make our Convention year hereafter coincide with the Secular year. This will account for some seeming falling off in services, confirmations, etc. But making allowance for the shorter period, I believe there is no decrease, but rather an increase.

April 1. *Palm Sunday, visitations:*

- 11 a. m. Raleigh, Christ Church: Confirmed 23 persons, preached and administered the Holy Communion.
- 5 p. m. St. Mary's School Chapel: Confirmed 10 members of the School and made an address.
- 8 p. m. Church of the Good Shepherd: Preached, and confirmed 5 persons.
- 4. 6:15 p. m. St. Augustine's School Chapel, *visitation:* Confirmed 10 persons, and preached.
- 5. 8 p. m. Raleigh, St. Saviour's Church, *visitation:* Preached, confirmed 4 persons.

April 6. *Good Friday:*

- 7:30 a. m. Raleigh, Church of the Good Shepherd: Administered the Holy Communion.
- 8:15. Louisburg, St. Matthew's Church, *visitation:* Preached, confirmed 4 persons, and made an address.
8. *EASTER DAY. Visitations:*
- 9:30 a. m. Louisburg, St. Paul's Church: Confirmed 6 persons, and administered the Holy Communion.
- 11:50 a. m. Kittrell, St. James's Church: Preached, and administered the Holy Communion.
11. 8:15 p. m. Hamlet, All Saints' Church, *visitation:* Preached, and confirmed one person.
12. 8 p. m. Laurinburg, St. David's Church, *visitation:* Preached; confirmed two persons.
13. Laurel Hill, In the Old Factory Chapel, made an address, and confirmed 6 persons.
15. *The First Sunday after Easter, visitations:*
- 11 a. m. Rockingham, Church of the Messiah. Confirmed 2 persons, preached, and administered the Holy Communion.
- 7:45 p. m. Wadesboro, Calvary Church: Preached, and confirmed 14 persons.
16. 8 p. m. Ansonville, All Souls' Church, *visitation:* Preached, confirmed 3 persons. Dedicated a memorial window in the chancel of the church.
17. 8 p. m. Monroe, Holy Trinity Mission, *visitation:* Preached, and confirmed 3 persons.
18. 8 p. m. Monroe, St. Paul's Church, *visitation:* Preached, confirmed 6 persons.
19. 8 p. m. Charlotte, St. Michael and All Angels' Church, *visitation:* Preached, and confirmed 3 persons.
20. 8 p. m. Charlotte, St. Martin's Church, *visitation:* Preached, confirmed 9 persons, and made an address.
22. *The Second Sunday after Easter. Charlotte, visitations:*
- 11 a. m. St. Peter's Church: Confirmed 20 persons; preached, and administered the Holy Communion.
- 8 p. m. Church of the Holy Comforter: Preached, and confirmed 5 persons.
23. Charlotte, St. Andrew's Chapel, *visitation:* Preached, and confirmed 3 persons.
24. Charlotte, Thompson Orphanage and Training Institution: 10 a. m., Annual Meeting of Board of Managers.
- 11 a. m. Chapel of St. Mary the Virgin, *visitation:* Confirmed 6 children of the orphanage, and administered the Holy Communion.
29. *The Third Sunday after Easter. Winston.*
- 11 a. m. St. Paul's Church: Preached.

- April 29. 3 p. m. In the same Church, officiated at the funeral of the late John Cameron Buxton, being assisted in the service by the Rev. Dr. Rondthaler, Moravian Bishop of Salem.
- May 1. *Feast of Sts. Philip and James.* Raleigh, officiated at a funeral.
2. Raleigh, officiated at a funeral in Christ Church.
6. *The Fourth Sunday after Easter.* Raleigh.
In the Church of the Good Shepherd: I baptized an infant.
11. Raleigh, St. Mary's School: In the Auditorium of the School, presided at a meeting in connection with the Seventy-Fifth Anniversary of the founding of the School.
12. *The Seventy-Fifth Anniversary of the Founding of St. Mary's School by the Rev. Aldert Smedes, D.D., in 1842.*
14. Wilson, St. Timothy's Church: MEETING OF THE ONE HUNDRED AND FIRST CONVENTION OF THE DIOCESE.
8 p. m. Presided at the Opening Session of the Convention, and read my Annual Address.
15. 10 a. m. Administered the Holy Communion at the opening service; and presided in the business session.
8 p. m. Conducted short opening service before the evening session.
16. 7:30 a. m. Administered the Holy Communion.
9 a. m. Said Morning Prayer, presided in business sessions forenoon, afternoon, and evening, and conducted the closing service.
17. HOLY THURSDAY OR ASCENSION DAY. CELEBRATION OF THE ONE HUNDRETH ANNIVERSARY OF THE ORGANIZATION OF THE DIOCESE OF NORTH CAROLINA, in Christ Church, New Bern, April, 1817. Services were held in Christ Church, New Bern, by the Bishops, Clergy and Laity of North Carolina, East Carolina, and Asheville, with a celebration of the Holy Communion, a sermon, and several addresses, occupying the forenoon, afternoon and evening.
25. Attended meeting of Executive Committee of the Convocation of Raleigh.
27. WHITSUN DAY. Raleigh.
7:30 a. m. Chapel of St. Mary's School: Administered the Holy Communion.
11 a. m. In same chapel, officiated at the service. Bishop Darst preached Commencement Sermon.
5 p. m. Officiated in St. Augustine's School Chapel when the Commencement Sermon was preached.

- May 28. 3 p. m. Lexington, Grace Church: Officiated at a funeral.
29. St. Mary's School Commencement: Conducted Closing Service in St. Mary's Chapel.
3 p. m. Presided in the annual meeting of the Board of Trustees.
30. 10 a. m. In Taylor Hall, St. Augustine's School Commencement: Attended the exercises.
3 p. m. Presided at the annual meeting of the Board of Trustees.
- June 3. TRINITY SUNDAY. *Special visitations:*
11 a. m. Lawrence, Grace Memorial Chapel: Confirmed 4 persons, and administered the Holy Communion.
2:30 p. m. In same chapel, officiated at closing service of Grace School, and made an address.
6 p. m. Confirmed sick woman in private in the country.
8 p. m. Tarborough Calvary Church: Confirmed 14 persons.
4. Raleigh, attended meeting of Executive Committee of St. Mary's School.
- July 1. *The Fourth Sunday after Trinity.* Raleigh.
11 a. m. St. Ambrose Church: Ordained a Priest; administered the Holy Communion.
8 p. m. Church of the Good Shepherd: Made an address; inducted the Rev. Alfred L. Lawrence into office as Archdeacon of Raleigh.
13. 8 p. m. China Grove, Ascension Church, *vestitation:* Preached; confirmed 6 persons; made an address.
15. *The Sixth Sunday after Trinity.*
11 a. m. Salisbury, St. Luke's Church: Ordained a Priest; preached; administered the Holy Communion.
3 p. m. Rowan County, St. Matthew's Church, *visitation:* Preached; confirmed 2 persons.
8 p. m. Salisbury, St. Paul's Church, *visitation:* Confirmed 1 person.
16. In Salisbury, confirmed sick person in private.
8 p. m. Salisbury. St. Philip's Church, *visitation:* Preached; confirmed 2 persons.
18. 3 p. m. Cleveland, Christ Church: Officiated at a funeral.
19. 12 m. Charlotte. St. Peter's Parish House: Conference with clergy of Charlotte in regard to responsibility and opportunity of the Church in connection with the proposed establishment at Charlotte of great Training Camp, Camp Greene.
4 p. m. Further conference with the Rev. James E. King, in regard to use of St. Michael's School Building in connection with the Negro Soldiers to be stationed at Camp Greene.

- July 20. 8 p. m. Mecklenburg County, St. Mark's Church. Officiated at the Evening Service.
22. *The Seventh Sunday after Trinity:*
 11 a. m. In the same church, *visitation:* Confirmed 7 persons; preached, and administered the Holy Communion.
 5:30 p. m. Charlotte, Had a conference with the Secretary of the Young Mens' Christian Association, in regard to work among the soldiers at Camp Greene.
 8:30 p. m. Charlotte, St. Peter's Church: Made an address to the joint congregations of St. Peter's, Holy Comforter, and St. Martin's in regard to our duty in connection with the soldiers at Camp Greene.
24. 11 a. m. Iredell County, St. James's Church, *visitation:* Confirmed 4 persons; preached, and administered the Holy Communion.
 8 p. m. Statesville, Trinity Church: Preached.
25. ST. JAMES'S DAY. *Visitations:*
 11 a. m. Cleveland, Christ Church: Preached.
 8 p. m. Cooleemee, Church of the Good Shepherd: Preached; confirmed 1 person.
26. 8 p. m. Walnut Cove, Christ Church, *visitation:* Preached.
27. 8 p. m. Mount Airy, Trinity Church, *visitation:* Preached; confirmed 2 persons.
29. *The Eighth Sunday after Trinity. Visitations:*
 7:30 a. m. Mayodan, Church of the Messiah: Administered the Holy Communion.
 11 a. m. In same Church, preached, and confirmed 16 persons.
 3:30 p. m. Stoneville, Emmanuel Church: Preached.
 8 p. m. Spray, St. Luke's Church: Preached; confirmed 10 persons, made an address.
- Aug. 1. In Wake County, officiated at a funeral.
3. 11 a. m. Cunningham Chapel, Person County: Preached, and administered the Holy Communion.
 8:30 p. m. Milton, Christ Church, *visitation:* Officiated at Evening Prayer. Archdeacon Lawrence preached.
5. *The Ninth Sunday after Trinity. Visitations:*
 11 a. m. Leaksville, Church of the Epiphany: Preached, and administered the Holy Communion.
 4 p. m. Rockingham County, St. Andrew's Mission: Preached on the bank of Dan River, and confirmed 6 persons.
 8 p. m. Reidsville, St. Thomas's Church: Preached, had conference with the Vestry.

- Aug. 19. *The Eleventh Sunday after Trinity:*
Hillsboro, St. Matthew's Church. Preached, and officiated a. m. and p. m.
29. Tarborough, St. Luke's Church: Annual meeting of the Colored Convocation.
8 p. m. Officiated, with assistance of the Clergy present, at opening service.
30. 9:30 a. m. In same church, administered the Holy Communion. Read my annual address, and presided a. m. and p. m. in the sessions of the Convocation.
8 p. m. In same church, presided at Missionary Meeting, and made an address.
31. 9 a. m. In same church, presided in business session of the Convocation.
10:30 a. m. Tarborough, Calvary Church: Confirmed 4 persons.
11 a. m. In St. Luke's Parish School House, made an address to the Woman's Auxiliary of the Convocation.
- Sept. 2. *The Thirteenth Sunday after Trinity. Visitations:*
11 a. m. Northampton County, St. Luke's Church: Confirmed 1 person; preached, and administered the Holy Communion.
8 p. m. Roanoke Rapids, All Saints Church: Preached, and confirmed 8 persons.
4. Raleigh, Church of the Good Shepherd: Confirmed 1 person.
7. Attending meeting of Executive Committee of St. Mary's School.
9. *The Fourteenth Sunday after Trinity.* Raleigh.
7:30 a. m. In the Church of the Good Shepherd, in the absence of the Rector, administered the Holy Communion.
11 a. m. In same Church, said Morning Prayer, and preached.
20. 9 a. m. Chapel of St. Mary's School: Made an address.
10 a. m. Attended meeting of Executive Committee of St. Mary's School.
23. *The Sixteenth Sunday after Trinity:*
11 a. m. Raleigh, Christ Church: Ordained a Priest, administered the Holy Communion.
4:30. Wake County, St. John's Mission: Officiated at Evening Prayer, Archdeacon Lawrence preached.
30. *The Seventeenth Sunday after Trinity. Visitations:*
11 a. m. Williamsboro, St. John's Church: Administered the Holy Communion.
3 p. m. Officiated at Evening Prayer.
8 p. m. Stovall, St. Peter's Church: Preached.

- Oct. 1. 7:30 p. m. Middleburg, Church of the Heavenly Rest.
Visitation: Preached.
4. 7:30 p. m. Weldon, Grace Church, *visitation:* Preached; confirmed 10 persons; made an address.
5. 8 p. m. Littleton, St. Anna's Church, *visitation:* Preached, and confirmed 3 persons.
6. 8 p. m. Preached at a schoolhouse in the country, 8 miles from Littleton.
7. *The Eighteenth Sunday after Trinity. Visitations:*
11 a. m. Littleton, St Alban's Church: Confirmed 2 persons; preached, and administered the Holy Communion.
4:15 p. m. Ridgeway, Church of the Good Shepherd: Preached, and confirmed 2 persons.
10. Meeting of the Convocation of Charlotte, Cleveland, Christ Church; attended the Opening Service 12 m.; said the Litany, and prayers for missions; participated in business sessions.
8 p. m. Officiated in Evening Prayer.
11. In same Church, administered the Holy Communion, and participated in the business sessions.
8 p. m. Statesville, Trinity Church, *visitation:* Preached, and confirmed 4 persons.
12. 8 p. m. Statesville, Holy Cross Mission, *visitation:* Said Evening Prayer, and preached.
14. *The Nineteenth Sunday after Trinity. Visitations:*
11 a. m. Salisbury, St. Luke's Church: Confirmed 10 persons; made an address; preached, and administered the Holy Communion.
3:30 p. m. Rowan County, St. Jude's Church: Preached, and administered the Holy Communion.
7:45 p. m. Salisbury, St. Peter's Church: Preached.
21. *The Twentieth Sunday after Trinity.*
11 a. m. Pittsboro, St. Bartholomew's Church: Dedicated a window in the Church to the memory of the late William L. London; made an address, and administered the Holy Communion.
23. Charlotte, Church of the Holy Comforter, *special visitation:* Confirmed 4 soldiers from Camp Greene.
28. *The Twenty-First Sunday after Trinity. Visitations:*
11:30 a. m. Townesville, Holy Trinity Church: Consecrated the Church, confirmed 3 persons, and administered the Holy Communion.
7:30 p. m. Henderson, Church of the Holy Innocents: Confirmed 5 persons, and made an address.
29. 3 p. m. Satterwhite, St. Simeon's Church, *visitation:* Preached.

- Oct. 29. 5 p. m. Meeting of Convocation of Raleigh, Oxford, St. Stephen's Church: Presided in the Opening Meeting.
5:30 p. m. Attended meeting of Executive Committee of Convocation of Raleigh.
8 p. m. Officiated at Opening Service.
30. In same Church, said Morning Prayer.
- Nov. 4. *The Twenty-Second Sunday after Trinity.* Winston, *visitations*: 11 a. m. St. Paul's Church: Confirmed 23 persons, preached, and administered the Holy Communion.
8 p. m. St. Stephen's Church: Preached, and confirmed 1 person.
6. 7:30 p. m. Elkin, Galloway Memorial Chapel, *visitation*: Preached.
7. 7 p. m. Germanton, St. Philip's Church, *visitation*: Said Evening Prayer, and preached.
8. 8 p. m. Greensboro, St. Andrew's Church, *visitation*: Preached; confirmed 4 persons, and made an address.
9. 8 p. m. Greensboro, Church of the Redeemer, *visitation*: Preached, and confirmed 1 person.
11. *The Twenty-Third Sunday after Trinity. Visitations*:
11:15 a. m. Church of the Holy Trinity: Confirmed 11 persons.
3:30 p. m. Burlington, Church of the Holy Comforter: Confirmed 12 persons, and made an address.
8:30 p. m. Raleigh, Church of the Good Shepherd: Confirmed 6 persons.
18. *The Twenty-Fourth Sunday after Trinity. Visitations*:
11 a. m. Smithfield, St. Paul's Church: Preached, and administered the Holy Communion.
5:30 p. m. In Duke, baptized an infant in private.
7:30 p. m. Duke, St. Stephen's Church: Preached, and confirmed 3 persons.
21. 7:45 p. m. Jackson, Church of the Saviour, *visitation*: Preached.
22. 7 p. m. Enfield, Church of the Advent, *visitation*: Preached, and confirmed 9 persons.
23. 10:30 a. m. In Enfield, confirmed a sick woman in private.
7:30 p. m. Ringwood, St. Clements Church, *visitation*: Preached.
25. *The Sunday next before Advent. Visitations*:
11 a. m. Halifax, St. Mark's Church: Confirmed 5 persons; preached, and administered the Holy Communion.
7:30 p. m. Scotland Neck, Trinity Church: Preached, and confirmed 2 persons.

- Nov. 30. ST. ANDREW'S DAY. Raleigh, Church of the Good Shepherd: Ordained a Deacon, and administered the Holy Communion.
- Dec. 1. 7:30 p. m. Wilson, St. Mark's Church, *visitation*: Preached; confirmed 3 persons, and made an address.
2. *The First Sunday in Advent. Visitations*:
 11 a. m. Wilson, St. Timothy's Church: Confirmed 6 persons; preached, and administered the Holy Communion.
 5 p. m. Confirmed at their residence near Rocky Mount, 3 persons.
 7:30 p. m. Rocky Mount, Church of the Good Shepherd: Preached, and confirmed 28 persons.
3. 5:30 p. m. In same Church, confirmed 2 persons.
 8 p. m. Rocky Mount, Holy Hope Mission, *visitation*: Preached, and confirmed 4 persons.
4. 7:30 p. m. Battleboro, St. John's Church, *visitation*: Preached, and confirmed 1 person.
6. 8 p. m. Spring Hope, St. Jude's Church, *visitation*: Preached.
7. 8 p. m. Tarborough, St. Luke's Church, *visitation*: Confirmed 8 persons, and made an address.
9. *The Second Sunday in Advent. Visitations*:
 11 a. m. Tarborough, Calvary Church: Confirmed 16 persons; made an address; preached, and administered the Holy Communion.
 7:45 p. m. In same Church, preached, and confirmed 1 person.
 1 p. m. Confirmed sick woman in private.
 3:30 p. m. Speed, St. Mary's Church: Said Evening Prayer, and preached.
25. CHRISTMAS DAY. Raleigh.
 11 a. m. Church of the Good Shepherd: Administered the Holy Communion.

During the year covered by this report, I have been absent from the Diocese more than usual, chiefly on account of the duty of attending meetings of the Board of Missions, and other similar obligations. I have officiated outside the Diocese as follows:

- May 17. In New Bern, Christ Church, in connection with the celebration of the One Hundredth Anniversary: I officiated at two services and made an address.
- June 10. *The First Sunday after Trinity*. Participated in the services in All Saints' Chapel, University of the South, in connection with the Annual Commencement.

- June 17. *The Second Sunday after Trinity*, in the Chapel of the Holy Cross, Valle Crucis, preached, and administered the Holy Communion.
24. *The Third Sunday after Trinity*, in the same Church, administered the Holy Communion.
- Sept. 16. *The Fifteenth Sunday after Trinity*. In St. Philip's Church, Southport, Diocese of East Carolina, assisted in the Morning and Evening Services, and preached in the evening.
- Oct. 31. In St. Peter's Church, Washington, Diocese of East Carolina; officiated at a funeral.
- Nov. 6. In All Saints' Church, Ronda, Missionary District of Asheville: Preached, and administered the Holy Communion.
- 13-15. Attended the Provincial Synod in Charleston, and took part in two services in connection with the same.

During the 9 months covered by this report I have within the Diocese officiated at 138 services; administered the Holy Communion 35 times; preached 75 times; made 25 addresses; confirmed 431 candidates; baptized 2 infants; officiated at 6 funerals, and ordained 3 Priests and 1 Deacon. The importance of the ordinations demands a more explicit record.

July 1, 1917, being the *Fourth Sunday after Trinity*, in St. Ambrose Church, Raleigh, I advanced to the Priesthood John Ethophilus Grattan Small, a colored Deacon, presented by Archdeacon Lawrence. The sermon was preached by the Rev. James K. Satterwhite. There were present also, Archdeacon Delany, the Rev. I. McK. Pittenger, D.D., the Rev. Julian E. Ingle, of this Diocese, and the Rev. Wm. J. Herritage of East Carolina. All the Priests present joined with me in the Imposition of Hands.

July 15, 1917, being the *Sixth Sunday after Trinity*, in St. Luke's Church, Salisbury. I advanced to the Priesthood, William Hoke Ramsaur, Deacon, presented by the Rev. Warren W. Way. I preached the sermon. Archdeacon Hardin, and the Rev. Theodore Andrews assisted in the service. All the Priests present joined me in the Imposition of Hands.

September 23, 1917, being the *Sixteenth Sunday after Trinity*, in Christ Church, Raleigh, I advanced to the Priesthood Basil Manly Walton, Deacon, presented by the Rev. Isaac W. Hughes. The sermon was preached by the Rev. Sidney S. Bost. Archdeacon Lawrence, the Rev. Julian E. Ingle, the Rev. Milton A. Barber, and the Rev. Edgar H. Goold, also assisted in the service. All the Priests present joined me in the Imposition of Hands.

November 30, 1917, ST. ANDREW'S DAY, in the Church of the Good Shepherd, Raleigh, I ordained to the Diaconate, Theodore Stroup, presented by the Rev. A. B. Hunter, D.D. The sermon was preached by the Rev. Phillip S. Gilman.

Since January 1st, *i. e.*, with our current convention year, not otherwise covered by this report, I have ordained 2 Deacons, James Reginald Mallett, May 1st, and Roma Coxe Fortune, May 5th. The detailed record of these ordinations must form part of my report to our Diocesan Convention of May, 1919; but I must mention this here because under our Canons they are entitled to seats in this Convention, and therefore, their ordinations must appear of record. This is one of the practical inconveniences of holding our Convention so long after the close of the Convention year.

During the period covered by this report, and up to May 1, 1918, we have added the following names to our Clergy List:

Theodore Stroup, *Deacon*, ordained November 30, 1917.

James Reginald Mallett, *Deacon*, ordained May 1, 1918.

Roma Coxe Fortune, *Deacon*, ordained May 5, 1918.

Lewis Chester Morrison, *Priest*, from Harrisburg, April 27, 1917.

Edward Worsley Baxter, *Priest*, from New West, minister, B.A., May 15, 1917.

Phillips Standish Gilman, *Priest*, from Massachusetts, June 15, 1917.

Milton Moran Weston, *Priest*, from Georgia, September 1, 1917.

Charles Culmer Kelsey, *Priest*, from East Carolina, March, 1918.

William DeLancey Benton, *Priest*, from W. New York, April 18, 1918.

During the same period we have lost:

Thomas William Picard, *Deacon*, died.

John William Perry, *Priest*, died April 24, 1918.

Adolphus Whitfield Cheatham, *Priest*, to Michigan, November 6, 1917.

Lewis Chester Morrison, *Priest*, December 4, 1917.

Arthur William Taylor, *Priest*, to South Carolina, January 1, 1918.

Basil Manly Walton, *Priest*, to East Carolina, February 22, 1918.

Also September 10, 1917, I suspended from the Ministry, Clarence Greene Proserpi, Deacon, on his own request for causes fully known to me, and not affecting his moral character. And March 28, 1918, his purpose and desire remaining unchanged, I proceeded to depose him.

I should add that the Rev. Cyprian P. Willcox has removed to the Diocese of Atlanta, but has not as yet taken letters dismissory.

Up to May 14, 1918, we have added to our Clergy list three Deacons and six Priests, a total of nine. We lost in all one Deacon and five Priests. Our present number, therefore, is in all 65.

The fields of work of the Clergy remain as they were last year, with the following exceptions:

The Rev. Bertram E. Brown, February, 1918, obtained a three-months leave of absence from Calvary Church, Tarborough, and has been doing work with the Young Mens' Christian Association in Camp Pike at Little Rock, Ark.

The Rev. Henry O. Nash, of Emmanuel Church, Southern Pines, under an appointment from the Church, was commissioned Volunteer Chaplain in Camp Greene, near Charlotte.

The Rev. Jacob F. Burg, has been removed from All Saints' Church, Hamlet, and has been placed in charge of St. Matthew's and St. Jude's churches, Rowan County.

The Rev. Samuel M. Hanff at the end of 1917, resigned charge of Calvary Church, Wadesboro, and All Souls' Church, Ansonville, and accepted a call to become rector of All Saints' Church, Concord.

The Rev. Francis Joyner has felt obliged to resign the charge of St. Bartholomew Church, Pittsboro, on account of the condition of his health, and to confine himself to the work at Littleton.

The Rev. Alfred S. Lawrence the first of July, 1917, resigned charge of St. Matthews' Church, Hillsboro, and St. Mary's, Orange County, and accepted the position of Archdeacon of Raleigh.

The Rev. James D. Miller has within the last month resigned his charge of St. Andrew's Church, Greensboro, and intends taking other work in the Diocese.

The Rev. Lewis C. Morrison, in November, 1917, resigned the work at Duke and Smithfield, and took letters dimissory to the Diocese of Long Island.

The Rev. Edwin A. Osborne has completed his eighteenth year, and the fortieth year of his faithful service in the Minis-

try, resigned in June, 1917 the work at Laurinburg and in Iredell County. I feel obliged to say, however, that, excepting the fact that he receives no salary or other compensation, I can see no diminution in the zeal and devotion with which he continues his faithful labors in those places which he resigned, and wherever else he can find opportunity of serving those otherwise unprovided for.

The Rev. Wm. Hoke Ramsaur, in temporary charge of the Church of the Messiah, Mayodan, during the summer of 1917, has during the past year been acting as Travelling Secretary in the Students' Volunteer Missionary Movement.

The Rev. Thomas L. Trott, at the end of 1917, resigned the work at Monroe and Rockingham, greatly to the regret of his congregations at those places, and has undertaken the very important work at High Point.

The Rev. N. Collin Hughes, who had for nearly nine years diligently and effectually discharged the duties and carried on the work of Archdeacon of Raleigh at the end of June, 1917, resigned that position, in order to accept the very important position of Chaplain at the State Farm in Halifax County, where the greater number of the State convicts are kept. It was with very deep mutual regret that both Mr. Hughes and I severed the close relations which had existed between us as Archdeacon and Bishop, but we both felt that to have a part in the effort just inaugurated for the improvement of our methods of dealing with the State convicts was an opportunity for good work not to be declined. Archdeacon Hughes's deep interest in the welfare of these men, and his earnest and laborious endeavors for their welfare, during all the years of his work as Archdeacon, had been no small influence in bringing about the recent efforts for improvement, and doubtless, determined the choice of the Governor of the Chaplaincy created by the action of the last Legislature. I therefore felt constrained to advise Mr. Hughes to accept the appointment. I believe this very important work could not be in better hands.

THE SUPREME DUTY OF THE HOUR.

There is a danger that in the excitement of this great national crisis of the world's history, and in the clamorous demands made

on all sides for our sympathy and our coöperation we may suffer some confusion of ideas, and seriously mistake our real duties and obligations. I think I have seen some such mistakes. Many of them proceed from high and pure motives, and illustrate noble qualities of character. But they are none the less mistakes, and injurious in the end. Our supreme duty is that each man should stand in his place, and do that work which specially belongs to him to do. If we have a plain and distinct duty before us, we have no right to neglect it and run off to something more attractive or adventurous, or dangerous field of service, because it appeals to us. So far as I am able to understand the true principles of duty, a clergyman has no right to abandon the exercise of his function, and to undertake other work. He has voluntarily devoted himself to a specific course, and has solemnly pledged himself to pursue it *exclusively*. Upon that condition alone he received his ministerial commission. I am not saying that his country may not make such a demand upon him as would require him to obey her call: I am not saying that want of a field for ministerial labor might not justify him in taking other work: I am not saying that a lack of men to do other important work might not be a valid reason for him to respond to the necessity of the case. But I do say that none of these peculiar circumstances exist at the present time to justify our Clergy in leaving the proper work of the Ministry to engage in the secular duties arising out of our great struggle. Our country so far from calling on the Clergy to abandon their proper functions, has declared expressly and emphatically that they should not do this. By exempting the Clergy from military service, *exempting them as Clergymen*, our government has said that their proper function is so important to the welfare of the nation, that the *country demands of them that they apply themselves diligently to their proper duties*. There is abundant work for them, both at home and in the army. If some proper appointment in the army, calling for the exercise of his function, comes to a Clergyman he may properly accept it. But if no such opportunity offers, the eagerness of his spirit to have a hand in the great conflict does not justify him in undertaking secular work. And no imaginary benefits to be derived from the perilous experiences of war will so much

avail for the real discipline of his character as submitting to give up his own personal desire, and doing his duty in that state of life in which it hath pleased God to call him. And certainly no one can plead that there is any lack of men who may properly supply all the great demands for service. The country is proceeding upon the sound and safe principle that it calls for what it needs. It calls for its fighting men, for its Sergeants, its Chaplains, its Red Cross workers, and all the infinite variety of persons and professions needed, and the response is universal. It has at its command more men and women than it can use. As it seems to me the Clergyman who abandons his function and undertakes work that gives no special opportunity to him as a Clergyman, is violating the fundamental principle so wisely adopted by the Government in carrying on this war. He is deserting the great cause of the organized moral and spiritual form of society, and is undertaking the task which our government has wisely offered to other men.

I say nothing of the great Christian tradition which prohibits the voluntary taking up of arms by those in Holy Orders, though in these days of an increasing sense of the importance of corporate life, and the obligation of the social conscience, so general a feeling in all ages of the Church, expressed in many ancient canons, should not be lightly regarded. We have not been able to look with satisfaction upon the great Mediaeval Prince Bishops who led their armed vassals to war; yet in doing so they were only responding to their legal obligations, as holders of great fiefs under the crown. They were not volunteering to take up arms. And in the case of our own great Bishop Polk, it must be remembered that he became a soldier only in obedience to a specific and peremptory demand made upon him, when his country had been invaded, to do a defensive work, which there was no one else at hand to do. And time and again he sought to be released from his military duties. His was no case of voluntarily taking up arms.

I feel it necessary, my brethren, to speak of this matter. I appreciate the spirit of heroic self-sacrifice, which impels the young Priest to feel that he must go and take his place in the ranks with his brethren. But we are not our own masters. We have dedicated ourselves to a particular work, an important

work; and our country, no less than the necessities of the Church and of the world, has said to us that we must stand in our place, and do our own work, while those who are called for that other work fulfill also their duty in doing what they are called to do.

I believe I need not exhort you all, Clergy and Laity, to answer with zeal and enthusiasm every demand for self-denying service in the cause of our country. I see on all sides that you are doing this. I am thankful to say that up to the present time I see also, a noble spirit of faithfulness in responding to the needs of our Church work. So far as I know there is no falling off in the offerings of our people for local, diocesan, or general purposes. Perhaps we are a little behind on our apportionment for general Foreign and Domestic work, compared with this time last year, but on the whole our people seem disposed to rise to the occasion and to keep up our work to at least its general average. Indeed, within the last five months I have received for our Diocesan Missionary work the largest gift (exclusive of legacies), which I have ever received from one person. But I fear that the tremendous expenses of the war, the great increase of taxes, the vast sums asked for and given to the Young Mens' Christian Association for Army work, and our Church War Commission, and the National Red Cross, may eventually have the effect of making it harder for our people to keep up the level of their usual contributions. I must ask you to be on your guard, and to remember that while we all render to Cæsar the things that are Cæsar's, we must not forget to render to God and to God's Church the things which are properly theirs.

In this connection let me make a suggestion: The trouble with many of us in our giving is that we have no method and no standard. Let me suggest a simple method and a convenient standard, a method and a standard which experience and observation have shown me to be most effectual. Let every person of responsible age, who has an income from personal labor or from any form of property, make a rule to put by, as that income is received, some definite part of it for religious and charitable uses. Many have found that one-tenth is little enough. If a small income will not bear so great a deduction,

then let it be one-twelfth, one-fifteenth, or one-twentieth; but a fixed and regular portion. Certainly all men in good circumstances can give a tenth, even if their poorer brethren have to make it less. So much for method. Now for a standard: let such a man give to our general Foreign and Domestic Missions one day's income, to our Diocesan Missions the same, to our Thompson Orphanage the same. This will leave him quite enough to supply his personal work and his personal charities much more generously than most of us have been accustomed to give. One-tenth of a man's income, allowing three hundred days to the working year, is the income for thirty days; one-twentieth is the income for fifteen days, so it is easy to see that the one day's income for the three principal objects mentioned leaves a generous proportion for local church work and personal charities.

The Board of Missions has asked for individual gifts from those who feel able to give something over and above their parish apportionment for general Foreign and Domestic Missions. And I hereby appoint the *First Sunday after Trinity*, June 2d, as a day on which I ask all the Clergy to give notice every intervening Sunday, when all our people are asked to make an offering of one day's income to our great work of building up the Church in our own country, and wherever else our activities extend our Foreign and Domestic Missions.

You must realize, without any further words of mine, how impossible it is that I should include in this address all the topics which demand the attention of this community. Especially important is the work of St. Mary's School, and the efforts the Trustees are making, largely by the work of the Rev. Francis M. Osborne, to put that great institution upon a broader and stronger foundation, to increase its efficiency, and to extend its benefits. That will be brought before us in the report of the Board of Trustees. We have, also, the great question of some better provision for church work among our Negroes and whether we shall elect a Suffragan Bishop for this work. A special committee has already laid its report on that subject before us. To all these, and to many other matters of great and vital concern, I wish your earnest consideration and your wise and generous action. And we cannot do better than pray over

again our last week's collect: "Grant to us, O Lord, that by Thy holy inspiration we may think those things that are good, and by Thy merciful guiding may perform the same."

JOS. BLOUNT CHESHIRE.

