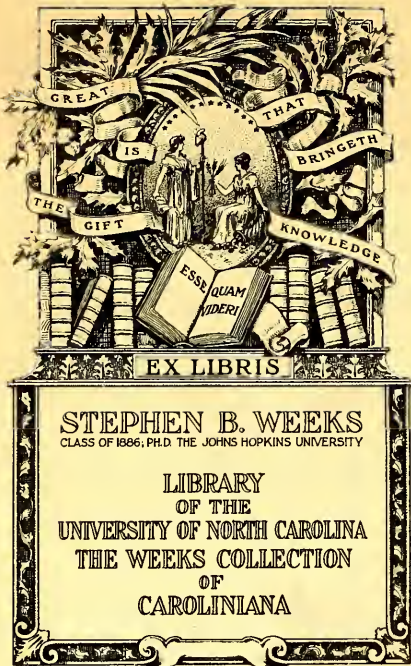


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ADDRESS
OF THE
BISHOP OF NORTH CAROLINA
TO THE
CONVENTION OF THE DIOCESE.
1908.

Cheshire, Jos. Blount



THE ADDRESS OF THE BISHOP.

Brethren of the Clergy and Laity:

We are met in Annual Convention, the ninety-second in the history of our Diocese, one week earlier than the day named at our last annual gathering. I say a week earlier than *the day named*, yet we meet in accordance with the action then taken, for the resolution adopted allowed the Bishop the privilege of changing the day. This was for the purpose of having our meeting at an earlier date than that named, in case attendance upon the great meetings to be held in London in June and July of the present year, should make an earlier day more convenient.

At the time of our last Convention I had little thought of being able to attend the proposed Pan-Anglican Church Congress, and the Lambeth Conference. The generosity of my friends and brethren in the Diocese has put it in my power to be present at both these great meetings, and kind assurances of their desire that I should attend them have encouraged me to make my plans for this visit to our mother country and our mother Church. I am deeply gratified to know that in the first of these gatherings, the Pan-Anglican Church Congress, the Diocese will also be ably represented by some of the best of our clergy and laity, and that I shall enjoy the pleasure and advantage of companionship and conference with them during at least a considerable part of my journey and attendance upon the Congress. As the Convention of last year took no action in the matter, the Bishop was asked by the officers of the Church Congress to appoint representatives to attend on behalf of the Diocese. It would be a satisfaction to me, and, I believe, also a gratification to the persons designated by me, if this Convention would, by a resolution, endorse my action and appointments, and also request me to fill any vacancy in the representation which may be caused by the non-attendance of any of those heretofore named. As members of the Pan-Anglican Church Congress of 1908, I have appointed for the Diocese of North Carolina, the Rev. Edwin A. Osborne, Arch-Deacon of Charlotte, chairman; the Rev. Sidney S. Bost, secretary, Rev. A. B. Hunter, of the clergy; the Hon. John S. Henderson, and Messrs. Wm. A. Smith, and David Y. Cooper, of the laity.

The Lambeth Conference has been meeting at intervals of ten years since 1867. It is composed of all the Bishops of the Anglican Communion, and has come to be considered a part of the normal life of our great Church, exercising no legislative function, and claiming no binding power over even its members, but at the same time serving many important and useful purposes in facilitating communication among the fathers of the Church, and by mutual contact and conference stimulating, guiding and developing the common life of the world-wide communion. In some respects a body of able and wise leaders, who depend wholly upon moral and spiritual influence, can accomplish more in the real life of great communities than any assembly of legislators. The freer assembly generates life and power, the legislator can only give direction to the life when it has been called forth.

The Pan-Anglican Church Conference is, in a sense, a manifestation of the same life in the whole body, seeking to extend and develop itself by new processes, which in 1867 called together the first Lambeth Conference. It is an effort to bring to bear upon some of our practical problems the united intelligence and zeal of the clergy and laity of the whole Anglican communion. Never had the Church so wide a field of endeavor spread out before it, and such opportunities for every variety of Christian work. This is true of the Church at large all over the world; it is especially true of our branch of the Church. The purpose of the Pan-Anglican Church Congress is first of all to emphasize the greatness of the field, of the opportunity, of the responsibility, second, to arouse the common conscience of our whole communion, as the great historical Church of the English speaking people, to the situation which confronts us; and thirdly, by mutual conference, sympathy and discussion to give some measure of increased earnestness, intelligence, and effectiveness, to our work in all parts of the field of the world. This I understand to be the idea and purpose of the Pan-Anglican Church Congress of 1908. I trust that our representatives may realize in their hearts and minds this idea and purpose; and that we may all do what lies in our power to accomplish such worthy and noble designs. I ask that in all the churches of the Diocese, prayers may be made for God's blessing and guidance during the days and weeks when these great meetings shall be in progress.

I trust that those whose kindness and generosity have put it in my power to look forward to participating in these meetings, will accept this inadequate expression of my appreciation of their goodness.

My services during the past year have been as follows:

1907.

- May 5. *The Fifth Sunday after Easter*, Raleigh: Christ Church, administered the Holy Communion.
6. Went to Washington, D. C., on business of St. Mary's School.
12. *The Sunday after Ascension Day*, Raleigh: Officiated in the Church of the Good Shepherd.
15. Tarborough Calvary Church: *The Ninety-First Annual Convention of the Diocese of North Carolina*.
- 10 a. m. Called the Convention to order.
- 11 a. m. Officiated at the opening service. Ordained a Deacon to the Priesthood, and administered the Holy Communion. Presided at the business sessions throughout the Convention.
- 8 p. m. Officiated at the evening service.
17. 7:30 a. m. Administered the Holy Communion.
- 4 p. m. Opened the meeting of the Woman's Auxiliary.
- 8 p. m. Officiated at the evening service and made an address on St. Mary's School.
17. 10:30 a. m. Jubilee Service of the Diocesan Branch of the Woman's Auxiliary; administered the Holy Communion.
- 8 p. m. Conducted the closing service of the Convention.
18. Examined a candidate for Priest's Orders.
19. *Whit-Sunday*. Tarborough: St. Luke's Church.
- 11 a. m. Ordained a Priest, and administered the Holy Communion; also confirmed four persons.
- 8 p. m. In Calvary Church: Preached, confirmed and addressed eight persons. Made an address to the congregation.
26. *Trinity Sunday*, Raleigh.
- 11 a. m. St. Mary's Chapel: Preached and administered the Holy Communion.
- 5 p. m. St. Augustine Chapel: Conducted the "Commencement Sunday" service; the sermon was preached by the Rev. Samuel W. Grice, of the Diocese of South Carolina.
28. Presided at the annual meeting of the Trustees of St. Augustine's School.
29. 10:30 a. m. In the Church of the Good Shepherd: Officiated at a funeral.
- 11 a. m. In Taylor Hall, St. Augustine's School: Presided at the Annual Commencement.
- 2:30 p. m. Meeting of Executive Committee of St. Mary's School.

- May 29. 4 p. m. Presided at the annual meeting of the Trustees of St. Mary's School.
- 8:30 p. m. Made an address at the dedication of the "Eliza Battle Pittman Memorial" Auditorium. Bishop Nelson, of Georgia, made an address on "Christian Education of Women."
30. 11 a. m. Consecrated the Chapel of St. Mary's School, and administered the Holy Communion.
31. Presided at the annual Commencement of St. Mary's School, and made an address.
- June 14. Meeting of Executive Committee of the Convocation of Raleigh.
17. Meeting of the Executive Committee of St. Mary's School.
- July 11. Statesville, Trinity Church: Evening Prayer; assisted the clergy present.
12. In the same Church: Conducted opening service at the District Meeting of the Convocation of Charlotte, and administered the Holy Communion.
13. Cleveland, Christ Church, *visitation*: Preached and administered the Holy Communion.
14. *The Sixth Sunday after Trinity.*
Salisbury, St. Paul's Church (Chestnut Hill) *visitation*: Confirmed four persons, preached, and administered the Holy Communion.
- 3:30 p. m. Rowan County, St. Mary's Church: Confirmed two persons, preached, and administered the Holy Communion.
- 8 p. m. Salisbury, St. Peter's Chapel: Preached.
16. Woodleaf, St. George's Chapel, *visitation*: Preached, confirmed and addressed three persons.
17. Cooleemee, Church of the Good Shepherd, *visitation*: Preached, confirmed and addressed four persons.
18. Mayodan, Church of the Messiah, *visitation*: Confirmed sixteen persons, and made an address.
19. In the same Church officiated at a funeral.
- 8:30 p. m. Madison, St. John's Church, *visitation*: Preached, and confirmed four persons, three being from Mayodan.
21. *The Eighth Sunday after Trinity.*
Walnut Cove, Christ Church, *visitation*: Confirmed one person, preached, and administered the Holy Communion.
- 3:30 p. m. Preached in the country at the residence of Mr. Joseph Blackburn.
22. Stoneville, Emmanuel Church, *visitation*: Preached and confirmed one person.
23. Leaksville, Church of the Epiphany, *visitation*: 8:00 p. m. Had a Conference with the Vestry.
- 8:30 p. m. Preached, and confirmed four persons.

July 25. *St. James's Day.*

11:30 a. m. Cunningham's Chapel, *visitation*: Preached, and confirmed one person.

8:30 p. m. Milton, Christ Church, *visitation*: Preached.

28. *The Ninth Sunday after Trinity.*

Orange County, St. Mary's Church, *visitation*: Made an address; confirmed three persons, and administered the Holy Communion.

Aug. 17. Bristow, St. Mark's Church, *visitation*: Said Morning Prayer; assisted by the Clergy present.

18. *The Twelfth Sunday after Trinity.*

11 a. m. In the same Church, preached, and administered the Holy Communion.

20. Olive Branch, St. Timothy's Church, *visitation*: Preached, and confirmed two persons.

21. Ansonville, All Soul's Church, *visitation*: Said Evening Prayer and preached.

23. Wadesboro', Calvary Church, *visitation*: Preached, and confirmed five persons.

25. *The Thirteenth Sunday after Trinity.*

11 a. m. Rockingham, Church of the Messiah, *visitation*: Confirmed and addressed two persons; preached, and administered the Holy Communion.

26. Sanford, St. Thomas's Church, *visitation*: Preached and confirmed four persons.

27. Rocky Mount, Church of the Good Shepherd, *special visitation*: Confirmed ten persons, and made an address.

29. Raleigh, St. Augustin's Chapel: Annual meeting of the Colored Convocation. I administered the Holy Communion and presided at the several sessions of the Convocation.

3:00 p. m. Delivered my Annual Address to the Convocation.

30. Presided morning and afternoon at the sessions of the Convocation; officiated at the morning service, and in the afternoon made an address to the Woman's Auxiliary of the Convocation.

Sept. 8. *The Fifteenth Sunday after Trinity.*

Raleigh, 8 p. m., St. Saviour's Chapel: Said Evening Prayer; preached, and made an address.

17. Raleigh, Christ Church: 8:00 p. m. Officiated at the Evening Service.

18. In the same Church, annual meeting of the Convocation of Raleigh: Administered the Holy Communion; presided in the afternoon meeting, and officiated at the evening service.

19. The Convocation held its morning session at St. Mary's School, and at 11 a. m. I officiated at the opening service of the sixty-sixth annual session of St. Mary's School, and made an address.

Address of the Bishop.

- Sept. 19. Presided at the sessions of the Convocation, and at a Missionary Meeting in the evening in Christ Church made an address.
22. *The Seventeenth Sunday after Trinity.*
 7:30 a. m. Raleigh, Church of the Good Shepherd: The Rector being sick, I administered the Holy Communion.
 11 a. m. In the same Church said the appointed service and preached.
 8 p. m. In St. Ambrose' Church, preached, and confirmed two persons.
- Oct. 23. Enfield, Church of the Advent, *visitation*: Made an address.
24. Weldon, Grace Church, *visitation*: The Bishop of Vermont preached; I confirmed one person.
27. *The Twenty-second Sunday after Trinity.*
 Raleigh, Christ Church: Officiated at the morning service, the Bishop of Vermont preaching the sermon.
 Officiated in the same church in the evening, the Bishop Co-adjutor, of New Hampshire, being the preacher.
30. Reidsville, St. Thomas's Church, *visitation*: Preached.
- Nov. 1. *All Saints' Day.*
 Elkin, Galloway Memorial Chapel. *visitation*: Preached.
3. *The Twenty-third Sunday after Trinity.*
 Winston, St. Paul's Church, *visitation*: Confirmed seven persons; preached, and administered the Holy Communion.
 Preached in the same church in the evening. In the afternoon visited the chapel recently erected for a mission to the colored people, and preached.
4. Mount Airy, Trinity Church, *visitation*: Said Evening Prayer and preached.
6. Germanton, St. Philip's Church, *visitation*: Said Evening Prayer, and preached.
6. Greensboro, St. Barnabas Church: Annual meeting of the Convocation of Charlotte.
 3:00 p. m. Presided in the business meeting.
 8:00 p. m. Officiated at the evening service, and made an address.
7. In the same Church attended business sessions of the Convocation.
 8:00 p. m. *Visitation* to St. Barnabas's Church: Confirmed five persons, and made an address.
8. Meeting of the Executive Committee of the Convocation of Charlotte.
10. *The Twenty-fourth Sunday after Trinity.*
 11 a. m. Greensboro, St. Andrew's Church, *visitation*: Confirmed six persons; preached, and administered the Holy Communion.

- 8:00 p. m. High Point, St. Mary's Church, *visitation*:
Preached; confirmed, and addressed five persons.
12. 3:00 p. m. Rowan County, St. Matthew's Church, *visitation*:
Preached, and confirmed two persons.
- Nov. 12. 7:30 p. m. Salisbury, St. Peter's Chapel, *visitation*:
Preached, and confirmed two persons.
13. 11:00 a. m. Rowan County, St. Jude's Church, *visitation*:
Confirmed three persons and made an address.
7:30 p. m. Salisbury, St. Luke's Church, *visitation*:
Preached, confirmed six persons, and made an address.
14. Rowan County, St. Mark's Chapel, *visitation*: Preached, and
administered the Holy Communion.
17. *The Twenty-fifth Sunday after Trinity.*
11:30 a. m. At the residence of Mr. Hairston, at Cooleemee
Plantations, Davie County, I said Morning Prayer and
preached.
7:30 p. m. Lexington, Grace Church, *visitation*: Preached,
and confirmed one person.
19. Meeting of Executive Committee of St. Mary's School.
22. Stovall, St. Peter's Church, *visitation*: Preached.
24. *The Sunday next before Advent.*
I was prevented by extremely bad weather and high water
from keeping my appointments at St. Paul's Church,
Goshen, and St. Simeon's Church, Satterwhite.
- Dec. 1. *The First Sunday in Advent.*
11:00 a. m. Durham, St. Phillip's Church: Ordained a
Deacon to the Priesthood, and administered the Holy Com-
munion.
7: 30 p. m. Burlington, St. Athanasius' Church, *visitation*:
Preached, and confirmed two persons.
2. At the request of the rector of the Parish I baptized an in-
fant in Burlington.
8. *The Second Sunday in Advent.*
11:00 a. m. Rockingham, Church of the Messiah, *visitation*:
Preached, and administered the Holy Communion.
7:30 p. m. Hamlet: Preached in a public hall where the
Rev. Charles Fetter conducts a monthly service.
15. *The Third Sunday in Advent.*
11:00 a. m. Laurel Hill, *visitation*: In the factory chapel:
Preached, and administered the Holy Communion.
3:00 p. m. Laurinburg, St. David's Church, *visitation*:
Preached.
18. Salisbury, St. Luke's Church: Officiated at a marriage.
25. CHRISTMAS DAY.
Raleigh, Church of the Good Shepherd: Preached, and ad-
ministered the Holy Communion.
29. *The Sunday after Christmas.*
Raleigh, Christ Church: Preached.
30. Smithfield, *visitation*: Preached, and confirmed one person.

1908.

- Jan'y. 1. *Feast of the Circumcision.*
 Tarborough, Calvary Church: 11:00 a. m. Administered the Holy Communion.
 7:30 p. m. In the same Church: Officiated at a wedding.
19. *The Second Sunday after the Epiphany.*
 Raleigh, Church of the Good Shepherd: Preached.
- Feb. 7. In Tarborough: Made an address before the local Chapter of the Daughters of the Confederacy on the life of the late Governor, Henry Toole Clark, of Edgecombe.
9. *The Fifth Sunday after the Epiphany.*
 11:00 a. m. Littleton, St. Albans' Church, *visitation*: Preached, and administered the Holy Communion.
 7:30 p. m. Roanoke Rapids, All Saints' Mission, *visitation*: Preached.
12. Warrenton, Emmanuel Church, *visitation*: Preached, and confirmed four persons.
23. *Sexagesima Sunday.*
 11:00 a. m. In the public hall at Pinehurst: I preached, and administered the Holy Communion.
 4:00 p. m. Southern Pines, Emmanuel Church, *visitation*: Preached.
24. *St. Matthias' Day.*
 Pittsboro, St. James' Chapel, *visitation*: Preached, and confirmed one person.
25. St. Bartholomew's Church, *visitation*: Preached, and administered the Holy Communion.
- Mch. 1. *Quinquagesima Sunday.*
 11:00 a. m. Hillsboro, St. Matthew's Church, *visitation*: Confirmed one person, preached, and administered the Holy Communion.
 7:30 p. m. Durham, St. Phillip's Church, *visitation*: Preached, confirmed sixteen persons, and made an address.
4. *Ash Wednesday.*
 Raleigh, St. Mary's Chapel: Administered the Holy Communion.
5. Meeting of Executive Committee of St. Mary's School.
6. Oxford, St. Cyprians' Chapel, *visitation*: Preached, and confirmed five persons.
8. *The First Sunday in Lent.*
 11:00 a. m. Oxford, St. Stephen's Church, *visitation*: Confirmed one, preached, and administered the Holy Communion.
 8:00 p. m. Henderson, Church of the Holy Innocents, *visitation*: Preached, confirmed, and addressed fifteen persons.
9. Confirmed a sick woman in private.
 8:00 p. m. In the same Church: Preached.

- Mch.** 10. 8:00 p. m. Preached again in the same Church.
11. Williamsboro, St. John's Church, *visitation*: Preached.
12. Ridgeway, Church of the Good Shepherd, *visitation*: Confirmed one person, preached, and administered the Holy Communion.
13. Kittrell, St. James's Church, *visitation*: Preached, and administered the Holy Communion.
15. *The Second Sunday in Lent.*
 11:00 a. m. Louisburg, St. Paul's Church, *visitation*: Confirmed two persons, preached, and administered the Holy Communion.
 4:30 p. m. St. Matthias' Church, *visitation*: Preached, confirmed six persons, and made an address.
19. 12:00 m. Greensboro, St. Andrew's Church: Confirmed four persons, and made an address.
 8:00 p. m. Concord, All Saints' Church, *visitation*: Preached.
20. Charlotte, Church of the Holy Comforter (Dilworth), *visitation*: Confirmed five persons, and made an address.
21. Mecklenburg County, St. Mark's Church, *visitation*: Confirmed five persons, preached, and administered the Holy Communion.
22. *The Third Sunday in Lent.*
 Charlotte, St. Peter's Church, *visitation*: 10:30 a. m. Baptized an adult.
 11:00 a. m. Confirmed nineteen persons, preached, and administered the Holy Communion.
 3:30 p. m. Confirmed two persons in private.
 4:00 p. m. Church of St. Michael and All Angels, *visitation*: Preached, confirmed ten persons, and made an address.
 8:00 p. m. Preached in St. Peter's Church.
23. 5:00 p. m. Preached in St. Peter's Church.
 8:00 p. m. Charlotte, St. Andrew's Chapel (Seversville), *visitation*: Confirmed two persons, and preached.
24. 2:00 p. m. Cooleemee, Church of the Good Shepherd, *special visitation*: Confirmed nine persons, and made an address.
 8:00 p. m. Charlotte, St. Martin's Chapel, *visitation*: Preached, and confirmed four persons.
25. *The Feast of the Annunciation.*
 11:00 a. m. Chapel of St. Mary the Virgin, The Thompson Orphanage, *visitation*: Confirmed ten children, made an address, and administered the Holy Communion.
 8:00 p. m. Monroe, St. Paul's Church, *visitation*: Preached, and confirmed three children.
29. *The Fourth Sunday in Lent.*
 Chapel Hill, Chapel of the Cross, *visitation*: 11:00 a. m. Preached and administered the Holy Communion.

- Mch. 29. 7:30 p. m. In the same church: Confirmed one person. After the Evening Service I made an address in a room in the Young Men's Christian Association Building to an association of young men in the University who are looking forward to entering the Ministry.
- April 2. Raleigh, St. Augustine's School. Graduation of Nurses: I made a brief address, and gave the Blessing.
5. *The Fifth Sunday in Lent.*
 11:00 a. m. Raleigh, Christ Church, *visitation*: Confirmed seven persons, preached, and administered the Holy Communion.
 8:00 p. m. St. Ambrose Church, for Colored people, *visitation*: Preached and confirmed eight persons.
8. Raleigh, St. Augustine's School Chapel, *visitation*: Confirmed nine persons, and made an address.
9. Raleigh, St. Saviour's Chapel, *visitation*: Preached, and confirmed eight persons.
11. Meeting of Executive Committee of St. Mary's School.
12. *Palm Sunday.*
 11:00 a. m. Raleigh, Chapel of St. Mary's School, *visitation*: Confirmed ten pupils of the School and one teacher, preached, and administered the Holy Communion.
 8:00 p. m. Church of the Good Shepherd, *visitation*: Preached and confirmed eighteen persons.
13. Jackson, Church of the Saviour, *visitation*: 8:00 p. m. Preached.
14. 8:00 p. m. In the same Church: Preached.
15. 7:00 a. m. In the same Church: Administered the Holy Communion.
 5:00 p. m. Halifax, St. Mark's Church, *visitation* Confirmed three persons, and made an address.
 8:00 p. m. In the same Church: Preached.
16. 3:00 p. m. Enfield, Church of the Advent: Preached.
 8:00 p. m. Ringwood, St. Clements' Church, *visitation* Preached, and confirmed three persons.
17. GOOD FRIDAY.
 11:00 a. m. Enfield, Church of the Advent: Preached.
 8 p. m. Weldon, Grace Church, *special visitation*: Preached, and confirmed seven persons.
18. *Easter Even.*
 Wilson, St. Mark's Church for Colored people, *visitation*: Preached, confirmed and addressed four persons.
19. EASTER.
 11:00 a. m. Wilson, St. Timothy's Church, *visitation*: Confirmed ten persons, preached, and administered the Holy Communion.

- April 19. 4:30 p. m. Rocky Mount, Church of the Good Shepherd, *visitation*: Made an address at the Sunday School Easter service.
- 5:30 p. m. Confirmed a sick woman in private.
- 8:00 p. m. In the same Church: Preached, and confirmed twenty-one persons.
20. Battleboro, St. John's Church, *visitation*: 7:30 p. m. Confirmed a sick woman in private.
- 8:00 p. m. Preached, and confirmed four persons.
21. Tarboro, St. Luke's Church, *visitation*: Preached and confirmed four colored persons.
- Tarboro, Calvary Church, *visitation*: Preached and confirmed six persons.
26. *The First Sunday after Easter.*
- 11:00 a. m. Lawrence, Grace Memorial Chapel, *visitation*: Said Morning Prayer, preached, and administered the Holy Communion.
- 3:30 p. m. Speed, St. Mary's Church, *visitation*: Baptized an adult, confirmed four persons, and preached.
- 8:00 p. m. Scotland Neck, Trinity Church, *visitation*: Preached, and confirmed two persons.
27. Duke, St. Stephen's Church, *visitation*: Baptized an adult, confirmed seven persons, and preached.

During the year covered by this report I have officiated within the Diocese at 155 services; administered the Holy Communion 45 times; delivered 137 sermons and addresses; officiated at two marriages, and at two funerals; and confirmed 385 persons; I have baptized one infant and three adults. I have been more frequently absent from the Diocese than usual, but mostly upon official business, either wholly or in part. I have officiated beyond the bounds of the Diocese as follows: In the Dioceses of East Carolina, Connecticut, Tennessee, Washington, South Carolina, and Virginia, and in the District of Asheville, I officiated on 21 occasions; delivered 9 sermons and addresses; administered the Holy Communion 3 times; baptized one person, and officiated at one marriage, and at one funeral.

May 30th I consecrated the Chapel of St. Mary's School, Raleigh, being assisted in the services by the Bishops of Georgia, Asheville, Mississippi, and East Carolina. The Petition for Consecration was read by the Rev. McNeely DuBose, Rector of the School, and the Sentence of Consecration by the Rev. Julian E. Ingle, acting as Chaplain of the Bishop. The sermon was preached by the Bishop of Mississippi. The Rev. Dr. Drane, of East Carolina, the Rev. Mr. Witsell, of South Carolina, and the Rev. Milton A. Barber, were also present.

May 15th. In Calvary Church, Tarboro: At the opening service of one Diocesan Convention of 1907, I ordained to the Priesthood, the Rev. Richard Roscoe Phelps, who had faithfully served his Deaconate

in St. Paul's Church, Monroe. The sermon was preached by the Rev. John London. The candidate was presented by his father, the aged rector of Trinity Church, Scotland Neck. The Rev. Francis W. Hilliard, Edwin A. Osborne, J. McK. Pittinger, D.D., Girard W. Phelps, A. B. Hunter, and other Presbyters joined in the Imposition of Hands.

May 19th. WHITSUNDAY. In St. Luke's Church (for Colored people), Tarborough: I ordained to the Priesthood, the Rev. Robert Nathaniel Perry, a colored Deacon who since his ordination had been most usefully serving in St. Mark's Church, Wilson. The candidate was presented by Arch-deacon Pollard, and the sermon was preached by the Rev. Primus P. Alston. The Rev. John W. Perry, the Rev. James E. King, and the Rev. William B. Suthern, Jr., the Preacher and the Presenter, all joined in the Imposition of Hands.

Dec. 1st. *The First Sunday in Advent:* In St. Philip's Church, Durham, I ordained to the Priesthood the Rev. Thomas Lee Trott, whose Deaconate had been most faithfully served under the Rev. Dr. Murdoch and the Rev. Sidney S. Bost. The candidate was presented by the Rev. Sidney S. Bost, the sermon was preached by the Rev. Dr. Murdoch. Both these clergymen, with the Rev. Dr. Meade, the Rev. Edwin A. Osborne, the Rev. A. B. Hunter, and the Rev. Francis W. Hilliard, joined in the Imposition of Hands.

Sept. 15th. *The Sixteenth Sunday after Trinity:* In Trinity Church, Columbia, S. C., I took part in the Consecration of the Rev. Wm. Alexander Guerry, D.D., as Bishop Coadjutor of South Carolina. I was joined with the Presiding Bishop and the Bishop of Florida as Consecrators. The Bishops of Tennessee, Asheville, Mississippi, and East Carolina also joined in this interesting service.

I have received into the Diocese by letters dismissory the following clergymen:

John Coleman Horton, *Priest*, May 30th, 1907, from Florida.

Charles Fetter, *Priest*, October 17, 1907, from Southern Virginia.

George W. Lay, *Priest*, November 21, 1907, from New Hampshire.

Frederick Augustus Fetter, *Priest*, February 27, 1908, from Southern Virginia.

I have transferred to other Dioceses the following:

James L. Martin, *Priest*, June 25, 1907, to Maryland.

James D. Simmons, *Priest*, February 3, 1908, to Harrisburg.

Herman B. Dean, *Priest*, October 19, 1907, to Georgia.

I reported last year that I had given the Rev. James D. Simmons letters to the Bishop of Duluth. It seems, however, that Mr. Simmons did not present those letters, being detained in the East by the illness of a relative. Upon his application, I gave him later letters to Harrisburg, which the Bishop writes me he has accepted.

We have lost none of our clergy by death during the past year. I can not, however, pass over without special notice the retirements from

active service of one of the oldest and most honored of our Presbyters, the Rev. Matthias M. Marshall, D.D., for over forty-two years a Priest of this Diocese, for thirty-three years Rector of our leading Parish, and for many years President of the Standing Committee, President of the Convention, a Deputy to the General Convention, and in many other ways prominently associated with the most important interests of the Church and Diocese. But though thus eminent in our Church life in many aspects, it was as pastor that he excelled, and he excelled as a pastor because it was into his pastoral work that he put his heart. Singularly endowed with a natural sympathy and attractiveness of manner, as well as with the reality of a sympathetic and tender heart, he extended his influence and his usefulness through all classes of the community. He had admirable gifts as a graceful and impressive public speaker, and in the chancel and in the pulpit commanded the devout attention of his congregation, but it was in the closer ministrations of the home and the sick room that his power was most prevailing.

The Diocese of North Carolina has had no more loving son, and few whose pastoral influence has been more extensive, or more affectionately recognized by the community in which he lived. We all, I am sure, join most heartily in praying for the blessing of God upon his declining years.

There have been but few changes in the fields of labor of the clergy of the Diocese during the year.

The Rev. Dr. Marshall resigned the Rectorship of Christ Church, Raleigh, on account of increasing physical infirmities. After many months of delay, the Vestry reluctantly accepted his resignation as unavoidable, and with great regret severed a connection of over thirty-three years. The Rev. Milton A. Barber, assistant, succeeded to the Rectorship.

The Rev. W. L. Millichampe has ceased to officiate at Mount Airy, and has also resigned charge of Leaksville, but continues in charge of the other Churches heretofore served by him.

The Rev. George M. Tolson some months ago resigned the office of Arch-deacon of Raleigh, but has continued to attend to its duties, so far as his other engagements have permitted. Upon the removal of the Rev. Mr. Hoover from Enfield, Mr. Tolson took charge of Enfield, Ringwood, and Halifax, continuing also Rector of Grace Church, Weldon.

The Rev. H. Leach Hoover has left Enfield, and in October, 1907, became Rector of the Church of the Epiphany, Leaksville.

The Rev. Richard R. Phelps has resigned charge of St. Paul's, Monroe, and confines his ministrations to Ansonville and St. Timothy's, Olive Branch. At present he is also giving occasional services at Wadesboro, left vacant by the return of the Rev. Mr. Martin to Maryland.

The many friends of the Rev. Frederick A. Fetter and the Rev. Charles Fetter are much gratified to have them back in the Diocese, the

former having assumed charge of St. Paul's Church, Monroe, in February, 1908; and the latter having taken charge of the churches in Rockingham and Laurinburg, supplying also services at Hamlet and at Laurel Hill.

The Rev. John Coleman Horton has become Rector of Emmanuel Church, Warrenton, and gives also a monthly Sunday service to St. John's Church, Williamsboro, and the Church of the Heavenly Rest, Middleburg.

THE GENERAL CONVENTION OF 1907.

The past year has been a memorable one in the history of the church in the United States. The General Convention of October, 1907, was held in Richmond, and commemorated the completion of three centuries of church life in America. The presence of the Bishop of London, whose predecessors for a hundred and fifty years were the Diocesans of the North American Colonies, though he is the first who ever visited these shores, added interest to the occasion; and both he and the Bishop of St. Alban's produced a most favorable impression up on the country at large.

The commemorative services at Jamestown and in Old Bruton Church, Williamsburg, were most interesting and imposing. I had the honor of taking part in the latter as one of the Bishops appointed to represent the General Convention, and of preaching one of the sermons by the request of the rector.

I have no time, however, to linger over these interesting features of the convention. Its legislation demands brief mention of one or two important matters.

THE MISSIONARY DEPARTMENTS.

The General Convention of 1904, arranged the Dioceses and Missionary Districts in a number of Judicial and Missionary Departments, though the two were not co-terminous. The General Convention of 1907, so far amended the action of 1904, as to make these Departments identical, so that now there are eight Departments, and each of these is treated as a unit for both judicial and for missionary purposes. The fourth Department consists of the Dioceses and Missionary Districts within the States of North and South Carolina, Georgia, Florida, Alabama, Mississippi, Tennessee and Kentucky. The Bishop of Florida, being the senior Bishop of this Department, is required to call together during the year

1908, the Bishops and representatives of the several Dioceses and Missionary Districts, in order to organize the missionary council of the department. Each division may elect four clerical and four lay representatives to this missionary council. If no election is made by this Convention, our clerical and lay deputies to the Convention of 1907 will be entitled to attend as members of the council. It is for this Convention to consider what action it may wish to take. The Bishop of Florida has written me that he purposes calling this council of the fourth Department to meet in Jackson, Mississippi, on the fourth day of November next.

CANON 19.

Much discussion has been provoked by what seems to me, when rightfully interpreted and applied, a very simple and harmless amendment to Canon 19 of the Canons of the General Convention. The purpose of this canon in its original form was to guard against the intrusion of unauthorized ministrations upon our congregations and in our churches; and it simply put into the form of law the principles plainly set forth in the Prayer Book and the Ordinal, and generally recognized in the Church. The House of Deputies sent to the House of Bishops a proposed amendment of this canon in the form of a *proviso*, that nothing contained in its prohibitory clauses should be so construed as to prevent "the minister in charge of any congregation of this Church, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop." Whatever may have been the good intentions of the framers of this amendment, it seems to me a most radical departure from the principles and practices of the Church. The House of Bishops sent back, in its stead, an amendment, which was adopted, and is now the law, in the form of a *proviso* that the prohibitions of the canon should not be so construed as to "prevent the Bishop of a Diocese or Missionary District from giving permission to Christian men, who are not ministers of this Church, to make addresses in the Church on special occasions." In the judgment of many, and it is my own view of the case, this amendment to the canon only expresses what has always been the law of the Church. I suppose there is not a Diocese in the country in which ad-

dresses have not at times been made in the Church by "Christian men, who are not ministers of this Church," on special occasions. I have been present when such addresses have been made with general approval in Conventions and other representative assemblies of "this Church." The amendment in question is really restrictive, and requires the express permission of the Bishop to bring such an address within the law. I can not but think that some of the rather loose and extravagant expressions reported in the debates in the House of Deputies upon the proposed amendment, *which was not adopted, and is not the law*, have prejudiced the minds of those who now fault the Canon as it stands; and it is not impossible that those same views and purposes, which failed to obtain the sanction of the General Convention, have consciously or unconsciously influenced the interpretation which, as it appears from cases reported in our Church papers, has been given to the canon as amended. Between the amendment proposed by the House of Deputies, and that finally adopted by the General Convention, there is a fundamental difference. This Church holds and teaches plainly and strongly the necessity of a properly authorized and authenticated ministry. This authority and authentication seem to her best secured by ordination at the hands of Bishops deriving their authority in due and orderly succession from the Apostles. She has carefully preserved and guarded this succession, and she explicitly requires of those who would exercise the ministerial function for her people, that their authority and character shall be guaranteed by such ordination. The preaching of sermons is made part of the office of the Holy Communion by the rubric, and this is the formal recognition by the Church of the importance of authoritative teaching by the clergy in the exercise of their holy function. Such has been the feeling of the Church on this subject that even when authorizing her own faithful and tried laymen to read in the Church, she has never allowed them to deliver "sermons," until the amendment to the canon of "Lay Readers," in 1904; and then only "for urgent needs" by a special license from the Bishop, and "after instruction and examination"—thus preserving the idea and the fact of Episcopal authorization and commission.

When, therefore, it was proposed to allow any "Christian person" "approved by the Bishop," but without examination

or license, and not necessarily even a member of this Church, to deliver sermons or addresses in the Church, and by plain implication to exercise, in the public services of the Church, the teaching function of the ministry, heretofore so carefully guarded and restricted, it is little to be wondered at that the proposition should have seemed to many judicious persons radical and revolutionary. That proposition, so far as we may judge by the printed journal of the General Convention, received no countenance from the Bishops and fathers of our Church. The amendment proposed by them, and finally adopted by the Convention as it now stands in the canon, simply recognizes the fact that besides the appointed offices of the Church in which her authorized agents alone can officiate, there are "special occasions" when many subjects of common interest and importance come up for consideration in the Church, in meetings of our clergy and laity; and that in many ways and at many points our Christian life must touch the lives of other Christian people. There are many occasions when our own clergy make addresses to the people, not in the exercise in their function as *authoritative teachers*.

The amendment to Canon 19, fairly interpreted, as it seems to me, means that upon "special occasions" and therefore not in the performance of the regular and appointed services and offices of the Church, it shall not be considered any violation of the law, if the Bishop authorize an address in the Church by a Christian man who is not a minister of this Church. In such a reasonable liberty, allowed and regulated by law, and guarded in its exercise by the direct oversight of the Bishop, I see no occasion for the alarm felt in some quarters.

That the clergy and people in this diocese may the better understand the foregoing explanation or interpretation of the canon, I will give a brief statement of the applications so far made to me under the canon as recently amended, and my action upon such applications.

I was applied to by one of the most honored of our Presbyters, who desired to have a "Union service" in his parish Church on Thanksgiving Day, and to invite the Presbyterian or Methodist minister to preach at this service. I declined to give my consent, first, because the civil authorities had specially requested that all people should assemble in their respective places of worship, for the services of Thanksgiving

Day; and I was unwilling to assume beforehand that only a sufficient number would respond to this invitation to form one congregation, which assumption lies at the bottom of all such schemes of a "Union" Thanksgiving service. But, for a second reason, I hold that the Thanksgiving Day service, being one of the required services of the Church, for which special provision is made, and which the clergy of the Church are required to observe, does not come within the meaning of Canon 19 where it speaks of "special occasions."

The second application was from a Presbyterian who desired to know if the canon could be interpreted to allow him to join with the other local pastors in a series of joint revival services, in which he might ask them to preach in his church. To this application I felt obliged to return an unfavorable reply.

The third application was by two clergymen of a city where we have several resident ministers, and a number of mission chapels, in addition to the parish church, and where much missionary work is carried on. The local clergy of the Church proposed to have in one of the Church buildings a conference of clergymen and laymen for the discussion of practical problems in their missionary work; and they asked my permission to invite a layman, not of our Church, but a man of much experience in city missionary and charitable work, to attend their conference, and to make an address, feeling that he could help them much by his advice and suggestions. This seemed to me a "special occasion," within the meaning of the canon; and I very cheerfully gave my consent to the proposed invitation. And to the best of my belief I should have taken just the same position in each case, before the amendment to Canon 19; which brings me around to my first position, that in my judgment the amendment, of which we have heard so much, simply expresses what has always been the law of the Church in that matter.

THE PROPOSED CANON OF RACIAL MISSIONARY JURISDICTIONS.

I must say a few words as to the position of the General Convention upon the proposed action in behalf of the work in the South among our colored people. And the first word I must say is that the failure of the General Convention to take action is wholly due to the failure of our own Southern

Churchmen to agree upon any policy or measure touching this subject. There was a manifest readiness on the part of the Bishops and deputies from other parts of the country to adopt such measures as should be presented by the united action of the men of the South. The plans proposed by our last Convention were earnestly pressed by a number of Bishops, but they did not command any general support from the Southern Bishops and deputies. We must therefore acquit our brethren from other parts of the country of any responsibility for the failure of our hopes.

In this situation, while we of the South are unable to agree upon any general methods of dealing with this most momentous and vital matter, the General Convention advises that the question should not be complicated and its difficulties increased by attempts at local and partial action. I believe myself that the method advocated by those who represented our Diocese will ultimately be adopted, or some modification of it. There have been rather remarkable signs of a change of mind in some of its most strenuous opponents, since the adjournment of the General Convention. It seems to me, therefore, that we may well exercise a little patience, and give time for the mind of the Church to mature, the best solution of the problem.

I ask you, my brethren, to consider the suggestions of the report upon this subject, drawn up by a Southern Bishop, and adopted by both houses of the General Convention. I felt it my duty to present a minority report urging action along the lines favored by this Diocese, as you may read in the Journal of the Convention. But the report of the majority of the committee was adopted, and I feel that it is our duty to respect, and to defer to, the advice of our great National Council.

The whole of the report of the majority, which is published at the end of the Journal as Appendix IX., is well worth careful study, and I ask your special attention to the following paragraphs:

“Over against this sub-division on race lines we place the ancient ideal of the Church for an ecclesiastical order in which men as Christians, and not as members of a particular race, may co-operate for their moral and spiritual welfare, and for the advancement of the Kingdom of God amongst all mankind, and without sacrificing their essential political or social convictions; and whatever may be the present strain

and problem in connection with the franchise in the legislative assemblies of the Church, we can not counsel the abandonment of that ideal."

And again:

"Patience and wisdom and service are demanded alike of white and black in the process of solving this problem; and with minds and hearts fixed on preserving the unity of the Church, and in the spirit of service, and even at the cost of sacrifice, let the Churchmen of both races steadfastly endeavor to avoid experiments in organization which may wreck that ideal, but go forward with a new fidelity to that ideal, and a new obedience to the call of Him who is the Saviour of the world, and genuinely make trial of our present organization, together with such auxiliary Episcopal ministrations as can be provided without separation into race jurisdictions."

Such is the advice of our great national Council after a full and earnest discussion running through many days and weeks. I think we may well respect this advice, and that in quietness and confidence we may look for strength and wisdom to discover and put into effect some method upon which we can all unite and agree.

THE WORK OF THE DIOCESE.

The foregoing matters have occupied so much of the time proper for this address that I can only refer briefly to our local diocesan affairs. These home interests, so to speak, are the constant subject of our one thought and solicitude. The triennial meeting of our great national Church Council requires of us at this time to consider those wider questions and interests.

Within the Diocese I believe our work is going on quietly and with a healthy but not a phenomenal growth and development. I mentioned last year as specially important our work among the new communities growing up around our great manufacturing centers, and also the strengthening of some of our city parishes. These conditions continue to attract our attention. One of the most gratifying facts of our present diocesan work is that some of the very best and ablest of our young Clergy, who have undertaken to build up the Church in the crowded life of these new manufacturing communities, are nobly continuing in that work in a spirit of true devotion and self-sacrifice, in spite of many inducements held out to them to remove to large parishes with corresponding opportunities of personal ease and advancement. I can-

not do for them what I feel that I ought to do, but at least I appreciate the high character of their service, and I feel that such examples of unselfish devotion to duty go further toward maintaining the true dignity and power of the Christian ministry than any excellence of eloquence or learning or ability, in conspicuous and remunerative positions.

And in regard to those parishes more favorably situated, whose increasing membership and more abundant resources enable them to enlarge and beautify their churches, and to adorn and enrich their services, I must ask them to remember that while it is right that we should show our respect and love for the services of God's House, by giving it of our very best, yet this should not be done at the expense of those charitable and missionary enterprises of the Church which must depend for their support upon our larger and richer parishes. Let me ask you to remember that everything added to your own parish should be marked by a corresponding increase in your contributions to the work of the Diocese and of the Church at large. There is no surer way to weaken and kill out the real life of a parish than by concentrating the efforts of the people upon their own parochial affairs. The very success of such a policy is its ruin. When a parish becomes completely self-centered, it has then lost the reality of Christian life. Only as we live for others are we Christians.

Our diocesan institutions are in a healthy and a hopeful condition. Their annual reports are before the Convention, and do not need to be supplemented by any extensive notice from me in this place. I may, however, without impropriety, express the gratification which with many others I feel in having at the head of St. Mary's School the Rev. George W. Lay, son of the late Bishop Lay, and great nephew of our own great and greatly beloved Bishop Atkinson. Coming to us after years of service in one of the great schools of the country, we feel confident that he will carry on with widening power and influence the work which in the past has commanded the devoted service of such a succession of men as have preceded him.

SUNDAY SCHOOL WORK.

I earnestly commend to the Clergy and laity of the Diocese the work of our Sunday Schools. We have had a committee of this Convention considering, and from time to time

reporting on, this subject. The admirable report made last year, and printed in our Journal, will repay your careful reading. I trust the Committee may have something for us at this session also. I feel that it is a part of our work in which we most need to exert ourselves. I do not think we are coming up to the measure of our duty to our own children, and to those young persons who come within our sphere of influence. And I think that we of the Clergy are chiefly to blame. We are the leaders of the people, and their teachers. They must be willing to work, but we must instruct them in the best methods of work, and we must illustrate those methods by our own use of them, as the exemplars and leaders of the lay people. Every parish priest should be the head of the Sunday School work in his parish, and should be an actual presence and power in his Sunday School. He can not be always in the Sunday School; he can not, perhaps, teach regularly in it. But he should at least be present frequently, and should be virtually its controlling and guiding influence and intelligence. In my own parochial experience I could not always act as superintendent of the Sunday School—though at times I was able to do this—but I never allowed myself to be habitually absent from its sessions. The pastor is specially charged by the Chief Shepherd: “Feed my lambs.” Under the actual conditions of our life and society it is in the Sunday School, and by means of the Sunday School, that the rector of a large parish must get at the children. I was never able to feel that I had been very successful in my own Sunday School work, and I am not disposed to lay down the law to others as to methods and systems of work, but I am very sure that I am right in pressing upon the clergy the importance of the duty which they owe to the Sunday School. Unless they are prepared to abolish Sunday Schools, and to discharge their obligations to the lambs of the flocks, and to the Good Shepherd Who sends them to feed the flock, by some better method—they must take upon themselves the burden of seeing that the work of the Sunday School is well and thoroughly done; better done, in fact, than, as a rule, it has been done in the past. I invite the wisdom and zeal of this Convention to take up this great interest of the Kingdom, and to consult how we may all do our duty more faithfully and more effectively in caring for those who must so soon stand in our places.

THE ANOINTING OF THE SICK.

A very important matter has during the past year been forced upon my attention, and has demanded action. One of the ablest and best learned of our clergy made written application to me for my counsel as to what response he should make to the application of a member of the Church, seriously ill, and desirous of receiving those ministrations spoken of by the Apostle St. James, where he says: "If any among you be sick let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

After serious consideration I felt obliged to say that if such an application were made to me, I should fear to refuse, since the plain words of Holy Scripture seem to warrant the demand. Thereupon the same priest desired that I would instruct him in a proper and reverent method of granting such request. The result of this correspondence and request was that I felt it my duty, forced upon me most unexpectedly, to set forth a Form of "Anointing the Sick," with prayer for their restoration to bodily health and strength. The use of this is not imposed upon any one. It is only provided in case it be demanded by members of the Church, and where the priest of whom the demand is made, feels it to be his duty to grant it.

This opens a very large subject, which I do not propose to discuss. But to avoid, if possible, any misapprehension, I may add that this service does not profess to be of a sacramental character, in the sense in which the Church defines and uses the word sacrament; but is merely a form of prayer, sanctioned by the direct prescription of God's Holy Word, for recovery from bodily sickness, and restoration to bodily health and strength.

Since the foregoing part of this address was written we have lost one of our nearest neighbors among the Bishops of the Church, the Right Reverend Ellison Capers, Bishop of South Carolina. I was able to be present at his funeral, April 24, as an inadequate expression of the respect and affection I had learned to feel for him in an acquaintance of nearly twenty years. I have seldom known so beautiful and attractive a personality or so pure and exalted a charac-

ter. For most of us it is a hard struggle to gain even a little inward grace to subdue the grosser elements of our mortal nature; and we must trust to the charity and forbearance of our brethren in judging our best qualities and endeavors. With him the inward grace seemed so perfectly to have accomplished its work upon heart and spirit that its light and warmth could not be confined, but must shine out upon all around.

A singularly successful and happy life was his, and all who came into even casual contact with him had part in its success and happiness. He was one of the youngest generals in the Confederate army, and immediately after the war was made Secretary of State of South Carolina. Abandoning political life he devoted himself to the work of the ministry, and as Deacon, Presbyterian, and Bishop, commanded universal love and respect. There has been no public man in South Carolina since the war who has enjoyed through his whole life, up to the day of his death, such universal popular confidence and affection. His personality was a distinct and valuable asset in the resources of the Church in that State. As a Bishop he was faithful, diligent, and full of love for his people, for his work, for his brethren. He made the world a world of goodness and love for all who came within the sphere of his influence. We who knew him feel that we have known very few like him; and in the knowledge that such characters can be produced out of our human nature by divine grace, we thank God, and take courage.

And now, brethren, having to the best of my power set before you some of the matters of interest and importance which confront us as members of the Diocese of North Carolina assembled in an annual Council, I ask you to consider how we may all work together in mutual love, sympathy, and forbearance, for the growth of God's Kingdom in our hearts and for its extension among men.

JOS. BLOUNT CHESHIRE,
Bishop of North Carolina.





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