

*News Letter*  
28th June 1913.

**CHURCH OF IRELAND,**

**ST. MARK'S, DUNDALA.**

**Special Commemoration Services.**

**DEDICATION OF EAST WINDOW.**

**Sermon by the Lord Bishop.**

Services commemorative of the consecration of the edifice thirty-five years ago were conducted in this church yesterday, and, as had been expected, they were attended by large and interested congregations. In the morning the Lord Bishop of the Diocese officiated, and dedicated an exceedingly beautiful east window presented as a memorial to the late Lady Ewart, her surviving sons and daughters. It would be impossible to praise too highly the manner in which the artists, Messrs. James Powell & Sons, Whitefriars, to whom the contract had been entrusted, carried out their work. Everything as far as design and finish were concerned, struck one as the acme of perfection; and the reputation that the firm had won for themselves in connection with other important orders, notably, the windows for the Lady Chapel of the Cathedral, Liverpool, appeared to have been too roughly merited. Three lights, with a cinque-foil at the top, describe the window in its main outline; but neither trouble nor expense has spared to constitute it an adornment of standing attractiveness—an adornment calculated to remembrance a lady loved and respected by people of all classes in the community, who knew how active she had always been in the cause of religion and philanthropy. The vine, roots and stem, is represented springing in the full vigour of life from the centre of the bottom portion and working its way up through the three lights. At the top of each sidelight figures of golden-winged angels are introduced, and the symbolic nature of the whole effect is significantly set forth by the inscriptions on the scroll which they support—"I am the Vine," and "Ye are the branches"—these Scriptural texts being displayed on the first and third lights respectively. The central figure shows our Lord, holding in His hand the cup or chalice, still carrying out the idea expressed in the words, "I am the Vine," and above His head are representations of two attendant angels. Beneath, in the lower part of the central light, is a reproduction of Harold Copping's picture of Christ at the well, with the words spoken to the woman of Samaria: "A well of water springing up into everlasting life." As the memorial is to a woman's memory, the artists have placed in the sidelights the figures of Mary and Martha, indicating the two great qualities in the life of her sex—love and service. In the cinque-foil surmounting all the Redeemer is illustrated as ascended and enthroned, while upon a marble table adjoining the window is the following inscription:—"To the memory of Isabella Kelso, wife of Sir William Ewart, Baronet, M.P., who departed this life on the 8th day of January, A.D. 1905, in the 85th year of her age, the east window has been placed here by her surviving sons and daughters in thankfulness for her pious, strong, and affectionate life of love and service."

**THE SERVICE.**

The service commenced with the hymn, "Come, Gracious Spirit, Heavenly Dove," after which prayers were said by the rector, Rev. G. W. Peacocke, M.A. The Venite followed, and Rev. Canon Clarendon read the first lesson, dealing with the preparations for the building of Solomon's Temple. After the Psalms for the day had been sung, Rev. Canon Frizell read the second lesson, which referred to Christ's description of Himself as the True Vine, and proved very appropriate. The "Te Deum" and "Jubilate" were next impressively sung, and the remaining prayers were said by Rev. L. M. Hewson, curate. The anthems, "Comfort ye My people" (Handel's "Messiah") and "Oh, for a closer walk with God" (Myles Foster), received effective and delightful treatment, the solo parts for tenor being taken with characteristic ability by Mr James Briggs. As a whole the praise reflected great credit upon the choir, and Mr. J. F. Neill also displayed marked skill as organist.

**THE SERMON.**

The Lord Bishop, who had offered the dedicatory prayer at the close of the second anthem, selected as his text Exodus iii., 6—"Moreover, He said, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob"—and based thereon an eloquent and impressive sermon. In the course of his remarks he said he would ask the congregation not to think of the old-world application of those words, but he would ask them to think of the two great principles implied in them—principles of supreme importance and value for all ages, and especially for their own time. The first of those principles was the faithfulness of God. When God called Himself the God of Abraham, and the God of Isaac, and the God of Jacob, He conveyed to Moses the thought that the God who had pledged Himself to the patriarchs of old was faithful to His promise for all ages. There they saw the faithfulness of God. That principle was the very foundation of all their hopes and of all their lives. They might call it the underlying principle of the whole Old Testament inspiration. It set forth God as the unchangeable one, the Rock of Ages. So also in the New Testament Jesus Christ revealed to them the same great fundamental truth of God's faithfulness. Jesus Christ came in fulfilment of all that was implied in the great promises of old, and they were told to think of Him as the Father, one whom they could regard as "the same yesterday and to-day and for ever." One worthy of reverence, trust, and confidence because He was infinitely worthy. It deserved notice that this principle of the faithfulness of God was implied not merely in all their theology, in all their study of Holy Scripture, but also in all the thought and in all the science of their own day. They must never forget that to them had come in this age

**A Wonderful Revelation**

of Divine truth—called science—which in its applications was altering the whole face of the world and producing marvellous results. What was that science based upon? It was based upon the fundamental principle they found in nature, that what was true of her to-day would be true of her at any other time, that when they got at a law of nature they got at something which was absolutely trustworthy. There was the foundation of all science and of all their wonderful modern progress. In matters of conscience, the distinguishing of right from wrong, they again saw at work the same great principle. So whether they examined the world about them or looked into the world within their own hearts they found that all depended upon the faithfulness of God, and to them there came to-day amid the uncertainties of their lives, amid the perplexities surrounding their present position, from a political point of view or from a social point of view, the confidence which sprang from the conviction that God, their Father, would not fail them in the time of their need. The second great principle involved in that passage was what he might call hereditary religion. The God of their fathers was their God. This principle of hereditary religion was based upon the first principle, the principle of the faithfulness of God. God was faithful to His people not merely in one generation, but in all generations. On their side that was what they called a hereditary religion. The religion they had was not for them alone; it was for the race. They saw that illustrated in baptism, which meant the taking up of the individual life into the life of the community. They were too apt to think that religion was a thing which each soul could choose for itself, that to each would come an opportunity, as it were, of making or inventing a religion to suit the needs of his own heart. He knew there was the right of private judgment, a great and glorious possession, the very essence of their liberty, but at the same time that liberty was to be exercised in a sphere in which they had to choose among the things that had come to them. They could not invent everything from the beginning for themselves. They were the heirs of a great inheritance. Let them do what they would, they could not be otherwise. And this hereditary religion was a possession of priceless value. It gave pre-eminence; it gave continuity. Religion without the hereditary principle perished in a very short time. They could quote many instances of that from history. He thought there was special need at the present time to guard the sanctity of the home, to protect it against the assaults, more or less insidious

Dedication of East Window  
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