

Sunday Reading.

PASTOR AND FLOCK.

DEAN RABBITT PREACHES A SERMON ON THAT TOPIC.

Relations to the Cathedral—He Discusses the Status of a Dean—Says he will not Resign Until Forced by Courts—His Action Sustained by Friends.

[From the Spokane Chronicle, Washington Oct 7;—Continued from last week's Progress.]

A clergyman must sometimes meet clenched antagonism. Many people come into this parish who left the commandments behind them at the Mississippi river. Some men will use the church for business purposes and that is objectionable. Some men personally aggrieved, will stab the pastor in the back or set subtle forces against him in the community.

That is a paragraph from the sermon delivered yesterday morning by Dean Babbitt in All Saints' cathedral. There was a large congregation present, it being generally understood that the dean would preach a sermon in which he would refer to the trouble that had arisen in the parish, culminating in a demand on him by the chapter that he resign. The expectations of the congregation were not disappointed. He did preach on the subject, and at length, although not without dignity and reserve.

The text from which he spoke was from John X. 14, 15: 'I am the good shepherd and know my sheep and am known of mine. As the father knoweth me even so I know the father and I lay down my life for the sheep.' 'The Pastor and His Flock' was the subject of the sermon.

After explaining the text from the original Greek and interpreting it the dean said: 'Christ's meaning is clear and sure. It is that there is mutual affection between shepherd and sheep and there is mutual affection between father and son. The father knows the son; the shepherd knows the sheep and the sheep knows the heavenly shepherd. The whole passage is wonderful in its beauty and suggestiveness and has been put by the church in the gospel of the office for ordaining priests to teach greatness, tenderness, sweetness and devotion of the pastoral office. Just before the same parable our Saviour says: 'The good shepherd giveth his life for the sheep, but he that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep. The hireling fleeth because he is a hireling and careth not for the sheep.' The whole parable teaches us in a noble and winsome way the tender and endearing relations between the chief shepherd—Christ—and his beautiful flock—the church. The church teaches by using the parable that the same relations exist between the priests or pastors and the flocks, who stand instead of Christ and exercise the functions conferred by Him and not by man.

Anniversary of His Institution.

'I have thought it wise, my dear brethren, on this second anniversary of my institution to the tender and holy office of your pastor, to try under the guidance, so I trust, of the Holy Ghost, to interpret the church's view of the high office of her priests and pastors. Two years ago on the 29th of September, I was instituted at your altar to the deanship of the cathedral by the bishop of this jurisdiction. A legal and canonical document was given me by the bishop. The senior warden presented the keys of the church symbolizing my authority and that I controlled the church edifice for purposes of worship saying: 'In the name and on behalf of All Saints' cathedral parish I do receive you, Rev. Dean Richmond Babbitt, L. L. D., as priest and dean of the same and in token give into your hands the keys of the church.' I accepted the keys in the following words: 'I, Dean Richmond Babbitt, receive these keys of the house of God at your hands as the pledge of my institution and of your parochial recognition and promise to be a faithful shepherd over you. In the name of the Father, and of the Son, and of the Holy Ghost.'

'In the canonical document handed me by the bishop occur these words: 'You are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man pleases. And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure.'

'And, my dear brethren, in setting forth the great spiritual interests intrusted to me as your dean, and the intimate and tender relation of pastor and flock, it is not consonant with my feelings to dwell on the canon law of the church, the legal safeguards by which a dean of a cathedral and

a pastor of this church of ours is hedged about to give him security and independence in his work and preaching. And yet it is necessary to clear up misconceptions. This parish of All Saints', as was remarked by one of its prominent members yesterday is made up of 70 per cent of people not reared in our church. They are only partially informed in her time-honored customs and laws, and her gracious protection to her priests. It would be seldom that one of her clergy would be put in the situation in which your dean has been placed, and seldom that the necessity for thorough instruction in the church's ways should be so pressing. And so before passing to the more spiritual features of the pastoral relation, I must dwell briefly on the church's law.

The Church's Law.

'In the first place, we have three orders of the ministry, bishops, priests and deacons, all separate and distinct, and these orders founded, as we believe, by Christ and His apostles, I am a duly ordained priest in the church of God. My succession from Christ and His apostles can be as clearly traced as that of any bishop, back to the church of the first century. A bishop ordinarily has no parish, but has a diocese of jurisdiction. A priest usually has a parish and has full sway, authority and control over all the spiritual affairs of a parish. No layman can tell him how to preach, baptize, give the blessing of marriage or lay away the departed in the hope of the resurrection. No bishop, archbishop, no other priest or a deacon can lawfully enter his parish to perform any spiritual function except by his consent. This has been the church's law for centuries, and it is heavy with the dust of ages.

'Besides being priest, I am also dean of a Cathedral, with a cathedral system reaching throughout the city of Spokane, with control of the chapels and missions pertaining to the same, and the cathedral parish has the same limits as the city. What is true of a dean's power in his parish reaches to the limits of the city of Spokane, for this is the cathedral parish. A dean stands next in dignity, privileges and immunities to a bishop. Besides his priestly office, he has rights recognized throughout the Anglican communion, and in which the canon law of the church protects him. He is an ecclesiastical functionary, with well defined rights under the church's law. When I came to this cathedral as dean, in order that my relation to the parish might be defined as to certain rights and privileges, a contract was made.'

Dean Babbitt read that portion of his contract published Saturday in The Spokesman-Review.

'There can be no mistake then, as to my relation to this flock. I alone am their priest, their pastor. I am also their dean, as called and instituted into the deanship of the cathedral. As between the bishop and myself, I have all the rights and privileges of a rector, except the few things which the bishop reserved to himself. The rights and privileges of a rector include, besides the regular priestly and pastoral rights and privileges, the legal and canonical one of being the head of the temporal affairs of the parish. The duties of the chapter or vestry embrace the raising of the money, the paying of bills and salaries, seeing the church edifice is kept in repair and provision of the elements for the holy sacrament. The rector, and consequently the dean in this case is, according to church law, the head of every guild and society of the parish and of the Sunday school. They are in no relation to the chapter or vestry. The rector controls the music, may appoint the organist, choir-master and choristers, the sexton or verger all of which it must be seen are necessarily involved in the worship of the church.'

The dean then went on to give further details of the exact relation of chapter and dean.

Crusade Against Clergy.

Going next to another point he said:

'It has been noted among the denominational bodies in Spokane that there has been a regular crusade against the clergy. They come and go in constant procession. The congregations split up and divide off

with alarming rapidity. And shall it be so in our church, whose conception is a life-long cure and the most stable of ministries? May I remind you that this congregation has had six clergymen in 12 or 13 years? I will not speak of their treatment; that can not be charged on the whole parish. The rank and file of this parish are not responsible. I will not go into the miserable details. I will spare you and the public. Only I say that from some cause your pastors have been cast aside after about two years' service, as an average. Some one must throw himself into the breach. Do you know why I did not obey the call of God to the ministry sooner? Do you know why I went into the law and received a long and rigorous training for another vocation? It was on account of the humiliations of the ministry, the fact that a clergyman's good name and comfort seemed to depend upon every old lady who took tea in the parish; it was because ministers often seemed not to be manly men, and all their masculine force seemed driven out of them by the gossip, the trials, the burdens, the exactions of the ministry. That reason long held me back. A dear friend, a scholar and a polished gentleman, the archdeacon at Ploughkeepsie, N. Y., persuaded me out of that, and I came into the ministry with the idea of being a man as well as a priest, of being fearless, independent, straightforward. I have never, I think, forsaken that ideal. I know, however, when I came in that if God would keep me humble the people would keep me poor, but I accepted that. And with these ideals of priestly and pastoral manhood I came among you.

Has He Offended?

'I have never in a ministry of 12 or 13 years feared the dragon of the pew. I do not fear him now. I have tried to preach the clear, straightforward gospel without fear or favor, and to preach it in love and tenderness. That I shall still do. Have I offended any by my sympathy with the poor, or the masses, or the workingmen? Have my industrial and sociologic views hurt some one? Well, I didn't want to offend, but I did want to be true to my message. The church is for all classes, not for one and so I have no apology. I stand by my utterances, but regret if I have offended any. A clergyman must sometimes meet clenched antagonisms. Many people come into his parish who left the commandments behind them at the Mississippi river. Some men will use the church for business purposes, and that is objectionable. Some man personally aggrieved will stab the pastor in the back or set subtle forces at work against him in the community. All these things are to be expected and met; too, in a manly, Christian way. Have I had personal difficulty with any man, woman or child among you? Nay, my feelings are and have been most kind toward all. Only one man I remember to have crossed and made an implacable enemy, and that was because I would not suffer a personal indignity from him and stood on my manhood rather than my priesthood. But I will harbor no resentments. I am the friend and pastor of you all.

'But I am asked to resign. Why? Have I done my duty; have I worked hard; have I met difficulties and overcome them? If so, why should I resign at the suggestion of a few? Nay, but I cannot. I will not resign. I stand on a principle, and principles are inviolable. See yonder a distant historic scene. It is Luther fronting enemies wanting him to change. He was infinitely greater than I, and yet a priest and pastor as I. Hear his words, 'Here I stand. I cannot otherwise. God help me,' the words of one who stood on a right principle. So I cannot do otherwise than stay at my post, through whatever suffering or antagonism that may come, for it is right for me to do so.

Burned His Ships.

'Caesar burned his ships when he went into Great Britain to keep from going back. I have not been given the privilege of burning my ships. They have been burned for me, and I cannot now depart.

'My manhood, my priesthood, the good of the parish, the call of God, the sense of duty command, yea, command me to remain

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dean of this cathedral, and here I shall remain in this chancel, quarreling with no one and discharging my duties, till process of the gracious law of the state says that I no longer have the protection of my contract for my wife, my children, my clerical rights and privileges.

'And please understand my relation to my people, to the bishop, to all. It is one of the utmost friendliness. I reverence profoundly the office of the bishop. I shall never make any assault upon it, nor show it other than great respect. The bishop is an old friend. He is responsible for my being here in Washington. He came to Milwaukee when I was rector there, examined my parish work, made all kinds of inquiries about me in the city, and then wanted me to follow him in St. Luke's church, Tacoma. When he was elevated to the episcopate, it was he who still persisted in my coming to Washington, and when the deanship was vacant here it was he that practically brought me here. Shall I break with him? Never! I want to count him my friend. And so I counsel peace, unity, harmony, love, and with these God will give us prosperity.

'It is the interest of pastors that they have long pastorates. Why, I have within the short period of two years, so to say, just had time to find my place in the prayer book. The interest of clergy and people alike is for long, stable pastorates. It is well understood how trying some parishes are; attentive to novelties, eager for sensations, easily tired of faithful ministerial service if long continued. But a pastor, to be truly successful, must have length of service. Let him make up his mind to stick through petty troubles, through small and uncertain salary, through carping criticism and idle gossip, doing his work as unto the Lord and not unto men.

Stable Ministry Needed.

'The interests of the church, too, are for a stable ministry. When the long intervals between rectorships, the lapse of parish organizations, the loss of spiritual habit, the breaking up of Sunday schools are considered, the injury to the church of frequent changes of ministers is seen. Then, too, the waste of effort in beginning a new work, the necessity for thorough acquaintance in the parish by the new rector, and for forming intimate pastoral relations, involving loss of time and energy all this points to the importance of long ministerial service. Now for remedies: Let a clergyman say with St. Paul, 'This one thing I do,' and throw his full energy and enthusiasm into his work, not leaving it until there be a real genuine 'call' from God, and not from an empty treasury. Then let the flock see its true interests in holding up the hands of its pastor and giving him the little courtesies and attentions that cheer him so much.

'And just here, brethren (here the dean stepped out and searchingly looked around.) have any of you stings of conscience for the manner in which you have treated your clergyman the past two years? I make no reproaches. But have you all treated him as a clergyman should be treated. Have you all treated him as a gentleman? I say, have all of you done this? I leave it with your conscience. Again, always that the modest salary of your pastor is promptly paid. And cast away all the unkind and selfish criticism, helping him to realize his great ministerial ideal of devoted, self-sacrificing work for the Master. And then have peace, sweet, unifying, harmonizing peace, and with all this God's blessing will rest on the parish.'

Harvest Festival Services.

It was the annual harvest festival in All Saints' yesterday.

The church had been handsomely decorated for the occasion. A large rood screen decked with wheat was built across the front of the chancel, and a pyramid of fruit, grains and vegetables occupied the centre of the chancel platform. The walls had lines of grain in the head running along their sides, while massed in front was a rank of closely standing sheaves. The music was of a high order, the te deum being composed by Berthold Tours as well as the jubilate. The vested choir of men, women, boys and girls completely filled one side of the chancel, and sang with sweetness, accuracy and force, showing careful training by Choir Master Thomas. The choir has recently been largely augmented in numbers.

When the contribution plate was passed

around by the wardens a large offering was made. They received over the plate, when presented at the altar, an envelope addressed thus, 'Personally for Dean Babbitt.' The dean when seen later said the envelope contained \$100, marked for his salary 'from October 1 to November 1,' a payment made in advance by a number of parishioners.

It is understood the remainder of his salary, \$25, is to be given in the same manner.

RIVETED TO JESUS.

No Wrong Can Come to the Person Who Stands by Early Teaching.

When we hear of a boy of good promise going wrong we know that he has not improved his chance of standing by the strength which Jesus would have given him. If he has attended at all to Bible teachings, he has let temptation come between them and himself. Nothing will disturb the boy who, in the words of the preacher's illustration below, 'is riveted to Jesus.'

'The first light-house that stood on Minot's Ledge,' said a preacher to an audience who lived in sight of the spot, 'was built on huge iron pillars; the mighty waves came beneath it and the rock and lifted it away, dashing it to pieces like an egg-shell. The builders now leveled the ledge, brought hardest granite, dove-tailed and riveted every course to the rock below and the course above, till nothing could shake the tower that did not shake the rock. There is no chance for any force to get between it and the mighty rock on which it stands. Jesus is your rock; take no weak hold on him. Be riveted to Jesus!'

COULD TELL JESUS.

Though Others may not Share Our Joy, He Is Ever Willing to Do So.

Nobody cares much for any success that cannot be shared with others. If we gain any good thing we want to tell somebody. The boy who gets his teacher's praise or wins a prize at school would not give much for either unless he could bring the news home. But others are not always interested, and sometimes, as in the case below, the best of earthly friends may fail us. One never fails. We can always tell Jesus.

A faithful boy who is in the habit of winning honors at school found his greatest pleasure in telling his mother. Her happy face and loving kiss were his best reward. That mother lately went to heaven. Soon after, the boy gained the highest honor for graduation day. He told of his appointment at home he wept bitterly; he missed his mother's happy face. A little sister noticed his grief and knew the cause.—'Well, you can tell Jesus about it,' she said; 'mamma is with him, and if he thinks best he can tell her.'

Love's Testimony.

'Thou alone hast the words of eternal life,' said Peter to his Master, and such has been the testimony of millions who have proved Christ's promises, after finding that there is no rest outside of Him. At the recent session of a California conference a young Japanese convert gave expression to the following words of joyous faith in the world's Savior.

My hair is black, my eyes are black, but my heart has been made white by the blood of Christ. I was a poor heathen boy, and troubled and sin sick soul! but no help me. I went to Confucius, and read his words, but my sin-sick soul was not cured. I went to Buddha, and waited long, but he did not help. I went to Jesus. He cured me.

From New York.

'I am a commission merchant doing business in the West Indies. I used some of your Putnam's Painless Corn Extractor when in Canada, and think it is the best cure for corns I have ever seen. Please send me a few dozen for friends and customers in South America and the West Indies.'—WILLIAM GOULD, New York City.

First Cyclist—I always get nervous when I see a woman crossing the street ahead of me.

Second Cyclist—So do I. They have so many pins in their clothes that if a fellow collides with them, he is sure to puncture a tire.

Penelope—"But you always decried marriage."

Marie—"And I do yet."

Penelope—"Then why are you going to get married?"

Marie—"You don't suppose I want the girls to think I can't, do you?"

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