

onment and deportation, ought to be repealed ; for

1. It is class legislation, which is contrary to the American spirit.

2. It is discrimination against a friendly power, such as would not be ventured against any European power or tolerated against our own people.

3. It belittles a friendly power, reducing her subjects to the level of criminals by an odious system of registration and certificate, and it tends to create and continue a contempt for the Chinese, which they do not deserve.

4. It is an unmanly yielding to the foreign element in our politics.

5. It is a direct violation of the spirit of Christianity which lies at the founda-

tion of our national life and finds expression in the golden rule.

6. It is out of harmony with the sentiment of the best people of this coast, in and out of the Church, who, while not wanting an increase of the present Chinese population, are opposed to any unfair treatment of those now here.

7. The tendency of such legislation is to disturb the friendly relations with China, which are already greatly strained, and to imperil the freedom and lives of American citizens who reside in the Chinese Empire.

Therefore, we do respectfully petition Congress to repeal such "acts" or parts of "acts" as require Chinese now in the United States to register.

#### EDITORIAL NOTES.

##### Phillips Brooks.

SELDOM has it been the case that the death of one man has occasioned such universal and profound sorrow as has that of Bishop Brooks. From those who knew him personally and loved him as a man, and from those who did not know him but knew his work alone, come tributes of affection and admiration such as it has but rarely been the fortune of any to receive. The sense of loss, irreparable loss, is not confined to any single denomination, but is shared by the Church of Christ throughout the world ; and not only by the Church, but by many who, while not able to appreciate the value of the teachings of Christ, still set a high valuation on manhood of the loftiest type. Bishop Brooks was a Christian as well as a Christian preacher, and he left a deep impress upon the times in which he lived not only by the words which he uttered but also by his remarkable personality. In writing of him it is, indeed, impossible for us to separate the two. The man was in the preacher, the preacher in the man. Though he did not preach himself as

master, but Jesus Christ, yet men, in seeing and hearing him, could not fail to realize that they were in the presence of a master, one who laid hold on their attention, affection, and will, in spite of themselves, and, at least for the time being, carried them along irresistibly whithersoever he would. Throughout his truly wonderful career he illustrated those weighty truths which he voiced to the students of Yale in his memorable lectures on preaching, delivered just fifteen years before his lamented death—lectures in which "he made the privilege of preaching shine for the moment in their eyes with the same kind of light which it had won in his." To him two elements entered into all successful preaching—truth and personality. Neither was sufficient without the other—the message without the man, the man without the message. He never forgot that he was a man with a message, a messenger whose message was entrusted to him by his King, and for that reason he never endeavored to add to that message anything of his own devising. His commission was given him by One who alone had authority over him, and to the lines of that com-