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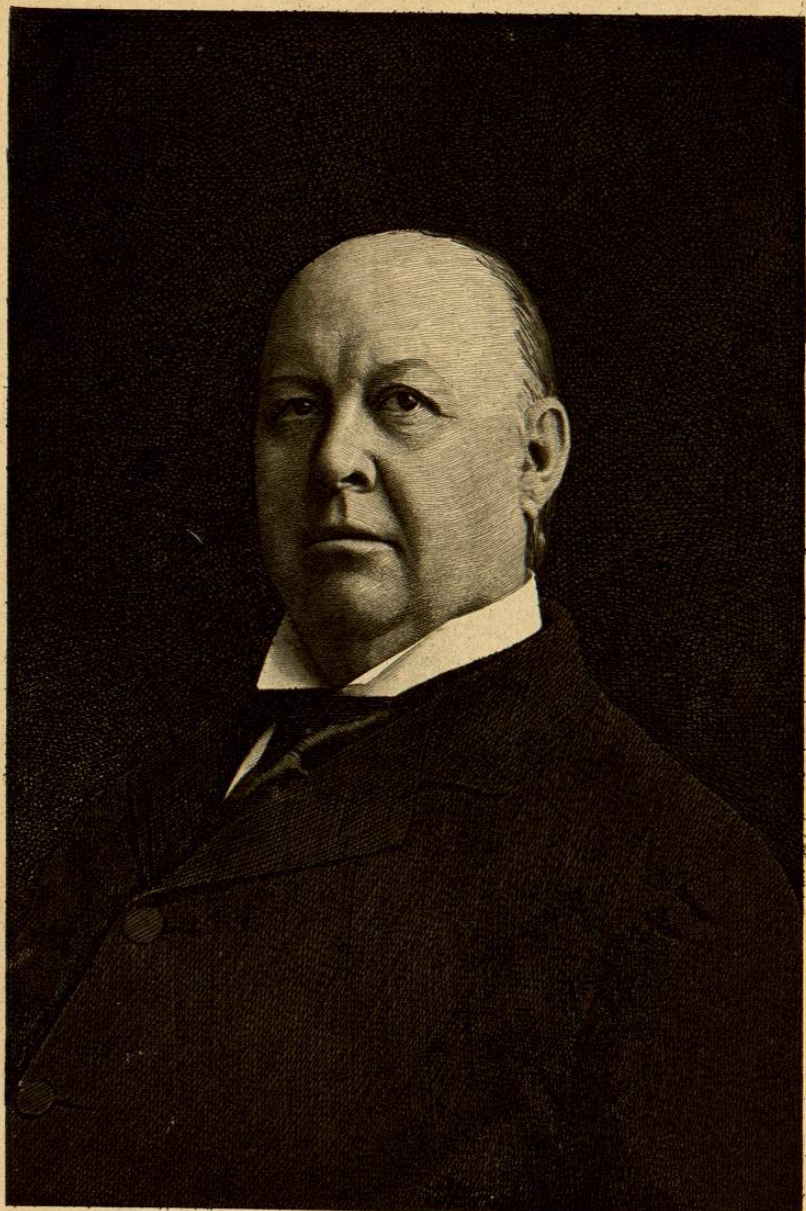
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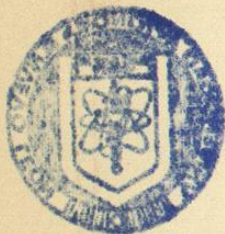
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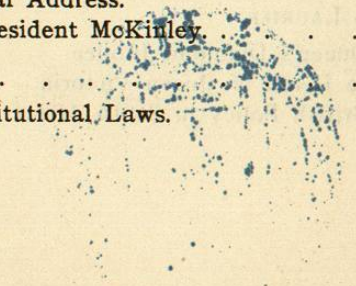
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BISHOP POTTER



HENRY CODMAN POTTER, D.D., LL.D., American bishop of the Protestant Episcopal Church, son of Bishop Alonzo Potter, of Pennsylvania, was born at Schenectady, N. Y., May 25, 1835. He received his early education at the Episcopal Academy, Philadelphia, was graduated at the Theological Seminary of Virginia in 1857, and made deacon the same year. On Oct. 15, 1858, he was ordained to the ministry, and was successively rector of Christ Church, Greensburgh, Pa., St. John's, Troy, N. Y., and assistant pastor at Trinity Church, Boston. In May, 1868, he became rector of Grace Church, New York, where he remained until 1883, when he was appointed assistant bishop to his uncle, Bishop Horatio Potter, of New York. He was consecrated to this office, October 20, in the presence of forty-three bishops and three hundred members of the clergy. The aged bishop's failing health left the responsibility of the diocese largely upon his assistant, who, at Bishop Horatio Potter's death (Jan. 2, 1887), was named his successor. Dr. Potter was secretary of the House of Bishops from 1866 to 1883, and for many years was a manager of the Board of Missions. In 1863, he was chosen president of Kenyon College, Ohio, and in 1875 bishop of Iowa, but both of these offices he declined. Bishop Potter is an active prelate of his church, zealous in all good work for his own diocese, and an able preacher and eloquent speaker. Among his published writings are "Sisterhoods and Deaconesses at Home and Abroad" (1872); "The Gates of the East" (1876); "Sermons of the City" (1877); "Waymarks" (1887); and "The Scholar of the State" (1897).

MEMORIAL DISCOURSE ON PHILLIPS BROOKS

"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."—John vi, 63.

THE discourse from which I take these words finds both its occasion and its key in the miracle which preceded it. In a day when some people are fond of saying that the most powerful motives that attract people to the religion of Christ are what Bishop Butler called "secondary motives," it is interesting to note that of some, at any rate, this has been true from the beginning. Christ takes the five loaves and two fishes, blesses them, divides them, and dis-