ever-enlarging experience, that it will form the habit of the angels, to glorify its Maker by the song on the lips sounding forth the cadence in the soul, and in this conscious exaltation go forward with joy doing the will of Him who is chiefly glorified by faithful service.

The people of the Southern States throughout most of their history have been more homogeneous than those of the North and West, and have maintained their ancestral faiths with a steadiness almost unknown in some parts of our country. They have clung tenaciously to the great essentials of the Christian system, have been quick to see the insufficiency of modern substitutes for the Gospel of God's grace, and have turned a deaf ear to the exponents of mushroom religions.

The churches of the South have generally maintained the absolute authority of the Bible as the word of God, have insisted upon the exclusively spiritual mission of the church, have refrained from handling in their ecclesiastical courts political questions, have refused to follow the protean theories of an unbelieving criticism, have declined to offer men the stone of mere humanitarianism instead of the bread of divine grace, and as a consequence have enjoyed a rare exemption from the vagaries and religious fads which have mocked the spiritual hunger of many of our people in other parts of the land. It has been so in Wilmington. We are profoundly thankful that no fitful religious fancy, no form of higher criticism or heresy has invaded the counsels of our churches to disrupt them or to mar the usefulness of their membership. Our people "know in whom they have believed." They have answered the question, "Whom say ye that I am?" and have taken hold upon God never to be free, we trust, to consider any new doctrine that might loosen their grasp. They follow the course of humanity and sin like the rest of the world. Held in the rushing tide of modern life, their energies may be diverted at times from the main purpose; but they have laid hold upon real values and permanent ideals and their faith maintains its integrity in the midst of an age too largely given to doubt. May it ever be so! Christian orthodoxy in perpetuity is a rich heritage for any people.

Not only have our people maintained the faith of their fathers, but a very deep spirituality has pervaded our churches, and in the main their spiritual life and activity may be summed up in the words of Dr. Jowett:

"We are fighting to make known the love of the Father in the person and work of his Son, our Saviour, Jesus Christ. We are fighting to disperse the darkness of ignorance, to break the chains of evil habits, to offer a solvent for the bondage of guilt, to make an end of cruelty, to dry the tears no other hand can touch, to transfigure sorrow, to exalt wedlock, to glorify the home, to hallow childhood, to beautify age, to light up death.

"This is the grand commission of the army of the Lord. Is it worth fighting for—to unveil the infinite love of God, to make known the great mother bird of the race, to uncover the riches of forgiveness, to unseal the springs of freedom, to kindle the inspiration of eternal hope, to light up the road which leads to home and to God?"

St. James's Parish.

The early history of St. James's parish, in the town of Wilmington, is very closely interwoven with the history of the town itself. The settlement of the colony by English subjects established the ecclesiastical law of England as the law of the Church in the colony. The bishop of London was made the diocesan of the colony, and the province of North Carolina became thereby a part of the See of London.

Little attention seems to have been given the religious needs of the colonists by the Church in England until the incorporation of The Venerable Society for the Propagation of the Gospel in Foreign Parts in 1701.

It is in the records of the Venerable Society that we find the first official notice of St. James's parish. In 1736 the society records note that "Mr. Marsden had a settlement in the parish, and being a clergyman of the Church of England, had officiated there for several years past." We know, however, from local sources, that thirty years prior to this entry the whole province had been divided into twelve parishes, and several laws had been passed by the colonial Legislature for the support of religion. We also learn from the same sources that the parish of St. James was organized in the year 1730, and that in 1729 the Rev. John LaPierre, "a French Huguenot, who had been ordained by the bishop of London in 1708, and for many years had served a congregation of his own people in South Carolina, called St. Dennis' parish," came into the Cape Fear region, and