

The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8
FOR CHRIST AND THE CHURCH

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CURRENT EVENTS

A Budget of News From Many Quarters and Items of General Interest

A Church School that Goes to Church.

A new plan has been inaugurated in the Church School of St. Luke's Church, Evanston, Ill.—a plan of much significance, says St. Luke's Parish Visitor. Heretofore, the school has met at 9:30, and has been dismissed with its closing service in the church at half-past ten. Now the school meets at 10:15, the pupils going immediately to their classrooms. At five minutes to eleven, they enter the transepts of the church and are there participating in the church service through the Epistle and Gospel and Creed. Then, after singing a hymn, the rector preaches a five-minute sermon to the boys and girls. During the singing of a hymn following, they march out of the church while the service goes on. On the third Sunday in the month, when they have their own Eucharist at 10:15, they are excused from attendance upon matins which is now the service but once a month at eleven o'clock in St. Luke's. The plan reflects the conviction of both the clergy and the Church School Institute that the Church School and the Eucharist should be intimately related.

Memorial Gifts to Chicago Church.

The Rev. Dr. Charles Herbert Young, rector of Christ Church, Chicago, announced to his congregation on the first Sunday of this month the gifts of several memorials which will greatly beautify the interior of the church, as follows:

In memory of the Rev. Dr. Joseph Rushton, the founder of the Parish and its first rector, his son, Mr. Joseph A. Rushton, is placing the predella and altar steps of marble.

In memory of the Rev. Dr. John McClurkin, for fourteen years assistant to the rector, the congregation is having the sanctuary floor tiled and finished with marble at the Communion rail.

In memory of Mr. and Mrs. Ambrose S. Delaware and their daughter, Mrs. J. C. Farwell, who were among the first members of the parish, their children are having the choir and nave paved with tile.

It is expected the work will be completed before Holy Week.

Canadian Prayer Book Manuscript Survives Perils of the Sea.

It was with a great feeling of relief, says Church Work, Halifax, N. S., that Archdeacon Armitage, custodian of the Book of Common Prayer, received a cablegram from the Cambridge University Press with the mystic word in it—viz., "Safe." Archdeacon Armitage on his return to Halifax from the general Synod prepared the MSS. of the Revised Book of Common Prayer as adopted by the General Synod, and was able to mail it to the publishers on Friday, October 11th. At that time German submarines were hovering around the coast of Nova Scotia, and watching an opportunity to raid and destroy shipping in the lanes of commerce. The cable stating in cryptic fashion that the precious MSS. had survived all the perils of the sea, and had arrived safely in London, is dated November 5th, but owing to the pressure upon the cables did not reach Halifax until the 11th. The Archdeacon states that as the major part of the Revision is in print, he has a good

hope that there will be no great delay in publishing the new book, and as he receives information he will give it out to the Church public.

Woman's Auxiliary Meeting in New Jersey.

The Lower Division, New Jersey branch of the Woman's Auxiliary, held its Mid-Winter meeting in St. Paul's Church, Camden, the Rev. R. E. Brestell, Rector, January 29th. The attendance was large; the Bishop and the Archdeacon of the Diocese were present. Mrs. Arthur S. Phelps, President of the Branch, presided at business sessions. The Bishop made an informal address upon Cathedral plans, the approaching annual meeting of the Auxiliary the day before the annual convention of the diocese, and the proposed employment of Miss Hopwood as Educational Secretary.

The principal address of the day was made by Deaconess Goodwin, especially in behalf of the United Offering.

The usual department reports were made, showing more than usual activity.

By vote the tax assessment was increased to a twenty-five cent assessment and the one dollar assessment from each parochial branch for the annual meeting was made proportionate to the size and income of respective parishes.

This Is a Layman's Age.

A joint meeting of the Vestries of all the churches and missions of St. Paul, Minn., was held in St. John's Church on Sunday afternoon, February 2nd. Meetings of a similar character will be held in the near future. It is hoped that they will serve to deepen the consciousness of lay privilege and responsibility and contribute materially toward the solution of the problems faced by the Church, not only in St. Paul, but at large. The Rev. Edward M. Cross, rector of St. John's Church, commenting on the meeting, says: "This is a layman's age, an age of practical democracy. As to the Church, it is an age not only in which the layman must work, but in which it is recognized that he has a peculiar and vital contribution to make. There is strong evidence of the revival of the Boston Tea Party spirit—laymen are determined no longer to be satisfied with a taxation based on anything other than the lively right (always recognized) and fact (seldom attained) of representation."

Men in a Milwaukee Parish Galvanized Their Belief Into Action.

"The women of the Church are organizing their forces for a greater service and a deeper reality in Christian service." Why not the men? This question presented itself, says the Parish Outlook of St. Mark's Church, Milwaukee, Wis., to the men of St. Mark's, at the conferences growing out of the Men's Get-Together Meeting and the result is what we have seen fit to call the Men's Religious Reconstruction Program. Dean Bell, in his admirable and stirring address on that occasion, set the ball a-rolling. Our men felt that if anything like an adequate reception is to be given to the newly engendered enthusiasm for spiritual things and the desire to render religious service, which has come to many of our men at the front as a

result of being face to face with the eternal realities of life, then we at home must endeavor to drive down more firmly our own stakes. They felt that the men, as well as the women, must take their religion somewhat more seriously. That many men have been taken up with the strenuous work of the war and have "let slip" many of the things usually given attention, and that their religious duties had suffered somewhat in the general press of many stupendous burdens. It became plain to them that "in all reconstruction work which is to take place in every line of business, there is none so important, so paramount to all other issues, as the reconstruction of our lines of work in the greatest institution of all the world, the Church, in order that we, as plain business men of God, can welcome our soldiers with glad handclaps of assurance that we are with them heart and soul and that we have a place awaiting their hardbought Christian zeal and enthusiasm." So they thought and so they wrote their fellow laymen.

They felt that it was not too much, under the stupendous conditions prevailing at the present time, to go to every man who is a member of the Church, and ask him to "sign up" to come out each month to a Men's Communion service, as well as to attend at least one other church service. Also, that each man in the Parish pledge himself to help promote, by his presence and interest, the series of monthly men's gatherings, which are contemplated for the purpose of giving intelligent consideration to the needs of our returning men, as told by our Bishops and Clergy in France.

With that fine energy so characteristic of our men at St. Mark's they got busy at once. They galvanized their belief into action. Many men are getting into line. Many more will do so, as they have opportunity. It is the biggest and the best thing ever attempted by the men of the parish.

The Rev. E. Reginald Williams, is the rector of St. Mark's Church.

The Vision of Mons.

Bishop Moule, in a letter to the "Spectator," quotes from what has been told him regarding the Vision of Mons by the Rev. W. Elliot Bradley, Vicar of Crosthwaite, who "got a practically identical account of a certain incident of that crisis from each of the three soldiers old 'Contemptibles,' to whom he talked on three occasions. * * * Mr. Bradley asked in each case whether the soldier recalled 'anything unusual' at the crisis of the retreat. And each man without hesitation gave this answer: 'The Germans were coming on in massed formation, and the men of the thin British line were preparing to sell their lives dear; it was the one thing to do; the Teuton host could not help walking over them on the way to Paris. Suddenly the grey masses halted; even the horses of the cavalry jibbed and reared; and the collision did not take place. German prisoners, taken a little later, were asked why they failed to attack at such an advantage. The answer was straight and simple: they saw strong British reinforcements coming up. Such was the story told, without leading or prompting as to detail, by these three isolated witnesses at first hand. Two, if not three, added quietly the comment, 'It was God that did it.'—Church Work.

A conference for Church workers in the Province of New York and New Jersey will be held on February 19th, at Brooklyn, N. Y., in the Church of the Redeemer. Work in Rural Districts, Work Among Foreign Peoples, and Missionary Organizations, are the topics announced for discussion.

WOULD RECONSTRUCT THE WHOLE ECCLESIASTICAL SYSTEM

Bishop of Chicago Favors Changes All Along the Line of Parochial, Diocesan and General Church Endeavor

Bishop Anderson gave, what was considered by those who heard it, a most remarkable address at the monthly meeting of the Chicago Diocesan Branch of the Woman's Auxiliary to the Board of Missions, February 6th, in which he discussed at length matters pertaining to the diocese and, in brief outline, with his usual great breadth of vision, favored reconstruction, revolutionary in its conception, all along the line of parochial, diocesan, provincial and General Church work. The following are a few of the Bishop's meaty statements, which he promises to enlarge upon later on, taken as best the reporter could in long hand:

Urban, Suburban and Rural Work.

A missionary survey should be considered under three divisions: Urban, Suburban, and Rural. The urban problem is the easiest to handle, while the suburban is more difficult. There are many segregated districts, little groups of people, small municipalities made up of members of many Churches. They don't come to the city church, and they have no church of their own. The Union Church has not solved the problem.

Established on an elimination of differences, which doesn't get anywhere. It is not a good basis and does not meet the needs.

Too Many Churches in Small Towns.

There are too many churches in small towns, and too few in the farming districts. The latter present a unique problem. Go to some average farm house and you may find there three generations represented. The Puritan grandfather and his son of the next generation were trained religiously in their youth. The children in this home are usually untaught spiritually, and the Bible is neglected. How long will the overflow of Christianity from their ancestors survive?

The Church That is Not a Teaching Church Must Die.

The Roman Catholics and the Lutherans are handling the rural problem well; they first colonize, and then teach. A Church that is not a teaching Church must die. The most important missionary factor in the Church is the educational organizations. They must sow the seed that the harvest may be reaped. Unless educational work is done, practical work will fail.

The chaplains in the army are bringing back the same reports. The men in the ranks were more religiously inclined than had been expected. However, they were almost entirely lacking in ability to define their religion. They couldn't tell why they are Christians and not Buddhists. There is a lamentable vagueness on the part of the youth of our land as to their religious convictions. We have too much preaching and too little teaching. The best work of the Woman's Auxiliary is to teach.

We Must Have a Change in Policy.

Churches must serve the communities in which they exist, and we must have a change in policy. Most parishes exist to minister to their supporters. This is a wrong policy. Parishes should minister through their supporters to their communities. "I came not to be ministered unto, but to minister."

Churches must do for those outside or they will die. The "Community Idea" must be developed. A consolidate operation of a large group of our churches on the West Side of Chicago for community work would

be ideal, with an associate mission for the clergy at the clergy house, which could easily care for them all.

The last Diocesan Convention asked the Bishop and the standing committee to define for each parish its field of responsibility. It doesn't sound popular but it is practical and business-like. Churches should operate in a specific field. The parish should be defined as the diocese is defined. When we think of the responsibility of a parish in a given community, we shall have new visions.

Greater Changes Coming Than At The Time of the Reformation.

We hear much of Reconstruction these days, and this is a great word. The Reformation did not happen in a day, and the people of that time did not realize the changes that were coming. Great changes socially and religiously were followed by industrial revolution. The period through which we are now passing will make greater changes than that of the Reformation. This epoch will be more conspicuous than any preceeding.

The Episcopal Church Will Have To Be Reconstructed.

The Church must interpret the times. The Episcopal Church will have to be reconstructed in all her organizations. This is not unkindly criticism. This rebuke is made not from lack of affection, but from tremendous solicitude. We must have a change of methods all along the line.

First we should elevate the presiding Bishop and make him the executive and administrative head of the Church, and call him what you like. We are too conservative. Let us do away with fiction and get the reality. The presiding Bishop should be relieved of a diocese. He should have expert counsel, and call it what you like.

Next, the province should be elevated into a reality and be given great responsibilities. Two thirds of the affairs of the General Convention should be handled in the provinces. Relate the province to the diocese and have each Bishop subordinate to those above him.

Organize the diocese into a reality and have it regulate parish life.

The individual anarchism in the Church is making it inefficient. The whole should direct the parts.

The Woman's Auxiliary fits into the whole scheme as part of the agency for carrying on the larger work of the parish, in study classes, and other missionary activities. As the authorized agency for carrying on missionary organization, they are thus related to the whole Church.

Now, organization in itself is not sufficient. Without spirit it is dead. Power, plus organization—and the Church will multiply efficiency two-fold, three-fold, yes four-fold.

We once heard a learned man say, "A thorough knowledge of history is the best cure for atheism." While a little learning may engender unbelief, deep learning increases faith in God. One cannot follow the succession of the ages without soon feeling that through them "one increasing purpose runs." Or, to use other words of the same poet, that creation moves to one far-off divine event. History is simply the path of God. Civilization is but the record of its appearance. It is inexplicable without Him.—Fred-eric Lynch.

WEEK BY WEEK WITH THE MINOR PROPHETS

By the Reverend FRANCIS S. WHITE, M. A., B. D.

JOEL

This week and next let us read and reread the prophecy called Joel. The book, according to Prof. Moulton, is not a discourse nor a series of discourses, but a continuous dramatic writing divided into seven continuous acts or "visions" as follows:

FIRST SCENE: The Land Desolate and Mourning: Chapter one, in which old men, revellers, priests, husbandmen lament to one another in free verse over the destruction special to each; as a climax the whole people, in recitative prose, summon an assembly and, in stanza verse, present their supplications.

SECOND SCENE: The Judgment Advancing: the first eleven verses of chapter two, which, in verse passages, present an objective picture of what is seen and heard, alternating with passages of recitative prose which add fresh terrors by seeking to analyze what is seen.

THIRD SCENE: Repentance at the Last Moment: Chapter two verses 12-18, where the Lord calls to repentance, the people answer, and the priests are heard in supplication.

FOURTH SCENE: Relief and Restoration: Chapter two, verses 18-28. A monologue showing the Lord restoring all that had been destroyed by the Northern Army.

FIFTH SCENE: Afterward: Chapter two, verse 28 to end, and Chapter three verses 1-9. A monologue in which the Lord prepares the people for contest with hostile nations.

SIXTH SCENE: Advance to the Valley of Decision. Chapter three, verses 9-17 in dramatic dialogue pictures the advance of the nations, and the hosts of God to conflict in the Valley of Decision. The prophetic spectator paints the climax as all earthquake and darkness.

SEVENTH SCENE: The Holy Mountain and Eternal Peace: Chapter three, verses 7 to end. Darkness rolls away and the Lord discloses the Mountain and the Eternal Peace of His people.

This rhapsody had its birth in a plague of locusts so severe that it could move the prophet to see in it a picture of that Day of the Lord which spelled Doom. The judge was at the door. With a crash, the prophet drives men from the formal and comfortable, to that repentance born of contact with an over-powering sense of the Almighty One.

SUNDAY: "Tell ye your children of it,

And let your children tell their children,

And their children another generation."

God wants us to have "a tradition of thankful memories." The ritual acts of the temple and services of the synagogues was to lead the children to enquire of their fathers the meaning of them, so the fathers might tell them God's wonders. Is there enough of this family tradition going on today? And, do our children learn from our lips the bitter as well as the sweet truths which have God's stamp upon them? How much cleaner and sweeter would many a family be, if parents had told their children the things it is good for them to know, and which come best from those intimate talks which are children's just dues. Let us show our dear children where obedience to God's law in nature or grace lands them; and let us not neglect to warn them of the results of disobedience. Each generation must learn for itself, but even this fact does not permit the older generation to omit their responsibility for narrating by word of mouth those traditions which have in themselves a savor of life unto life. If boys and girls go wrong, the fault may often lie in the neglect of these words which Joel put into the mouths of his old men.

MONDAY: "The meal offering and the drink offering is cut off from the House of the Lord" . . . "is withheld from the house of your God."

Twice is this statement made. If by the law of catastrophe the necessities for a ritual recognition of God are withheld or cut off, be sure that some great and terrible day is at hand. It may be a day of judgment, or even punishment. It was the priests' business to see that these offerings were always accessible: they were emblems of the materials of that which was to be the Holy Eucharist. So are the clergy warned in these days that the meal offering and drink offering should not be cut off or withheld. Two souls approached a village church on a Saint's Day to make their communion. The priest told them he could not celebrate unless three people were present to receive. The hungry souls felt that man had stepped in between them and their privilege. The priest overlooked the rubric of Common Sense, and also forgot that One had said "two" as well as "three" when He was talking about gathering together in His Name. Every Christian community which cuts off or withholds this sacramental offering, is not standing by the command of Christ, and to that extent is contributing to the approach of a day or time or period of spiritual catastrophe. Every Christian whose approach to this offering is only a matter of sentiment or routine also imperils his spiritual life.

TUESDAY: "Joy is withered away from the sons of men."

Joy is one of the so-called rights of men. It is a quality which we should have, and desire to have in greater abundance as life progresses. There should come a time when our "joy shall be full." There are certain acts of ours which can give joy in heaven. On the other hand, there are certain joys which can grieve the Holy Spirit of God. An ancient writer says: "there are four sorts of joy, a joy in iniquity, a joy in vanity, a joy of charity, a joy of felicity; the joy of charity and the joy of felicity with from the sons of men, when the virtues aforesaid failing, there being neither knowledge of the truth nor love of virtue, no reward succeedeth, either in this life or that to come."

When we think of "the pursuit of happiness" what kind of joy have we in our minds? As we answer this question, so will we brand ourselves as full lived and vigorous, or dry and withered. Those joys which are born of the pleasures of sin can only wither in us when we have found that real joys alone grow out of true thinking and virtuous living. It would seem foolish to dwell on this did not we realize even as we read, that obvious as is the truth of these statements there dwell in our homes, (yes perhaps we ourselves are the very ones) people whose joy in living is withered because the joy that was sought was of the unpruned, undisciplined kind which drew for its vitality from the salt seas of self-indulgence and self-pleasing.

WEDNESDAY: "Sanctify a fast, call a solemn assembly, gather the old men and all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord."

No athlete ever trained for a race, who did not learn the value of fasting. There is a therapeutic value to this discipline which physicians as well as moralists value. But only he who fasts with something in mind besides the authority of man behind the mandate, realizes that his fast has spiritual values only when it is done in charity, and with the idea of gaining ability through sacrifice, for larger service. Hence it is good to tie up the self-denial with some outward expression of religious devotion.

The authority and example of grey hairs are appealed to. Ask God to make you realize the importance of giving moral value to your years as they increase. Realize too that in all cases, God expects to be overcome by

united prayer, where those who have been young and now are old, are to be found steadfast and true in all efforts whereby through self-sacrifice He is approached for the good of man. Never fast just to fast. Fast so that the effect of your fast reacts on the Church membership for its collective good.

THURSDAY: "The Day of the Lord cometh, it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains."

"The Day of the Lord is any day in which He avengeth sin; and day of judgment, in the course of His providence or at the end."

Let us realize that for sinners it is always nigh at hand. Every soul has its Day, probably its Days; but for every sincere soul one such Day as the prophet mentions is enough for a human life-time. Such a day is not to be invented; nor arbitrarily fixed by us. That day is in God's hand. He who has not touched depths, may be hugging the shore through timidity, or he may be kept there by design; but most every spiritual pilgrimage has its Day. Pray God that your day may have even in its gloom the promise of a dawn. And remember that your day may come to you in your upward climb toward better things. Do not wait for the Day to come before starting in to climb the hill of fellowship with God; start in just as you are without any other plea than that you want to be near God; and as you strive in the mists the light will still gleam; and perseverance will carry you through the gloom of your Day of Judgment, to the gleam of your Day of Forgiveness and Peace.

FRIDAY: "Yet even now, saith the Lord, turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth him of the evil."

God is always at hand; always ready; always waiting. If we miss Him and really want Him, all we have to do is to turn about in our paths. But remember that what He wants, is a turn about that is an all-the-way-around turn. All your heart must be in your conversion. And the call will involve the outward and visible signs of inward and spiritual penitence. Tears of Godly sorrow are of God. Jesus wept. The Holy Spirit grieves. Remember too, that God is always after the heart rather than the garments, the inward rather than the superficial, the character rather than the reputation. Was there ever a more helpful scene portrayed by sin and self-indulgence, than this third scene? Is not the picture one which we should study so minutely that when we are called on to forgive, we can in our own lives exhibit a gracious compassion, a slow anger, plenteousness of mercy, and the ability to turn our back on the evil that was done? God helps us make this characterization ours, as far as human ambition with divine aid can bring it to pass.

SATURDAY: "Why should it be said among the nations, where is their God?"

Why, indeed? What a tremendous responsibility, what an awful responsibility rests on us! . . . This responsibility of presenting God aright to the world. How can we be indifferent to the fact that our actions must show to all observers, the reality or the unreality to ourselves of the One Whom we call God? Should it not be part of our daily program to make it evident to all with whom we come in contact, that we realize that God is in very deed in the midst, and therefore we shall not be moved: that we know He is about our path, and about our bed, and spies out all our ways; and that when we go to church, we know that in some special and real sense He is indeed present in this place, so that with confidence we can call it "Our Father's House?"

Again let us look at this question from this angle: what reasons can or do we give for permitting our actions in our personal, social, political, industrial and national life to be at such variance with our words that people can say, "Where is their God?" And are those reasons rea-

sons, or excuses, or just lip professions? How careful we should be to spell "God" so distinctly and consistently to all sorts and conditions of men that they will not be confused nor grow cynical, but will be led by us to say, "spare thy people, O Lord, and give not thine heritage to reproach."

QUESTION BOX

Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

What is the authority for keeping Sunday as the Lord's day instead of the Sabbath? The Seventh Day Adventists, who are most careful Bible students, find none.

The difference between ourselves and the Seventh Day Adventist in the interpretation of the Bible lies in the fact that we believe that our Lord founded a Church as well as inspired the Bible, and that the latter cannot be officially interpreted apart from the former, just as we do not believe that the Constitution of the United States can be officially interpreted by any individual, but only by the courts of the United States.

When Christ founded the Church, He gave power to that institution to bind and to loose, that is in the language of His day to make laws and to abrogate them.

In short, what meaning does the Bible student give to those words of our Lord, "Upon this rock I will build my Church. Whatsoever ye shall bind on earth shall be bound in Heaven, etc."

That is a part of the Bible and demands an interpretation.

How does the Church interpret it? That in founding a society on earth He gave to that society power to make laws, as one can see by studying the 15th chapter of Acts, when the Church was called upon to meet an emergency, and legislated for that emergency.

So in the matter of the day of worship. The Jews were known throughout the pagan world by their observance of the Sabbath. The Christians at first were Jews and as Jews they were circumcized and kept the Sabbath, both of which were injunctions of the Old Testament.

But the Christian Jews kept the Lord's Day also, as we read in Acts 20:7, "and upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." And again in I Cor., 16:2, he exhorts them, "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him."

Now this first day of the week was known in the early Church as the Lord's Day, and it is the only day referred to in the New Testament as a day of obligation for Christians. Why?

Because at a very early day it became necessary for the Christians to break away entirely from the Jewish Church, for the Jewish Church had repudiated Christ.

So as early as St. Paul's time we find that the first day of the week and not the seventh, is mentioned in the Bible as the day for celebrating the Holy Communion, preaching and taking a collection. It is true that the legislation which changed the day is not recorded, but the fact that the change was made is noted and the additional fact that the early Christian Church universally kept Sunday is a further commentary on this Apostolic practice.

So we accept this universal action of the Christian Church as a better evidence of the rule set by the Apostles than a study of the Bible fifteen hundred years after without the knowledge that was possessed by the early Church.

If Christ gave power to the Church to regulate its practices, and we find that the whole Church accepted a certain practice in the first three centuries, we have the right to presume that the whole Church, in the days of the Martyrs was not mistaken in its adoption of the Lord's Day instead of the Sabbath, especially as we see that the practice was evidently endorsed by St. Paul.

Moreover, the Feast of the Resur-

rection was a day which Christians might well honor as a more specific Christian festival than that of the Creation.

It is a good principle of law that custom determines the interpretation of the constitution. It certainly cannot be set aside by some individual's academic statement of what the constitution means, and the Church of the first three centuries knew nothing of observing Saturday as a Christian festival.

Certainly those Christians who held not their lives dear would not have universally adopted the Lord's Day if they had had no warrant in Apostolic practice.

Surely the same power that set aside the Mosaic law of circumcision could have set aside the Mosaic Sabbath and there is every evidence that they so did.

Who Put Us on the Water Wagon?

"Who is responsible for the victory? Who changed our national bird to a camel, and hitched the hunchback to the water wagon?" asks Association Men, and says: "Some will say that the credit belongs to the Woman's Christian Temperance Union; the present generation will not forget childhood ideals instilled in church and school by the 'White Ribboners.' Others will be sure that it was earned by the Prohibition Party with its heroic pioneers in moral realms. Then the Anti-Saloon League will come in for its share of commendation; by its local option plan, it educated the town and city, the county the state, the nation, proving Prohibition to be practical. 'More than any of these,' we heard a governor say several years ago, 'Business is responsible for the Prohibition wave. By cold calculation it discovered that Business and Booze do not mix.'"

And to these we add the opinion of the New York Sun: 'The wide scope and mighty power of this now triumphant movement are due chiefly to three circumstances. One is the experience of the war, demanding the elimination of every social factor involving the waste of material and the impairment of personal efficiency. The second is the woman vote, representing almost always a hatred and

and perhaps the most important, is the growing belief on the part of millions of temperance citizens, not teetotalers, that the time has come when they ought to surrender something of what they have been accustomed to regard as the rightful liberty of personal choice for the sake of others.' And the Sun might well have added, Millions have wearied of this law-breaking, murder-making, brothel-breeding business with its universal policy of mixing in municipal, state and national—yes, and international politics.

But this revulsion of sentiment, these circumstances, these movements, were but the expression of a great conviction. Fundamentally, the liquor traffic [was] not and never could be in harmony with the principles laid down by Jesus Christ. Once aware of this, no Neal Dow could be passive; one Neal Dow led to another, or to a John B. Gough or to a Frances E. Willard, until the whole Church was awake to its crusade. For to the Christian man is given the spiritual eyes to see spiritual values, and when later these spiritual values were visualized into hard money and employee-efficiency, into a larger personal liberty and family happiness, both employer and employee climbed aboard the sprinkler. For any dry campaigner will attest to the fact that such leadership, whether from the ranks of Labor or Capital, almost without exception has been impelled into the front trenches of the campaign by its spiritual motives.

'The Church in action!' Yes, the Church has shown that it can organize and organize effectively to defeat a tremendously powerful foe. Christianity is not a failure; it would have been a failure had it not eventually convicted and then executed the liquor business."

Rev. J. H. Jowett, of Birmingham, England, tells of a lay preachers' conference, in which a veteran described his method of sermon preparation. "I take my text," he said, "and divide my sermon into three parts. In the first part I tell 'em what I am going to tell 'em; in the second part—well, I tell 'em; in the third part I tell 'em what I've told 'em."

NEW YORK LETTER.

The Reverend JAMES SHEERIN

Bishop Greer's Anniversary.

It was fifteen years ago, on the Feast of the Conversion of St. Paul, that the Rt. Rev. David H. Greer, D.D., was made Bishop Coadjutor of New York, after he had had sixteen years of perhaps the most successful rectorship in America, when he lifted St. Bartholomew's from being merely fashionable into the front rank of giving and working parishes of the American Church.

Bishop Greer told the clergy that he did not want any celebration of the anniversary, but there was many a clergyman who remembered him affectionately in prayer, and at the Cathedral Dean Robbins made fitting tribute in his Sunday sermon. He will be seventy-five years old March 20, and perhaps, if his health permits, and the state of the world is not too distracted by war and riot, it would be then a convenient season to note publicly the long and useful life of a man who, by every instinct of refinement and by gentle Christian belief, is a pacifist in the highest sense of that abused term, but whose religion and patriotism were too sane and prophetic to be deceived by the clamors of a gross pro-Germanism. Until we have a better world there will always be a time to weep and a time to fight, and blessed are they who know when! Bishop Greer, a hypersensitive Christian, did know, and his diocese rejoiced in him, his words, and his works.

Like many another New Yorker (and in dress and manner Bishop Greer has always been cosmopolitan and metropolitan), Dr. Greer was not New York born. He hails from Wheeling, West Virginia, when it was still a part of Old Virginia. He graduated in a well-known Presbyterian college in Washington, Penn., and took his theological course at Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio, which has sent forth so many practical priests and bishops. For two years he was rector in Clarksburg, in his native state, and for two years after that in Covington, Kentucky. Then followed a rectorship of seventeen years in Grace Church, Providence, Rhode Island, which is still a power in that little New England state. Someone once said to Phillips Brooks, "Do you know Greer of Rhode Island?" "Know him!" said the famous Boston preacher, "Greer is Rhode Island!"

As rector of St. Bartholomew's, in New York City, he almost paralleled the length of service in Providence, and he more than surpassed it in good works. Not only was that famous parish church richly embellished and constantly attended by great crowds, so that to obtain a seat at the morning service was a rare favor, but Dr. Greer more and more extended its influence into the East side, just beyond the Grand Central station, and there grew up under his fostering care, the largest and most useful parish buildings in the world, worth in money several millions, and worth in human helpfulness untold wealth. Few men are able to be both successful administrators and great preachers, but Dr. Greer was both in a pre-eminent degree. His brilliance as an extemporaneous preacher caused Yale University to invite him to give the Lyman Beecher Lectures on Preaching, and he was, I think, the second and only clergyman of the Episcopal Church to be honored by that truly honorable invitation, the other being Phillips Brooks. To be coupled with Phillips Brooks in a unique honor is a fact worth recording in any man's life, and the defence of extemporaneous preaching given by Dr. Greer in the lectures was probably the best thing of its kind in homiletical literature.

Perhaps it was a mistake to make such a man an assistant bishop, especially when the bishop he must assist was that dominant and sometimes impatient personality, Bishop Henry Codman Potter, the greatest looking ecclesiastical statesman most of us have beheld in the flesh. Unqualifiedly eminent as a rector and speaker, living always at the top-notch of life with his nervous energy, approaching sixty years of age, it would seem humanly wise that such a man as Dr. Greer should be either the head of a diocese or be permitted to hope in a reasonable time to retire on his honors as one of the few truly successful clergymen of his time. But to

him the Church's call was a command, and one can well believe that the exacting bishop never had occasion to regret his choice. There are enough works, material and spiritual, following his accession to the bishopric to justify the highest praise and gratitude. The development of the new Bronx Borough, the increasing buildings at the Cathedral, and a dozen other fields of labor amenable to statistics, are evident to all; but there is, better still, a wide-spread feeling that, in this modern Ephesus, with its multiplicity of silver and gold gods, and its suspiciously conflicting races and religions, there was one like unto St. John the Divine, whose daily sermon by word and deed was, "Little children, love one another!"

Men of mighty intellect and gigantic business enterprise are usually supposed to need something more strenuous in the way of preaching, but the really successful metropolitan preachers have been men like Dr. Greer, who knew better and gave them what they could not get elsewhere.

He has suffered much in the body because he has always lived to the utmost of his spiritual and nervous endowment, and has never spared himself. But since a recent stay for recuperation in St. Luke's Hospital he bids fair to endure for a time. May it be so, is the devout prayer of his diocese, for in him is the unity of love and character.

The Episcopal Church in New York.

It is perhaps a fact that the Episcopal Church in New York City is not quite as strong relatively as it was in the palmy days of the two Bishops Potter, for "Jews, Turks and Infidels," with a million or so of Roman Catholics, have become so overwhelmingly numerous through migration that while we continue to grow in actual membership, the proportion to the population is not so great as some years ago. Twenty years back we were the leading "Protestant" Church of the metropolis; with about 60,000 communicants. Today we have over 106,000 communicants, not far from twice as many, and we continue to be the leading "Protestant Church." Indeed, we are nearly twice as large as the next largest. The Lutherans and the Presbyterians have each about 61,000 members. Besides this matter of membership, we have an even greater superiority in aggregate contributions, and we continue to be the most generous supporters of hospitals and other charitable institutions. Where some churches surpass us in contributions for foreign missions, though three of our 100 or more parishes contribute annually alone over \$60,000 to the General Board, not to speak of "specials" of large amounts. I refer to Grace, St. Bartholomew's, and St. Thomas's, each apportioned more than \$20,000 a year, and each generous in the extreme to appeals of all sorts. It would be hard to say which Church or denomination leads in spiritual works, for such fruits are not easily counted. But that the Episcopal Church holds its own well in advance in human effort approximating the spiritual, is easily exhibited when it comes to counting the public support given beneficial organizations, drives, etc., and is more so when counting heads among those who serve in the public charitable and reform societies, as well as those who have been leaders in general community uplift—such men as Mr. R. Fulton Cutting, for example. Over and over it has been found that committees and boards serving the public have had a majority of Episcopalians.

New Life in One of New York's Oldest Parishes.

Christ Church, Broadway and 71st street, is next to old Trinity in the history of the great parishes of New York City. It's origin is colonial, and its membership from that day to this has been representative of the highest and best of New York's intellectual and leading social classes. But since the days of the Elder Dr. Shipman's rectorship there has been a steady deterioration of wealth and attendance for some unexplained reason, though the building and the music and the preaching have been above the average. Perhaps its location near another of our churches,

and just below Seventy-second street, which is the lower edge of upper West Side fashion, has hurt it. Just now there are multiplying signs of new life under the rectorship of the Rev. John R. Atkinson, who for many years had made himself so felt in Elizabeth, N. J.

The following is a fine expression of the new spirit in a campaign to pay off an old debt:

"The housekeeping and financial side of Church life is not mere business. These parish struggles over dollars and cents are the form in which religious movements go forward.

"We are anxious to pay off the debt of Christ Church and to set the church on a permanent self-supporting basis. But if the debt could be paid off suddenly by a miracle or a millionaire, this would do us no good. If every member of Christ Church congregation should be enriched by magic, so that he handed in his yearly contribution without thought or effort, the financial problem would be solved and the real problem would be paralyzed. You would not have at hand the blessed elixir by which religious feeling was to have been awakened in the hearts of many.

"All these conferences, these visitations, this stirring of the spirit about a matter of debt, are the forms under which a new awakening is going forward. The debt is paying itself in the process, the debt is a blessing. The debt is obvious, imminent, comprehensible, apportionable. It makes a sacrificial appeal to every man. The poorest and the richest are touched; and in the end, the poorest are apt to be touched the more deeply. There is nothing in life, moreover, that moves a rich man so much as to see the generosity of the poor. This is a natural law; and unless the humbler classes shall give freely, the donations of the rich will be scant and unavailing.

Any effort to lift a church debt begins with the congregation; but its influence immediately reaches out beyond the congregation and draws in others or reaches them even when they are not drawn in.

"The financial movement now in progress at Christ Church is as important as the services that are held there. The movement itself is part of a New Era ushered in by the war, which has put new life into all of us. We have seen incredible things happen with incredible ease, incredible rapidity. The nature of our own society has been revealed to us. The goodness of the average man, the idealism of everyone about us has been shown to us. The war cracked open America and revealed an age of faith in full blast in her.

"This little movement in the Christ Church congregation is a new sample of what, under other forms, is everywhere in progress in our country today."

Strenuous City Church Work.

In a personal communication to the Managing Editor, Mr. Sheerin gives the following interesting account of the demands made upon the time and energies of a clergyman in a great city, and announces his resignation as Vicar of St. Thomas' Chapel, as follows:

The work of East Side Chapels is about as strenuous a work as a man could desire, and requires all the reserves of mental, spiritual and physical strength that one can get from any valid source. Your correspondent has reason to believe this now more than ever. He had heard a New York clergyman say a few years ago that nobody outside the city realized how thoroughly overworked were all the clergy of the Metropolis, especially the curates and vicars of the Mission Churches. After nearly five years of that sort of work, on both the West and East Sides, I am convinced that he was right; and this applies to other Church workers, like the deaconesses, etc. It means a night and day job in most of the Chapels, all day office hours, parish calls, interviews of all sorts, supervision of numerous organizations, with attendance nearly every night in the week until the midnight hours are reached. There is but little time to oneself, and the resources of nerve and bodily force are constantly on the edge of being used up. Yet it is into this sort of work many are plotting to enter as if into the Paradise of their hopes! One could admire this if it were intelligent, or because the men and women applying loved and understood the work; but it is too often otherwise,

BEWARE OF A PANIC

By the Rev. JAMES E. FREEMAN, D.D.

"There were they in great fear, where no fear was."—Ps. 53:5.

When Jesus Christ warned men of impending disasters and declared that multiplied sorrows were coming on the earth, He concluded by saying: "When these things begin to come to pass, then look up and lift your heads for your redemption draweth nigh." The sublimity of His example when He stood alone and unfriended before a Roman governor, and again when He was hailed before an illegal tribunal that condemned Him to the tortures of the cross, is the finest exhibition of courage, devotion and freedom from all fear that the world contains. His teachings, that constitute the whole base of Christian religion, never reckon with the element of fear, they dismiss it as unworthy of consideration. The Apostle Paul, who caught his inspiration from the example and teaching of Jesus, regarded fear as un-Christian, and he spoke of those who "all their lifetime are subject to bondage through fear." The example of the early Christian Church has been largely lost to our present age, and Christian heroism has, in large part, given way to pagan fear.

We have had presented to us on the great battlefields of Europe new interpretations of fearlessness. Major Whittlesey and his ambushed comrades, who refused to surrender, notwithstanding the fact that they were under-ammunitioned and cut off from retreat, is a signal example of what we mean. Here was a former New York man, who two years ago, had no thought of anything other than the pursuits of business, who, with his men, in the hour of a great emergency, disclosed a heroism finer than that of Leonidas. We do not know what men are capable of until they are put to the test.

It ill behooves those of us safely at home, who believe in the superintending providence and care of a great Father, to become panicky because of multiplied disasters. Fires and world-wide epidemics take their toll of life and property. Now, as never

before, is the time for the exhibition of Christian fortitude and courage. Now is the time to make our faith a living and sustaining power. Now is the time to demonstrate to the world that we actually live by the things we profess to believe. The vast majority of us here at home are very properly characterized by the words of the psalmist, "They were in great fear, where no fear was." We do not mean to imply that blind courage or reckless indifference are the evidence of Christian faith, but we do mean to say that anxious fear is un-Christian and detrimental to the things of body and soul.

Sane precautions and the wise and consistent recognition of rules and regulations that are born out of long experience are indispensable to our individual and corporate well-being, but for professing Christian people to become panicky in times like the present, witnesses to their weakness and to the utter failure of their whole philosophy of life. As a matter of fact, let us acknowledge that many of us accept our Christian beliefs as matters of interest and speculation, rather than as principles that have to do with opinion-making and habit-forming, and that are designed to regulate and control the whole action of life. It is for this reason that all too frequently the Church and Christian people are made the subjects of derision and contempt. We remember seeing carved on an old house in Chester the legend, "God's providence is mine inheritance." The legend stood conspicuously upon the highway to remind the passerby of one of the large facts of life. Let us rebuild the waste places, let us succor the suffering and mitigate the pains of the dying, and let us do all this while we hold to our faith without wavering, believing that, when the storm clouds are past, there must come, in all its fullness and glory, the "new earth wherein dwelleth righteousness." Crises may test our faith, they must not destroy it.—Courtesy of the Minneapolis Tribune, December 15th.)

due to a hallucination about the great Metropolis, with its alluring glamour. Those applying should love the work, should have studied it in theory and practice, and should be above all, equipped with superb health and patience.

It grieves me to resign my vicarship of one of the most important Church plants of the East Side, but it is in accord with Doctor's orders, though I am but 53 years old, and always thought I was a strong man until one year ago, when I had to submit to an operation, with another pending. I am now to be Superintendent of our Diocesan Orphans' Home, 168 Convent Avenue, which the powers that be say is a much easier post, with an equal opportunity for good.

CHURCH WAR COMMISSION NEWS.

The Rev. Dr. Henry B. Washburn, secretary, reports that at a meeting of the Executive Committee of the War Commission of the Church held on January 29th, it was voted that 10,000 more of the Church War Crosses should be forwarded to Bishop Perry for distribution overseas. Bishop Perry writes, "The War Crosses have been sent to the chaplains and are being very carefully distributed. They have caused very real satisfaction."

The Executive Committee made the following appointments:

Rev. I. H. Webber-Thompson, civilian chaplain at Panama Canal Zone for four months.

Ven. Edward J. Owen, civilian chaplain at Camp Lee, Va.

Rev. Herbert B. Gwyn, civilian chaplain at Ft. Sheridan, Ill.

Rev. T. Carter Page, civilian chaplain at Hilton and Newport News, Va.

Rev. A. Elliston Cole, civilian chaplain at West Baden, Ind.

Rev. Raymond H. Kendrick at Debarbation Hospital No. 5, New York City.

Rev. Frank M. Johnson, Jr., civilian chaplain at Ft. Bliss, Texas.

Four hundred dollars (\$400) were appropriated for a Civilian Chaplain at Camp Cody.

It was voted that \$5,000 per month be set apart for the use of chaplains overseas, each chaplain being allowed a sum not exceeding \$50 a month for work among the soldiers.

The plans for a Church building at Hilton, Va., were approved, the building to be at the disposal of those living in a community of ship builders.

The following commissioned chaplains and civilian chaplains have received honorable discharges:

Chaplain Samuel B. Booth from Evacuation Hospital No. 9, A. E. F. Chaplain Edward H. Earle from Camp McArthur, Waco, Texas.

Chaplain Willis P. Gerhart from Camp Wadsworth, Spartanburg, S. C.

Chaplain F. Victor Hoag from Vancouver Barracks, Washington.

Chaplain Francis G. Hsley from Camp Upton, Yaphank, L. I.

Chaplain Christopher Keller from Camp Custer, Battle Creek, Mich.

Chaplain Henry E. Kelly from Camp Devens, Ayers, Mass.

Chaplain R. A. Kirchhoffer from Camp Devens, Ayers, Mass.

Chaplain Berton S. Levering from Camp Dix, Wrightstown, N. J.

Chaplain Frederic O. Musser, (unassigned.)

Chaplain Arthur H. Marshall from Camp Taylor, Louisville, Ky.

Chaplain F. B. Roseboro from U. S. General Hospital No. 18, Waynesville, N. C.

Chaplain I. H. Webber-Thompson from Camp Sevier, Greenville, S. C.

Chaplain Stanley P. West, from Camp Devens, Ayer, Mass.

Rev. E. A. Rich from Camp Stuart, Newport News, Va.

Rev. Arthur L. Seiter from Camp Lee, Petersburg, Va.

Rev. C. H. B. Turner from Lewes, Del.

Rev. Chas. H. Webb from Camp Hancock, Augusta, Ga.

The American Library Association has kindly offered to forward to Bishop Perry 4,500 Soldiers' and Sailors Prayer Books and 500 Musical Hymnals.

The Executive Committee accepted the transfer of St. George's chapel at Wrightstown, N. J., to the War Commission.

The Witness

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EDITORIAL

THE WAY

In contrast with the fact that most people want their own way in everything pertaining to religion, and that they are inclined to get furiously angry if anyone intimates that such way is not just as good as any other way, our Lord lays down the principle of "the way" with the emphasis on the "the" if you please.

"I am the way,"—not I am one of several ways, any one of which is as good as another. And again, "I am the door," and anyone who tries to get in some other way, the same is a "thief and a robber." And again in the Sermon on the Mount, He emphasizes the same doctrine.

"Enter ye in at the strait gate, * * * because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Here, our Lord directly contravenes the popular ideas of today,

1st. That one gate is as good as another,

2nd. That any old way will answer, and,

3rd. That God's purpose can be determined by majorities.

There is another angle from which our Lord arrives at the conclusion.

Nearly every one that I ever met was confident that he had as good a chance of going to Heaven as anyone else; not that he would claim to be perfect, but that he is as good as the average. He may be a blasphemer, and a trickster and a man of loose habits, but just the same he has fully as good an excuse for his faults as the other man has for his, so he is confident that he will pull through.

Just as most of us like our own way, so we are pretty well satisfied with our own righteousness, as well as our own rightness.

Now our Lord spake a parable about certain people who trusted in themselves that they were righteous and despised others.

Well I fancy that is a pretty large population, for it embraces two qualities that are by no means rare:—the man who is cocksure that he is right and is equally cocksure that the man who differs from him is all wrong. Now our Lord has something to say about righteousness in the Sermon on the Mount: first that except your righteousness exceed that of the Scribes and Pharisees, you will not enter Heaven, and secondly that you are to seek the Kingdom of God and His righteousness, if you wish all these things to be added unto you. So we have two couplets for our consideration.

(1) The way and our own way.

(2) God's righteousness and our own righteousness and these quotations give us a basis from which to make our observations.

* * * * *

When we were children, we liked to have our own way, and if we were unfortunate enough to have it always, we grew to be very spoiled children.

Now in heavenly things, we are children, and many of us very badly spoiled, for we insist that if we can't go to Heaven in our own way, we will not go in any other.

This is a very popular attitude toward religion. I don't like this, and I don't believe in that and I won't do the other thing,—in other words, if I can't have my own way in religion I will not play the game.

Now in the early Church it was not so, for people continued steadfastly in the Apostles' doctrine and fellowship.

The convert to Christianity did not go around bawling out what he proposed to do and what he would not stand for, but he quietly sought to discover what was expected of him to be a Christian and then he set to work to do that thing. In short he was on a quest to find the way, not to dictate what the way should be. If men could be really anxious to find out what Christ wanted them to do instead of asserting what they would do and what they would not do, then "the way" would have a chance to become their way.

For example a very pious man said the other day in discussing Church Unity, "I do not want any priest or sacrament to come between me and my God!" and he could not see that this was not the proper approach, any more than it was a proper approach for the Pharisees to say, "we do not want a king who is meek and lowly to represent God for us."

The real question for us to ask is not what we want but what did Christ establish, and we cannot approach this latter question if we have closed our mind by our own self-will.

Or again, another man of liberal tendencies says "I will not tolerate a religion that excludes from its blessings those who do not believe in the divinity of Christ."

But after all is said and done, the real question is not what you will tolerate but what God has established. It is far more important for the creature to determine what God has determined than it is to assert what he will tolerate. He does not for example, say "I will not tolerate a state of existence in which only a very few succeed in business," but rather quietly determines what he must do to succeed, and if he does succeed by strict attention to the rules of business, then it is rather inconsistent for him to go on and say, "I will follow the rules laid down for success in business, but refuse to follow those established for success in religion. Why should religion alone be the product of his own self-will?"

There is just one of two things for us to do in the sphere of religion, and that is to have our own way or to seek to follow His way, and I leave it to your judgment, which is the sensible choice.

* * * * *

Now if it be our business to follow Christ, then it is also our business to seek to ascertain what His will is, even if it does violence to our prejudices.

And He warns us that the way is narrow and that it is not popular. What, then, is the way? Did He or did He not found a Church? Has that Church a fixed order which ought to be observed?

Did He or did He not institute a ministry? Has that ministry any claim upon our loyalty? Did He or did He not institute sacraments? Do those sacraments create any obligation upon us or do they not?

Are there or are there not certain "forms of sound words" which are firmly established by His prevision for us? Has the Church been a faithful witness in preserving those facts for our faithful acceptance?

Is there or is there not a body of facts which as Christians we are bound to accept, or did He leave it all to our own self-will and self-approval?

It is surely one thing to follow Christ in an established way, and quite another thing to go wandering through the wilderness without chart or compass.

For what is meant by "the way," if not a path, entered by a gate and leading to a definite end?

Surely the Lord did not mean by "the way," our own individual character, for "the way" is something established for us, not manufactured within us. Nor did our Lord ever counsel us to be narrow in our own character.

A man is not narrow because in going through the wilderness, he sticks to the path, even though the path may be ever so narrow, nor is it a sign of liberality, but rather of folly, to say, "I am going to ignore the path in order that I may penetrate the wilderness in my own way."

God did not require us to build our own way but rather bade us to follow the way which His wisdom established for us, nor do I see any evidence that men have bettered themselves by seeking other ways—surely it is true that all His ways are pleasantness and all His paths are peace, whereas the ways of man are confusion and all their paths are chaos.

I must be pardoned if I do not accede to the claim that modern thought has improved the way that Christ established, but rather that the high-brows of Germany and America have built roads that began in conceit and ended in cruelty.

There is nothing that I can see in new thought and science (falsely so-called) that has reproduced even in a small degree the winsomeness of Christ, nor the human sympathy of the early Christians.

The supreme test is what have these new ways done for the savage and the outcast, not what fantasies of anaesthesia they may have brought to their devotees.

To me the question for years has seemed not whether the Church was good enough for me, but rather whether I am even beginning to live up to the claims of Christ upon me, for after all, "His yoke is easy and His burden light," if we put on the one to carry the other.

* * *

Not only has it been popular to substitute our own way for Christ's way, as a people, but as one might expect, to substitute our own ideas of righteousness for His.

What were the limitations of Pharisaic righteousness that shut out its professors from the Kingdom of Heaven?

First, that they trusted in themselves, that they were righteous and despised others. Self-righteousness always goes hand in hand with self-will, and self-righteousness is ever censorious of others.

The priest who makes a parochial call today is much more apt to be regaled with the faults of others, than he is to be questioned about his host's own shortcomings. We have become expert in confessing other people's sins and dull in the acknowledgement of our own. It is this censorious habit that robs Church life of its sweetness and turns to acid the milk of human kindness.

There is too much curdled milk in human nature today to make good butter.

Then we have another quality in common with the Pharisees. So much of Christian ethics is a veneered Hebraism.

We trust in the law and neglect the means of grace.

People look for the millenium through the proof of legislative enactment.

To make sumptuary laws for the keeping of the Sabbath, and the regulation of the slums, and the elimination of the drunkard are well enough in their way, but they do not tend to make the man who keeps the Sabbath, and obeys the seventh commandment, and has no taste for liquor more generous or more gracious.

We may succeed in cleaning up our town as clean as a drawing-room table, without softening our marble hearts, or knowing the grace of human sympathy.

Christ is not satisfied with the cleaning of the outside of the platter; He wants the dead men's bones to take on flesh and to have a human heart.

It is the love of God and man which manifests itself in worship and kindness that Christ expects His disciples to put on, and failing this, no enforcement of police regulations can make us children of God.

The Christian obligation is far more than the keeping of rules; it is the putting on the spirit of Christ, so that we really care for the least of these, and so that when He bids us to the feast of love, we do not begin with one accord to make excuse.

We are to do His will, not satisfy our own; we are to put on His righteousness, not justify ourselves before men.

CURRENT EVENTS

Bishop Woodcock of Kentucky, writes to the Board of Editors, under date of February 4th, 1919: "The Witness has more than fulfilled expectations and has become a power in the Church."

After May first the pews in Emmanuel Church, La Grange, Ill., will be free.

Dean Van Meter and the members of St. Paul's Cathedral, Erie, Penn., are rejoicing over a successful drive to raise \$15,000, liquidating a debt on the Cathedral property.

An every member canvass in St. Clement's Parish, St. Paul, Minn., resulted in an increase in pledges for the year 1919 of \$1,000 over the pledges for 1918.

The Church of the Ascension, Ontonagon, Mich. (the Rev. Percy Bailey, rector), has just paid off a long standing debt of \$1,100, and a number of material improvements on the edifice are being planned.

The Methodist publicity department has announced that a prize of a fifty dollar liberty bond will be given for the best poster advertising the joint centenary drive for \$100,000,000 for reconstruction work.

Bishop Brent, Senior Chaplain of the American Expeditionary Forces, stated in London the other day that there were 1,300 chaplains with the American Expeditionary Forces doing their work thoroughly and making fine records for themselves.

A bulletin issued by command of General Pershing states that "With the cessation of active hostilities, the responsibilities of the chaplains and their opportunities for increasing contact with and influence over soldiers become increasingly important. New agencies have sprung into force to meet new requirements involving increasing activities upon the part of the chaplains."

On January 29th Bishop Harris, of the Diocese of Marquette, accompanied by the Rev. Wm. Poyseur, visited Sidnaw, Mich., to dedicate a service flag holding 37 blue and two gold stars. It was a community memorial service. The public schools were closed and the whole population were out to hear the bishop's stirring address. Memorial services were held at Ralph and Greenland Sunday, February 2nd, by the Rev. Mr. Poyseur in memory of three boys who had made the supreme sacrifice in France.

The Commander in Chief, General Pershing, in the name of the President, has awarded the Distinguished Service Cross to Chaplain William E. Patrick, 23rd Infantry, for extraordinary heroism in action during operations on the Meuse River, France, November 1-11, 1918. During this period Chaplain Patrick constantly exposed himself to the enemy fire, while giving first aid to the wounded and assisting in their evacuation. Chaplain Patrick is in Y. M. C. A. war service. Prior to engaging in war service he was assistant at Grace Church, New Bedford, Mass.

"For some years I have been trying to learn to tell Bible stories, and I assure you it is the greatest fun in the world," says Archdeacon Melten of Mexico. "One of my favorites is David the Giant Killer found in the 17th chapter of I Samuel. Not long ago when I was in the city of Toluca, getting ready for Sunday, I went into a cobbler's shop and got a piece of strong leather cut in diamond shape about five inches long; then I looked up some strong string, and made a sling just like the ones I used to make and use for throwing stones when a boy on the farm. When I pull that sling out of my pocket in church the people begin to get interested, and it makes a fine 'point of contact' for telling the story. The sling is used by Mexican shepherds and cow herders. It may be possible to get people to reading the Bible as the greatest story book in the world, for it certainly is."

The Rev. Martin Damer, rector of Grace Church, Nampa, and in charge

of the work at Caldwell, in the Missionary District of Idaho, writes under date of January 23rd: "This morning I sent several subscriptions from my Caldwell congregation. I consider The Witness a great boon, since in these times it is hard to interest people in a Church paper, which, notwithstanding, is a paramount necessity. It will readily be appreciated, however, that when a clergyman preaches one thing from the pulpit and in the homes of his parishioners, and the paper he introduces teaches another, he would rather have no paper at all. Now, The Witness, I must confess, saves a man, at least largely from this dilemma. A paper that is helpful to those in sorrow and bereavement will prove a great blessing. The Witness has not failed in this."

In compliance with the proclamation of the Governor of Michigan, memorial services were held throughout the State in memory of the soldiers who had made the supreme sacrifice in the war. Soldiers, sailors and citizens crowded Holy Trinity Church, at Iron Mountain, and about two hundred people were turned away because of the lack of seating capacity of the church. The soldiers, led by Major Dr. S. E. Cruse, marched in procession to the church from the Elks' Club Room. The Rev. Robert F. McDowell conducted the service and gave the address, paying a glowing tribute to the "boys who had made the supreme sacrifice and to those whose lives were spared but who were ready to give their all to keep the lights of democracy burning." Before taking charge of his present field, Mr. McDowell was connected with the sales department of the B. F. Goodrich Rubber Co. He accepted a position with the company after finishing his course at Kenyon College, desiring some business experience before taking up the active duties of the ministry.

The Rev. William C. Richardson, Canon of St. Luke's Cathedral, Orlando, and Rector of All Saints' Church, Tarpon Springs, Fla., has received from Father Seraphim Stelides, synodical rector of the Hellenic Community and Church of St. Nicholas, Tarpon, the following appreciation of his participation in the Greek Cross Day exercises: Dear Brother: "I hold myself obliged to thank you heartily for your kindness to partake in the ceremony of the Greek Orthodox Epiphany in my Rectory and Church of St. Nicholas, of the Hellenic Community of Tarpon Springs, Fla.

And wish to see the friendly links, matched together by the most esteemed Anglican Eastern Association and the Metropolitan of Athens, (Most Rev. Meletios Metaxakis, to grow, day by day, until they will encircle the whole world and make it "One Flock one Shepherd," the "Good Shepherd," the only head of our church.

Your brother in the name of Christ."

A Revival of Sound, Old Fashioned American Sanity Needed.

Eight hundred members of the Ninth Artillery Corps attended a memorial service at Trinity Church, New York, on Sunday afternoon, February 2nd, for members of the organization who have fallen in battle, says The Herald. The regiment marched in a body without arms to the church, led by the band and in command of Col. Burleigh. Capt. Howard Ruffield, chaplain of the regiment, conducted the service. The Rev. Dr. McComas of St. Paul's Chapel, and the curates of Trinity, were present with the rector, the Rev. Dr. Manning, who gave the principal address. Dr. Manning said, in part: "The war has helped us to see how morally unsound and how essentially un-Christian are the principles of pacifism, but it is not yet as clear as it needs to be. The pacifism which was directly responsible for the prolongation of the war is still strong and still shows itself in some very high places. I ask you men to think of the duty we owe the world as Americans to use our whole influence to see that the immense sacrifices of this war shall not have been made in vain.

"There is some real danger of this.

Germany is not as decisively defeated as it appeared. So far she has not shown one sign of repentance, of change of heart or sign of realization of the enormity of her misdeeds. The same pacifism which showed such a strong friendship for Germany is now trying to secure for her a lenient peace. In the name of justice, of the mighty sacrifices offered and of all right and honor, let us demand that America shall not be a party to a peace which would show soft tolerance to criminal Germany.

"I ask you, too, to think of the duty you owe your land—to stand firmly and fearlessly for the principles upon which our government is founded. We want and will have a fuller realization of justice and brotherhood, but we want this in the American way of orderly development and not by any wild theory. We believe in a government owned, controlled and managed by the people; not in a people owned and controlled, body and soul, by the government.

"We need a revival of sound, old-fashioned American sanity, and you men shall see that we get it. Let the foreign-born agitators and German-trained college professors who don't believe in our government go back to the countries they came from, and which perhaps they like better. Men are not welcome here who attempt to undermine our institutions."

Rector and Parish Celebrate Anniversaries.

The twenty-fifth anniversary of the rectorship of the Rev. Robert W. Plant of Christ Church, Gardiner, Maine, and the one hundredth anniversary of the laying of the cornerstone of this church were celebrated with appropriate ceremonies at Gardiner on Sunday and Monday February 2nd and 3rd.

Sunday morning, the anniversary service was held in Christ Church, where for nineteen years, Rt. Rev. George Burgess, D.D., first Bishop of Maine, had been rector. The sermon was preached by the Rt. Rev. Paul Jones, who took as his text: "I am the Way." At 7 o'clock that evening, a missionary service was held, Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, preached on Ephesians IV: 11 and 12, showing how Christ Church, Gardiner, had carried out the missionary ideal under the rectorship of Rev. Mr. Plant. Bishop Jones gave a short address on missionary work in general.

In connection with this celebration, the Diocesan Branch of the Woman's Auxiliary held its quarterly meeting, which opened by a service of the Holy Communion in Christ Church Monday morning, which the Bishop of the diocese celebrated, and at which he gave a meditation, on the text, "This One Thing I Do." After this service, the women adjourned to the parish house, where the business sessions were held. Before the business was taken up, however, Miss Marguerite Ogden, second vice-president of the diocesan branch of the Woman's Auxiliary gave a short history of Christ Church, showing its importance in the diocese. Noon-day prayers were read by Rev. Canon Plant, followed by an address on the work of our church among the Mormons by Rt. Rev. Paul Jones. A delightful lunch was served at the home of Mr. and Mrs. Joseph Maxcey, after which the business session was resumed and interesting reports of the success of the Advent Call were made by representatives from the various parishes.

Monday evening, in the parish house, a reception was given to Rev. Mr. and Mrs. Plant by the wardens and vestry of Christ Church. There were many people at this gathering, not only members of Mr. Plant's parish, but prominent people of Gardiner. Mr. Robert H. Gardiner presided, and called on several prominent persons, who paid glowing tributes to the work of Mr. Plant in Gardiner. Hon. Harold E. Cook presented a purse as a token of appreciation of Mr. Plant's work in the parish. Mrs. Laure E. Richards read a poem on, "The Elder Who's Good to the Poor," as an expression of her admiration for the rector. Rt. Rev. Benjamin Brewster closed the program by speaking of Mr. Plant's work in the diocese, and in the Church at large, and the vision he had had throughout his work in Maine.

Strikes a Reaction of the War.

The Rt. Rev. Dr. Charles H. Brent, Bishop of Western New York, Senior Chaplain of the American Expedi-

tionary Forces, and formerly Bishop of the Philippine Islands, in an address delivered in London, England, on Sunday, February 2nd, is reported to have said that the strikes in Britain were a reaction of war and the result of a natural desire of the people for a fuller and a better life. The Bishop said it might seem strange to some that men who had suffered the horrors and hard work of the trenches should want to strike as soon as they returned to civil life. The reason was simple. They missed the brotherhood of the trenches, where all had combined to defeat the common foe, and found themselves once more face to face with evil social conditions which they thought their sacrifices had removed. "I have a higher respect than ever for the men of the American nation. I have watched them at work and at play, with the fire of the enemy in both instances practically over heads, and nothing that can be said in praise of the American soldier can, to my mind, be too extravagant. I have watched closely the Forty-second, Twenty-seventh and Seventy-seventh Divisions during my stay in France and their work has been remarkable."

The Y. M. C. A. Is the Goat.

"There are some people in the community who feel that the Y. M. C. A. is the goat," the Rev. Dr. Stires of St. Thomas' Church, New York, is reported to have said in discussing the organization's overseas work "When the great drive was on last Fall to raise the \$100,000,000 funds I told my parishioners at St. Thomas' to put it all in one hat. My personal opinion, gained from my experiences and my observation of the way the money was spent overseas, was that I would give every cent to the Y. M. C. A. Don't let this be construed as a reflection upon any of the other agencies. It is intended only as an unqualified indorsement of the Y. M. C. A. I want to say that 90 per cent of the criticism if traced down would disappear when you considered the source of it."

Dr. Stires told of the many achievements of individual Y. M. C. A. workers and of the tremendous task the association had undertaken.

The Need for Christian Colleges.

A small Christian College in New England, which recently celebrated the centennial of its birth, has never had, in the one hundred years of its existence, an attendance that exceeded one hundred students, yet its record of graduates shows 542 clergymen, 70 foreign missionaries, 102 college professors, 32 college presidents, 9 governors of states, and 15 members of Congress.

De Pauw University, a Methodist Institute, also numbers among its graduates 448 ministers and missionaries, 107 editors and journalists, 146 college professors, 57 college presidents, 5 governors, 15 members of Congress, 2 Cabinet officers, and a host of other public servants and useful citizens. These two illustrations, cited by the Methodist Episcopal Board of Education, are typical of what Christian colleges have been doing in the United States and foreign lands.

Careful tabulation shows that one Christian university sent more men and women into foreign fields than all the state universities of the country put together. The Student Volunteer Movement reports for a period of five years: foreign missionaries from Christian schools and colleges—82 per cent; from state and city universities and schools—13 per cent; miscellaneous—5 per cent. From the "hay-stack prayer meeting" even until now the Christian college has been the dynamic of the missionary enterprise.—From The Missionary Review of the World.

"This fine Church paper (The Witness) is always most gratefully received and read with ever increasing interest."—Mrs. F. B. Stevens, President Woman's Auxiliary, Diocese of Michigan.

"An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experience and Christian faith."—John R. Mott.

St. Luke's Hospital, Wellington, Kansas, has openings for three student nurses. Preference given to Churchwomen over twenty-four. Address Rt. Rev. James Wise or Miss Stiscola, Superintendent.

A WIDE-AWAKE MASSACHUSETTS PARISH.

Adopts Free Pew System—\$20,500 Budget More Than Covered by Pledges.

At a special parish meeting on December 30th, 1918, All Saint's Church, Worcester, Massachusetts (the Rev. Lewis Gouverneur Morris, D.D., rector) voted "that all pews be declared free and unassigned on and after January 5th, 1919." This step was taken after a year's consideration of the subject. This action on the part of this old parish "in the heart of New England" is most significant and will be far-reaching in its results.

The support of the church is well assured. After a vigorous campaign of preparation conducted by Dr. Morris, the rector, with the help of various committees, the Rev. Dr. Robert W. Patton came to the parish and held his well-known "Mission for Missions." At the close of this mission, an every-member canvass was made with the rector as chairman and wardens and vestrymen as captains of teams. Between nine hundred and a thousand calls were made on one Sunday afternoon, January 26th. As a result of this very thorough visitation the number of contributors to parish support was increased from 465 to 907; the budget for current expenses of \$20,500 was more than covered. For missions the sum of \$6,618 was pledged, which is \$2,600 more than the apportionments, diocesan and general for 1919. In addition to this, several people in the parish have guaranteed the salary of \$2,000 per annum, for three years, for an additional curate for the parish who will labor not in Worcester, but in China. The parish is thoroughly aroused to a sense of power and to a realization of the world opportunities now confronting the Church. In addressing the people on Sunday morning, February 2nd, Dr. Morris said: "I most heartily congratulate the parish upon a splendid work well begun, upon the outlook for the current year and upon the many and great opportunities for aggressive work. We have made the pews free, we have taken a step gloriously Christian and splendidly democratic. When the people come here to worship, let us see to it that they find not only free pews, but also the spirit of true Christianity and real democracy, the spirit of brotherhood with no class distinction of any kind. Let us not be weary in well doing, to begin is one thing, to achieve is another. Let us press and bring the parish nearer and nearer to the ideal."

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending Saturday, February 22nd, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

Septuagesima Sunday. February 16th.

Ezekiel xxxiii. 1-20.
Matthew ix. 35-x. 23.
Genesis xxxvii.
I Corinthians ii.

Monday, 17th.

Amos i. 1-10.
Matthew x. 24-33.
Genesis xxxix. 1-20.
Colossians i. 1-20.

Tuesday, 18th.

Amos i. 11-ii. 3.
Matthew x. 34-xi. 1.
Proverbs ii. 10-iii. 12.
Colossians i. 21-ii. 7.

Wednesday, 19th.

Amos ii. 4-end.
Mark vi. 7-13.
Proverbs viii. 1-35.
Colossians ii. 8-iii. 4.

Thursday, 20th.

Amos iii.
Mark vi. 14-29.
Genesis xxxix. 20-xl. end.
Colossians iii. 4-17.

Friday, 21st.

Amos iv.
Mark vi. 30-34.
Genesis xli. 1-16.
Colossians iii. 18-iv. 6.

Saturday, 22nd.

Amos v. 1-13.
Matthew xiv. 15-end.
Genesis xli. 17-52.
Colossians iv. 7-end.

BOARD OF RELIGIOUS EDUCATION

Action Taken on Matters of Vital Importance at Annual Meeting--Reports of the Year's Work

Declaring that the Christian Church is girding herself, as never before, to assist the nation, Dr. Gardner, General Secretary of the Board of Religious Education, opened the Annual Meeting of the Board in New York, January 29th. He urged the necessity of immediately developing expert opinion and expert operation in religious education, if the Church is to contribute to the nation-wide movement in education which must soon grip the imagination of a Democracy that is fundamentally Christian.

With this lead the Board spent two days examining into the conditions of religious education in the parishes, churches preparatory schools, church colleges and state universities. It voted to gather the information and develop the expert opinion that would make administration in all these fields more effective. As this information and expert opinion must be secured at the earliest moment, the Board voted to raise immediately, \$23,000 above the apportionment for the following four objects:

1. To establish "inquiry stations" at one eastern and one western university where the Board will maintain men of ability who will study the interests, ideals and ambitions of students, and determine for the Church the methods in awakening the students' interest in those Christian elements that are essential to national and individual life, and in providing helpful worship and pastoral care welcomed by students.

2. To establish at Toledo, Ohio, another week-day Church School similar to the one successfully conducted by the Board for three years at Gary, Ind., where an expert teacher is making an inquiry into the possible methods by which the Church can teach religion to public school children.

3. To provide a secretary who will carefully develop a policy which the Church may maintain for advertising our Church Preparatory Schools, especially in the West and for the improvement of their administration, their worship and courses of sacred studies.

4. To establish a permanent reserve fund of \$5,000, from which money may be temporarily borrowed to protect the credit of the Board during the time when the income from the apportionments is not at hand.

The Vice President, Robert H. Gardiner, presided. There were present: Bishops Parker, McElwain, Wise, Gailor, Reese, Lines; Rev. Messrs. Bartlett, Caley, Bradner, McKenzie, Nichols, Logan, Mills, Gardner, Young, Boynton, Stokes, Mr. Gardiner. Also: Rev. Mr. Micou, Bishops Webb, Burleson, Page, Beecher, Remington.

Rev. R. A. Hiltz, General Secretary of the Sunday School Commission in Canada, attended all the meetings and addressed the Board.

Dr. Gardner's Report.

In presenting his sixth Annual Report, Dr. Gardner summarized the principal achievements of the Board during the past year in the following twenty statements:

1. We have so economized and administered our finances that we have paid \$2,226.61 of the unpaid bills of 1917, all the expenses of 1918, and closed the year with surplus of \$1,509.93. This has been due to the earnest efforts of our entire staff who have worked in the spirit of "doing their bit."

2. Incorporated the Board under the laws of the State of New York.

3. Distributed 13,000 copies of "Studies in Religion for War Times" and won testimonials from Bishops, rectors, college leaders, and in one case from an isolated Churchman on a ranch.

4. Placed three secretaries at the disposal of the Church. These have addressed over 150 meetings, conferences, summer schools, synods, conventions, etc.

5. Encouraged diocesan and provincial boards so that they are employing paid workers. Eighteen are now giving full or part time in directing religious education.

6. Co-operated in educational work with:

The Federal Council of Churches. Sunday School Council of Evangelical Denominations.

Council of Church Boards of Education.

Y. M. and Y. W. C. A.'s.

7. Published The Leader monthly and thereby reached a thousand of our key men and women in all parts of the country.

8. Assisted the Province of New York and New Jersey in determining standards for recognizing St. Stephen's College, Annandale, and St. Faith's School for Girls, Saratoga Springs, N. Y., as provincial institutions with provincial representatives on their boards of trustees.

9. Advanced the movement for an "Executive Board created by the General Convention" which would unify the work of Missions, Education and Social Service and organize the raising of adequate sums of money for the Church's work.

In the Field of Theological Education.

10. Fulfilled the request of the General Convention and completed an inquiry concerning desirable changes in the education of men for the ministry. Bishop Hall, chairman of the joint commission on the Canons of Ordination of the General Convention, has invited the Board to appoint a committee to confer with the Commission that the results of our inquiry may be formulated into a canon that will receive the support of both the Joint Commission and this Board, and provide the Church with a ministry better equipped to meet the demands of modern life.

11. We are developing a movement for Life Work dinners for High School Boys, when the subject of vocation is presented and especially the call to the ministry.

12. With the co-operation of the Pension Fund Office, made an inquiry into the ministerial supply of the Province of the Mid-West as to salaried posts and vacancies. This inquiry was a test looking toward general inquiry into the condition of the whole Church. All educational progress in the Church must depend on its ministry. This Board should have accurate knowledge and inform the Church with some regularity as to the livings offered by the Church, the vacancies existing on a fixed date each year, and the adequacy of the supply of ministers and candidates.

In the Field of Collegiate Education.

13. Assembled the Church's leaders in student work in two conferences, one in 1917 and one in 1918, where they have discussed the nationwide difficulties in holding the student loyal to the Church. As a result of these conferences The National Student Council of the Episcopal Church has been organized with the Secretary of the Department of Collegiate Education as President, and with headquarters at the Central Office. We now have an agency by which Episcopal students in every institution may be reached, interested and challenged.

14. Mr. Micou, the Secretary of the Department of Collegiate Education, has prepared a manual on "The Church at Work in Colleges and Universities." This is being published by the Morehouse Publishing Company for the National Student Council. He has also issued three bulletins for the National Student Council, one of which is concerned with the hospitality of the Church to foreign students.

15. Mr. Micou has made possible Communion Services for Japanese and Chinese students in their native tongue, and is also urging in student centers a more hospitable welcome to foreign students on the part of the Church.

In the Field of Parochial Education.

16. Co-operated with other Christian communions so that a Teacher Training movement is on throughout the nation that will result in thousands of better trained teachers in our Church Sunday Schools and an awakening of parents in many homes.

17. Administered a gift of five hundred dollars for the promotion of Teacher Training in the Diocese of New York. This has been done through the Teacher Training Committee of the Diocesan Board of Education.

18. Dr. Bradner, Director of the Department of Parochial Education, spent a week at the Niobrara Deanery among the Indians in South Dakota. As a result of his inquiry into the educational work among the Indians, he is providing lessons on the Christian Religion that are being translated into the Niobrara language and used in all the Indian churches and homes of South Dakota.

19. Continued for the third year an educational experiment in the possibilities of co-operation between the local Church and the public school by maintaining a week-day School of Religious Instruction with an expert teacher at Gary, Ind.

In the Field of Secondary Education.

20. Held an important conference on Church preparatory Schools, attended by Bishops and Head Masters, to determine a policy in administration and sacred studies for the consideration and assistance of all schools that claim affiliation with the Church.

(To be continued next week.)

PERSONALS.

Dr. John R. Mott has had conferred upon him by the French Government the title of Chevalier de la Legion d'Honneur.

Bishop Sage of the Missionary District of Salina addressed the Clericus of Rhode Island at Providence on Monday, February 3rd, the other speaker being President Faunce of Brown University.

The Rev. John Boden, rector of the Church of the Holy Communion, underwent a minor surgical operation at St. Luke's Hospital, St. Louis, Mo., on last Saturday morning. Dr. Harvey G. Mudd performed the operation.

Friends and Churchmen generally are rejoicing over the good news that the Rt. Rev. William Lawrence, Bishop of Massachusetts, is regaining his strength, though slowly, after his prolonged illness, at his home in Boston.

Mr. George F. Miller has been appointed Treasurer of the Missionary District of Mexico. Mr. Miller is a communicant of Christ Church, Mexico City, a faithful member of the choir, a man of the highest business standing, and a staunch supporter of missionary work.

The Rt. Rev. Dr. Frank Arthur McElwain, Bishop of Minnesota, stopped off in Chicago, on his return home from the annual meeting of the General Board of Religious Education in New York, and spent Sunday, February 2nd, as a guest of the Rev. Dr. Charles Herbert Young, taking the early celebration of the Holy Communion, and was the preacher at the 11 a. m. service in Christ Church.

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill., will conduct the fourth annual Quiet Day for business women at the Cathedral in Chicago on February 22nd. Under the general subject, "The Burning Bush," he will take for the topic of his addresses, "The Imminent God in Nature"; "The Glory of God in Man"; "The Glory of God in Christ"; "The Glory of God in Christ's Body."

Archdeacon A. H. Mellin of the Missionary District of Mexico, who resigned the agency of the American Bible Society for the whole Republic, referred to in this column last week, announces, "I shall keep right on living in my Y. M. C. A. room, and Bishop Aves is going to have the adjoining room, and work and write in our room when he is in the city, (Mexico City). On my travels to try to increase the circulation of the Bible in Mexico I shall be able to visit our own missions as well as many others, and of course I shall retain my interest in the girls of Hooker School as well as in the other departments of our mission work."

If we could trace back some crime or baseness to its incipient beginning, how often should we find it true that, into the life, "empty, swept and garished," there had entered—just because it was so empty, its hands so idle and unemployed, its heart so uninterested and indifferent—a whole legion of devils to drag it down to hell.—Bishop Potter.

THE CHURCH AND THE RETURNING SOLDIERS

By The Rev. GEORGE PARKIN ATWATER

What shall be the attitude of the Church toward the hosts of young soldiers who are returning to our shores from overseas? Are we to trust our usual types of organization to assimilate them and to turn their energies into productive efforts for the Kingdom of God for which they fought? If we do only this we shall fail to rise to the greatest opportunity that ever offered itself to the Church.

If, in a land of drought, a great stream of water should suddenly flow for a time, the people should dig cisterns and conserve it, and not merely attack it with tin cups. There is flowing from Europe a stream of young manhood ennobled by a peculiar experience, emancipated from the industrial dependence into which they had drifted before the war; redeemed from the material commonplaces which had been their former lot; physically hardened and mentally awakened, in the great university of war training; morally sensitized to real evils; spiritually saturated with idealism by their contact with a nation suffering for its ideals; and liberated by contact with nature and with human nature from the narrow prejudices and pettinesses in life and religion of their former isolated spheres of thought and action.

Who Will Capture This Host?

Who will capture this host, material or spiritual America? Are we content that industrialism shall absorb them and again claim them as its own body and soul, saturating them with the idea that a man's life consists in the abundance of things which he possesses, and that a good job with high wages is the ultimate good? Or will spiritual America assimilate this army, and turn its strength to the ideas of education, service and religion? That will be the war after the war, in America.

The Church must fight to conserve the spiritual gains of the war. To do this the Church must utilize the redemptive agencies created by the war, and must take advantage of every form of leadership which has arisen during the war.

The Returning Armies Will be Disciplined Americans.

For we must realize that the returning armies will be disciplined Americans. The most profound lament over young America before the war was that it was undisciplined; and that it had broken from the normal restraint of home and church and law, by which alone a nation is exalted. It knew only the restraints of industrial and material necessity. The war has changed all that. Young America is learning both to obey, and to serve in disciplined effort. This will be so impressed upon the consciousness of our armies that they will be more responsive to vital leadership than undisciplined America ever was. Nor is this discipline merely the reaction of the mercenary or the automaton, but it is the spiritual subjection of the army to the idealism of an aroused America to the appeal of a nation determined upon righteousness; it is not merely the enforced discipline imposed by those higher in command.

This spirit of discipline is the hope of the uplifting agencies which face the problem of reconstruction. But what, precisely, must the Church do, as a practical and organized effort? The Church cannot say, "Our doors are open; we shall preach to you and pray for you. We shall point the way to the larger life." That is true, but it will attract about as much attention as the recitation by a school girl of "Curfew shall not ring tonight" during the ninth inning of a world's series game with the score tied.

We must organize to capture this army. The first step ought to be to search out in our armies, several thousand of the men who are showing the greatest capacity for pure human leadership, and who likewise have the character and the ideals which we associate with proper ministration to men. Such men exist, and those on the ground know who they are. They are probably officers, for such capacity is not long overlooked. One by one these men may be discovered.

This mighty Church of ours in America, with its immense undeveloped wealth, must approach these men, and inspire them with the great responsibility our nation has to the army after the war. As a Church we must offer them positions, dignified and well-paid positions, in those centers of our nation's life where our armies will drift on their return. These leaders must be associated with dioceses or parishes, or with other agencies who may co-operate with them. Each, at his station, must serve as a recruiting officer, leader, friend and organizer, of the soldiers, whom he has learned to understand. By clubs, associations and group activities, he must lead the men into social and fraternal relationships which will augment the devotion and patriotism of their soldier-spirit. These leaders must haunt industrial plants and places where the soldiers will be attracted in numbers. He must lead the men into the friendliness of the Church.

The Church Must Arouse Itself.

And the Church must arouse itself to its share in this process. The same groups of men that promoted the sales of bonds and stamps, and that gathered the gifts of the people for the Red Cross; the same groups of women who have worked so nobly for the Red Cross, must respond to this later appeal; an appeal not to their pockets and industry alone, but an appeal to their very manhood and womanhood to come to the aid of the Church in giving to those who have fought for us the most unstinted gifts of friendship and concern. They must share with the returned soldiers those blessed riches that grow in home and Church. In the words of Isaiah, they must "pour out their soul to the hungry." They must be Christlike in that great joyous, unselfish way which prompts them to protect the boy from every evil and share with him every good. The individual Churchman has before him a path of glorious service which will quicken his very being. The clergyman must make clear the individual duty and the leader must induce the men to follow his leadership into the loving efforts of the Church.

In this day, when there is a scarcity of clergy, has this Church a sufficient spirit of consecration to provide the means to employ several thousand laymen to save to the Church a vast army of the youth of America?

Diocese of Maine Organized in 1820.

The February North-East contains an account of the seventy-fifth anniversary of St. Paul's Parish, Brunswick, Me., on January 8th, referred to recently in The Witness, and notes that the Diocese of Maine was organized at Brunswick in 1820, the year when Maine became a state—twenty-four years before there was a parish there. In 1843 regular services were established at Brunswick by Bishop Henshaw of Rhode Island, who had assumed oversight of the Church in Maine. The Rev. Thomas F. Fales, placed in charge, had the assistance of Daniel R. Goodwin, Professor of Modern Languages at Bowdoin College in that town. Now the President of the College is an earnest Churchman of the Diocese, elected to that office last May, Kenneth C. M. Sills, son of the Rev. Charles M. Sills, of Geneva, N. Y., formerly Dean of St. Luke's Cathedral, Portland, Me.

America Sends More Agents of the Liquor Traffic to the Heathen Than Missionaries.

Stand behind your Church Temperance Society.

Rev. James Empringham, S.T.D., General Superintendent,
W. Jay Schieffelin, Ph.D., Treasurer,
1611 Flatiron Building, New York.

"PROGRESS"
formerly
"TEMPERANCE"
Doubled its Circulation in 1918.

THE CHURCH IN MEXICO

Bishop Aves Tells the Interesting Story of His Work —Conditions Much Better Than a Year Ago

The following New Year's letter was sent out by Bishop Aves of Mexico to personal friends and to branches of the Woman's Auxiliary who have shown enthusiasm in the work of the Church in that country:

At the opening of the new year, which seems so prophetically rich for the accomplishment of great things for so many people in the world, the desire comes to me to tell you, who have shown such helpful interest in the Church's work in Mexico the past year, something of the general prospects of our work for the coming year, and something about the plans and problems which are now before us in our immediate campaign.

The Time For Reconstruction Has Come.

You know, of course, that our work has suffered greatly during the past years of revolution; and I wish I might tell you that in Mexico, too, the war is over, and that the time for reconstruction is fully come. Though that may not yet be said, I may say that the conditions, so far as our work is concerned, are much better than they were a year ago; that the reclaiming by the government of lost territory here and there has returned to us some lost opportunities and opened to us some new ones; that the prohibitory laws, which have been so great a hindrance to us, are just now by recommendation of the President himself, in process of favorable amendment, and that general prospects are now sufficiently reassuring to turn our purposes and energies to works of rehabilitation, development and extension.

People Stealing Back to Their Homes.

The other day I went out with Archdeacon Mellen to visit what remains of one of our near-by missions, San Pedro Martir, an Indian village some twenty miles south of Mexico City. Every house was in ruins and the people scattered. The little Church of San Juan was disfigured and despoiled of all its furniture, with everything that could be burned, destroyed. But now, as the "enemy" has been driven farther off into the mountains, the scattered remnants of the people are stealing back to their ruined homes to cultivate their little plots of ground and provide some rude shelter for their families. And we, too, must be thinking and resolving what we can do to restore and re-furnish their common home, their church, which will cost not less than \$350.00. For while these people are glad to give of their work, they are quite unable to do more.

And this leads me to tell you how a bit of promising good has come out of this same calamity.

Fugitives Attached to the Church.

Many of the people who survived the awful tragedy of fire and massacre in San Pedro Martir, fled to the nearby town of Tlalpam, in the direction of the city; and there, living as they could, they have been gathering together every Sunday in a private house for worship. And so it has come to pass that through the faithful devotion of these fugitives, other people in Tlalpam have been attracted to our Church. And now this fortuitous seed-planting has brought to us the challenging opportunity to develop a permanent mission in Tlalpam. And we are meeting this challenge by leasing for two years (at \$10.60 a month) a house large enough for a chapel to seat forty or fifty people, and serve also as a home for the missionary, who can thus conveniently minister to both the new mission in Tlalpam and the old one (as soon as the church is repaired) at San Pedro Martir.

In this connection let me add that we have the option to buy this house in Tlalpam within one year for \$1,500.00, another challenging opportunity I covet the ability to meet. For we greatly need this house, both as a permanent place of worship, and as a home for our clergyman, the Rev. Daniel Romero; and the property is well located, in fair condition, has a large garden, and is remarkably cheap.

What do you think we can do about it?

On another day lately, the Archdeacon, the Rev. J. A. Carrion, and I went around to the farther shore of Lake Texcoco, to start a new school at Xochitenco.

Hard Times in Many Indian Villages.

There are many Indian villages along this shore whose people have, from time immemorial, until quite recently, earned their livelihood by fishing. But lately a large part of the lake has been drained; and these poor people have certainly had a hard time of it, with the drying up of the lake on the one side of them and the raiding of their little crops and homes by revolutionists on the other. In fact the conditions have been so bad that it has been only recently that our missionary, Rev. J. A. Carrion, has been able to resume his work among these people. And in the meantime there have been no schools for the children along all this shore. It was therefore a happy lot of people who met us at the little church in Xochitenco, for they knew not only that we were come to establish a school for them, but that one of their own daughters, Miss Amalia Morales, a graduate of the Hooker School, was to be the teacher.

The problem of where the school could be housed came first, and it was finally solved by deciding that we must use the church. To do this it was necessary to curtain off the chancel, make two new windows, and furnish the room with desks. This would cost about \$100.00.

Then came the greatest problem, how to care for so many scholars; for the people of at least three villages were anxious to send their children. That would mean the need of an assistant teacher and additional room. The matter of the assistant's salary was disposed of by requiring a daily tuition fee of five centavos (2½ cents) each.

The additional room of five by seven meters is a more serious question, for it will cost, aside from such work as the people can give, about \$200.00.

When I write you again I shall hope to be able to say that this additional room has been built, furnished, and paid for. Nothing is more necessary for the regeneration of Mexico than Christian education; and now that the legal ban is being lifted from church schools, the reopening of old schools and the planting of new ones must be a primary feature of our future campaign.

Good Work of the Woman's Auxiliary.

Now I want to tell you of a pleasant little incident that will make you better acquainted with your Church sisters, especially of the W. A. in Mexico.

We had gone to visit the congregation at Toluca. The congregation met us in the new Mission House, where so many homeless, destitute and starving refugees of our Church have lately been cared for by the Rev. J. L. Perez.

After a discourse of welcome by one of the younger women, the President of the "Sociedad Auxiliar de Mujeres" (W. A.) made a very spirited address. She spoke first of a letter from Mrs. Aves (written from her sick bed) read at the last Convocation, in which it was explained how the women of the Auxiliary in the U. S. work and save for Missions; and how the Church women in Mexico could do the same by making lace, drawn-work and other articles of needlecraft. Then she dwelt on the desire which all should have to emulate this spirit of service. And finally, in a very modest and deprecating way, she presented to their "beloved Bishop," the "very small and unworthy fruits of their labors": two dozen or more very pretty pieces of work, including a drawn-work tea cloth and apron, a center-piece, a set of doilies, and two pairs of baby shoes crocheted in worsted. It was a simple expression of a very earnest desire to be helpful; a spirit of service that is quite general with our native Church women, and one that needs only to be organized and directed to turn it into a great practical force.

It was before the revolution began—some nine years ago—that Mrs. Aves went with me through the native field (requiring long trips by sad-

dle) organizing branches of the W. A., and during all these years of interruption and isolation many of these branches are still alive, ready to respond to a fostering direction.

But what shall I do to turn these pieces of fancy work into money for missions? Perhaps you can suggest.

So many things come crowding to be told; but they must wait, for I am already too long.

Changes in the Field Workers.

Let me tell you briefly, however, of some changes that have taken place in our working forces.

Mrs. Flornece Shults, who did such splendid work for a year and a half at the House of Hope, Nopala, has been obliged, because of the serious effects of the altitude, to retire from the work. This is a serious loss to us. But you will be glad to know that the good work is still going on there under the efficient management of Mrs. Sara Salinas (who has been an active and reliable "mother" to the House of Hope from its beginning) with Miss Chagoyan, a native graduate nurse, who has remarkable qualifications for the work, in immediate charge of the hospital and dispensary departments. On my visit there a few days ago—an unexpected visit—I found everything as neat as a pin and running like clock-work. There were five intern patients, and many coming for treatment and medicines.

We all deplore the loss of Deaconess Whitaker, who for reasons of family interests, has found it necessary to withdraw from the settlement work of the House of the Sacred Name, Mexico City. But the interruption will be brief, however; Deaconess (Muriel Alice) Thayer, who is to take up the work, will be with us very shortly.

You will, I know, be sorry as we all are here, to know that the Rev. A. H. Mellen, who has done such valiant and efficient service for the Church here as Archdeacon and as Treasurer for the Board of Missions, has felt it incumbent on him to respond to a call from the American Bible Society to become its agent for Mexico, and therefore to sever all official relationship with our work. This is a serious loss to us, and one difficult to make good. But I am quite certain that Mr. Mellen's friends will need no assurances from me that he has been induced to this decision by a dutiful prompting and desire to do what he believes to be a larger and more important work. And it may also be taken for granted that Mr. Mellen's deep interest in the Church's work here, which he will find many incidental opportunities to foster, will be in no way impaired.

TO CHURCH PEOPLE.

As you have been advised, February 9 was set aside to raise the \$250,000 needed to conclude the war work of the Church. The War Commission has sent posters to be displayed in conspicuous places in the entrances of Churches, and has sent pamphlets with the request that they be placed in the hands of the people.

It is needless for the War Commission to impress upon you the importance of the work of the Church in carrying on the activities during demobilization. As you have doubtless seen in the papers, our men, with the exception of the Army of Occupation, will be coming home from April to September. While these men are overseas, or in camps in our own country, the Church must prosecute its work with even greater vigor than during the war. Our chaplains are still in the field, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Church Periodical Club, and other agencies through which the War Commission has worked, are dependent on the support of the Church.

From every quarter the War Commission receives commendation for the war work the Church is doing. This credit is not the Commission's. It belongs to the members of our Church who have supported the work, and to the self-sacrificing men and women who have carried it on in the camp, in the cities, on the seas, and in Europe.

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The War Commission,
Henry B. Washburn,
Executive Secretary.

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A CLERGYMAN BUILDER OF SHIPS

The Rev. Mr. Hazzard Tells the Story of His Work as Riveter at the Age of Fifty

Reverend Thomas R. Hazzard is a graduate of Kenyon College and Bexley Hall, Gambier, Ohio, of the class of 1899. He was rector of St. Mark's Church, Sidney, Ohio, for several years, and while there practically built a church structure with his own hands. From Sidney he went to All Saints' Church, Briar Cliff, New York, where he remained several years. He then became warden of Hope Farm, a Church rectory for children, at Verbank, New York. Under his management Hope Farm became one of the most interesting and unique works in the whole American Church. It is not an institution, but a community in which children live, work, go to school, and go to Church, in the midst of a great farm in Dutchess County. For ten years he labored at Hope Farm and relinquished it to go into the service of which he writes. Mrs. Hazzard is most successfully and capably carrying on the work at Hope Farm. Mr. Hazzard's story is a detailed and interesting account of his labors at Hog Island. It was written during the war. He still remains at Hog Island, but is now engaged in the study of the social conditions prevailing there.

George P. Atwater.

Mr. Hazzard's Story.

When the United States began its great shipbuilding plan a little over a year ago many problems were immediately confronted. Not the least of these was the totally inadequate supply of skilled workers. The most serious aspect of this problem was the fact that there was not one-twentieth of the requisite number of riveters available in the whole country. I want to tell here my own experience in helping with this knotty problem and something of what is being done.

A few months ago I was a busy clergyman with a large task on my hands—the care of a family of nearly two hundred dependent children in a modern, cottage-plan institution delightfully situated in the country far up the Hudson River, which I had built up myself. For several years my interest had been divided between the very happy work of preaching and caring for these children of tender years and the great problems and progress of the war.

Answers the Call to War Service.

I finally found the war claiming my chief interest, and as I might easily be spared from the work, I decided to enter war service. I am a born and practiced mechanic, and before I had studied for the ministry I had practiced a number of mechanical trades. This practice in mechanical and structural trades was kept up extensively during all my ministry. I applied, with great enthusiasm, to the War Department for a commission in the mobile repair units operating behind the lines at the front. This department was taking men of my age at that time. Like many other capable men, I waited weary months for the commission that never came. I finally gave it up and decided to do anything I could do to help.

At Fifty Years of Age, With Crippled Hand, Wanted to Be a Riveter.

The shipbuilding problem attracted me, and I went to the great Hog Island yard and applied for a chance. I wanted to become a riveter, because that was the great need. I knew that it was the very hardest kind of work and generally practiced by very strong and young men. I was faced with the handicap of nearly fifty birthdays behind me and a crippled hand—I have only the thumb and forefinger of my left hand. I did not consider these two things an absolute bar, however. I was very strong from hard, manual work which I have always practiced. Indeed, I was in good athletic trim; so I entered the training school maintained by the Hog Island yard, with my crippled hand helped out by the heavy leather glove and pad riveters wear.

Happy Driving Rivets Eight or Nine Hours a Day.

I found no difficulty in mastering the "gun," as the pneumatic hammer is called, and I passed from the

school to actual work on the ships after less than a week under the very competent instructors. I was put on a ship, well up, and being rushed to completion. The very first hour I was driving rivets on a ship that would soon start on its good mission in a great cause. I have worked with my hands in both iron and wood all my life, but I have never produced anything that gave me as much satisfaction and happiness as these first finished rivets—a part of a real ship. I have done some pretty hard work in my life, from laying pipe lines and digging ditches in the middle western oil fields to pitching a hundred tons of hay in a season on my own farm, but these were nothing to driving rivets for eight or nine hours as a beginner. I was so tired at the end of each day that I could hardly drag myself to my barracks room; but a long drawn out shower bath usually revived me sufficiently to get to supper and to bed, and I was very happy. I found, too, that this excessively hard work was a great mental stimulus. I should like to convey something of what it is to be a riveter. My work was down in one of the holds, between decks. I worked down in this hold throughout the memorable hot spell of August of last year. The heat was terrific and the air thick with smoke, dust and coke gas from the many rivet heating pots located all around the several decks. The noise of the many air guns on inside work is always deafening. Conversations can be carried on only by placing mouth to ear and shouting. The riveter kneels on the hot deck on his left knee, with right foot pivoted at the toe on the deck. With the heavy "gun" in his right hand and a chisel in his left, he waits for the hot rivet to be pushed up through the hole. The rivets, being swollen, go through with difficulty, usually. As soon as the rivet is through sufficiently, the riveter presses the chisel against it and gives a tap with the hammer to signal that he has it. The holder on below then adjusts his air-jam against it. The moment he has it, the riveter pounces upon it and skillfully drives the neat "hammer-head." The moment he finishes he gives another signal with the hammer to that effect to the man below. If the "gang" below is working properly, another hot rivet immediately appears in the next hole, and so on. The handicaps to producing a lot of work in a day for a beginner are many. The chief obstacle is that the beginner "gang" usually does not work. A "gang" is made up of the riveter, who is the "boss," a holder-on, a passer-boy and a heater-boy. If any one of this crew falls down on his job the whole business is held up. When you know that most of the heaters and passers at work at the Hog Island yards are Philadelphia school boys, thirteen to sixteen years old, who are there for abundant spending money, adventure and fun, you can easily see how your crew might not be operating like clock work every minute of every hour of the day. Real work is drudgery to a young boy, no matter what the inducements are, and days of work are very, very long. If you know boys well and appreciate what their rightful heritage is, you might be impatient but not surprised if while waiting eagerly in your uncomfortable, not to say painful, knee and toe position, it was a long time between rivets. With the perspiration dripping from every part of your body—dropping from your face and sizzling on the hot rivets you have just put in; with the coke gas pouring up through the unfilled rivet holes all around you; with the dust and soot in your eyes and nose and mouth, and a constant thirst, you are likely to become very much interested in why the rivets don't come along. You lay down your "gun" and climb down the ladder to the deck below, to see why the dickens there is nothing doing. You find your holder-on and passer-boy sitting on the scaffold, chatting. You notice the rivet pot is cold and no heater-boy in sight. You find he has gone for a keg of coke. You go up on top and breathe a little real air, drink a few cups of water, and wait. You return and contemplate the gaping holes that are ready for rivets,

thinking in the meantime about the war and U-boats. After a while the work starts again. Four, five, perhaps six rivets are driven in quick succession. Then there is a lull. After another wait a burnt rivet comes through; then another. You reject them and don't have to go down to know that the heater-boy has been so "busy" that that pot of rivets has been spoiled and that "some time" some fresh ones will come along. The most interesting delay is when your gang take turns, succeeding each other in going for a drink or some other important errand. This piles the delays up in larger chunks and helps wonderfully to wear away the day. These are samples of the hundred and one delays that happen to the beginner riveter and serve to make him wise. After a while he spends much serious study in selecting a gang. The beginner is a "student" until he acquires speed and produces a certain number of rivets per day. In the meantime he is given the "dirty work" to do—the isolated and difficult rivets, called "pick-up" work. All the easy work and good, plain sailing jobs are naturally given to the journeymen, who have earned their spurs. They do piece work and get so much per rivet. When the student overcomes the obstacles and wins his battle, he is put on production and becomes a journeyman, with their privileges.

The Number of Rivets a Gang Can Drive.

There is a widespread false idea of the number of rivets a gang can drive in a day. The records published in the papers throughout the country, and that run into the thousands, never happened; or, if they did happen, nothing is told of the kind of rivets driven or of the number of men helping. One such record that gained credence among the uninitiated was over seven thousand. A blind man could see the physical impossibility of this with his cane. A riveter who can drive five hundred three-quarter inch shell or deck rivets a day right along is in the first-line trenches and is making about a hundred dollars a week. This would mean over a rivet a minute all of an eight-hour day, with no delays. It is common for a good gang to drive over a thousand a day, but such days are few and far between. The average of the six hundred riveting gangs working today in the great Hog Island yard is under two hundred per eight hour day. I am happy to say that this average is rising.

Becomes an Assistant in a Training School.

I was taken from riveting on the ships back to the training school to help them turn out riveting gangs, and here my work is most interesting. I receive, examine, handle and place with the instructors all the human material that comes in each day to join the great army of skilled workers upon whom we are depending for our great merchant fleet.

In the early fall, thousands of men were pouring in from all parts of the country. Many of these came to the school, as candidates for the various skilled trades of shipbuilding: Riveting, drilling, chipping and caulking, reaming, pipe fitting, and so on. Just now hundreds are coming from Akron, Ohio, the great rubber center; and from the various automobile manufacturing centers, because the output of their factories has been reduced by the government. The accents of the Southerner and New Englander are heard on every hand; in fact, all the states east of the Rockies are contributing their quota. New York City's East Side is well represented and the Jew is here in force.

All Classes Represented Among the Workers.

All kinds of characters and personalities are to be found among the candidates. There is the cultured gentleman of means who elects to do his bit at the very difficult task and hard work of shipbuilding. His hands are tender and his muscles soft, but he usually succeeds because of good stuff in him. There is the returned soldier—one of "our boys," who has been thirty-three months in the trenches, invalidated home and now mastering a new kind of gun. There is a group of god-natured and bright-looking Indians from Carlisle, who are going to drive a lot of rivets before they get through here. Forty stone cutters from the Indiana limestone belt form an interesting group. Their business

has been effected by the war and they have come to build ships. They are at home with the air hammer, their muscles are hard. Such seasoned men make good material. Lawyers, office men, clerks, manufacturers, sons of the well-to-do, engineers, automobile mechanics, structural iron workers, bridgemen, construction men, carpenters and all kinds of loafers, whose occupations have been disturbed by the war, are represented in the training school every day. They pass through the school in one or the other of the trades and go out on the ships to work. Part of them succeed and stick; part find the work too hard or not congenial and get transferred to some other activity in the yard or leave.

The turnover of workers at the Hog Island yard has been enormous. To get the thirty-two thousand now employed it has been necessary to hire a quarter of a million. The man power for the shipyards is still a very acute problem. Tens of thousands are needed at once, especially youths of around eighteen years of age, to act as heater and passer boys. Any able bodied man presenting himself at any large shipyard is hired at once.

Prefers Rivet Music to German Music.

I am in the thick of it all day very strenuously. I live in the company barracks on the grounds, and my window is "open toward the east," overlooking the shipways a half mile away. Many riveting gangs work at night. The ways and ships are all brilliantly lighted. I can see them as I lie in bed. I am not seeking to add any poetic touch to this article when I say that every night I am pleasantly lulled to sleep by the distant but distinct noise of the hammers on the night air. There is the whir of the quick succession of blows on the hot rivet for a few seconds, then the two sharp taps, which says another rivet is finished. Some great music has come out of Germany, but this masculine rivet music for mine now. I drop to sleep with visions of finished ships sliding down off the ways, and great fleets flying the American flag and carrying this country's new and forceful message of generous and genuine brotherhood to every part of the world.

New Era in Life of Waco, Texas, Parish.

In St. Paul's Parish, Waco, Texas, Rev. W. P. Whitsell, Rector, there is now going on and has been for some time, remarkable activity, and things of unusual interest have been happening. Immediately following the wonderfully helpful and almost universal observance of the Advent Call, the most largely and representatively attended congregational meeting in the history of the parish was held. In preparation for this meeting, committees on Women's, Girls', Men's and Boys activities in the Sunday School, Finances and General Resolutions had been meeting and planning for two or three weeks. They all had been thought out and excellent recommendations were made, which were adopted by the congregation and have since been in the process of realization, bringing a new era into Church life and work of the men, women, boys and girls of the parish and the Sunday School has been reorganized, attracted new workers and a larger attendance than in several years, in spite of the influenza and other sickness.

Notable among the general resolutions passed are these two:

"That a thorough and effective system of selective service in the various branches of the congregational activities, be devised and inaugurated, under the supervision of a standing committee, described below, whereby each and every member of the congregation may be induced to assume certain specific responsibilities and duties in the service of the Church, and which they are best qualified to perform, to the end that the greatest possible efficiency and complete co-operation may be attained; the idea being to develop an efficient Parish with everyone worshipping faithfully, working effectively and giving generously, and that this three-fold idea be adopted by the Parish as its slogan.

That a committee of men and women of the congregation be appointed to make a thorough canvass of the Parish for subscriptions to meet the budget of expenses, as adopted; that the amount of the same be distributed among the members of the Parish as fairly and equitably as possible and

that it is the sense of the congregation that every member with an income should be a subscriber, and that each one should meet fully, or as nearly as possible, the request of the committee as a minimum for the support of the Church."

In accordance with the resolution on selective service, almost everyone solicited for service responded, (with the result that there is greater and finer activity in St. Paul's than at any previous time; and in accordance with the other resolution, a financial campaign was carried on by 34 men and women that resulted in 250 subscribers for \$9,500.00, as against 185 subscribers amounting to \$6,200.00 for the previous year, an increase of over 50 per cent, and through it all a splendid spirit of wholehearted loyalty was manifested by the people generally.

The Rector continues his work among the soldiers in Camp McArthur, both visiting the men personally and preaching in the "Y" buildings, and the sociables in the Parish House for the soldiers are well attended and seemingly thoroughly enjoyed. It is the purpose of the Rector and the people to try to serve the men so long as any are left in our Camp.

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