

# *The* **WITNESS**

CHICAGO, APRIL 21, 1927

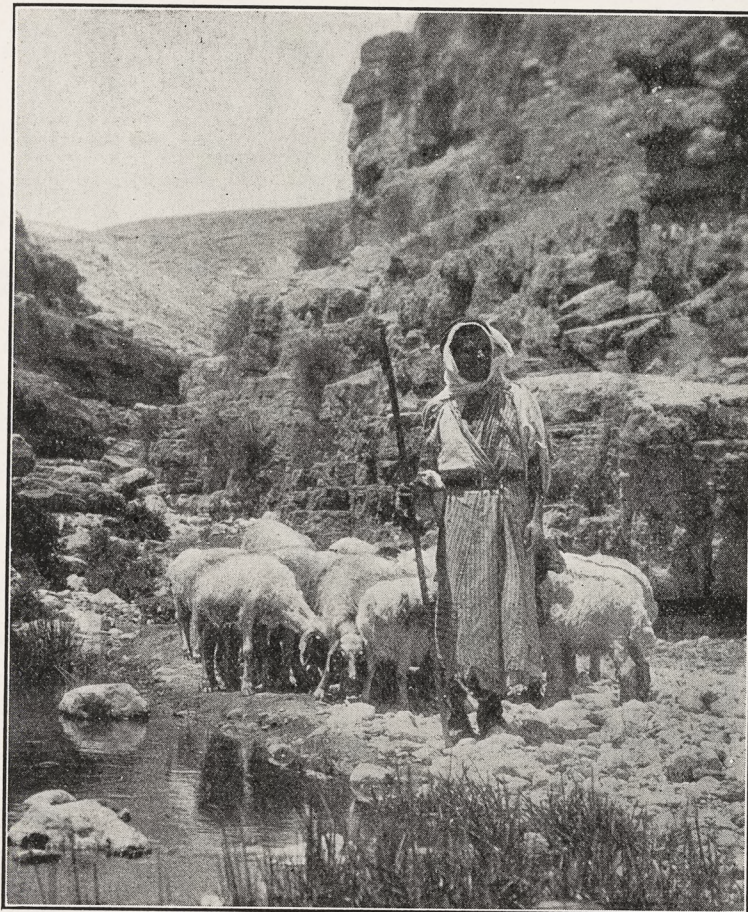


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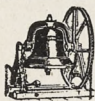
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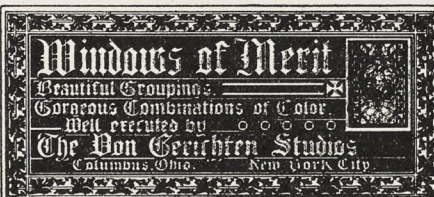
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# THE WITNESS

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## ROMANCE AND REVOLUTION

### *Taking the Dullness Out of Life*

BY THE REV. G. A. STUDDERT-KENNEDY

SUPPOSE the Kingdom of Comfort were for all of us achieved, suppose we were all well clothed, well housed, and possessed of a secure and ample living wage, would we be content? I can hear a million or so of mortals saying: "I don't know, but I'd like to risk it. I'd like to try and see. Anyhow, we are miles from that yet, so what is the good of asking such silly questions?"

But it is not as silly as it seems. If we want to understand our present discontent we must go down to its very roots; it will not do to take a merely surface view of things. It is obvious that Industrialism has robbed a large number of human beings of some of the prime necessities of life, such as sunshine, fresh air, access to natural beauty, room to stretch themselves and breathe, and every now and then the chance to be alone, for some measure of privacy is a more universal human need than people commonly imagine it to be.

That millions of our crowded city dwellers are deprived of these things is obvious, and it is equally obvious that they will not rest content until they get more of them.

#### A FUNDAMENTAL CRAVING

But if we add to those necessities the need of some security from want, have we included all there is, or is there something more? I think there is one other fundamental human craving which modern mechanical Industrialism tends to starve. It is a vague desire and difficult to define. But then most of the powerful influences in human life, like faith, and hope, and love, are difficult to define. Because I have no other and no better name for it, I call this vague but fundamental craving of which I am thinking the craving for Romance.

I remember once sitting in a room in Harley Street with a distinguished surgeon and a great mental special-

ist. They were both men absolutely consecrated to their warfare with disease. They hated disease as St. Paul hated sin. We had been discussing modern anaesthetics, and their power of killing pain. The surgeon had been an untiring worker in that field. It had been an animated and interesting talk, but at last there fell a silence on us all, and for some time we sat and smoked and thought—listening to the dull roar of the London traffic as it floated in through the open window.

Then the surgeon said quietly: "After all, the greatest of human miseries, the most deadly of diseases, is one we cannot touch with the knife, or save men from by drugs." "What do you mean?" I said. "Cancer?" "Oh, no," he replied, "we'll get that little devil yet. I mean—boredom. There is more real wretchedness, more torment driving men to folly, or to what you parsons call sin, due to boredom than there is to anything else; and men will do anything to escape it; they will drink, drug themselves; prostitute their bodies, and sell their souls; they will take up mad causes, organize absurd crusades, fling themselves into lost hopes and crazy ventures, they will torment themselves and torture other people to escape the misery of being bored. Anyone who discovered a cure for that would put an end to more tragedy and misery than all of us doctors and physicians put together."

#### THE MISERY OF BOREDOM

It was a queer speech. I have not given it verbatim. There was a lot of it, illustrated by stories from a long and varied experience of men and women. It set me thinking. The misery of boredom, and the necessity of Romance. How much of our modern discontent is due to that if you get down to the real roots? I wondered that when I had finished "My Life

for Labour," by Mr. Robert Smillie. It is so evident that the cause of Labor supplied in his life just that great need—the need of Romance.

How far does it supply that need for others?

How far are popular leaders "pure adventurers"? That word has a double meaning. It has a good meaning, and a bad one. "An adventurer" may be the best, and is sometimes the worst of men. Christ was an adventurer; what about Mr. Cook, or any other popular leader—Mr. Winston Churchill, for instance? How far are they pure adventurers? And how about the smaller fry, the men who are just struggling out of the rank and file—how far is it the lure of adventure that leads them on?

#### SECOND-HAND ROMANCE

It is no good lecturing men who are out for adventure on the gospel of safety first. The coldly reasonable point of view does not touch them; it is not what they want. For the business man, who is on his own, business itself supplies a measure of romance; there are risks to be taken and battles to be won; there is success to be achieved.

But for the industrial worker who serves a machine, there is no element of adventure in life. It is deadly monotonous. He is part of the machine he serves. He belongs to the machine more really than the machine belongs to him. His tools are not his own; his workshop is not his own; the product of his labor is not his own. The business venture is outside of him altogether. Nothing is his but the wage he draws, and there is precious little chance of either increasing or decreasing that by any effort he can make himself.

He tries to escape from this meaningless monotony by gambling a bit with his wage, by drink, and by the adventure and romance of sex, and



by the second-hand romance of the movies.

They satisfy his cravings to a certain extent. They play an enormous part in his life. The appeal of sex is not all animal by any means. Can you not imagine how a working lad dreams of a motor bicycle with a girl in silk stockings on the pillion, and the unknown road before them both, as a saint dreams of heaven, or a warrior of war? I can see him gazing at that second-hand one on the easy payment system, seeing the girl's face, and feeling the clasp of her arms about him, and raging within because he cannot manage it.

#### LIFE NOT AN ADVENTURE

That is the call of Romance. But there are many who cannot find full satisfaction that way; they want something larger, they want power, they want to fight, they want the applause of men more than the tenderness of women. For them the glamorous of politics is irresistible; it is a way out; it is the open road and the call of the unknown. They go to it as a moth goes to the candle. This is human, but it is dangerous. Modern politics and romance do not go well together. Modern political questions are intricate, complex, and difficult to follow; they demand patience, balance, and self-denial. The romantic mind tends to substitute passion for patience, and courage for care; it sees life as an adventure to be hazarded, rather than as a problem to be solved.

There is a romance in solving a problem, but it is romance of a subtle and spiritual sort. It does not thrill the senses or flatter self-esteem. It is romance, but not cheap romance. It is adventure, but high adventure, demanding discipline and self-control. In every grade of our political life there is the danger of the man who consciously or unconsciously seeks in politics, local or national, cheap romance, easy applause, dominance over his fellows. He may be only a little frog, but he can be a big frog in a little pool, and it is the little pools of politics that make up the big one.

#### "THE ONLY WAY"

Whether it be the successful local tradesman or the shrewd and clever workman who uses politics for the purpose of cheap romance, it is equally dangerous. It is commonly recognized as a danger that political leaders may seek to fill their pockets, and we guard against it, but we do not recognize so clearly or guard ourselves so carefully against the human craving for position, notoriety, dominance, adventure, and all that goes to give men cheap romance. It is not easy to see how we can guard against it. Leadership makes high demands on character, and those demands must be met or democracy will go

### Our Cover

THE PICTURE on the cover is a scene from a motion picture illustrating "The Twenty-third Psalm." The actors are real shepherds of Bethlehem with their flocks. David, "the sweet singer of Israel," embodied in the beloved "Shepherd's Psalm" the experiences that he had had tending his father's flocks as a lad, centuries ago. The shepherds of Bethlehem today go through the same routine as that followed by David, for shepherd life has not changed these many centuries in the hills and valleys of Palestine. The modern shepherd leads his flocks by the same "still waters" that David did; he makes them lie down in the same "green pastures." The scene on the cover was photographed at Ain Fara—the small stream East of Jerusalem where David is supposed to have watered his father's flocks. The motion picture is released by Pathe.

bankrupt. As the veteran Socialist writer, Karl Kautsky, says: "Let us study our feelings, and the applause of excited popular meetings less, and let us study the economic driving forces and their laws more. This is more tedious, and often very unpopular, but it is the only way."

Reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship.

### Current Comment

By Rev. H. P. Almon Abbott

"SEEING the other fellow's point of view"—that is the basis of all true respect. Yes, and between individuals, employers and employees, churches and nations. There used to be a tribe of shepherds in Armenia who gave assent by shaking their heads, and denial by nodding their heads. From our point of view we have misunderstood them thoroughly and regarded them as liars and thieves. Is it not something like that with China and Mexico today? We are estimating the Chinese and the Mexicans from our American standpoint. If we could only understand the value of their terminology; if we could only approach their problems through their minds and see things through their eyes, we might well undergo a revolution of conviction.

\* \* \*

IN MEXICO, for instance, if you admire a picture in a man's house, he will say: "Senor, the picture is yours." What is the appropriate reply? Something like this: "Gracious Sir, the gentleman who has the taste

to have such a beautiful picture in his house deserves to retain it in his house for the benefit of those who are honored with his friendship." If you were to say: "Thank you very much, I will send for the picture tomorrow," you would be a boor of the first water, and you might well be impounded for a contemplated robbery!

\* \* \*

THE Mexican mind versus the American mind—yes, and the Chinese mind as against the American mind! In one of the most popular and beautiful parks in Shanghai a few years ago there was this sign: "Chinese not allowed in this park." How would you like such a sign as that to appear overnight in one of the parks in your city? "No Americans allowed in this park." It would not remain there for long, would it? The British, the Americans and the Germans, as well as other nations, have exploited China and the Chinese for a long time. They have made money out of China and the Chinese. It is not altogether surprising that the worm is beginning to turn. There are good Episcopalians who are running around and saying something like this: "The Chinese are an ungrateful people. We have done so much for China, and here is China unappreciative of her debt to us." It is all tommy rot. What have we done, as Episcopalians? We have sent missionaries to China, wonderful men and women. We have attempted to impose our system of education and our conception of Christianity upon limited numbers of the Chinese people. We have done it all with the best intentions, and with some true measure of success. BUT, you cannot impose anything for long. People react and retreat under compulsion. Just to present the message, and to let the people accept it or reject it—that is the only paying method of procedure. "The other fellow's point of view"—I do not see how we can call the Chinese ungrateful. Only when we measure evidences with the measuring apparatus of the Chinese and the Mexicans and every other nation under heaven may we expect wars to cease throughout the world and the swords of our neighbors to be beaten into ploughshares.

\* \* \*

WE HEAR so much about "National Honor." It suggests the words of Dr. Johnson, "Patriotism is the last refuge of a scoundrel." I am for America, and unqualifiedly; but I am, also, for humanity, and—"the other fellow's point of view." It is possible for national honor to become national dishonor unless we have a care. Christ said that a good Samaritan was better than a bad Jew any day. And, a bad Jew in His estimation was the Jew who was only a Jew. "Which of these three, thinkest



thou, was neighbor to him that fell among the thieves?" "He who showed mercy upon him." Exactly—the man who put himself in the place of the wounded traveler, and helped him as he would have helped himself or have desired help under similar circumstances.

\* \* \*

**PEOPLE ARE DIFFERENT.** Let us realize it. Even Psychologists are different, and the modern kind! Here is one man who says: "If a man does not look you straight in the eyes, beware—he is a shifty and crafty customer." Here is another Psychologist who says: "If a man looks you in the eyes, beware—he is a brazen creature." Evidently the truth is to be found somewhere between the two extremes! People ARE different. Let us try to realize it and appreciate it by the GRACE of GOD.

## Cheerful Confidences

NOW FOR THE PERSONAL CAMPAIGN

By Rev. George Parkin Atwater

**JACK** had plenty of enthusiasm and many ideas. Great things were expected of him, when he was employed to sell radio sets to individual customers, in a given territory. Jack went to his work with vigor, and the territory assigned to him was soon aware that radio sets were available. He advertised. He placed a set in an advantageous place in a candy store, and gave free concerts. He spread circulars about, and had placards placed in conspicuous places. He carried a set to the annual meeting of the "Society for Providing Special Can Openers for Left-Handed Persons" (in which you could buy a life membership for \$100), and entertained the crowd. He opened an agency and leaving a clerk in charge, he rushed up to headquarters.

"How are things coming, Jack?" inquired the boss.

"Fine," said Jack, "I have them sitting up and taking notice. We had twenty people looking in our front windows the very first morning we opened up. Better speed up production a little, to take care of us."

"We'll just wait a week, Jack, before we build an addition to the factory. Drop in next month."

In a month Jack again reported.

"It's great," he said to the boss, "I am giving the people a concert every day. I have ads in all the papers. I have joined three organizations, and speak to dozens of acquaintances on the street."

"How many sales?" asked the boss.

"Just around the corner," said Jack. "No sales yet, but we have the best window display in town."



BISHOP ROBERTS  
To Lecture at Rural School

A month later Jack again reported. He was not quite so optimistic. He hadn't enough sales to pay expenses. "Those people are hard-boiled," said Jack. "They just don't respond to anything. They don't want radios, or, if they do, they rush off and buy some inferior article."

In the end Jack gave up the territory. Jim came on the job. Jim didn't try to lure the whole town to his show windows or concerts. But Jim took means to discover a man who had never had the radio properly presented, and he took time to interest that man. For the moment, the world market for Jim was one man. At the end of his campaign Jim sold a radio, and incidentally learned a good deal about the community and its needs. Jim worked along slowly with individuals. Every prospect was followed to some definite conclusion. Jim sold radios, not by trying to persuade a whole townful of people at once, but by fastening into a likely customer and giving him complete and exhaustive attention.

The people gave concerts for him in their homes, to friends and visitors. Every set sold created a prospective customer or two.

This is a parable of parish work.

A very few parishes are able to advertise fine music, interesting sermon topics, and a general attractiveness, and by such methods receive enough attention to get a congregation. Too often it is a fickle crowd, large numbers of whom have not the slightest interest in the parish. If the faithful few will continue to pay

bills, the crowd will give an impression of successful work.

But most parishes are not built up in this way. Only in rare instances does this general method upbuild a parish. A parish must be strengthened by persistent personal attention to individuals. A "prospect" must be attached by special attention to his needs. He may be a victim of wrong ideas about religion and the Church, and he must be re-educated. And he must be assimilated by attachment to a parish group of some sort, so that he will find normal satisfaction in friendly relations with those who will welcome him, know him by name, and permit him to share in some common task.

Ninety-five per cent of our parishes must grow, if at all, from work with children, and from persistent personal approach. To prepare to read services, preach and sing to the hypothetical crowds that ought to respond to our general appeals, is to beat the air.

The personal approach of rector and competent workers in our parishes to unattached individuals and families is the most vital missionary work that confronts the Episcopal Church.

## Let's Know

DO WE DO IT?

By Rev. Frank E. Wilson

**L**ET me give you the following letter just as it comes to me. It is unsigned which it shouldn't be, but I assume the writer is in earnest.

"May I inquire why the Church does not provide a Bible Class for the instruction of the people? What a wonderful awakening could be realized if every Church devoted one evening a week to Bible instruction and permitted the every-day man and woman to attend them—overlooking social and class distinctions as Christ did, working for redemption and salvation and a better race of men and women, in place of the present Church policy which is fostering degeneracy and lunacy. Hoping the Church may consider the great need of the people for spiritual instruction. Respectfully —"

First, let it be said that the Church is by no means unmindful of the value of Bible classes; neither is it indolent in its interest in them. The Bible class was one of the outstanding points emphasized in the Bishop's Crusade. The Brotherhood of St. Andrew promotes them industriously. They are part of the program of the Department of Religious Education and good material is provided for use in such classes. More-



over there are a lot of parishes where Bible classes are actually being conducted very satisfactorily and to the great benefit of all concerned.

To be sure there are practical difficulties in conducting a Bible Class in the Episcopal Church as it is usually conducted in other communions on a Sunday morning. The average Rector has two services every Sunday morning and very likely a children's service besides. There are physical limits to what one man can do on one day. This, of course, would not interfere with a class during the week and many such are held. Competition with other interests is apt to be keen on a week-night and consecutive attendance is not always easy. I recall one woman who urged me with much persistence to start a Bible class on a week-night and when I did it she was conspicuous by her regular absence. I am not sure whether her absence contributed to degeneracy and lunacy on her part but, if so, the Church was not responsible in her case.

Having said so much—let me emphasize the importance of just such classes. Ours is a teaching Church and our people ought to be taught. Moreover, on the whole, they welcome it. They are much more interested in instruction than in exhortation and, generally speaking, it is better for them. One of the main features of Lenten observance in my own parish for several years has been Monday evening instruction classes. This year we are talking, with much chalk and several blackboards, about the period between the Old and New Testaments. We average an attendance of one hundred persons by actual count and this is not a large parish. One reason why people do not read their Bibles as much as they should is because they find them dull. And the reason they find them dull is because they have not the back-ground to enable them to read intelligently. That, I think is the most important function of a Bible Class—to supply people with a back-ground for their own Bible reading. The Book of Daniel, for instance, is a collection of childish stories and night-marish visions to the casual reader and is, therefore, quite unimpressive. Put it where it belongs as a powerful plea for faith and spiritual courage given to the Jews who were suffering under the insane persecutions of a half-mad Syrian king in the second century B. C., and it becomes an inspiration. Yes—let's have more Bible classes.

The annual retreat for men and women in the diocese of Connecticut was recently held at the Church Mission of Help, Bridgeport; largely attended.

### An Offer

A NUMBER of inquiries have been received in regard to an offer recently made to the clergy. For each new subscription to this paper (not renewals), or for a Bundle order for at least ten copies for at least thirteen weeks, we offered an Auto-Strop razor, with the accessories, exactly as illustrated in the picture that accompanied the letter. This unusual offer is made possible through an advertising contract that we have made with the manufacturer, and stands until the supply is exhausted. Clergymen having a standing order for a Bundle will be sent a razor if they will write us a note signifying their intention to continue with their Bundle. Any clergyman is entitled to this premium who sends us one new subscription for a year, the subscription price of \$2 to accompany the order.

### About the Bible

AN OLD BOOK AND A NEW ONE  
*Reviewed by the Rev. F. R. Myers*

THE MESSAGES OF THE BOOKS. *Being Discourses and Notes on the Books of the New Testament.* F. W. Farrar, Dean of Westminster. Macmillan, \$2.50.

This is a republication of a book long out of print. In that fact is the basis for the only possible adverse criticism which might be made of this volume. It is written for the general reader, who cannot be expected to be familiar with events or dates in the life of Dean Farrar, and yet nowhere in it is there any indication that it was written in 1884 rather than in 1927. This omission, although no doubt unintentional, detracts from the value of the book and is bound to be misleading to those for whom it is intended. Much water has gone over the dam in New Testament study in forty-odd years and any book which purports to give a scholarly interpretation of the Books of the New Testament for popular reading ought, in strict honesty, to be dated. That is especially true when positions are supported, as here, which scholars have almost universally abandoned. For example, Dean Farrar insists that the Synoptic Gospels are entirely independent of any documentary inter-relationship. It is hard to believe that Dean Farrar would defend this thesis if he were now living.

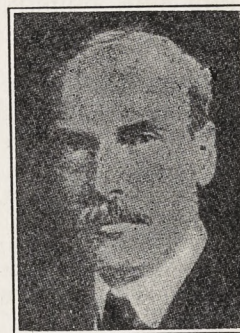
When this single blemish is noted there remains for the book only the highest praise. In a series of thirty sermon lectures Dean Farrar (he was

not Dean Farrar when these were written), in his inimitably graphic and clear style, discusses the occasion, the form, the content and the message of each of the twenty-seven Books of the New Testament. He maintains the thoroughly modern emphasis upon the study and understanding of the Books of the Bible as units rather than by isolated verses or chapters, and he presents a most interesting and readable presentation of the emphasis. Clergy and interested lay people will find it both useful and stimulating.

\* \* \*

THE STORY OF JESUS. *And the Beginnings of the Christian Church.* Benjamin W. Bacon. Century \$2.50.

Do you want to know what "Higher Criticism" is all about? Are you curious to read a book in which scholars' opinions on sources and dates and authenticity of the Gospels are discussed in simple, interesting, untechnical language? Do you wonder if the thoroughgoing critic has any



Prof. B. W. Bacon

religion, and, if he has, what it is like? If any of these questions touch you then Professor Bacon's book was written for you.

The questions noted above are not academic, they are very much alive. The prominence of the Fundamentalist-Modernist controversy has thrown the whole subject of Biblical criticism into the field of popular discussion. There must be many people in the Church who would really like to know just what the best modern scholarship has to say about the New Testament but who do not know where to find it in a form which they can use. And there are many others who are fearful both of the purpose and the consequences of critical study and who do not know quite what to make of the fact that most of the clergy of the Church accept the results of Higher Criticism. For both these classes no book can be more highly recommended than "The Story of Jesus." Professor Bacon is one of the most painstaking and learned of American scholars. He is always reverent and deeply devoted to the person of Jesus. He neither "talks down" to his readers, nor "over their heads."



## NEWS FROM THE WESTERN DIOCESE

*In Brief Paragraphs**Edited by*

BISHOP W. BERTRAND STEVENS

THE BISHOP of Sacramento in his convention address of 1927 has made a strong appeal for the small dioceses. Of his own dioceses he says:

"Here we are in a vast mountainous and rural section of the country, with an area of 50,000 square miles, with no big cities, large parishes or Church people of wealth. We carry on 17 parishes and 37 missions, 54 in all. We have work and institutions among Indians, whites and foreign born. We provide support of the bishop, including salary, house, pension premium and traveling expenses. We have an Archdeacon who is general missionary and executive secretary. We furnish our own appropriations for the Executive Council and its departments, pay for our own upkeep, motors, secretaries, taxes, repairs and new undertakings.

"We draw this support from our people in small towns, who are already carrying along rectors, rectories, parish houses, pension premiums and motor appropriations.

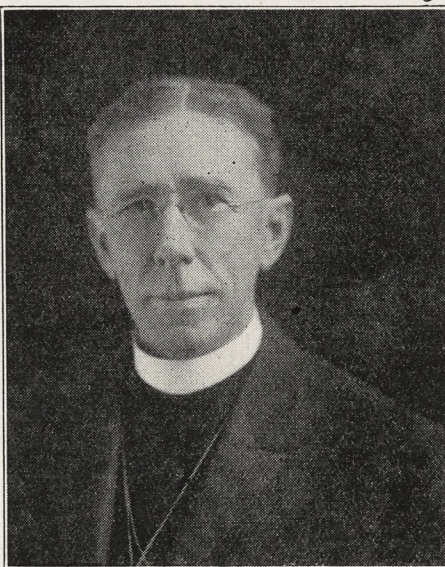
"We are informed that this Diocese has a larger number of self supporting rural parishes than any other in the United States. We are proud of this fact. We do not wish to change it. We haven't the slightest desire to go back to our former condition of dependency as a Missionary District.

"The hardship is in the fact that we cannot give our clergy a living salary and therefore are in constant danger of losing them to a stronger Diocese or to a Missionary District, which is allowed a large fund for supplementing clergy salaries.

"Because we are a Diocese we are largely left out of the general budget. No National Council underwrites our needs or even seeks to know what they are. Sympathetic officials write gracious letters, regretting, wishing there was more money, while Missionary Bishops get together, formulate budgets which are guaranteed by headquarters and in addition are given an appeal to the whole Church which a Diocesan Bishop cannot secure, although his problems and struggles are precisely the same."

\* \* \*

The Church property at Lake Tahoe has been repaired and improved. The chapel of the Transfiguration at this popular resort is one of the most interesting and unique of summer chapels. Bishop Moreland arranges each summer for preachers of distinction and ability to officiate for a month or two at a time and the



BISHOP MORELAND  
*Pleads for Small Dioceses*

Church is presented with dignity and helpfulness at this strategic center.

\* \* \*

The Bishop of Idaho has been a popular Crusader during the past two months. Hence the following lament of the editor of his diocesan paper:

How doth the busy Bishop B.  
Improve each shining hour  
Crusading east and also west  
With fervor, force and power.

How doth the busy editor  
For want of something better  
His brain belabor to replace  
The Bishop's missing letter.

\* \* \*

Seventy-six members of the Los Angeles Clericus gathered on April 4th at a luncheon at the University Club in honor of Sir Henry Lunn, who made a most happy and interesting address. His words gave his hearers a sympathetic understanding of his rich and somewhat dramatic career, and made them appreciate more than ever his valuable services to international peace and the cause of Christian unity. Sir Henry addressed the student bodies of local colleges and preached at St. Paul's Cathedral.

\* \* \*

An unusual bit of social service is recorded of the Rev. E. C. Schmeiser of Cashmere, Washington. Apple harvesters arrived in the community long before the fruit was ready to

harvest. Mr. Schmeiser used his parish house as a community centre, established an employment agency where over 2,100 persons were interviewed and 1,500 registered. By getting in touch with employers many of the men were placed at work. It became necessary to serve one meal a day which consisted of beans, bread and coffee. For this a charge of five cents was made. The food was donated by merchants and residents who have been so appreciative of the service rendered that they have urged its continuance during the coming year.

\* \* \*

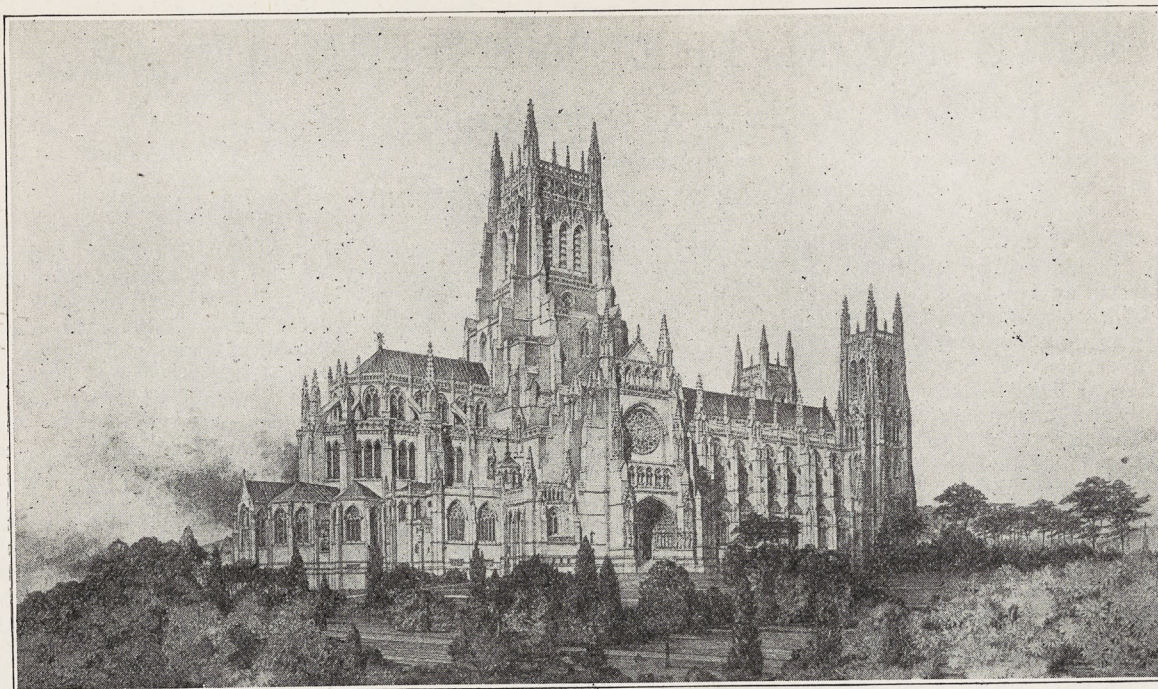
Bishop Wells, the retired Bishop of Spokane, retains his interest in his former diocese. He has a special fondness for St. Paul's School, Walla Walla, and this year added a considerable sum to its endowment fund by sacrificing his winter trip to a warmer climate, a trip which has been his custom for several years. Of his services the principal says; "Too much credit can never be given to Bishop Wells for his devoted service to St. Paul's School which owes to him not only its founding, but also its preservation in several crises that threatened its existence."

\* \* \*

Noonday preachers at St. Paul's Cathedral, Los Angeles, Calif., included this Lent, besides Bishop Stevens and Dean Beal, the Rev. Paul Bull, C. R.; Archbishop de Pencier, of British Columbia; Bishop Sanford, Bishop Moreland, Dr. Deems of Trinity Church, San Francisco and Dr. Gardner, student chaplain of Stanford University. These services were preceded by half-hour organ recitals by guest organists. St. Paul's is one of the few downtown churches in Los Angeles, and the attendance at these noonday services is showing a gratifying growth from year to year.

The Rev. John W. Mulder, former Congregationalist minister at Corning, New York, was ordained to the priesthood in Christ Church, Corning, on April 2nd, Bishop Ferris officiating, the rector, Rev. George B. Kinkad, presenting the candidate. Mr. Mulder was received into the Church last year and has been in charge of Zion Church, Avon, New York, where he has done an unusual bit of work. He is a graduate of the Yale Divinity School.





## NEWS OF THE EPISCOPAL CHURCH

### *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

**M**OST of you will be familiar with the picture. It is the architect's drawing of the Cathedral of St. John the Divine now being constructed in New York City. It is different from the other pictures that you probably have seen inasmuch as the tower has been changed, thus making it purely Gothic.

\* \* \*

Last summer I had a lot of fun with a half-dozen seminary students who took jobs in factories in and around Boston. We met for conferences over week-ends at the Cambridge Theological Seminary, with experts sitting in who told us what in their opinion a clergyman ought to know. This summer plans are being made for a group in Chicago. The men will live together at some centre where they will be brought into touch with the interesting side of Chicago; the president of one of the building trade unions has agreed to help the men get jobs, which means that they may be given the opportunity to study unionism from the inside; and conferences will be had with employers and union leaders. There will be pilgrimages to the stock yards, steel mills, the trade board of the clothing industry and other places worth seeing. All of this is merely the plan. It will be carried out only if at least a half

dozen seminarians or college students are sufficiently interested to get at life in this way. This paragraph is printed with the hope that it will catch the eye of several of them. If you are close to students perhaps you will place this in the hand of some likely chap with the suggestion that he write to me at 416 Lafayette Street, New York City. I can guarantee an interesting summer—I have been in the town long enough to know places and folks, so I am sure we can have a lot of fun.

\* \* \*

The first session of the Church Congress, to be held in San Francisco, is to meet on June 14 when "Moral Standards in an Age of Change" is to be discussed, the leaders being the Rev. Robert B. Gooden, headmaster of the Harvard School, Los Angeles; and the Rev. Henry Lewis, student pastor at the University of Michigan. Other subjects to be discussed will be: "Do the new thought and health cults contribute anything to Christianity"; "How can Christianity satisfy the religious needs of all races"; "In what sense our Church should be Catholic"; "In what sense our Church should be Protestant"; "The relation of Christianity to political and industrial democracy"; "Evangelism—Its aims and methods"; "Some aids to per-

sonal religion, the Bible, the Sacraments, prayer."

\* \* \*

Miss Ethel M. Elliott, missionary at Onaway, Michigan, has published a "Litany of the Lord's Prayer" for the use of children. It has been published in pamphlet form by the General Board of Religious Education, and is regarded as a distinct contribution to the growing science of childrens' worship.

\* \* \*

The Woman's Auxiliary of the diocese of Michigan will inaugurate this year a spring meeting to be held at Trinity Church, Bay City, Monday, May 23rd. This will be followed by a meeting of the House of Churchwomen of the diocese on Tuesday, May 24th.

\* \* \*

The Round Table Fellowship, held on Monday evenings of Lent, came to its close and climax Monday, April 4th. The address, given by Dr. Lynn Harold Hough of the Central Methodist Church, Detroit, was one of the most charming and stimulating utterances ever heard at the Cathedral. Taking as his subject "Expanding Horizons," Dr. Hough sketched, in an autobiographical strain, the story of growing appreciation of various schools of religious thought. Cradled in Methodism, and still devoted heart



and soul to its ministry, Dr. Hough said that the great communion to which he belonged stood for the supreme importance of religious experience. During the years of his development, however, Dr. Hough had found that there were other religious values. So, Congregationalism stands for independence of thought; Presbyterianism stands for definite and carefully-argued conviction; Anglicanism for the worship of God in the beauty of holiness; and Romanism for the ideals of corporate solidarity. Even there the speaker did not find that his expanding sympathies stood still, but went on to speak of the meditative charm and deep spiritual values in the life of Gautama Buddha, and experienced by many of his followers. Last of all, he paid an unexpected tribute to Mohammedanism, which he said stood for the active and positive doing of the will of God; a salutary off-set to the passive, resignation-attitude to that will. The Round Table Fellowships, under the direction of Mr. E. E. Piper, diocesan superintendent of Religious Education, have gathered together, week by week, about two hundred men, studying the problems of devotional life, the adjustments of human relationships and science in modern life.

\* \* \*

Bishop Blair Robert has been added to the list of lecturers for the school for rural clergy to be held at Madison, Wisconsin, June 27th to July 8th. Announcement is also made of a rural conference to be held at Nashville, Tennessee, April 18th-29th, and one at College Park, Maryland, June 13th to 24th.

\* \* \*

The Rev. William Porkess, Wilkinsburg, Penna., has kindly consented to serve as correspondent to these paragraphs from the diocese of Pittsburgh. Kindly send your news bits from that diocese to him.

\* \* \*

A pageant of rare beauty and missionary appeal was presented in Trinity parish house, Columbia, S. C., on April 4th. Each of the mission fields was presented as well as much of the domestic work; Foreign-born Americans, the Coal-fields work, Alaska, the Indian work of the West. The pageant was written by the Woman's Auxiliary and the Men's Club of the parish.

\* \* \*

Leaders from the Church Missions House are to lead conferences at the annual convocation of the district of North Dakota which is to meet in Fargo, May 15th-18th. The Bishops' Crusade in the district, under the chairmanship of the Rev. Charles Collett, rector of St. Paul's, Grand Forks, was successful. The Cru-



BISHOP PARSONS  
*To Entertain Church Congress*

saders were Bishop Sumner of Oregon, Rural Dean Tull of Wyoming, Rev. Robert Flockhart of Sioux City, Iowa, and the Ven. William Burrows of Indianapolis.

\* \* \*

The Presiding Bishop requests the clergy to include prayers for the National Council and its departments in their services on Low Sunday. The Council meets in New York April 26th-28th.

\* \* \*

The meeting of the commission on religious education of the Province of Washington is to be held in St. Paul's, Chestnut Hill, Philadelphia, April 21st and 22nd. Plans are to be worked out for the promotion of the Church boarding schools; the commission will make definite recommendations looking to a better co-ordination of the young people's societies of the Province; and time is to be given to a discussion of the opportunities for religious expression offered to students in colleges.

\* \* \*

Bishop McDowell of Alabama has officiated at four ordinations since the beginning of the year. The Rev. Samuel H. Livingston of Jacksonville, Alabama, was ordained priest; the Rev. Edgar R. Neff, assistant at the Advent, Birmingham, was ordained priest; the Rev. Ralph J. Kendall, student at Sewanee, was ordained deacon; Rev. Shirley G. Sanche, colored, was ordained deacon

at St. Mark's, Birmingham, where he has been assistant since the beginning of the year. Bishop Gilman of Hankow was present at this service.

\* \* \*

According to the report of the New York Protestant Episcopal City Mission Society workers are maintained by the society in 63 institutions. The chaplains of the society held 2,817 services last year, with aggregate attendances of 135,889. A total of 222,432 bedside visits were made; 18,049 received the Holy Communion—all of which was in

## Ask Me Another

1. Name the dioceses in New York State.
2. What important church conference is to be held this summer in Switzerland?
3. Who is executive secretary of the department of missions?
4. Where is the conference of the department of social service to be held this year?
5. Who is the executive secretary of the Woman's Auxiliary?
6. How many Provinces are there in the Church in the United States?
7. What is the organization whose purpose it is "to spread Christ's Kingdom among men?"
8. What organization of the Church works on "the problem of wayward youth, of delinquency, and of illegitimacy?"
9. Name the Church weeklies.
10. What is the official monthly mission magazine?

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- - By - -

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- - By - -

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addition to the work in its own chapels and settlement houses.

Considerably over half of the million dollars that is being raised for the Church of the Heavenly Rest, New York, has been pledged.

Bishop Murray is to be the guest of honor at the celebration of the 225th anniversary of the four colonial parishes of Jamaica, Flushing, Newton, and Hempstead, Long Island. A representative of the Society for the Propagation of the Gospel in Foreign Parts, whose first effort was the founding of the parish in Jamaica, will also be present.

Mrs. Henry Ford has given a sum of money for the erection of a memorial chapel at Camp Frisbie, the boy's camp of the diocese of Michigan.

St. Peter's, Detroit, the Rev. Robert Kimber, rector, is raising \$75,000 for a new church.

A drama, based upon the life of St. Francis of Assisi is to be presented in Brooklyn on May 2nd by the young people's societies of the diocese of Long Island.

A notable rectorship comes to an end on June 5th when the Rev. Peregrine Wroth, for fifty-one years rector of the Messiah, Baltimore, retires from the active ministry. The Rev. James A. Mitchell, for the past two years the associate rector, becomes the rector of the parish on that day. Mr. Wroth instituted the first noontide Lenten services in the country with the possible exception of Trinity Church, New York.

Hugh Benson's passion play, "The Upper Room" was given by members of the Berkeley Divinity School dur-

ing Passiontide. The performance of the play made a deep impression upon large audiences, many being literally moved to tears by the series of beautiful and touching scenes. So much was this the case that the play had to be given three times in succession.

The success of the play was largely due to the interest and organizing skill of Mrs. Carpenter, wife of the Rev. S. C. Carpenter, the visiting English lecturer at Berkeley this year. Benson's play was somewhat modified and Roman accretions to the Gospel story eliminated. Mr. Carpenter himself played the part of Peter, Professor Hedrick of the Berkeley faculty that of Judas, Mrs. Hedrick that of Mary Magdalene, Mrs. Ladd helped in the singing; the part of the Blessed Virgin was taken by Miss Raftery, and the other parts by students in the school.

This cheering note comes from Mr. Charles A. Tomkins, assistant treasurer of the National Council:

"During the first three months of this year the dioceses have paid to the National Council \$2,544.93 less than they did for the same period a year ago.

"There are sixteen dioceses that have paid or overpaid the minimum amount due to April first as against ten dioceses in 1926.

"At the present time we are focusing our thoughts for the next three months to come with the hope that with the Easter offerings and the

children's Lenten offering that we may be able to go well on into the summer without loans from any source.

"Greeting from the Church's Headquarters in the name of the 'Pay as you go' policy."

Speaking last Sunday in Cleveland, Mr. John D. Rockefeller Jr., said: "There is a yearning for the simple religion of Jesus Christ as never before. If we were only willing to sacrifice for the preservation of peace a hundredth part of what we are willing to sacrifice for the successful consummation of war no war would again blot the pages of history."

The Rev. Hugh Elmer Brown, Chicago Congregationalist, said last week: "Mr. Bruce Barton might better have called his book 'The Man the New Testament Does Not Know.' You cannot dress Christ up in a business suit. He was not a modern go-getter. He never sat in an office circularizing the people. He was un-

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popular because he denounced the sins of the age. He wrote his name in blood because He would not follow the crowd."

\* \* \*

The Rev. Caleb Stetson, rector of Trinity, New York, said: "China and Asia are rebelling against industrialism and commercialism, against the machinery that is making a slave of man. We white men pride ourselves on our wealth, our riches, our big activities, our mass production. We say that spiritual stuff is from the pulpit and it gets us nowhere in the world. The Chinese have long resented this attitude, silently. They live for life itself. And I cannot say that I blame them for at last rebelling against the restraints of our civilization."

\* \* \*

Dr. Harry Emerson Fosdick said: "The most disturbing fact about the Crucifixion is that those who sent Christ to death were just ordinary business men acting from familiar and ordinary motives. First the religious people who felt their prejudices to be very sacred; second, the business men who discovered that large profits feel very good; and, third, the politicians who helped kill him merely to play safe."

\* \* \*

Rev. Frederick Swindlehurst has served in the diocese of Albany for twenty-two years. He resigned from

his rectorship at Scotia the other day to accept an appointment as chaplain of Immigration Service at Toronto. Lots of parties and gifts by way of farewell; \$500 of glittering gold from the vestry; traveling case and a typewriter from a guild; \$150 from a community club; a check from Dr. Brooks, rector of St. Thomas's, New York, formerly the archdeacon of Albany; a trunk, umbrella, fountain pen and desk set from the police and fire departments, and a watch from the men of St. Joseph's Roman Catholic Church. Somebody ought to have given him a truck to get his gifts to Canada. Such treatment will tempt a lot of parsons to resign.

\* \* \*

Reports generally of attendance at

Lenten services are that they are larger than usual. In some instances it is no doubt, due to the fact that several churches have united for their services, as for example, with the churches of the Heights in Brooklyn, St. Ann's, Holy Trinity and Grace. With them, combined services have been held afternoons during Lent with fine congregations. Recent preachers have been the Rev. Frank W. Crowder, rector of St. James, New York, and Bishop Oldham of Albany.

\* \* \*

Bishop Hulse of Cuba is assisting Bishop Stires of Long Island during April and May.

\* \* \*

Rev. Donald Smith, rector at Little

# ANNOUNCEMENT

•000•

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•000•

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Falls, Minnesota, called recently on an old man who was very ill. Before leaving he had baptized the five children of the man, the youngest of whom was forty.

\* \* \*

The National Conference of the department of Christian social service is to be held in Des Moines, Iowa, May 11th to 15th. On the program: Dr. John A. Lapp, officer of the Catholic Welfare Conference; Mr. George R. Bedinger, director public charities association of Pennsylvania; Rev. Charles H. Brady, chairman of social service, Colorado; Rev. Harold Holt, the new assistant in the department of social service; Rev. Edward S. White, rector of the Holy Communion, St. Louis; Miss Ruth Hill, of the American Association for organizing family social work; Prof. Stuart A. Queen of the University of Kansas and Prof. Frank J. Bruno of Washington University. Dean Robbins of New York is chaplain.

\* \* \*

The Fellowship of Reconciliation has sent a communication to 30,000 clergymen, including our own, urging them not to sit quietly by and allow another world war to develop under their noses. It is accompanied by a letter from Bishop Jones, in which he says: "The question of war and Christianity is no academic speculation, as the current dispatches from China, Mexico and Nicaragua show. The 'next war' is here now, even though it may not be formally declared; for many of the methods of war are being used by our government. And further, the newspaper correspondents at Washington are convinced that it is the intention of

the administration to raise the embargo on arms to Mexico very shortly. That would mean still more war. We are sending out this communication in the hope that ministers generally may face the issues involved as a growing number already have done, so that the Church as a whole may not be caught unprepared."

\* \* \*

A slave boy in Africa became the first African bishop, Bishop Crowther (consecrated in 1864, died in 1891). His son is now an archdeacon and at the age of 82 travels up and down the country preaching and giving guidance to many churches in the great Niger-Delta.

\* \* \*

When St. Stephen's Church, Fall River, Mass., was consecrated recently, a letter was received from Bishop Roots, who more than thirty years ago served as lay reader when that parish was a mission, meeting in a room over a barn.

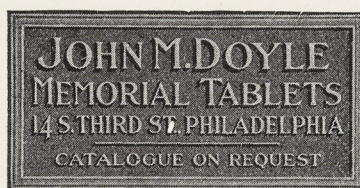
\* \* \*

Bishop Quin says that when he was preparing to leave his parish in Paducah, Ky., for Houston, and expressed his deep sorrow at leaving, the colored sexton assured him the sorrow was mutual, but added, "I

### "WHERE SHALL I BESTOW MY GOODS?"

Trinity College, Hartford, Conn., is one of the five Church colleges which now furnish one-third of the bishops and one-sixth of the clergy to the Episcopal Church. Hon. Joseph Bufington, senior Circuit Judge, Philadelphia, will confer confidentially, by letter or in person, with persons or their counsel, desiring to aid its work by gift, memorial or devise.

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spects you better go w'ile you's well favored."

\* \* \*

Nine Chinese, mostly young men, were presented for confirmation re-

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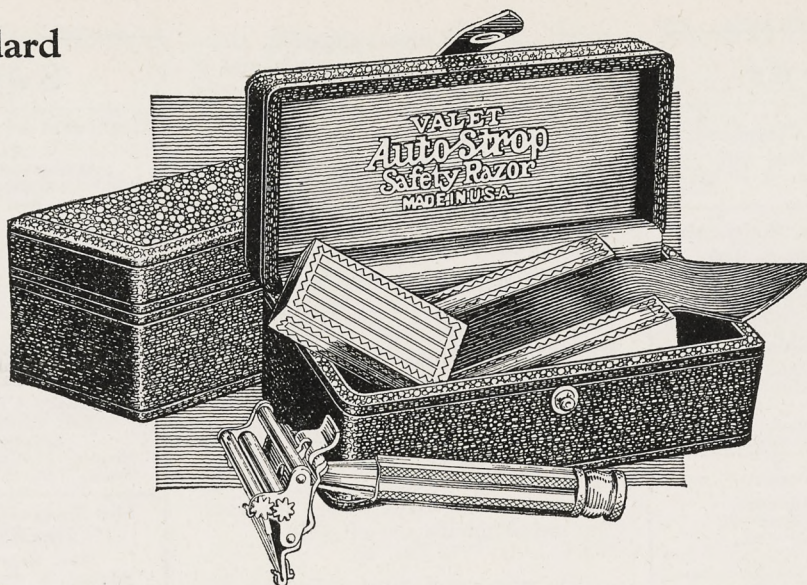
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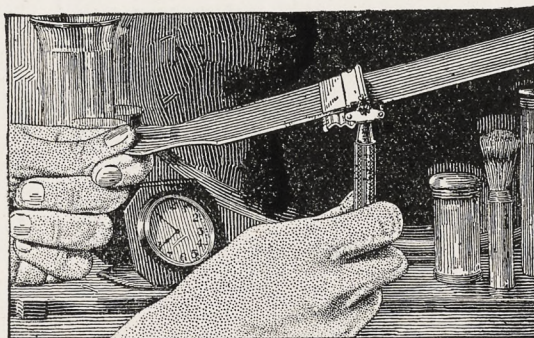
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## Services

### Trinity Cathedral, Cleveland.

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 3 (Baptisms) and 8.  
Holy Communion, 1st Sunday of month.

### Grace Church, Chicago.

Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

### St. Paul's, Chicago.

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 7:45.  
Holy Days at 10 A. M.

### The Atonement, Chicago.

Rev. Frederic C. Fleming  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.  
1424 N. Dearborn Parkway  
Sunday, 8, 9:30; 11 and 4:30.  
Tuesday, 10; Thursday, 8 P. M.

### St. Luke's, Evanston.

Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

### Trinity Church, Boston.

Rev. Henry K. Sherrill  
Sunday, 8, 9:30, 11, 4, and 5:30.  
Young People's Fellowship, 7:30.  
Wednesdays and Holy Days, Holy Communion, 12:10.

### The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12, 8.  
Daily, 7:30 and 10:30.

### Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45, and 7:45.  
Daily, 7, 9:30, and 5:30.

### Trinity, Waterbury.

Rev. Henry Baldwin Todd  
Prospect, just off the Green  
Sundays, 7:30, 11, and 5.  
Wednesdays and Holy Days, 10.

### St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell  
Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 7:30, 11 and 5.  
Church School, 9:30.

cently in the Chinese Mission, Oakland, California, and five men and a boy were baptized. The choir was vested for the first time. Our Chinese priest, the Rev. David Wu, of the Chinese Mission in San Francisco, is in charge here. His 11-year-old son is crucifer and organist in San Francisco.

\* \* \*

Men's club of Trinity Church, Boston, were the guests of the Lawrence Men's Club of the Cathedral on Thursday. Bishop Slattery and Dean Sturges were the speakers.

\* \* \*

The department of missions of the National Council reports that some of the Church property in China has been seized by soldiers and students. Our missionaries are all safe.

\* \* \*

The great and blessed Society for Promoting Christian Knowledge has been keeping its 229th anniversary. It was founded on March 8, 1698.

\* \* \*

St. Thomas's, Mamaroneck, New York, was one of the centers of the Bishops' Crusade. As a follow-up, a mission was conducted there by the Rev. Walter E. Bentley. The rector, the Rev. Frank Dean Gifford, is now presenting a confirmation class of fifty-nine persons, which has in it six Methodists, six Lutherans, five Presbyterians and one Roman Catholic.

\* \* \*

There is a Young People's Fellowship of about fifteen girls and ten boys connected with St. John's Church, San Juan, Porto Rico. The Rev. Kenneth O. Miller has recently become rector here.

## Rheumatism

### A Remarkable Home Treatment Given by One Who Had It

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling of the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.  
Mark H. Jackson, 38-N, Stratford Bldg., Syracuse, N. Y.

## Services

### Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.  
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

### The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.  
Madison Ave. at 35th St.  
Sundays, 8, 10, 11, and 4.  
Daily, 12:20 to 12:40.

### Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

### The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursdays, 7:30 and 11.

### St. James, New York.

Rev. Frank Warfield Crowder, D.D.  
Madison Ave. at 71st St.  
Sundays, 8, 11, and 4.

### Grace Church, New York.

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursdays, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sunday, 8, 9:30, 11, and 8.  
Daily, 8 and Noon. Holy Days and Thursdays, 11.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays, 8, 11, and 7:45.  
Wednesdays, Thursdays, and Holy Days.

### All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.  
Swan and Elk Streets  
Sundays, 7:30, 9:45; Church School, 11;  
Song Eucharist; 4 P. M., Evensong.  
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

### All Saints' Cathedral, Milwaukee.

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 7:30.  
Daily 7 and 5.  
Holy Days, 9:30.

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
Sheldon Foote, M.B., Choirmaster.  
Magnificent new Austin organ.

### St. James', Philadelphia.

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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### Preacher, Pulpit and Pew

By E. P. Jots

Irvin S. Cobb recently acquired a son-in-law and before and during the ceremony a number of questions were put up to him to settle as the nominal head of the family. One problem was submitted by his (then) prospective son-in-law.

"I don't know how to address Mrs. Cobb," he said. "How did you address your mother-in-law?"

"Well," replied Mr. Cobb, "it was this way: For the first year I called her 'Say' and after that we all called her 'Grandma'."

\* \* \*

Friend: "So you got your poem printed?"

Aspiring Poet: "Yes. I sent the first stanza to the editor of the correspondence column with the inquiry, 'Can anyone give me the rest of the poem?' A day or two later I sent the rest under another name."

\* \* \*

Tillie: "What would you call a man who hid behind a woman's skirt?"

Willie: "A magician."

### Answers

1. New York, Long Island, Albany, Central New York, Western New York.
2. Conference on Faith and Order.
3. Dr. John W. Wood.
4. Des Moines, Iowa, in May.
5. Miss Grace Lindley.
6. Eight.
7. The Brotherhood of St. Andrew.
8. The Church Mission of Help.
9. The Churchman, Southern Churchman, The Living Church, The Witness.
10. The Spirit of Missions.

### Clerical Changes

COBB, Rev. Rodney F., curate at Trinity Cathedral, Davenport, Iowa, has accepted a position as curate at Trinity, New York City.

FLANAGIN, Rev. Ross H., rector of St. Paul's, Oaks, Penna., has accepted the rectorship of St. Luke's, Newton, Penna.

HULL, Rev. Charles T., rector of St. James', Bucyrus, Ohio, has accepted a call to be the rector of St. Paul's-by-the-Lake, Chicago.

HINE, Rev. H. Francis, rector of Christ Church, Stratford, Connecticut, has accepted a call to be the rector of Trinity, Torrington, Conn.

PRESTON, Rev. J. J., resigns as rector of St. Peters, Tecumseh, Michigan, to take charge of All Saints, Brooklyn, Michigan.

TUTTON, Rev. William, from the diocese of Western New York, has taken charge of St. John's, Dickinson, North Dakota.

WATTS, Rev. George Oscar, rector of Trinity, Clarksville, Tennessee, has accepted a call to St. John's, Hampton, Virginia.

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## North Adams, Mass. Demonstrates Wonderful Community Spirit in Church Campaign

On February 14th, the Methodist Episcopal Church at North Adams was burned to the ground. The city appreciated that this was a community loss, but few believed that sufficient funds for the re-building of a Church for the Methodists was possible at this time, particularly in view of local industrial conditions. But the Congregation of less than 900, including old and young, became impatient; our firm was consulted and our Wayne A. Sarcka was sent to meet with the official board.

It was agreed that a campaign should be launched without delay, since the Methodists were compelled to meet in a High School Auditorium for Sunday worship. With less than three weeks of preparation, a campaign for \$150,000 was started; one hundred and sixty men and women enlisted—forty of whom represented teams from Churches of other denominations, under the leadership of H. B. Clark, a Baptist, and a Jewish team voluntarily joined the enterprise. In short, the interest and co-operation of the entire community was secured.

Despite adverse business conditions, the goal of \$150,000 was secured in five days, an achievement which everyone considered extraordinary for North Adams. Members of all Churches worked and contributed liberally, demonstrating that there is a real, live, happy relationship between the Churches in the City. Accordingly, a new Church will rise from the ashes of the old edifice and a new dawn for the Methodists in the city at the foot of the Mohawk Trail. This is Mr. Sarcka's fourth consecutive Church victory.

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