

The Witness

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Bishop Brent Says Present Administration Fails

Calls Upon Men of Goodwill To Meet in Conference To Settle World Problems

It was very appropriate, that the 49th Convention of Southern Ohio should be held on the 34th Anniversary of the consecration of Bishop Vincent on St. Paul's Day in the same Cathedral Church in which he was elevated to the highest order of the ministry and that the whole occasion should be an out-pouring of the love and affection of his "beloved family in God", as he please to term them.

The epoch-making and almost startling feature of the Convention was the Inspirational Service at its close at which time Bishop Brent presented a program for the establishment of World Peace.

His sermon was on the subject "The Way of Fellowship." In paying a tribute to Bishop Vincent, he said that the best and truest way to praise a man was to exalt his ideals and as the Bishop had stood for fellowship in the Church of God and had been active in the extension of the same, he felt the appropriateness of his message.

The world of men today is sick unto death for lack of fellowship with God and fellowship with men in God. We cannot have peace among men until they are at peace with God. The Church as a supernatural society ought to be one. Unity has ceased to be a theory, it is now a vital necessity, and it is the duty of Christians to experiment, even at some risk, toward Unity.

The faith of the person who won't move for fear of making a mistake is stagnate. The Bishop referred most affectionately and appreciatively of Bishop Vincent's part in the establishment of the idea of a World Conference on Faith and Order.

The duty of Christians toward the present world situation is to rescue the League of Nations from the "pit of Politics" into which it has fallen. The United States must either enter the League to reform it from within or present a substitute for it.

In an effort to secure world peace governments have failed. Our own government has failed, and he protected against the blundering of the present administration, leaving the people in a fog of mist. In a democratic country, the Government at Washington has failed to speak in a language "understanded" of the people.

Diplomacy has failed, for world union is deeper than diplomacy. Economic efforts have failed, for it is not an economic

Churches Unite To Promote Racial Understanding

Meetings Are to Be Held Throughout The Country in Commemoration of Lincoln

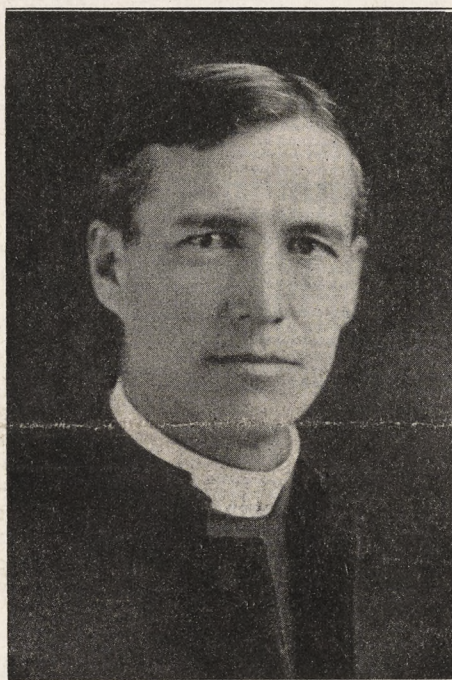
Because February 11 is the Sunday before Lincoln's Birthday the Commission on the Church and Race Relations of the Federal Council of Churches has selected it as the day for beginning its great campaign against lynching. It will be known as Race Relations Sunday. On it special efforts will be made to create good-will and better understanding between the white and the negro races in America.

The Executive Committee of the Federal Council of Churches at its recent meeting in Indianapolis decided on a nation-wide movement to marshal the churches against the evil, which has shown a rather alarming tendency to increase since 1918. As a first step the Commission, of which John J. Eagan of Atlanta is chairman and Will W. Alexander of Atlanta and George E. Haynes, colored, of New York are secretaries, feels that the creation of good will and better understanding is most necessary not only in the South, where the greater number of negroes live, but also in the North and West because of the migration of hundreds of thousands of negroes which began during the war. Religious leaders believe that the race problem of the country will be solved largely through the cooperation of the churches and the creation of the Christian spirit.

The day will be very widely kept in the South, where in nearly 700 counties the finest elements of the white and the negro communities have organized interracial committees to work for the creation of good will and better understanding between the races and where all the leading church denominations of white and colored peoples have endorsed the movement.

The plans for Race Relations Sunday call not only for preaching on the subject in the pulpits by both white and negro ministers but also for the discussion of race relations in the Sunday Schools and young people's societies. In many places interracial meetings will be held at which the problem will be discussed by both white and negro speakers. At others, committees of white men and women will visit colored church and negro congregations will send visitors to white churches.

"The Personal Christ" by Bishop Johnson has a chapter for each week during Lent, with a guide for Bible Reading for every day from Ash Wednesday until Easter.



Rt. Rev. S. M. Griswold

but a human question. Anti-militaristic efforts have failed, for they seem to have been formed more in fear of war than in love of peace.

He urged the serious consideration of the plan of Dr. Jowett of London to select in each nation a group representative of the best national conscience of the country to meet in conference and present an ethical precedent. Russia, Germany, Austria and our Allies should join in it and Turkey perhaps might be an "unofficial observer." This witty suggestion rocked the cathedral with subdued laughter.

It makes a great deal of difference what we believe. We must either believe in world fellowship or world disintegration. The true citizen and patriot thinks in terms of the world and not merely of the nation.

The readers of current history see the signs of a steady emergence of the proletariat to a position of influence. The old order is dead. The only way for a man to live is in the arms of the ideal and the only ideal worth having is one that is large enough to take you in its arms.

GENERAL NEWS OF THE EPISCOPAL CHURCH

American Guild of Health Opens Headquarters

The Rev. Franklyn Cole Sherman has resigned the Rectorship of St. Paul's Parish, Akron, Ohio, to give his whole time to promoting The American Guild of Health. His resignation was presented last November and became effective February first.

The Guild exists to do any work that will further its objects. It will supply a center where information on the subject of Spiritual Healing may be obtained; supply literature (pamphlets, magazines, books) on this subject; furnish conductors of Missions and lecturers who can explain the methods of the Guild; train "Helpers of the Sick"; equip men and women as leaders of local chapters of the Guild; and conduct conferences on Spiritual Healing wherever desired, especially state and national conferences.

The Headquarters of the American Guild of Health will be in the Elmer Building, Public Square, Cleveland, Ohio. Invitations from all over the country have come to The Rev. Mr. Sherman for Missions similar to those he conducted last year in Trinity Cathedral, and St. Mark's Church, Cleveland, St. Paul's Church, Columbus, All Saints' Cathedral, Indianapolis, Indiana, and St. James' Church, Zanesville, Ohio. His first work, after his resignation is effective, will be done at Emmanuel Church, Cleveland, Ohio, St. Paul's Church, Steubenville, Ohio, and St. John's Church, Detroit, Michigan.

Western Theological Seminary to Close for Two Years

The Western Theological Seminary is to close in June for two years and will reopen in September 1925 in new quarters in Evanston, Illinois. This was the decision arrived at last week by the Board of Trustees. The purpose of closing is that the time of officials may be given entirely to the campaign; and that the revenue of the school, cut down due to necessary improvements in property held in the city, may be conserved. The continued education of every student will be guaranteed to the completion of his theological course.

Women of the Church Meet in Cincinnati

A most complete and interesting report of the work of the Women of the Diocese of Southern Ohio was brought from the Diocesan House of Church Women, which was in session simultaneously with the Diocesan Convention and presented by Miss Elizabeth Matthews.

The Convention adopted a re-statement of the financial aspect of the Nation-Wide-Campaign program, as agreed upon at the St. Louis Conference of Disocean Executive Secretaries.

The Rev. Sidney E. Sweet presented to the Convention a resolution condemning the condition of the Ohio State Penitentiary, asking that the convicts who now crowd the idle house, be put to work and the sanitary conditions improved. This was adopted and the matter referred to the Department of Social Service for further investigation and action.

Prominent European Churchman Will Visit America

The annual meeting of the American branch of the World Alliance for International Friendship through the Churches will be held in Philadelphia, Nov. 13-15, 1923, and will be among the leading religious meetings of the year. Many churchmen prominent in the councils of European Churches will come to America to attend. Those from abroad who are scheduled to speak are Sir George Adam Smith, Rev. Thomas Nightingale, Dr. J. H. Jowett, Dr. Yanitch, the Bishop of St. Albans, Rev. J. Brierly Kay and the Archbishop of Upsala.

Atlanta Doing Well On Campaign

Forty-two Churches of the diocese of Atlanta have pledged so far \$41,653.20 on the Nation-Wide Campaign for 1923. Five parishes have not so far made their pledges and four churches have not yet completed their canvasses. The total apportionment of the diocese was \$67,238.50.

Churchmen Favor Cooperation With Federal Council

A resolution was passed putting the Convention of Southern Ohio on record as endorsing the active cooperation of this Church with the Federal Council of Churches.

Rev. Willis Clark Returns to Asheville

The Rev. Willis Clark, the rector of Christ Church, Nashville, Tenn., has received a call to his former parish in Asheville. He has been in Nashville only since December, but the work in his former parish has been presented to him so attractively that he has consented to return.

Trinity College Passes Half Million Mark

President Remsen B. Ogilby of Trinity College announces that the Trinity Centennial Fund was now \$650,000 as a result of the completion of the Hartford campaign and the announcement that the bequest of the late George Hoadley of Hartford would amount to \$100,000 instead of \$50,000 as hitherto supposed.

Three Men Ordained in Kansas

In Trinity Church, Lawrence, Kansas, Sunday, January 21, 1923, the Rt. Rev. James Wise, D. D., Bishop of Kansas, ordained the Rev. Roy Rawson, the Rev. H. Laurence Chowins and the Rev. Summer F. D. Walters, to the priesthood. The candidates were presented by the Rev. Evan A. Edwards, rector of Trinity Church, Lawrence, Kansas. The sermon was preached by Bishop Wise.

The Rev. Mr. Rawson is a general missionary in the diocese, working under the direction of the Archdeacon with headquarters at St. Paul's Rectory, Manhattan.

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The Rev. Chowins is the assistant at St. Paul's church Kansas City, Kansas, and in charge of Emmanuel Church, Olathe. The Rev. Mr. Walters was assistant to Rev. Mr. Edwards in the student work at the State University, but since the first of the year has been in charge of St. Andrew's Church, Fort Scott, with his residence there.

Assistant of St. Paul's, Duluth Made Rector

St. Paul's Parish, Duluth, Minnesota, the oldest and largest parish in the Diocese of Duluth has called as Rector the Reverend James Mills to succeed the late Rev. Dr. Ryan, who for thirty years was rector of this parish.

Mr. Mills served two years as Assistant at St. Simeon's Church, Philadelphia, then went to St. Paul's Cathedral, Erie, Pa., as Canon, after which he served as Locum Tenens of Trinity Memorial Church, Warren, Pa. for a year while the rector was in France with the Expeditionary Forces. He came to Duluth in the Fall of 1919 as Assistant at St. Paul's Church.

Since coming to Duluth he has not only given himself unstintingly to the many activities of St. Paul's Parish, but he has been secretary of the Diocese and secretary of the Executive Council of the Diocese, since its organization two years ago, in which position he has had much to do with remoulding the business organization of diocesan activities. For the last year and a half he has also been associate editor of the Duluth Churchman.

Brooklyn Rector Denies Merger

It was reported in the Witness and other Church Weeklies that three Brooklyn Parishes were considering uniting—St. Ann's, Grace, and Holy Trinity. The rector of Grace Church, the Rev. C. L. J. Wrigley, denies that there is any movement on foot to amalgamate the parishes.

Dean Kloman Leaves Fargo, North Dakota

The resignation of the Very Rev. Henry Felix Kloman, Dean of Gethsemane Cathedral, Fargo, N. D., for the past seven years, is a distinct loss to the Missionary District of North Dakota. Dean Kloman came to Fargo in 1916 after serving eleven years as rector of St. Stephen's Church, Portland, Me. He now leaves the latter part of January to assume the rectorship of St. Peter's Church, Salisbury, Md.

Dean Kloman's work in Fargo has borne substantial fruit. The Church School has increased from 50 to 236 under his administration. The Cathedral Parish is now well organized and every department is actively engaged in the Master's work. The work of the Young People is one of the prominent features of the Dean's untiring work.

Chinese Pushing Their Nation Wide Campaign

Bishop Graves writes on December 6th as follows:

"There is great distress in our neighbor province of Chekiang. Our Committee is raising \$1,000,000 to relieve the people. Five consecutive typhoons last summer caused endless damage.

Our Bishops

Sheldon Munson Griswold, the Bishop Suffragan of Chicago, was born in Delhi, New York. He graduated from Union College with the degree of A. B. in 1882, after which he attended the General Theological Seminary from which he graduated in 1885. His priesthood was served in the state of New York; first at Ilion, Mohawk and Frankfort, then, from 1888 to 1890, as the rector of Emmanuel Church, Little Falls. He then became the rector at Hudson, where he remained until elected to be the first Bishop of the Missionary District of Salina in 1903. Feeling that he had completed his pioneer work in Salina, he accepted an election as Bishop Suffragan of Chicago in 1917.

"On Sunday I went to the opening meeting of the Campaign, only half a dozen foreigners present, the Chinese running the whole thing. They have twenty teams trying to raise the money. At the meeting, \$102,000 was raised. What a pity the Chinese politician is not as good as his merchant brother!"

Mystic to Hold Lenten Services in New York Parish

The Rev. L. W. Fearn, Warden of the Church Mystical Union of England, is to conduct a mission at St. Mark's in the Bouwerie, New York City. The society, of which Mr. Fearn is the head, was founded some years ago under the patronage of the Bishop of London for the purpose of encouraging members of the Anglican communion to recover that heritage of mysticism which has been lost.

Bishops Address Men's Club

On Nov. 1, 1922 the men of St. Alban's Mission, Florence, Colorado, formed an informal organization known as the Men's Club of St. Alban's Church. Membership is limited to male communicants, members of the Church and others whose interests are linked with the welfare of St. Alban's in some way.

Rt. Rev. Fred Ingley, Bishop coadjutor of Colorado, addressed the club the night of the organization, when twenty-eight charter members were present. On the night of Jan. 17 the second banquet was held, at which time the Rt. Rev. Irving P. Johnson, Bishop of Colorado was the main speaker. Thirty-three members responded at this meeting out of a total membership of thirty-five.

Reaching the Foreigners Through Pageants

On St. Paul's day the Educational Department of the Diocese of Pennsylvania ended their program by giving a pageant, under the direction of Mrs. N. Lucas Longstreth: "America, Mother Church, and the New Americans", in the Parish House of Holy Trinity Church.

This was carrying out the aim of the Mission Study Classes, namely: to make an "Experiment in Unity". Foreign born Christian children in native costumes took part from Armenia, China, France, Japan, Hungary, Italy, Poland, Roumania, Russia, Czeco-Slovakia. The cast included fifty children with thirty-five more in a choir. Many parishes not in touch with the activities of our Church House were reached and a spirit of unity prevailed.

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John Goes To Church

By Bishop Johnson

He was a clean intelligent sturdy youth, seriously minded, trying to solve the riddle of life as it stretched out before him. He was the same kind of a young man as that innumerable company who have developed leadership and won high positions of trust and responsibility in commercial and civic circles.

This world looked good to him. Life was the great game that he intended to play. He was a good sportsman and proposed to play this game according to the rules. He wanted the prizes of wealth, position and reputation. He had that something which made for success in whatever he undertook.

But across the path of secular success shone the light of religion. He wanted to walk in the light if he could find the path on which the light shone clearly. He was perfectly aware of those paths to success which led through dreary chasms of individual selfishness and which were illumined only by a dying candle whose feeble light grew less and less and finally died out altogether as one crossed the divide to the other side.

In his anxiety to reach the crest of the ridge, he did not want to ignore the fact that there were pleasant valleys in that other world beyond the lofty peaks.

It would be glorious to reach that highest peak of human success, but it would be humiliating to be marooned there and die with the voyage unfinished. Job's time-worn question, "If a man die, shall he live again?" found an interest in his receptive mind. Was there an answer? Where would he find that answer? The Youth enlightened his mind from the dynamo of human learning. There were schools, colleges, institutions, libraries from which he could draw the light of understanding.

He could wear what he liked, do what he liked, be what he liked, so long as he was faithful to his quest. He walked in that light and it satisfied his soul. The youth had a will and wanted to accomplish certain results. He would not

be a mere academician but would apply his knowledge when acquired to secure a position for himself through which he would gain wealth and reputation.

He connected up with the dynamo through a business line which would give him a career. It meant tireless industry, patient endurance, constant self sacrifice but he was prepared to pay the price.

The youth had a heart. Bound up with it were ideals, visions, conscience, morals, beauty, truth, religion. In the sphere of science and business the value of these possessions were lightly stressed.

It was enough to have so much of them as would insure certain virtues, without which knowledge would never be acquired or business effectively transacted.

The youth had a clean ancestry, and there were certain traits which he had inherited, which were a part of his environment, which were the very fibre of his temperament. And his good sense told him to treasure his inheritance and not to waste the same in riotous living.

* * * *

Fully aware that it is not enough to illumine his understanding and to energize his will, he set out to kindle his affections, to warm his heart, to train his conscience.

If there was a vision before him in life, he wanted to be sure that was not a mirage.

If there was a Sun of Righteousness, he wanted to walk in the light, to enjoy the warmth, to empower his life for all that lay before him.

So John goes to church, as he went to school and as he entered business, looking for a live wire with which he might make his connection with eternal life. What does he find? Is the atmosphere surcharged with voltage as in the other plants?

There are three sources of power in religion from which men have drawn the light and heat and energy which have encouraged them to carry on.

Some have drawn it from the fire of the prophet, who thoroughly alive himself to the presence of God and His sovereignty over human souls, is able to infuse the heart of the listener with some of his own energy.

Some have drawn it from the coals of the Altar, which are kept alive by the personal care of the priest whose life reflects the heat which he generates by his devotion.

Some have found their inspiration in the fellowship of the gospel when the common service of a common Lord seems to radiate heat and light and energy. In other words the sources of power in religion emanate from the pulpit, the altar and the congregation.

There is another source from which men seek this power but I am persuaded that it is not of the gospel, nor does it produce the fruits of the spirit.

I refer to philosophy which is a spiritual diversion rather than a power plant.

It gives a pale phosphorescent light without warmth and power.

It has never converted savage tribes, nor regenerated human hearts, nor fed the need of humble folk.

Well, John goes to church and what does he find? Too often an anaemic pulpit that has no fire; a cold altar that has no

coals; a smug congregation that has no fellowship.

John finds no point of contact and he goes back to his redblooded quest, rather persuaded that the preacher isn't alive, the fire on the altar has gone out, and the congregation is chiefly concerned with its own comfort.

To him the sermon was a dull task drearily performed; the service mechanically rendered with slovenly indifference to effective detail; the congregation failing utterly to show any evidence of true fellowship. The spark of spiritual curiosity goes out in John's life. He feels that the whole thing is unreal.

Of course he has solved nothing. He has merely sidestepped an issue for which he is as much responsible as the rest, for he has permitted himself to follow the line of least resistance.

With him one or two swallows have constituted a spring and a sweeping generalization from an insufficient premise has turned the current of his whole life to purely secular things.

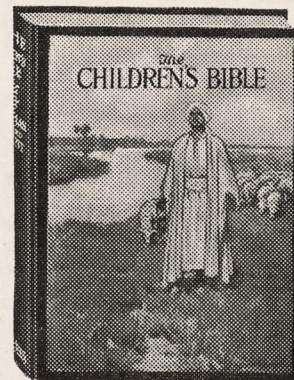
Of course he didn't apply the same logic to education or to business.

How much inspiration does John get from the ordinary recitation by an ordinary professor in an ordinary college, especially when one looks about and sees the ordinary student in pursuit of knowledge? How much inspiration does John get from the fact that only five per cent of men who enter business make a success thereof?

Quite a good deal! He says, "Surely there is room at the top for a real seeker among all these dubs." But in religion the dubs discourage him, and he quits.

(Concluded on page 8)

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Cheerful Confidences

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A STUDY OF THE OLD TESTAMENT

I

The best method for a group of adults to use this study is this:

The leader should read one section of this study aloud, and each one should hold a copy of The Witness and follow the reading.

Then the members of the group should formulate questions from the facts of the paragraph and ask them of each other until the facts are thoroughly known by all.

Then the leader, using wall maps if necessary, should enlarge upon the paragraph. The leader must be prepared by some real study to take charge of the class. The leader will find Bailey and Kent's "History of the Hebrew Commonwealth" a very useful book.

The individual reader should not merely glance over these paragraphs, but should endeavor to learn them, and if possible to seek further sources of information.

Before we actually begin to develop the WORD-MAP proper, we must spend two lessons in examining, in a general way, the background of the Old Testament. It must be realized that only the barest outline is possible in the space allotted to these studies. The aim has been to preserve proportion, not to give detail.

* * *

SECTION ONE

The Old Testament, the Literature of the Hebrews

The Old Testament is a library of 39 volumes. It is the literature of a race.

The earliest portions were written, probably, two thousand years before the latest words were written.

It was collected into one book, and declared to be the canonical Scriptures only within a few centuries before Christ.

The word Testament means Covenant or Agreement. The Book is called a Testament because it is the record of the ancient agreement between God and the people of Israel.

As a literature it has every form of composition which a literature usually presents.

The books of the Old Testament were not written to relate the history of the Hebrew race, but to trace the growth of religion among them. Consequently, the historical emphasis is subservient to the religious emphasis. Religion was presented, at each stage of their development, in the language which was in accord with the prevailing ideas of the time. The primitive record used primitive language, according to their early notions, and God is spoken of according to the popular beliefs. They write that God walked in the Garden of Eden, that He came down to see the Tower of Babel with His own eyes, and that He speaks to Moses and others by word of mouth. These early notions give way later to a higher conception of God, and while in many instances the primitive language is retained, it is symbolic, only, of the majestic truths which it sets forth.

The Old Testament is a compilation of a vast number of early writings and tra-

ditions. Two classes of people assisted in compiling the records, the prophets, who were the interpreters of God's will, and the priests, who maintained the ritual and worship. Consequently, each selected ancient narratives, or wrote accounts, which emphasized his own point of view. The final compilation shows clearly these two streams of influence, exercised by later Hebrews over their early history, and this accounts for the discrepancies which often appear in the historical narratives.

* * *

SECTION TWO

The Way the Books of the English Old Testament May Be Divided

I THE LAW

This includes the first five books, which have the most primitive narratives, as well as the Laws of Moses.

Genesis: Primitive narratives.

Exodus: Narrative and law.

Leviticus: Mostly laws and ordinances.

Very dry reading.

Numbers: Laws and narrative.

Deuteronomy: Discourses and laws.

II HISTORICAL BOOKS

These Books record the history and the fortunes, the development and the affairs, national and local, political and religious, martial and domestic of the Israelites, from the time they entered Palestine, after their bondage in Egypt, to the return of the Jews from exile in Babylon.

Joshua: The Conquest of Canaan.

Judges: The Rule of the Judges.

Ruth: A story.

I-II Samuel, I-II Kings, I-II Chronicles: The record to the captivity in Babylon.

Ezra-Nehemiah: The record of the Jews' return from exile in Babylon.

Esther: An historical story.

III THE POETICAL BOOKS

Job: A dramatic poem.

Psalms: The Jew's hymn-book.

Proverbs: A book of wise sayings.

Ecclesiastes: A book of reflections of a moody man.

The Song of Solomon: A dramatic parable.

IV THE PROPHETICAL BOOKS

The prophets were the preachers of individual and national righteousness. They proclaimed the will of God and interpreted the meaning of events and the ultimate result of sin.

There are four great prophetic books:

Isaiah, Jeremiah, Ezekiel, Daniel
(The book of Lamentations is an appendix to Jeremiah.)

There are twelve Minor prophetic books:

**Hosea, Joel, Amos
Obadiah, Jonah, Micah
Nahum, Habakkuk, Zephaniah
Haggai, Zachariah, Malachi**

* * *

SECTION THREE

Five Important Ideas

In reading the Old Testament, the fol-

lowing five ideas must be kept constantly in mind. They are the key to the proper understanding and appraisal of the record by the reader of today:

(1) The Old Testament is the record of a revelation made by God to a race. The revelation was really in the illumined minds and hearts of the most spiritual of the Hebrews. The record has, therefore, two elements: (a) a human element, because the record reflects the limitations of the minds of the writers concerning scientific and historical knowledge, and (b) a divine element, because the record shows forth the spiritual truths planted by God in the minds of gifted men.

(2) The divine revelation only slowly permeated the minds of the people, so that their earlier notions of God were very primitive. God is first presented as similar to a tribal deity (like the gods of surrounding heathen tribes), and with the characteristics of a powerful man. But the nature of God grew more clear as the generations passed, and the presentation of God in the later record, is that of a Spirit, who loves righteousness, and judges people by their true worth.

The nature of God, as set forth by the prophets, may be summarized thus: (a) God is the Creator and Sustainer of all life; (b) God is holy, and exercises a moral government; (c) God is righteous and faithful.

(3) The moral notions of the people developed slowly. The earlier Hebrews had very inadequate, often pernicious, moral views and habits. As their knowledge of God grew, so their moral conceptions became higher and better. The Old Testament shows a race in the process of moral development.

(4) The early idea, and the later legalized idea of righteousness was obedience to the ceremonial code. Consequently, the early idea, and the later conventional idea of sin, was the breaking of the laws of ceremony, fasts, washings, sabbaths, etc. The early idea of God's righteousness was His fidelity to His covenant promises.

But the idea of righteousness as later developed in the prophets was of real obedience to the moral laws of a righteous God, who was Himself holy. Sin, according to the prophets, was not neglect of ceremony, but a lapse in moral conduct.

(5) In the Old Testament are frequent references to the expectation of a Deliverer, the Messiah. This expectation developed into great definiteness and beauty in the book of the Prophet Isaiah.

The student of these articles is urged to read, with this article in hand, the first chapter of each of the books of the Old Testament, to gain an impression of the variety of the forms of the literature. If it is impossible to read the whole chapter, a few verses should be read.

(Continued next week.)

Those desiring to use this series of studies in a class are not prevented from doing so simply because they failed to place their order for the first number. See the advertisement on page two.

Current Comment

By The Observer

It would be courteous, to say the least, if those who are in charge of the Press campaign for the Rev. Percy Stickney Grant, would refrain from the use of the word "liberal." If they must describe him, why not "Unitarian Episcopalian?"

We notice a new book published in England with a fascinating title "Courtesy for the Clergy" or "Deportment for Deacons."

To return to Dr. Grant, his attempt to manoeuvre himself into the position of a martyr for conscience' sake is really worth watching. He would love to expose the Church as a persecuting, narrow, bigoted tyrant. But the Church wont "expose". She is so far from being a tyrant that she has tolerated Dr. Grant for 30 years. It is Dr. Grant who does not seem to be able to tolerate the Church.

The old-fashioned martyr was burned at the stake. The new twentieth century martyr conducts a vigorous campaign in the Press with plentiful photos of himself, and the divorced lady of wealth he is about to marry, and the awful Bishop who has dared to assert that the Church is honest enough to mean what she says.

That great intellectual giant, John Neville Figgis, of the Community of the Resurrection, said some where that it is very often not the Christian creed which men object to but the Christian ethic. One could hardly conceive of a better book to be placed in the hands of thoughtful laymen at this time than his famous book "Civilization at the Cross Roads." True, it is serious reading but it stands as one of the great prophetic utterances of recent times and many of our laymen would greatly enjoy being introduced to literature of this kind.

There are, of course, many who have very sincere doubts which prevent them from being able to accept the faith of the Church. One wishes to respect those doubts, but one cannot help noticing the appalling frequency which Fr. Figgis' statement hits the mark. A clergyman finds it impossible to accept the creed, but then he desires to marry a woman with much money who has been twice divorced. A layman wishes the Church were more liberal and he employs a Sunday School boy to carry his golf clubs on Sunday morning. Another layman wishes the clergy would not preach dogmatical sermons, but then he does not believe in tithing. Another layman thinks the Churches should all be united, that their differences are mere poppycock. That would enable him to dodge a pledge to the building fund. Still another, and this times it is a woman, thinks that her children should choose for themselves in religious matters when they grow up. Therefore, she can play auction bridge when she should be training her children to love the Lord.

The above brings to my mind a personal

experience of a few years ago. I had preached a sermon which was about as dogmatic as I could possibly make utterance. It was prepared with a view of enforcing with as much emphasis as was possible one of the central dogmas of the Church. At the close of the sermon an earnest and sincere layman came to me and said that he wished I would preach sermons like that every Sunday because they would win the people where dogmatic sermons would antagonize them. I wondered then and have often wondered since what idea the average layman associated with the word "dogma". Many of the readers of the Witness are laymen and it will probably interest them to know that the statement 2 plus 2 equals 4 is a dogma.

The Brotherhood

By Rev. Louis Tucker

"Dr. Davidson, I understand that this is an open forum where any one may speak."

"It is. By what name shall I present you?"

"Manson King. I have read many of your articles."

"Mr. King has the floor, to express his disappointment at coming to see a great grey-bearded saint and finding a little bald sinner."

"Do you read thoughts?"

"No, faces."

"You invite us into your parish-house for debate. It seems ungracious to find fault. Yet organized Christianity has failed and the only chance for repairing that failure is through plain speaking at meeting like this."

"Speak plainly. How have we failed?"

"This is a Christian country, yet two thirds of its people are not members of any church. The rest are divided into sects that fight each other. Of every ten children one is out of school and starving. Millions of honest men who want work cannot find it, while a few thousands use Government and Church as tools by which to control four-fifths of all wealth and stuff themselves with riches. In nineteen hundred years Christianity has brought us no further than this. Moreover, it has failed within itself. We Socialists have something spiritual, it has not. I have friends who are Christian Scientists, Spiritualists, Theosophists, who have something in their souls no Christian shows. I saw the thing

once in the eyes of a man converted at a camp-meeting, but it died."

"The Brotherhood will set that right."

"What Brotherhood?"

"There is a Brotherhood, members of which are scattered everywhere; though you evidently never met one, or, at least, never known it. They have set right many things far worse than those you name."

"They take a long time. They must be new."

"No, very old."

"Unknown, then?"

"No, well-known. Tens of millions belong to the lower ranks who have not cared to go further and, though most teachers know only the first principles, in those first principles practically everyone is instructed."

"You cannot mean the Masons. They are secret. Do you agree with the Theosophists that there is a Brotherhood of

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"May I belong and join the higher ranks?"

"Certainly, if you will pay the price. Most will not."

"I have no money."

"The price is not paid in money."

"Name this Brotherhood."

"The Brotherhood of the Sons of God."

Social Service Editorial

By Dr. William S. Keller

CONSTRUCTIVE AND PROTECTIVE LEGISLATION

In the next few articles we will attempt to discuss much needed Constructive and Protective Legislation.

It is our earnest desire that these articles may have educational value and that in all parts of the country Christian persons reading them may be sufficiently interested to compare the recommendations with legislation in their respective states and communities. If the Christian principles involved in most constructive legislation would receive the unqualified challenge and support of Christians, they would constitute a positive force that would surpass in its effectiveness any thing that has hitherto been known, for the advance of Social Science and the betterment of mankind. As matters of vital importance are presented, may we ask that every one reading them, assume a personal re-

sponsibility so as to make his or her religion a fighting force for the advancement of mankind and the glory of God.

Inadequate Laws

Most of the Bastardy laws throughout the country belong to the time of Queen Elizabeth. Although three centuries have passed, changes have been made only in the method of procedure.

Social advance has been made for a large group of handicapped children, but for the child born out of wedlock, the new sense and social responsibility has not yet been registered in law.

The alleged father against whom charges have been made is brought before a Justice of the Peace. There he may pay, or agree to pay after giving bond, such a sum as is asked by the mother of the child. If he denies the charges and refuses to agree to a settlement he is bound over to the Common Pleas Court for trial.

If he settles with the mother, he can never again be brought into court for failure to provide for the child.

If he does not settle with the mother, and is found guilty by the Court, a sum for the maintenance of the child is fixed at the discretion of the court.

This procedure is followed in most states.

It has been found that the minimum amount for the maintenance of a child during the period of minority is \$2,400.

Figures indicate that \$300 is the average settlement in a bastardy case.

Weighing this amount against the minimum standard of \$2,400 shows the inadequacy of the bastardy proceedings.

Since the average sum is about \$300, it is up to the mother to take care of the child until his sixteenth year. If the child becomes a public charge, the father can be held on bond, but this is a remote remedy, and it is seldom, if ever, possible to enforce it.

Hence—the average bastardy settlement protects the man from further prosecution to support the child and, because the bond cannot be enforced, the law defeats its own purpose and produces a dependent child, who must suffer from inadequate support or become a burden on the public.

The handicap of bastardy is one of the most unjust and continuing hardships

which society imposes on any individual.

In the new century of the child, nothing should be left undone to offset this difficulty—at least insuring proper maintenance.

Strive to Amend Your Bastardy Laws So As to Include the Following Provisions

1. The father must support his illegitimate child.
2. Concurrent jurisdiction in the Juvenile Court.
3. The Bastardy proceeding should also include support for the mother during her period of incapacitation, as well as continuing support during the child's minority.

It is a Christian Responsibility to assist in the Standardization of better Bastardy Laws.

The Rev. Wm. Wesley Daup has accepted the rectorship of St. Mark's, Bay City, Texas, and will be in residence Feb. 1st.

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The Editorial

(Continued from page 4)

Why? Simply because his own heart lacks the passionate desire to know God and to love Him. He really wants an excuse to quit.

Among the clergy there are able prophets and godly priests. In the congregation there are human souls who long for fellowship; but in the other cases his motive is strong enough to overcome his environment. In the latter case he is content to be squelched and to let the spark of divinity die within him.

But there is also the other side. The priests' lips should proclaim truth. His life should set forth devotion. He at least should seek fellowship with the seeker after truth. Every priest should have some inspiring quality.

A young man who came out of church the other day wrote to a friend and said, "After hearing from the preacher what Christ was not and what miracles he did not perform, I wondered what Christ was that I should care and what He did do that I might be fed."

I have been listening to the wail of the liberal as he complains of the treatment that he receives from the Church, and his demand that he should be allowed to stand on a platform that neither he nor his kind has built and proclaim a gospel which is the subversion of the faith which has come down to us from our fathers.

He demands the right to put new wine into the old skins, and is fretful that any one should say him nay, or should be concerned that the skins may burst.

Surely it is as easy to make new skins for the new wine and allow those who think that the old wine is better to retain the skins in which the wine has aged.

One wonders, when the liberals have captured all of the old ecclesiastical skins, what the old wine is to do for a retainer.

And one wonders how kindly they will feel towards the traditionalist when they have captured the works which the traditionalists have built and held for many centuries.

* * *

When John goes to a church which demands nothing by way of faith, which requires little in the way of sacrifice, which has little warmth in the way of fellowship, is he going to become a St. Francis or a Henry Adams? We know the liberals and like them. How could one dislike such perfectly likable fellows? But they lack the fire of the prophet, the faith of the priest or the fellowship with the least of these.

They went to Church and found a religion. They want to throw out the religion and substitute a philosophy.

The real trouble with liberalism is that it has never accomplished anything more than to modify fanaticism. It is critical not constructive, more dogmatic than traditionalism, and less effective than visionary faith.

Like the hermit crab it is looking for the shell of some crustacean, where it may exist. Like the cuckoo it is too indolent to make its own nest, but is looking for the nest of some more industrious bird in which it may lay its eggs and have them hatched by vicarious heat.

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