

Rev Wm J Butter, Jr
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The Witness

Vol. VII. No. 27

CHICAGO, ILLINOIS, FEBRUARY 24, 1923

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The Church Will Not Fail To Defend Faith

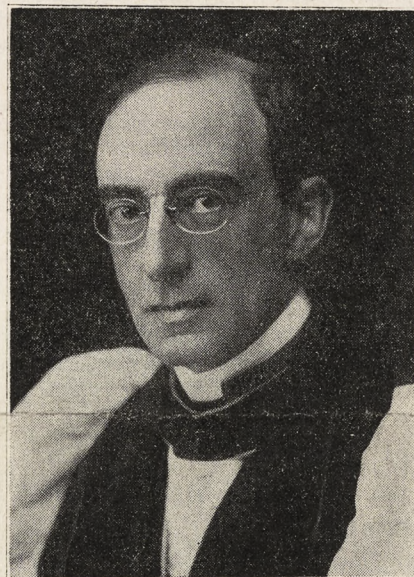
Those Who Deny Faith Will Be Brought To Trial
Bishop Manning Tells Churchmen

Bishop Manning of New York, in what is probably the final statement from him in the present Manning-Grant controversy, made the following statement during an address of the Church Club of New York, held on February 8th at the Waldorf Astoria Hotel: "I am sure you will all agree with me when I say the thing we need above all other things at this time is an awakening of true, vital, personal religion. We need an awakening of personal religion to give us firm hold on life, clear guidance, true standards, definite convictions of right and wrong, to give us the true purpose and satisfaction and strength in life that we should have.

This all comes to us through the stirring of religion in our souls, the realization of our relationship to Jesus Christ. Never was the world more in need of Jesus Christ and of His divine light and guidance than it is now. And let us remember that He is able to be our light and help, able to bless and guide and be with us only because He is God as truly as He is man. Never in the whole history of the Church did the great words of our Creed mean more to us than they do today: "God of God, Light of Light, Very God of Very God".

I am receiving a great many very touching letters from earnest Christian people of all Churches, who are perplexed and troubled by certain recent events, and I do not wonder that they are perplexed and troubled. To reassure the writers of these letters, and others who feel as they do, I want to say with all possible plainness, at this representative gathering of our Diocese, that if any Minister of this Church, Bishop, Priest, or Deacon, should deny the Deity of our Lord Jesus Christ and express this denial in words clear, courageous and unambiguous, such as the Church can deal with, no one need have the least fear that the Church will shrink from meeting this issue, or that she will fail to take definite action, and the whole body of the clergy and people of this Church will approve and support such action. But the point to be kept clearly in mind is that the Church cannot take formal action against denial of her Faith unless the denial is expressed in words that are clear and unequivocal and are acknowledged by their author.

We want all men to know that we believe in the Lord Jesus Christ with the fullest and freest use of our minds as well as



Rt. Rev. H. J. Mikell

of our hearts. We want all men to know that like St. Paul we are "not ashamed of the Gospel of Christ," and that we accept its whole message. We want the whole world to know that we believe in the Christian religion as a supernatural revelation from God. It is that or it is nothing whatever. We believe in "Jesus Christ, the same yesterday and to-day and forever." Amid all the changes, the speculations, the passing opinions of men, this Church will stand to bear her witness to the truth and power of the Gospel in the present and the future as she has in all her past."

SUDDEN DEATH OF BISHOP CHARLES D. WILLIAMS

The Rt. Rev. Charles D. Williams, the Bishop of Michigan, died of pneumonia at his home in Detroit last Wednesday after an illness of less than a week. The American Church has lost her greatest prophet—a big, courageous prophet of social righteousness. He was known throughout this country and in England for his strong convictions on social and economic problems. The early part of his ministry was served as Dean of Trinity Cathedral, Cleveland, where he remained until elected Bishop of Michigan in 1906.

Presiding Bishop Sets Day For Intercessions

The Council Authorizes Him To Call Church People Together To Consider a Crisis

Due to the very serious situation in the affairs of the National Council, which was reported in the Church Weeklies of last week, the President, Bishop Gailor, is to address a letter to the Bishops and clergy of the Church inviting them to join with the National Council in appointing Wednesday, March 14th as a day of special intercession for God's blessing upon the work of the Church at home and abroad.

The National office also reports the election of the Rev. R. Bland Mitchell as Executive Secretary of the Field Department. Mr. Mitchell has been an assistant to the Rev. William H. Milton, who has been obliged to retire from this very important position.

At the meeting of the Council held last week it was also voted to make the commission, representative of the various agencies of the Church Service League a permanent one under the Field Department. The commission consists of the following churchmen and women; Mrs. A. S. Phelps, Woman's Auxiliary; Miss Frances W. Sibley, Girls' Friendly Society; Mrs. Felix G. Ewing, Daughters of the King; Mrs. Paul Sterling, Church Periodical Club; Mrs. John M. Glenn, Church Mission of Help; Rev. C. M. Davis, Guild of St. Barnabas' for Nurses; Mrs. William C. Sturgis, Churchwomen's League for Patriotic Service; Mr. G. Frank Shelby, Brotherhood of St. Andrew; Rev. R. Bland Mitchell, Executive Secretary, Field Department; Rt. Rev. Philip Cook, D. D., Member, Field Department; and the following members at large, Rev. W. H. Milton, Hon. Ira W. Stratton, Mr. Courtenay Barber, Rt. Rev. Charles H. Brent.

The committee composed of a representative from the Departments of Missions, Religious Education and Social Service with the President and Vice President ex-officio and with power to add to its number was appointed on summer conferences.

It was formally noted that the Rev. Alexander Mann, D. D., one of the members of the Council elected by General Convention, having been elevated to the Episcopate, had thereby become ineligible for membership on the Council. The statement of this fact was received with great regret by the members. The Rev. Thomas Casady of All Saints' Church, Omaha, Neb., was elected in his place.

Church Institution Receives Large Sum

It has just been made public that the Children's Hospital in Cincinnati, an institution of this Diocese, is to largely benefit by the will of the late Mrs. Helen Hughes Taylor, widow of Col. J. Gordon Taylor, a civil war veteran of considerable distinction and a successful business man.

The estate is worth over a million and the Medical School of the University of Cincinnati and the Children's Hospital are residuary legatees. The death last autumn of George W. Hughes, one of Mrs. Taylor's brothers, causes a division of the estate, and the two institutions named will divide \$500,000 between them. Mr. H. Eugene Hughes, the surviving brother of the testatrix, is the executor.

The will also provides that the sum of \$10,000 be given to the Church of the

Advent, Walnut Hills, Cincinnati, of which Mrs. Taylor was a devoted communicant; to be used as the Rector and Wardens desire.

Christianity Must Be Applied, Says Bishop

The Twenty-eighth Annual Convention of the Diocese of Duluth was held in Trinity Cathedral, Duluth, on January 23rd and 24th. The attendance of lay delegates from parishes and missions was larger than usual and splendid interest was evidenced.

The Bishop's address called for a practical application of Christian principles to business and world problems; a loyal support of law, especially in the enforcement of the Eighteenth Amendment, and a greater effort than ever before to meet the requirements of the Church's program. The Bishop also commended the

material improvements that have in the past year been made by a number of congregations by way of renovating guild halls and rectories, a new organ for Christ Church, Hibbing, a new Parish House for the new St. James' Mission, South Hibbing, and new Churches at Fergus Falls and Brainerd. He also called attention to the advance work of the Department of Church Extension as carried on by the field organizer.

A mass meeting was held on the evening of the 23rd at which Bishop Burleson was the special preacher, and the Cathedral choir rendered special music. In a remarkably clear and telling manner the preacher impressed the necessity of individual responsibility if the Church is to perform her task.

Bishop Bennett Preaches in Duluth Theatre

Bishop Bennett was chosen as the preacher for the Pre-Lenten Noon-day services at the Lyceum Theatre, from February 5th to 10th inclusive. With the exception of one year, when the theatre was being renovated and so could not be used, these noon-day meetings have been conducted for fourteen years either just before or during Lent. At first they were a venture of the First Methodist Church, but for several years the responsibility has divided so that they are now the undertaking of the Inter-Church Council. As Churchmen, it is gratifying to us to note that the attendance this year has greatly exceeded the numbers of any previous year.

Noon-Day Service Speakers in Cincinnati

The speakers at the Lenten Noon-Day Services in Cincinnati, at Keith's Theatre, this season are: Archdeacon Dodshon, the Rev. Dr. Samuel McComb of Cambridge, Mass., the Rev. J. Howard Melish of Brooklyn, Bishop Page of Spokane, the Rev. Cameron J. Davis of Buffalo, and Bishop Reese, Coadjutor of the Diocese.

President Bell Preaches to Students

During the month of February President Bernard I. Bell, of St. Stephen's College, was preacher in four college chapels, those of Williams, Amherst, Cornell University, and St. Stephen's.

Clergyman Overcomes a Handicap

The Rev. Wm. H. Haupt, after the amputation of his leg at Omaha, was invited to supply St. Thomas Church, Falls City, Neb., for a few months to see if he could again do the work of the ministry. The time agreed upon having expired, the Vestry has asked him to remain for the Lenten Season. Under this leadership the Church's program has been presented, and the largest subscription in the history of the parish has been raised, the choir exceeds the capacity of the stalls, and the Church School and other organizations have added enthusiasm.

"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.

A friend sent Dr. Finis S. Idleman seats for "The Fool," Dr. Idleman saw the play, and this is the letter he wrote his friend:

FINIS S. IDLEMAN CENTRAL CHURCH OF DISCIPLES
MINISTER OF CHRIST
400 West 118th Street Founded 1810
142 West 81st Street, New York

My Good Friend Travis:—

I am just home from seeing "THE FOOL." I do not feel like reading nor can I sleep. The memories of the evening fill my mind and heart to overflowing.

I do not often go to the Theatre. Too much of what I have seen is irreverent or cheap and it hurts to see the realities of life made the football of a passing jest. But tonight I have seen and heard the deepest convictions by which men live exalted and truthfully interpreted. It was all done with such reverence and left me with unmixed emotions of new courage and hope.

How I wish all the ministers of America and of the world could see it! And, I need not add, I wish all Christian laymen could see it and be searched by it. I can say of it what I can say of too few plays—I wish all the children of the world could see it. Possibly it would mean a better tomorrow if they could. I certainly want my children to see it.

You see, therefore, how indebted I am to you, my good friend. Let me thank you in feeble words and fondly hope that what you have contributed to me tonight may find some reflection in my bit being done.

Most gratefully,
(Signed) FINIS S. IDLEMAN

THE FOOL

TIMES SQUARE THEATRE
NEW YORK

42nd Street, West of Broadway
Eve., 8:30. Mats. Wed. and Sat., 2:30.

A Successful Experiment At White Plains, New York

About three months ago "The Ministers' Association of White Plains" voted to observe a two weeks' period of special evening services (Jan. 21-Feb. 2) when the churches participating would carry on their programs simultaneously, in their own places of worship and in accord with their own plans. Eight of the leading churches, St. Bartholomew's included, agreed to participate, and prepared for a campaign of joint-publicity to make the city ready for the venture.

The present rector, Rev. R. C. Ormsbee, to cover the two weeks' period in the parish, decided that "Parish Conferences" (Nation Wide Campaign program), for the first week, and a "Parochial Mission", for the second week, would work better together than either program alone. Church officials at the Church Missions House, N. Y., were much interested in the whole scheme, were willing to try it though it had never been tried before and were so good as to furnish the best leaders available.

The week of Parish Conferences began on Sunday, Jan. 21st, when Mr. Lewis B. Franklin, Vice President and Treasurer of the National Council, delivered inspiring addresses on "The Church's Mission from the Viewpoint of the Layman", speaking during morning service, with reference to national problems and, in the evening, with reference to world problems. Large congregations attended the services.

For the Week Day Conferences, in the parish house, the Rev. Dr. W. J. Loaring Clark, General Missioner, Field Department, was the leader. On Friday evening a good parish dinner was served, after which Dr. Clark delivered a summing-up address. About 150 people partook of the dinner, and the proceeds from the sale of tickets more than met the entire expenses of the two weeks.

The attendance was remarkable, averaging about 25 per cent of the regular and fairly regular worshippers of the parish every evening. Dr. Clark's presentation of the work and plans of the whole Church was most interesting, instructive, forceful and delightful. Interest grew as the week progressed.

The week of the parochial mission began Sunday, Jan. 28th. A question box proved to be most popular, and many questions relative to deep religious problems were asked. Dr. Clark showed rare ability in answering instantly, clearly and in few words all difficult questions. Despite bad weather, he held the congregation to an average attendance as good as that of the preceding week. After the Friday evening service an informal reception was given to Dr. Clark, in the parish house, terminating the two weeks' campaign.

Prominent Clergymen Preach at Church of the Heavenly Rest

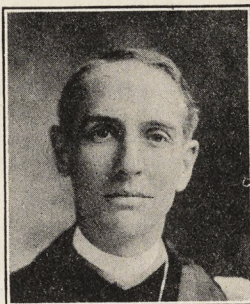
Noon-day services are being held at the Church of the Heavenly Rest, New York, during Lent. The speakers for the season are: Bishop Gailor, Father Huntington, O. H. C.; Rev. Luke White, Rev. Floyd Tomkins, Rev. Kenneth Mackenzie, Rev. Herbert Parrish, and the Rector, Rev. Henry V. B. Darlington.

Our Bishops

Bishop Mikell was born in Sumter, S. C., August 4th, 1873. He graduated from the University of the South in 1895, and from the Theological Department of the same University three years later. He began his ministry as Assistant Rector of the Church of the Holy Communion, Charleston, and was elected rector of this parish soon after his ordination to the Priesthood. He remained in Charleston for nine years and was then asked to become the head of Porter Military Academy. In 1908 he accepted a call to be the rector of Christ Church, Nashville, where he remained until consecrated Bishop of Atlanta in St. Philip's Cathedral, in 1917. Bishop Mikell received his M. A. and B. D. degrees in course and has been honored with the D. D. degree by several institutions.

Bishops Du Moulin and Bennett Preach in Chicago

The speaker for the noonday service in Chicago for the week commencing February 19th is

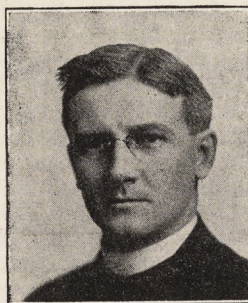


Bishop Du Moulin, the Coadjutor of the Diocese of Ohio. The week starting Feb. 26th, the speaker is to be Bishop Bennett of Duluth. Both of these speakers, while well

known in Chicago, are new on the list of Lenten services. There is every indication that the services this year will be popular. They are held in the Garrick Theatre during the noon hour, from twelve to twelve-thirty, a convenient time for the hundreds of church people who work in the Loop District. The meetings last week, when the speaker was Bishop Wise, were very well attended.

Mr. Schaad Tells Students About Preaching Missions

On Jan. 30 and 31 the Rev. J. A. Schaad lectured to the students and faculty of Bexley Hall on Nation-Wide Preaching Missions. The Rev. Mr. Schaad is one of the recently elected General Missioners and came to Bexley under the auspices of the National Church. During the course of his lectures he outlined the program of the Commission and the work it hopes to accomplish in the neglected



field of evangelistic preaching.

During the next three years the Commission hopes to conduct several evangelistic campaigns; to hold clinical missions in each diocese, and to provide summer courses for the training of men in this field. Some evangelical missions and clinical meetings have already been conducted with much success. A handbook has been compiled which furnishes the essentials for conducting various kinds of Preaching Missions. It is quite evident from the results obtained thus far that much enthusiasm will be aroused in the next triennium by the Commission.

The Rev. Mr. Schaad emphasized the great need in the Church today of more true evangelistic preaching. Being afraid of the usual insane methods of revivals, we have neglected almost entirely the use of the evangelistic note in the prophetic office. There are thousands outside the church whom we neglect for the few within. The lectures of the Rev. Mr. Schaad offered a remedy for this evil in the form of a sane evangelistic campaign carried out on the plans suggested by the National Commission.

Convention of West Texas Marked by Enthusiasm

The Convention of the Diocese of West Texas was held in St. Mark's Church, San Antonio, on January 31st. The night before the convention opened a service in the interest of the General Church Program was held, the principle speaker being the Rt. Rev. William Bertrand Stevens, Bishop Coadjutor of Los Angeles.

The large congregation present showed real enthusiasm for the program.

Bishop Capers, in his annual address, charged the clergy and laity to be loyal to the Faith of Christ, as revealed in the Gospel and as taught in the Creeds.

The Archdeacon of the Diocese, Ven. B. S. McKenzie, also presented a forceful address, calling upon the Church to develop its missionary spirit.

FORD RUNS 57 MILES ON GALLON OF GASOLINE

A new automatic vaporizer and Decarbonizer, which in actual test has increased the power and mileage of Fords from 25 to 50 per cent and at the same time removes every particle of carbon from the cylinders is the proud achievement of John A. Stransky, 3512 South Main Street, Pukwana, South Dakota. A remarkable feature of this simple and inexpensive device is that its action is governed entirely by the motor. It is slipped between the carburetor and intake manifold and can be installed by anyone in five minutes without drilling or tapping. With it attached, Ford cars have made from 40 to 57 miles on one gallon of gasoline. Mr. Stransky wants to place a few of these devices on cars in this territory and has a very liberal offer to make to anyone who is able to handle the business which is sure to be created wherever this marvelous little device is demonstrated. If you want to try one entirely at his risk send him your name and address today.—Adv.

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The Foundations

By Bishop Johnson

Let me quote from Chesterton's "What I Saw in America" because that which I am quoting would be the very thing that one would expect Chesterton to see. It is one of the outstanding features of a democracy like ours that it should be eternally questioning the foundations of its faith and everlastingly endeavoring to find other foundations upon which can be built a structure that will give us all of the benefits of a democracy without requiring the individual citizen to put forth that strenuous effort by which alone a democracy can be preserved.

As Chesterton truly says, "There is no basis for democracy except in a dogma about the divine origin of man. That is a perfectly simple fact which the modern world will find out more and more to be a fact. Every other basis is a sort of sentimental comparison, full of merely verbal echoes of the older creeds. Those verbal associations are always vain for the vital purpose of constraining the tyrant. An idealist may say to a capitalist, 'Don't you sometimes feel in the rich twilight, when the lights twinkle from the distant hamlet in the hills, that all humanity is a holy family? But it is equally possible for the Capitalist to reply with brevity and decision, 'No, I don't,' and there is no more disputing about it further than about the beauty of a fading cloud."

In other words unless you build your structures of sentiment upon foundation of definite conviction, you are building upon sands.

Foundations are not spectacular things; they cost a lot of time and effort; they consist of solid and substantial material; they are not capable of inducing sentimental rhapsodies; but they have to be there unless you are prepared to see the whole structure tumble down for the lack of them.

Definite convictions are the only true foundations of beautiful sentiment, and when the necessity of the foundation is ignored, the ruin of the building, however beautiful, is merely a question of time.

There is no more dangerous lunatic in the whole community, than the builder who says never mind about the foundations let us put up the structure.

Let me quote Chesterton again:

"Hundreds have heard the story about the mediaeval demagogue who went about repeating the rhyme

When Adam delved and Eve span.

Who was then the gentleman?

Many have doubtless offered the obvious answer to the question,—'The Serpent.' But few seem to have noticed what would be the more modern answer to the question if that innocent agitator went about propounding it. 'Adam never delved and Eve never span, for the simple reason that they never existed. They are fragments of a Chaldean-Babylonian myth and Adam is only a slight variation of Tag-Tug, pronounced better.'"

For the real beginning of humanity we refer you to 'Darwin's Origin of Species.' And then the modern man would go on to justify plutocracy to the mediaeval man by talking about the Struggle of Life and the Survival of the Fittest: and how the strongest man seized authority by means of anarchy, and proved himself a gentleman by behaving like a cad.

Now I do not base my beliefs on the theology of John Ball, or on the literal and materialistic reading of the text of Genesis, though I think the story of Adam and Eve infinitely less absurd and unlikely than that of the prehistoric strongest man who could fight a hundred men.

The Declaration of Independence dogmatically bases all rights on the fact that God created all men equal; and it is right; for if they were not created equal, they were certainly evolved unequal."

Once more let me quote

"Nine times out of ten a man's broad-mindedness is necessarily the narrowest thing about him. His vision of his own village may be really full of varieties; and even his vision of his own nation may have a rough resemblance to the reality. But his vision of the world is probably smaller than the world; His vision of the universe is certainly much smaller than the universe. Hence he is never so inadequate as when he is universal; he is never so limited as when he generalizes.

This is the fallacy in many modern attempts at a creedless creed, as something variously described as essential Christianity, or undenominational religion or a world faith to embrace all the faiths in the world."

This is rather a long text for the observations which I desire to make.

Back of our democracy there is a constitution and the reason why we have carried on as a democracy without running a muck, as they have run in Russia and did run in France, is because we had some constitutionalists at the foundation of our government. Washington and Hamilton and Marshall gave us a foundation upon which Jefferson and Madison and Monroe helped to build a republic.

Had we had nothing but Constitutionalists we would have had a Monarchy and had we had nothing but Sentimentalists we would have ended in chaos.

Liberty, fraternity and equality are fine

words but unless they are builded upon certain Constitutional foundations, they will not weather the storms.

The Church is in danger from sentimentalists who boast that they have no theology; grow impatient at any dogmatic statements and want to build a beautiful air castle upon their rather attractive personalities.

"Other foundations for the Christian Church cannot be laid than that which is laid" and that foundation is the life of Jesus Christ as witnessed by the Apostles.

When modern Christians propose to substitute for the foundations of the Christian Church the dogmatic statements of modern science, they are substituting a material that has never shown its ability to stand the strain for one that has stood for centuries, and is as strong today as it has ever been.

Science deals with a cosmos of mechanical processes; and it helps us to understand the mechanical purpose of the universe. Religion deals with a universe of personal relationships and helps us to understand the moral purpose of the universe.

If a father attempted to bring up his children by invoking the principles of applied mechanics, he would have about the same kind of a family as we will have when we have a Church based upon purely scientific principles.

Science has its sphere of operation, but it is helpless in the sphere of personal relationships.

You cannot arrive at a knowledge of God by scientific methods any more than you can invoke the laws of mechanics to enter into personal friendships. Whatever God is I am very sure that He does not exist for the purpose of furnishing arrogant curiosity seekers with a solution of their problems.

Man exists to glorify God; God does not exist to gratify man.

The Church has done its work because it has been able to inspire men with love of a person as the motivation of human conduct; and it never has and never can do its work because it has a foundation in speculative analysis.

A scientific dogma is an hypothesis based upon certain ascertained facts from which the attempt is made to draw certain conclusions. The dogmas of science change as new facts are ascertained and they are limited by the large pleroma of unascertained facts which always surround us.

The dogmas of the Christian religion are based upon the experience of certain chosen witnesses as to the life and teaching of Jesus Christ.

The data for altering those facts is manifestly lacking. We cannot enter into that personal relationship which the Apostles enjoyed.

We must either accept their testimony or reject it. We cannot reconstruct the life of Jesus Christ as the result of scientific investigation. In so far as Christian dogma deals with His Birth, death, resurrection and ascension we cannot re-examine the witnesses. We can merely advance certain theories of explanation which in the nature of the case cannot take the place of the original facts.

Cheerful Confidences

Rev. George Parkin Atwater

OLD TESTAMENT STUDIES III

QUESTIONS ON LAST WEEK'S STUDY

- (1) *What bounded Canaan on the west?*
- (2) *What bounded Canaan on the east and south?*
- (3) *By what other names is Canaan known?*
- (4) *What great empire lay southeast of Canaan?*
- (5) *What great empires lay to the eastward of Canaan beyond the desert?*
- (6) *What did the Hebrews contribute to the ancient world?*
- (7) *What city, often called the oldest city in the world, lay north of Palestine?*
- (8) *What tribes immediately surrounded the Israelites in Canaan?*
- (9) *What were the important cities of Phoenicia?*
- (10) *Who were the land traders of the ancient East?*
- (11) *Who were the sea traders of the ancient East?*

* * *

FIRST PERIOD. GENESIS 1-11

The Period Before Abraham, the First Hebrew

The Old Testament is the record of the moral and spiritual development of a race, which had direct contact with the power and guidance of God.

The theme of the entire Old Testament is the relation of God and man, namely, religion.

God appears, at once, as the chief interest of the record. The very first verse of Genesis proclaims a truth that is found in no other ancient literature, and was unknown to every people except the Hebrews, "In the beginning GOD created the heavens and the earth." The Bible, therefore, begins with the resounding statement of a supreme fact: which is today reflected in the first article of the Christian faith, "I believe in God, the Father Almighty, maker of heaven and earth."

The first eleven chapters of the book of Genesis are a record of the earliest Jewish traditions of the creation of the world and the human race. These chapters also record the Jewish tradition concerning the origin of evil, and the existence of separate nations.

After the first eleven chapters of Genesis the Old Testament treats chiefly of the fortunes of a race of gifted people called, at first, the Hebrews, then called the Children of Israel, and later the Jews.

* * *

IMPORTANT NAMES

Adam and Eve.
Cain and Abel.
Noah.

* * *

IMPORTANT NARRATIVES

The Jewish traditions of
Creation, Genesis 1-2.
Garden of Eden, Genesis 2.
Origin of Sin, Genesis 3.
The Flood, Genesis 6-7-8.
Tower of Babel, Genesis 11.

PERIOD TWO—GENESIS 12-50

The Hebrews: The Patriarchal Period About 18 Centuries Before Christ

The Hebrew race began with a chieftain, or patriarch, called Abram, or Abraham, who came out of Chaldea and settled, with his flocks and herds, in Canaan. God made a special covenant with Abraham, and promised him many descendants.

Genesis gives a vivid account of the fortunes of Abraham, and of his son, Isaac, and of Isaac's son Jacob. Jacob was later called Israel, a name by which his descendants were known for centuries.

The patriarchs were shepherds, nomads (wanderers) and with their flocks and herds they sought pasturage and permanent abiding places in Canaan. These patriarchs were not only the ancestors of the Israelites, but likewise of other branches of the family, who lapsed into the heathen worship; Edomites (descendants of Esau), Ammonites, Moabites, and Ishmelites, all of whom a few centuries later made guerilla warfare upon the Hebrews.

Jacob, or Israel, had twelve sons, one of whom was Joseph, who was sold into Egypt as a slave. By good fortune and ability Joseph became a leading official in the household of Pharaoh, King of Egypt. The story of Joseph as told in Genesis is one of the most attractive in all literature.

Israel (Jacob) and his sons were forced to migrate into Egypt because of a famine in Palestine. They were welcomed by Joseph, who arranged for them to settle in Egypt.

* * *

IMPORTANT NAMES IN SECTION 2

Abraham, the first Hebrew.
Isaac, the son of Abraham.
Jacob, son of Isaac, later called Israel.
Joseph, and his eleven brethren, the sons of Jacob.

* * *

LESS IMPORTANT NAMES

Lot, a nephew of Abraham. Genesis 13-14.
Melchisedek, King of Salem. Genesis 14:18-20.
Hagar and Ishmael. Genesis 16 and elsewhere.
Sarah, wife of Abraham and mother of Isaac. Genesis 17-18 and elsewhere.
Rebekah, wife of Isaac. Genesis 24.
Esau, twin brother of Jacob. Genesis 25:24-26; also 27.
Rachel and Leah (daughters of Laban), and wives of Jacob.

The twelve sons of Jacob, whose names adhered to the twelve tribes descended from them: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Joseph, Benjamin, Dan, Naphtali, Gad, and Asher.

(Note that later Joseph's two sons, Ephraim and Manasseh, were heads of tribes. The tribe of Levi became priests. Twelve tribes (not including Levi) later settled in Canaan.)

* * *

READINGS IN GENESIS

(If Genesis is not read as a whole, the following passages are suggested.)
The Call of Abraham, Genesis 12:1-9.
The Covenant With Abraham, Genesis 13:14-18; also 15 and 17:1-8.
The Offering of Isaac, Genesis 22:1-18.

The Love Story of Isaac and Rebekah, Genesis 24.

Esau sells his birthright, Genesis 25:24-34.

The Covenant Confirmed to Isaac, Genesis 26:1-5.

Jacob Steals Esau's Blessing, Genesis 27.

The Covenant Confirmed to Jacob, Genesis 28:10-22.

God blesses Jacob and calls his name Israel, Genesis 32:24-32.

The Story of Joseph, Genesis 37; also 40-45.

(It is worth while to read this entire story.)

Jacob settles in Egypt, Genesis 47.

The last days of Jacob, Genesis 48-50.

* * *

PERIOD THREE—EXODUS 1-12

The Sojourn and Bondage of the Children of Israel in Egypt

The Children of Israel remained in Egypt for several hundred years. The families of the sons of Jacob preserved they became a great race. In Egypt, however, they partially forgot the God of their forefathers and did not develop their distinctive religion.

They were settled in a portion of Egypt called Goshen, and slowly became slavish bearers of burdens, building the great store cities or granaries. The Pharaoh of Egypt feared their growing numbers and oppressed them and sought to kill all the male children at birth.

A powerful leader had arisen among the Israelites, one of the commanding figures of all ancient history, Moses. In Moses' contest with Pharaoh, various plagues came upon the Egyptians. God smote the first born of the Egyptians, but He passed over the houses of the Israelites, which were marked by a smear of the blood of a sacrificed lamb. Thus was the Passover instituted.

* * *

IMPORTANT NAMES

Pharaoh, King of Egypt.
Moses, the great Hebrew Deliverer and Law Giver.
Aaron, the brother of Moses, a Levite (priest).

* * *

READINGS IN EXODUS

The Israelites under oppression, Exodus 1.

Birth of Moses, Exodus 2.

God calls Moses from the burning bush, Exodus 3.

Pharaoh adds to the Israelites' burdens, Exodus 5.

God's promise of deliverance, Exodus 6:1-13.

The Ten Plagues visited upon the Egyptians, occupying several chapters. Read, as an example, Exodus 5:1-4, and then Exodus 10:12-20.

The Last Plague, Exodus 11.

The Institution of the Passover, Exodus 12.

Members of study groups are urged to read these sections in their homes.

(Continued next week.)

Current Comment

By the Observer

The Ruhr Invasion stands, one might almost say stands still; and France and Germany both suffer. The Turkish muddle is still a muddle, and it does not seem much nearer a solution. Here in America there is a pretty well defined sentiment that Europe is in a dangerous condition, which may at any moment become critical and lead to disastrous war. No one, however, outside government and diplomatic circles, seems to know exactly where the danger lies; nor has anyone a plan for averting it which commands anything like general acceptance. And neither the government, nor those "on the inside" are saying much.

Meantime the New Republic and other journals are challenging the churches to make another war impossible. The New Republic forgets that in this age of enlightenment the Church does not control public opinion in any great nation. The Church cannot even make her own members come to church on Sunday, unless they feel like it. Which is as it should be. The Church is always weakest when she uses force,—even upon her own members.

One large section of public opinion, and of Christian public opinion, believes the United States should intervene, forcibly if necessary, on behalf of the sufferers in the Near East. On this view The New Republic pours out its scorn.

As a matter of fact I do not believe Christians are exerting a fraction of the influence they might easily have in moulding public opinion. Almost every American Christian Church has come out openly for peace and against war. Most Churches have expressed their sympathy for the Near Eastern peoples in practical ways. But we seem to lack the force and driving power of sincere and deep convictions. If we felt more deeply about what is going on, we could undoubtedly give the leadership which it so badly needed for American opinion.

The difficulty seems to me to lie in the fact that we are without definite accurate information. One perfectly honest sincere Christian layman believes that the whole

German program, including the inflation of the mark, is nothing more nor less than a ruse to cheat France of the reparations justly due her. He points out the difference between France's action in 1870 and Germany's cowardly tricks since 1919. And he sympathizes with France with all the sympathy which a decent citizen feels toward a policeman dealing with a rather dangerous and nasty sneak thief.

The next friend I meet, also a faithful Churchman, thinks the treaty of Versailles iniquitous, the indemnity demanded of Germany beyond the bounds of reason, and that France is endangering the peace of Europe and jeopardizing the very existence of civilization.

Now if these views exist among laymen we may be quite sure clergymen are divided, too, and along the same lines. Outside of Roman Catholicism there is no infallible voice (and the infallible voice has said nothing to his R. C. subjects on this issue). Are we then impotent? Are we to stand idly by, while another and more disastrous

war is being prepared for? Can Christian Churches do nothing?

It seems to me there are certain steps open to all of us. First—definite prayer for peace at every service. Second—frequent and plain-spoken utterances from the pulpit, and at all gatherings, such as Diocesan Convention, Church Clubs, Summer Conferences etc.,—on the duty of averting another war. No matter which side might be right,—or how very just one side might be in the next war—it can undoubtedly be averted if men of good will set about the business of averting

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it right now. And on them, therefore,—on the average easy-going American Christian layman and clergy must rest a good deal of the guilt of the next war—if there be one.

Third. A demand made upon our Government for a clear definite statement of the facts of the case, both in France and the Near East. We have only newspaper accounts,—none too reliable. We know that a dangerous condition of affairs exist. America repudiates the League of Nations, partly because of the Versailles Treaty,—but America never meant to say that she had no interest in preserving peace in the world. Democracy can only function if the facts are accessible to the electorate.

Let the Government give out a clear full statement of the causes disturbing the peace of the world. Let it state what if any steps it proposes to take in the name of the American people to avert the disaster of another war.

Then the Christian Churches can speak definitely and intelligently. And just because they cannot do so until they have the facts, they ought now to be insisting in a thoroughly determined fashion,—on getting accurate information and a clear statement of our Government's attitude on the matter of preserving peace.

Lake Wawasee Conference Date Is Set

Arrangements are going forward for the holding of the Summer School this year. All those who want a pleasant and a profitable time, whether young or old, should reserve June 17th to June 23rd, on which dates the School will be in session. Further particulars will be given as soon as possible.

Clergymen Addresses Allentown Kiwanis

Members of Allentown Kiwanis attended services in Grace Episcopal Church, Allentown, Pa., in a body on the evening of Sunday, February 4, the rector, the Rev. Edmund H. Carhart, Jr., delivering a special sermon from the 127th Psalm, "Except the Lord Build the house, their labor is but lost that built it." There was a special musical program, the vested choir of fifty men and boys singing Gounod's "Galia," under direction of Frank W. Sanders, organist and choirmaster. The church was filled to its capacity. The Rev. Mr. Carhart is chaplain for the local Kiwanians, who have on their roster Allentown's most prominent business men.

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The Last Beatitude

By Miss Vida Scudder
Professor at Wellesley College.

"Woe unto you when all men shall speak well of you." How many of us believe it? Among the sharp paradoxes of the Sermon on the Mount, none is more disconcerting. It is hard to evade because it is concrete. We have a comforting gift of self-deception, so that we can persuade ourselves to anything we like about our character, can hope modestly that we are pure in heart, poor of spirit, meek, merciful, and an-hungered



Miss Vida Scudder

for righteousness. But these other words are concerned with our relation to the community; and that is a thing which we can measure.

They are words with which we shall probably disagree if we are honest. We want to be spoken well of; we bring up our children to shrink from incurring criticism. To be approved by the community, to agree with the policies of the country, especially in war time, with our

social set, especially if it goes to Church, to be popular, respected, honored,—all that is what makes a life successful and content.

What could Jesus have meant by this unpleasant statement?

Not, we may be sure, any approval of noisy radicalism, or of a defiant, modern pose claiming right to do as one likes. Young people who want their fling must not quote these words as authority; their attitude has nothing in common with the pure, gentle, non-resistant spirit of Jesus.

There is a Blessing to match the Woe. It is a terrifying blessing: "Blessing are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." The last clause gives the clue. But has it ever happened to us to have our name cast out as evil for the Son of Man's sake? Perhaps we ought

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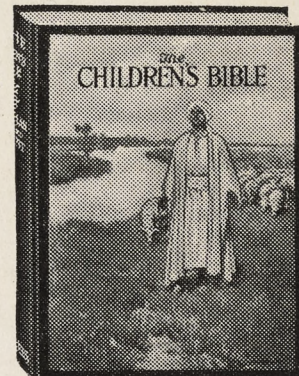
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to be a little frightened, or at least troubled, if it never has.

One can not court persecution. This is a Beatitude which can not be won by direct effort. It is the result of a certain attitude. Jesus knew whereof He spoke. These words were uttered early in the ministry, while He was still popular and beloved,—before that strange crisis when they sought to make Him a king, after the miracle of the loaves, and He evaded them and departed into a mountain, Himself alone. From that crisis on He found out the force of the words. We shall find it, too, if we follow Him.

Following Him—that is the point. It is always the point. It must bring us as it brought Him to an attitude which will alienate and anger all the powers of this world. Jesus shocked the religious proprieties and perturbed the secular authorities of His day; Jews and Romans combined to crucify Him. His was no cloistered virtue, such as Milton refused to praise. In perfect non-resistance, in gentlest love, He conspicuously preached and lived by laws which would have undermined the whole structure of civilization had all men embraced them.

One hardly dares pursue the thought further. But neither does one dare disregard the words. Our dear Lord spoke them very earnestly to those commonplace folk of Galilee. He meant something very real by them. He told His followers, too, that they were to be the light of the world, a city set on a hill. Quietist withdrawal into a comfortable private life is not for them.

The words are a test of our conduct. In their light we are to scrutinize our lives. They may summon us far from honored roads and smooth, into strange and perilous ways; calling us off from all which we naturally court and desire, to inner loneliness and outward solitude. If we honestly seek the ideal of the other Beatitudes, perhaps this last Beatitude may be ours too, and we may have grace to rejoice and leap for joy, over the hatred and disapproval of the world. These are certainly not easy sayings. But they were made by Very Truth; and He Who is the Truth is also the Way.

Open New Church House in Pittsburgh

St. John's Church, Pittsburgh, celebrated the 90th anniversary of its founding January 31st, Bishop Mann and 34 of the clergy of the Diocese being present.

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Pittsburgh Paper Carries Article by Clergyman During Lent

The Pittsburgh Sun, for the sixth successive year, is printing a Daily Lenten Thought, by Rev. William Porkess, D. D., Rector of St. Stephen's Church, Wilkinsburg.

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