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The Witness

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Conference On Rural Work Held in Philadelphia

Group Draws Up Eight Recommendations Which
They Present for Consideration

The first conference organized by the National Church on Rural Social Service recently met in Philadelphia. It was called together by the Rev. Charles N. Lathrop, executive secretary of the department of Christian social service. Six dioceses were represented by sixteen men present.

The evening session on Thursday was devoted to a conference led by the Rev. Dr. Morse, director of the rural work of the Presbyterian church. Dr. Morse has been the director of his department for some twelve years, and started what was the first formal movement in any communion for rural work.

The conference took careful consideration of three main topics:

What special training should rural clergy have?

What steps ought the Church take to develop rural work?

The farmer's community life, and what the country parson can do to improve it.

Bishop Davenport in opening the conference gave the key note. He said: "Do rural work not in the sense of building up parishes, or with the idea of adding to the communicant list, but in the sense of building up the Kingdom of God in love and service. Rural clergy should feel that they have a mission to the whole community whether the Church gains one member or not. There is need for real altruism in rural work, and it is for the Church to exemplify it."

The following findings and recommendations were made at the end of the conference:

1. Rural work is, in no sense, secondary to urban work. Each man was urged to organize within his Diocese, a conference on rural work, and to call to the attention of his Diocesan convention the importance of the rural field.

2. Insist that only the highest type of clergy be recommended for the rural work parishes.

3. Furnish the general Church and the Diocesan papers with more material on the rural field.

4. Support the rural clergy with adequate salaries, and accord to them the honor and dignity due to their difficult fields.

5. Ask all the Theological Seminaries to feature lectures on the problems of the rural field.



Rt. Rev. E. V. Shayler

6. Ask the Department of Religious Education to prepare and present to the Church adequate Church School lessons for small rural schools. The course to have three, or at most, four divisions.

7. The rural parish should inculcate the spirit of co-operation in their communities. Overcome the individuals fostered by protestantism by applying social science in terms of social service.

8. The church should take the lead in offering an adequate opportunity for recreation for all ages and classes of people.

Oregon Developing Summer Schools

A conference of summer school leaders was held recently in Portland, Oregon, under the leadership of Rev. H. I. Oberhiltzer. It was decided that as far as possible to so arrange the schools in the Pacific Northwest as to use a part of the same leadership in each. A discussion of program brought out the likeness of interest in the various sections.

A very strong conviction existed in the Conference that the Pacific Northwest should develop leadership. The dates of the schools have not yet been determined.

Throngs Do Honor To Bishop Williams of Michigan

The Poor and the Rich, the Jew and the Christian
Crowd Into Detroit Cathedral

Bishop Charles David Williams was laid to rest Monday afternoon, February 19th, in Woodlawn Cemetery, following services in St. Paul's Cathedral, Detroit, where nearly 3,000 persons bowed their heads in tribute to a pre-eminent man in thought and speech and influence. Later it is expected the body will be placed in a crypt beneath the altar of the Cathedral.

Long before the services, which in the beauty of their solemnity and dignity befitted the man they honored, were begun at 2:30 in the afternoon, the great Cathedral was filled by dignitaries of the Church from all parts of the country and hundreds of laymen, women and children who knew and loved him. There are seats for 1,500 in the great church, but the crowd occupying those seats, or silently standing in the aisles and vestibules, overflowing out on the sidewalks, was double that number.

And in the throng there were men and women, clergymen and laymen of many religious denominations, Christians and Jews, colored and white, rich and poor.

For thirteen years preceding his appointment of Bishop of Michigan Dr. Williams was dean of Trinity Cathedral in Cleveland, and it was during those years that his powers as a leader of men and a lecturer on the significance of new religious and social movements in this country and England brought him prominence far beyond the bounds of his own Church.

Bishop Williams came of sturdy American stock and frequently was heard to remark that his parents instilled in him a simple but enduring love for American institutions. He was a patriot to the core, though never boastful on that point, and he never missed an opportunity to display his intense attachment to American ideals in his every-day activities, on the lecture platform and in his writings.

Among Bishop Williams' writings the book which won perhaps widest recognition as embodying the author's large liberality of views was his "Valid Christianity for Today."

Bishop Williams was consecrated at the Cathedral at Cleveland in 1906 and came to Detroit to assume charge of the Michigan Diocese, which comprises the lower

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The Funeral of Bishop Williams

(Continued from Page One)

half of Michigan. There are approximately 100 churches in the Diocese.

He was one of the foremost church characters of the United States and was the honored speaker at many big national and international events. The number of communicants in his Diocese has doubled since he took charge.

He devoted several weeks of his time every year to speaking at American universities. Last year he was signally honored in being chosen the Lyman Beecher lecturer at Yale. Using a series of addresses delivered in this engagement as a basis, he wrote his book, "Prophetic Ministry for Today." This work gained great renown in religious circles. He also was the author of other books.

In 1910 and 1920 the Bishop attended the Lambeth conference in London, a meeting of all bishops of the Anglican Church, which convenes every decade. During the war he was a Red Cross commissioner in France. In 1921 he accompanied a party of fifty American professors and leaders in economic thought to England to study the English labor movement and its relation to the Church. The conference was held under the direction of Sherwood Eddy, Y.M.C.A. executive.

Bishop Williams leaned to liberal views. He refused to be "muzzled" when he thought he spoke for the good of his Church. He achieved the reputation of being the "leading exponent of the social gospel" in the Episcopal Church of the United States. He was national president of the Church League for Industrial Democracy and always eager that the Church should be closely allied with labor.

From the beginning of his ministry, Bishop Williams in his preaching, teaching and public addresses, emphasized the need for the regeneration of society, the ultimate replacement of present commercial, social and political systems by a civilization founded on the ethics of the Sermon on the Mount, the principles of true democracy, rather than the salvation of the individual soul; in other words, the larger righteousness of society rather than the smaller righteousness of the individual. In his opinion the Church must ever stand four-square for equity, and justice, even though by so doing it endangers its income by the antagonism of certain wealthy and powerful members. He ever maintained it is the Church's business to mix religion with industry, politics (national and international) with economics and society. He was not by any means a socialist, but rather a student of and an authority on sociology. While he often has been accused by his critics of mis-statements due to ignorance of conditions actually existing in modern industrial, commercial and political life, it is doubtful if there are any public men today in this country who were better informed or who more carefully analyzed and considered such conditions than he.

Social Service Editorial

By Dr. William S. Keller

A SINGLE STANDARD—AT ANY PRICE

For many years our leading constructive agencies have been advocating a single standard of morals. The Church representing one of these agencies has placed great emphasis on this standard. It is with keen regret that we have witnessed recently, action on the part of a Bishop and some clergy that would lead us to question the literal acceptance of this single standard.

The double tragedy that occurred in New Brunswick, New Jersey, recently, has had the most general publicity that our press can give. As a result of the evidence produced, the moral offense and responsibility are generally accepted to be evenly divided between the two persons involved.

The man was buried with all the dignity the Church can afford by a Bishop and more than twenty clergy. This group also later issued a statement expressing full confidence in the man's character. The woman was buried from a funeral parlor with not more than twenty persons in all attending the services. As yet, no group of women or church persons have issued a statement expressing confidence in her character.

There was a time in history many years ago when a PRONOUNCEMENT, such as recently made in New Jersey, was a very significant and helpful procedure. We do not want to be unduly critical, but we are very definitely of the opinion that such action in this day and age will produce infinitely more harm in alienating thinking people from the Church than in establishing confidence in the man involved in this tragedy.

The Church is the one great constructive force that should stand for a SINGLE STANDARD AT ANY PRICE. We know of no exception to this rule.

Lynching Must Stop Says Federal Council

"Only four states in the Union have never had a lynching," according to a statement issued today by the Commission on the Church and Race Relations of the Federal Council of Churches. They are Massachusetts, Rhode Island, New Hampshire and Vermont.

There are only three other states that have had no lynchings since 1889—New Jersey, Utah and Connecticut.

"The total number of persons lynched by years gives a startling picture of lawlessness," the statement continues. "There was a slow decrease from the climax in 1892 and 1893 down to 1908. During the latter year and 1909 there was an increase manifested.

"The sex of the victims in the cases where a record has been made shows an alarming number of women. Since 1889 there have been 83 women, 17 white and 68 colored, killed by mobs. Some of them

were put to death with savage tortures, such as burning and disemboweling. Such brutality might be expected in pagan times or heathen countries, but by no means in a civilized land today."

Every three out of four of those lynched during the period from 1885 to 1921 were black. In this connection the statement says:

"The list of victims of mob violence reveals the slough of prejudice out of which the evil springs. From 1885 to 1921, inclusive, 1,028 white persons and 3,069 colored persons were slain by lynchers. The number of white victims, however, has rapidly decreased since 1900. Among the victims classed as white were a German (during the war), Italians, Mexicans and Jews—indicating that lawlessness spreads where prejudice abounds.

WORTH-WHILE BOOKS

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By CHARLES GORE, D.D.

A sequel to *Belief in God*. It surveys the various views regarding the person of Christ, his miracles and teachings; and aims to build up a reasonable faith on the basis of traditional belief. \$2.25

The Christian Doctrine of Peace

EDITED BY
JAMES HASTINGS, D.D.

This volume deals in a thorough and practical manner with the whole biblical doctrine of peace, and, above all, the question of peace or war. \$4.00

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By WILLIAM LYON PHELPS

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Summer Conference for Rural Parsons

Today 48 per cent of the population of this country is rural. Ten years ago the percentage was fifty-two and it is steadily decreasing. Among the causes are: lack of social life, poor health conditions, poor schools. All are factors that the Church can take the lead in correcting.

Out of one hundred leading men in practically any line of business or profession, eighty-five were raised in the country.

The automobile is tending to destroy the community spirit. The farmer not finding satisfactory standards in the small village, is going away from his own local community to the larger centers for his recreation and shopping.

In one county in Maryland, out of eighty-eight churches, only three did any social service work. The Episcopal Church was one of the three.

The Church was not put into the community to run it, but to quicken its life, to intensify its motive.

A summer conference for ministers on Rural Work will be held at Madison, Wis., June 26-July 6. The department of Christian Social Service plans to bring a number of clergy from our Church there. The school is part of the summer school of the University of Wisconsin, managed by the College of Agriculture.

Lenten Preachers at the University of Michigan

Each Wednesday during Lent the Rector of St. Andrews, Ann Arbor (the University of Michigan), has invited one of the local pastors to preach at the noon-day service in the new chapel of Harris Hall, the student recreation center. Among the speakers are the pastors of the following churches: the Unitarian, Congregational, Baptist, Presbyterian and Methodist. The special Sunday preachers during Lent are: the Rev. William B. Spofford, field secretary of the Church League for Industrial Democracy; the Rev. R. W. Woodroffe of St. John's Church, Detroit; the Rev. Donald Aldrich of St. Paul's Cathedral, Boston, and the Rev. John Groton of Jenkinstown, Pennsylvania.

Prominent Preachers at Trinity Church, New York

The preachers at Trinity Church, New York for Lenten midday services are as follows: Bishop T. I. Reese of Southern Ohio; the Rev. E. B. T. Phillips of Philadelphia; Bishop Johnson of Colorado; the Rev. John Mackridge of Philadelphia; the Rev. Canon Shatford of Montreal, and Bishop Richardson of Canada.

Honor Social Service Worker of Cincinnati

A testimonial dinner was recently given at the University Club, Cincinnati, to Mr. Howard M. Bacon, who for fifteen years has been in charge of the large and very busy parish house of Christ Church and who is noted as one of the leading social workers of this city. The Rev. Dr. Frank H. Nelson, the rector of the parish, presided and paid a loving tribute to the

Our Bishops

Bishop Shayler of Nebraska was born in England. He attended Kenyon College and Bexley Hall and was ordained deacon by the Bishop of Southern Ohio in 1893 and a priest by the same Bishop in 1897. The twenty years of his priesthood was served in three parishes, Calvary, Sandusky, Ohio; Grace, Oak Park, Illinois; and St. Mark's, Seattle. In 1919 he was consecrated Bishop of Nebraska by six American and one English Bishops, thus uniting the American and English lineage. He was a Deputy to the General Conventions of 1907, 1910, 1913 and 1916. Bishop Shayler received his Doctorate from Kenyon College in 1919.

worth of his co-worker. Mr. Bacon was given a three weeks' vacation and presented with a purse of \$1,400 from his many friends.

New Rector For Providence Parish

The Rev. Walter F. Borchert who for the past six years has been Rector of St. Paul's Church, Willimantic, Conn., has resigned, having accepted the call to the rectorship of The Church of the Transfiguration, Edgewood, Providence. R. I. Mr. Borchert took up his new duties the first of Lent.

Suspended Clergyman Resumes His Work

Rt. Rev. Thomas L. Gailor, the Bishop of Tennessee, announces that the sentence of suspension upon the Rev. Samuel Evans, which was imposed for no reasons affecting his moral character, was terminated on January 17th, and Mr. Evans has resumed the active duties of the ministry of the Church.

Pastor Arouses New Jersey Parish

The Rev. J. E. Reilly, D.D., took charge of All Saints' church, Elizabeth, N. J., on the first of October last, after completing thirteen years as rector of Christ church, Oil City, Pa. Since then fifty-three new families have been added to the parish list of All Saints'. Congregations are overflowing the capacity of the church and on many Sundays it is found impossible to seat all who attend. The church building, parish house and grounds have been sold and plans are being drawn for the building of a stone church to seat four hundred and fifty people, to be ready for occupancy by next fall.

Important Resolutions Passed At Idaho Convocation

Bishop F. F. Johnson of Missouri, was the guest of the convocation of the Diocese of Idaho, which met in Boise in Feb-

ruary. He presided at a missionary rally held on the Sunday of convocation week, and was the guest of honor at the annual banquet which was very largely attended. The convocation approved of the recognition of the following principles as essential to the establishment of social justice: Prohibition of child labor; equal pay for women doing equal work with men; one day rest in seven; the right to work; the basic eight hour day; safe guarding of women in industry; no night work for women in industry, and the right of labor to bargain collectively for better working and living conditions.

Lenten Services at Grace Church, New York

Among the Lenten preachers at Grace Church, New York City, are the Rev. H. P. Nichols, D.D.; the Rev. C. S. Gregg; Dean Forbroke; Rev. John M. Groton; Rev. Howard R. Weir, and the Rev. Samuel S. Torence. Several services are held each day during Lent.

Patriotic Services Held In Mount Vernon, Ohio

The Rev. William Foster Peirce, D.D., president of Kenyon College, delivered an historical address upon the life of Lincoln at a patriotic service held in St. Paul's church, Mount Vernon, Ohio, on Lincoln's birthday.

Bishop Darlington and Dr. Tomkins Address Women of Harrisburg

Bishop Darlington and the Rev. Floyd W. Tompkins, D.D., were the principle speakers at the annual meeting of the Woman's Auxiliary, in the diocese of Harrisburg. Mrs. M. C. Adams of Pittsburgh, president of the auxiliary in the third province also addressed the meeting.

Children Give More Than Grown-Ups

The children of the Diocese of Oregon gave to the National Council for general mission work last year the sum of \$2,419. 91, while the congregations gave only \$1,700.00.

Rev. Thomas Jenkins Made President of Standing Committee

The standing committee of the Diocese of Oregon organized at the close of the Diocesan Convention by electing the Rev. Thomas Jenkins, rector St. David's, Portland, as president.

News Items from the Diocese of Bethlehem

Five pre-Lenten services in five different points of the diocese were held on Quinquagesima Sunday, in the interests of the church school Lenten offering for the Church's mission. The Department of Religious Education did the same thing last year and the Lenten offering increased over \$2,000. This year we hope to jump to \$10,000. At these meetings the children are given reasons for saving, earning and gathering funds. Even big folks like to know why they ought to give.

The bishop made three addresses in Philadelphia churches during the first week in Lent.

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Evangelism

By Rev. Julius A. Schaad

In a certain city which has a population of more than a million of people the combined seating capacity of all the churches is only about 135,000. Three people in the city for every one seat for them in the churches!

But, with the possible exception of one day in the year—Easter Day—even these relatively few Church seats are never filled during any public service. There are thus perhaps three seats for every Church attendant!

If the same ratio exists throughout the United States, it means that, even on the greatest attendance day of the whole year only one-third of our American people go to Church. That is, sixty-six per cent of our people are non-attendants!

This is a worse showing for the religious life of America than that which is made by the official census of 1920, which disclosed the fact that sixty per cent of our people are non-Church members. It shows that although perhaps a large number of non-Church members go to Church, a large enough number of Church members do not attend its services to reduce the nominally interested proportion by six per centum.

These are menacing facts. America was founded by Christian men, upon Christian principles, for Christian purposes. This is so manifest to the student of our history that we may well say that Americanism is Christianity civically expressed. In fact, Daniel Webster succeeded in having it written into the records of our Supreme Court that "This is a Christian nation."

Since progress is a question of direction, and not of speed, it is not difficult to see the goal towards which America is hastening, when a majority of its people reverse the direction of its founders. If we want the kind of a nation which our forefathers launched when they prayerfully worked out a Christian Republic, we must have a majority of the same kind of men at the ballot box and in all branches of civic administration;

for in a Republic majorities rule.

It is certain that no intelligent portion of our American citizens would care to live in a community from which the influence of Christianity and the Churches had been banished or lost. The great question for us all to consider then is, What are we going to do about the present rapid movement in the wrong direction? How can we conserve Christian principles in our civic life, and how preserve the blessings of a Christian civilization for ourselves and our children?

This is a question which affects all our people,—not only the one-third who pray, pay and work to keep the Churches open for the benefit of the whole community,—but also the two-thirds who "ride on a free pass" to all the benefits which the Churches bring to our common life.

With Mr. Babson, the Wall Street Journal and the Manufacturers' Record shouting the economic value of religion from the housetops; with the undeniable fact before us that religion is the foundation of morality; with our common knowledge that the Christian religion is the inspiration of our modern humanitarian institutions, the creator of our best personal and national ideals, and that it furnishes the highest motive for effort towards character and service; it is not necessary to argue the loss that would come to our country if all our people ignored religion as two-thirds of them seem to do, and if all our Churches were, as a consequence closed.

It is no adequate answer to the above to say that non-Church attendance is no indication of irreligion, or that one can be just as good outside the Church as in it. Christ said: "Ye are my disciples if"; and again, "By their fruits ye shall know them." Now Christ founded the Church as the center of unity for believers in Him; He ordained sacraments as vitalizing agents of His grace; He prescribed worship and work in His Church as proofs of discipleship. And anyone who spurns these, while still claiming to be a Christian, is merely professing to be wiser than our Lord. He said, "Why call ye me Lord, and do not the things which I say?"

No. The outward symbol of religious interest,—the statistics on church membership and attendance, quite accurately witness to the facts. And these facts call for an awakening on the part of all citizens to whom the welfare of our beloved country is of vital interest; and they call for action by all branches of organized Christianity.

What are we going to do about it—we churchmen? The ordinary methods of our conventional procedure have not brought the American pagan into the Church; nor have they kept the church member from the evil influence of the modern pagan tendency in business and social life.

Education is not making men religious. Scholarly and eloquent sermons have not made the nation Christian. Organization has not done it. Modern facilities and methods of church administration have not done it. Philanthropy and social service are not doing it. There is only one thing which will do it, and that is for

organized Christianity of every name to return to the original "raison d'être" of its existence, namely, to preach the Gospel of salvation from sin through Jesus Christ.

This means Evangelism, preaching and working to convert souls.

But what do we mean by Evangelism? That is a good New Testament term which has been sadly misused and abused in recent years. And as a result, churchmen have quite generally held aloof from evangelistic movements. Perhaps this was right, for many of such efforts are miserable caricatures of Biblical Evangelism. But we should remember that the abuse of a thing does not prove anything against the right use of it. And the present need for evangelism is inspiration.

By Evangelism, our National Commission on Preaching Missions does not mean the highly sensationalized, emotionalized and commercialized thing which sometimes parades as evangelism. Rather, we mean what the word in its original structure implies. Look at it: The evangel is a something infinitely higher than a system of doctrine, and transcending any mere code of ethics and morals based upon law.

The Evangel is "the good news." What is that? The heavenly evangelist who came on the first Christmas morning said that the glad tidings was this,— "Unto you is born a Saviour which is Christ, the Lord." The Evangel then is the story of a divine Person, coming to save mankind from sin.

Again the word "Gospel" means the story of God. And St. John, one of the chief evangelists, said therefore, "And the Word was made flesh." Here too, the evangel is the story of a Person, the God-man who is a Saviour.

Third, the supreme object of evangelism is, as Zacharias said, "To give knowledge of salvation, by the remission of sins, through the tender mercy of our God, whereby the Day Spring from on high visited us." Again a divine Person, as Saviour, becomes the center of evangelism.

Finally, the very sanction of our ministry is involved in the story of this divine Person. Jesus said, "Ye shall be witnesses of Me,"—not theorists or critics, but witnesses.

Christ, as Saviour, is the heart of the evangel. And evangelism is the very heart of the Church's work and ministry. Evangelize or die, seems to be the teaching alike of the Bible and of Church history. Is modern Christianity doing this specific work as it should?

A restoration of this evangelistic emphasis in the program of our parishes, and in the messages from our pulpits, is the greatest need of the Churches today. Evangelism, the conversion of sinning souls, both within and outside of Church membership, should be given a more definite place in our parochial plans than even social service and Christian education, because it is the supreme objective for which Christ founded His Church, and is the great need of America today. All else should be tributary to evangelism.

Cheerful Confidences

Rev. George Parkin Atwater

A STUDY OF THE OLD TESTAMENT

Questions on Last Week's Study.

- (1) *What is the primary theme of the entire Old Testament?*
- (2) *Compared with ancient writings of other nations, what single verse in Genesis is like an oasis in a Sahara of primitive mythology?*
- (3) *What chapters of Genesis are NOT a record of Hebrew history?*
- (4) *By what three other names (or terms) were the Hebrews known?*
- (5) *Who was the first Hebrew?*
- (6) *What relation was the first Hebrew to the ancestor of the Edomites?*
- (7) *Why did the later Hebrews not have a tribe named Joseph?*
- (8) *By what other name was Jacob called?*
- (9) *Who was the great Hebrew lawgiver?*
- (10) *What event gave the Passover its name?*
- (11) *Arrange these names in the proper historical order: Esau; Isaac; Judah; Noah; Aaron; Abraham.*

* * *

THE WORD-MAP

PERIOD FOUR: THE EXODUS

In the Reign of the Pharaoh Merneptah, 1222 B.C. The Book of Exodus, 12:37 to 15:21

The oppressed people of Israel would no longer endure the hardships of Egypt. Leaving the land of Goshen, they fled hastily eastward under the leadership of Moses. This was the great "Exodus" or "going forth." When they reached the Red Sea, they found that the waters of the northern arm of the Sea had been driven back by a strong wind, permitting the Israelites to cross the sandy shallows. The Egyptians gave chase with chariots and horsemen. But the wind had subsided when the Egyptians reached the shallows and the returning waters engulfed the chariots and horsemen. Thus were the Israelites safe on the other side, delivered from Egypt.

This deliverance made a great impression upon the Israelites, and they constantly referred to it, later, as a mark of God's powerful leadership of their people.

IMPORTANT NAMES IN THIS SECTION

Moses and Aaron.

Miriam, the sister of Moses.

IMPORTANT READINGS

The Exodus, 12:29-42—13:17-22—14:1-12. The Crossing of the Red Sea, Exodus 14:13-31. The Song of Moses, Exodus 15:1-21.

* * *

PERIOD FIVE

The Wanderings in the Wilderness, 1222 B. C. to 1182 B. C

Exodus 15:22 to 40. Also the books of Leviticus, Numbers and Deuteronomy.

For forty years, the Israelites moved from place to place in the wildernesses of Sinai. They attempted to enter Pales-

time by way of Kadesh Barnea, but discouraged by the difficulties, they turned back.

But they at once began to realize their relation to their God. The solemn covenant with God was renewed. At Mt. Sinai, amidst storm and fire and earthquake, the people received an impression of the power and majesty of God which they never forgot, and which was constantly referred to in later writings. They became a "Kingdom of Priests and a Holy Nation." Moses gave them a body of laws that had divine sanction. These laws were not only religious and moral, such as the Ten Commandments, but were also civil and judicial. They were a social code. The laws given by Moses were the nucleus around which later grew much larger and detailed codes for worship and for civil affairs, which the compilers of the Old Testament, for convenience, inserted in the earlier books. This accounts for the large sections denoted to law and ceremony in the books under consideration.

The record of the wandering is rich in detail as to the origin and later development of natural religious practices and ceremonies. The tribe of Levi became priests, and sacrifices and offerings were ordained. The Sabbath was established as well as feasts and fasts. They built a wooden shrine, or chest, called the Ark, as a symbol of God's constant presence, and they sheltered it in a tent called the Tabernacle.

The Biblical accounts of the forty years in the wilderness are filled with incidents too numerous to mention, giving a vivid picture of the life of the Israelites of the period. The struggle for existence was keen, and the people endured many hardships. Food and water were scarce, and the account tells of the providential supply of manna. The people often rebelled but they emerged from the experience hardened into a nation, with a fixed purpose of taking possession of the land of promise, Canaan.

* * *

IMPORTANT NAMES

Moses and Aaron and Joshua

LESS IMPORTANT NAMES

Jethro, the father-in-law of Moses.

Eliezer, the son of Aaron.

Caleb, one of the spies.

SPECIAL EVENTS IN EXODUS

Exodus 15:22 to 18

The Journey from the Red Sea to Sinai.

The giving of quails and manna.

The water from the rock.

The battle with the Amalekites.

The advice of Jethro.

Exodus 19 to 40.

The solemn establishment of the Israelites as a holy nation at Sinai, 19.

The Ten Commandments, 20:1-22.

The Book of the Covenant, 20:23 to 23:33.

The Covenant established, 24.

Instructions concerning Ark, Tabernacle and other religious furnishings and

ordinances, 25-40. (This section contains the incident of the Golden Calf).

* * *

THE CONTENTS OF LEVITICUS

Laws, Chapters 1 to 7 and 11 to 27.

Consecration of Aaron and incidents, 8 to 10.

* * *

CONTENTS OF NUMBERS

In general, Numbers relates the history of the Israelites from the time of their departure from Sinai in the second years of their wandering to their arrival at the border of the promised land in the fortieth year. The book takes its name from the narrative of the numbering of the people, Ch. 1-4.

* * *

CONTENTS OF DEUTERONOMY

This book consists chiefly of discourses of Moses, rehearsing the moral law, recounting the experiences of the people and exhorting them to remain faithful to their covenant with God.

Blessing of the Tribes, Ch. 33.

Death of Moses, Ch. 34.

* * *

READINGS

The Covenant enjoined, Exodus, 19.

The Covenant ratified, Exodus, 24.

The Directions for the Ark, Exodus, 25:10-22.

The Sabbath, Exodus, 31:12-18.

The Vision of God, Exodus, 34:5-9

The Consecration of Aaron, Leviticus, 8:1-12.

The Day of Atonement, Leviticus, 16.

The Blessing of the Land, Leviticus, 26:3-13.

The Command to Righteousness, Deuteronomy, 6.

Exhortation not to Forget Their History and Their God, Deuteronomy, 8.

Condition of Blessing, Deuteronomy, 28.

(To be continued)

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Current Comment

By the Observer

The financial situation of the Church is the most serious in many years. The receipts for 1922 are approximately less than those of 1921 by \$400,000 and the Church is nearly \$1,000,000 in debt. Is the Episcopal Church going to recall a missionary because we won't pay? Is the Episcopal Church going to close a mission station because churchmen decline to give? Has it come to such a pass as that?

More serious than the mere figures is the fact that apparently the total giving by church people was as great as in previous years, but money was kept back by the Parish from the Diocese, and kept back by the Diocese from the General Church. Are we a Church, or a collection of Dioceses or congregations? Have we a mission, a task, for which we accept responsibility? "The Church's Task." That was the title of a fine textbook for discussion classes. Is it a reality or still a matter for discussion? That is the question we face today.

It is, of course, true that our vestries manage the financial affairs of our parishes. That is the theory. That the rector has control over the spiritual affairs is another theory. If there is a large deficit in the parish revenues, however, the rector does a good deal of worrying. Even if he has a good vestry who always see that salaries are promptly paid, he worries if money has to be borrowed from the bank for current expenses. And that is as it should be. He makes the vestry worry also. And if there is real life in the parish the difficulty is quickly taken in hand. Our people respond when they see real work being done. Being Americans and churchmen, they want to do their share, and sometimes a little more.

By far the most serious condition facing the Episcopal Church today is the great number of clergy who are not worrying. Their attitude is simply "Let George do it." "Let 281 Fourth Avenue worry. I have enough to do at home. What are those fellows paid for, anyway?" Once our lay people know that this condition is a heavy burden, a disgrace that the clergy feel deeply, there will be a quick change for the better.

If all passages to Europe booked by clergymen in good health were canceled; if vacation plans were abandoned; if rectors here and there would say, "After all, this plan, this enrichment of our Parish Church, this organ, can wait until we have put the general work of the Church on a firm and secure basis," our laymen would understand that the clergy were really in earnest. They would know that the nation-wide campaign means the life of the Church, nothing less. At present one is terrified to think of the number of members of our Church who honestly

think that parochial activities are the big things and that everything outside of these is an "extra." The use of the word "Benevolences" should be prohibited. The extension of the Kingdom is not a "Benevolence." It is a primary obligation, a matter of honor for every Christian.

And yet, what a great improvement has taken place since 1919! What a real advance has been made! Let us not forget that. But what a wonderful thing it would be if the spirit of the Summer Conferences could be infused into every Parish Church.

Apropos of much recent discussion, the following seems worth quoting: "While critics and apologists, with their latest weapons (or with the latest improvement of the old ones) are charging and clashing amid clouds of dust, with the world still thinking that here at last is the real crisis, the practical question between belief and disbelief is actually being settled for the vast majority of men by the silent and protracted conflict between the consistent and the inconsistent lives of those who alike profess themselves Chris-



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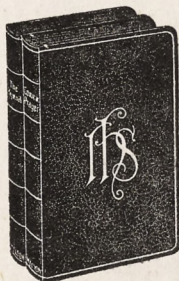
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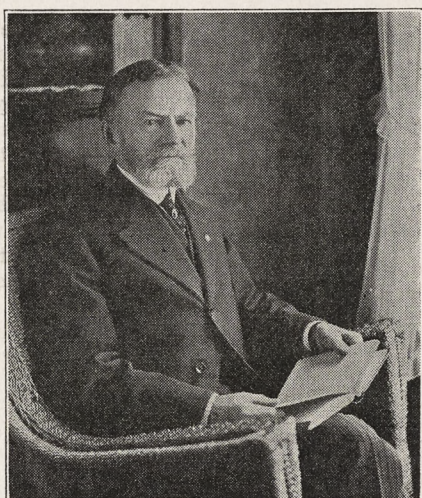
Lent should be a period of spiritual meditation and refreshment—of withdrawal in thought from the world, which, as Wordsworth says, "is too much with us," and "with getting and spending lays waste our powers." Even so the retreat of Jesus into the wilderness after His baptism—the primary Lent, type and symbol of all that were to follow—was such a period. And what is a more suitable subject of Lenten meditation for us than the nocturnal visit of Nicodemus to Jesus, in which Jesus uttered His mystic sayings of the new birth—"Ye must be born again," and "The wind bloweth where it listeth; even so is everyone that is born of the spirit?"

The curiosity and interest of Nicodemus had been aroused in Jesus. His novel doctrines had impelled this Jew to learn and understand more of him. Nicodemus was "a ruler of the Jews"; that is, he was a member of the Sanhedrim, their ecclesiastical legislature and court, and as such he was necessarily a lawyer; and that, too, at a time when their whole life, public and private, civil and domestic, religious and secular, was governed by their theocratic law, except so far as the Roman overlordship interfered—and the wise Roman policy was to abstain, except for the sake of public peace and order. And as one of the Sanhedrin he might be called on to pass sentence upon this radical street preacher, who taught such strange doctrines. But he was also a politician, for the politician's instinct taught Nicodemus to play a safe game, to avoid too open a committal to the side of Jesus, to see how far he could safely espouse his extreme views. For then if Jesus went too far in his revolutionary teachings, it would be easy to draw back. Therefore he came to Jesus by night.

With that divine immediacy of vision, which by an instant flash went to the core of every problem, overleaping all mediate steps and interlocutory questions, Jesus answered, by revealing the "new birth", the unspoken query how he reconciled his strange doctrines with his divine mission, indubitably attested, as it was, by the signs and miracles that he did. The thought was incomprehensible to Nicodemus. Like the theory of the fourth dimension to the tyro in geometry, it did not fit in with the known every day facts of the visible world. And his skeptical question of protest—how can a man be born again?—only wrought an emphatic re-affirmation of the new birth, with its allied ideas of the two worlds of sense and spirit, and the mystery of the spirit's source and goal. And then the reproach: "Art thou the teacher of Israel and understandest not these things?" How can I teach you what you seek to learn if you cannot comprehend the heavenly things—the spiritual world so different from the physical; the eternal life which the Son of Man has brought to men?

So Nicodemus went back to his world of materialism, of life and death in the established order of nature, of the religion and philosophy of the Schools, of the official compliances and the conventional moralities!

What he learned in that nocturnal meeting, what he took back with him to that outer world of which he was an official part we have only slight indications. It is something that later, when the Sanhedrin would have had Jesus arrested, he uttered a protest against condemnation without a hearing. We do not know whether this was only the sound lawyer's instinct for orderly and impartial justice, or a generous impulse sprung from sympathy with Jesus' teachings, but it is at least signifi-



Hon. Charles E. Shepard.

cant that it evoked the bitter taunt: "Art thou also of Galilee?" More significant was his bringing with Joseph of Arimathea one hundred pounds—a large quantity—of spices to embalm his Master's body. The thought suggested in that quiet dialogue by night had fructified; they had illuminated his mind and invigorated his courage. The leader was dead; the cause seemed lost. But the prudent politician, the blind official had disappeared; the enlightened disciple stood forth and braved

the world. So a quiet word serenely spoken in due season and in privacy is often translated into active and courageous effort in the face of hostility.

It is of more present moment to us that we can learn, as did Nicodemus, the relative values of the physical and the spiritual lives. We all must live, while our bodies continue their functions, in the world and by the world; but the Christian ideal—too faultily and imperfectly pursued—is to be not of the world. For our true, our real, our fundamental life is that which comes through our being "born again." What is this life worth if we are to live it only on the physical plane? If we are to care for it, to esteem it, only as it feeds our appetites and pleasures, be they sensual or refined? It is, then, only as the inevitable physical basis of the activities of our souls and minds, of the higher life into which the new birth brings us, that we should estimate the life that now is. For to live on the lower plane exclusively, whether to feed our appetites or our passions, or our vanities of ambition or of covetousness, is to be a mere animal—more skillful, more adroit, more



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diversely resourceful, but still only a higher one among the beasts that perish.

Action and contemplation! Contemplation and action! These constitute the unceasing pendulum in whose arc man's spirit should normally swing. He must start from the physical and return to it for bodily repair and strength; he should revert to the spiritual goal to find there that everlasting refreshment and renewal which only contemplation can afford. It is thus that we come to know the things of time and eternity, of life and death, of the body and the spirit, in their true relations and values. It is thus that Andreyev, the Russian novelist depicts one of his characters, as moving along an elevated ridge, and looking down on the one side upon life and on the other side upon death—as on a vast sea; both needful, both beautiful, each complementary of the other.

"For the things that are seen are temporal; but the things that are not seen are eternal." St. Paul's great saying is but another form of Jesus' thought. The eager and nervous activity in which our daily lives are immersed dulls the senses to the relative values of the seen and the unseen of the life that now is and the other life of the new birth. Only by long reflection can our souls become far-sighted enough to fully know and truly weigh these imponderable essentials. And happy is he who before he departs from this life realizes completely the import of Dante's line.

"In His will is our peace."

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