

The Witness

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CHICAGO, ILLINOIS, MARCH 17, 1923

\$1.50 A YEAR

Church Summer Schools Expect Record Enrollments

Announcements of Various Schools Show Complete Courses to be Given by Experts

The Summer Schools for Church workers are rapidly completing their programs for the work this coming summer. The Hobart and the Princeton Conferences of the Province of New York and Jersey will be held from July 2 to July 13th. Bishop Ferris is to be the pastor of the Princeton Conference and Bishop Oldham will be the pastor at Hobart. Both Conferences have very complete programs dealing with all phases of Church work.

The Racine Conference has made no formal announcement as yet but committees are busy planning and an announcement will be made directly.

The Lake Wawasee Summer School in Indiana expects a larger attendance than ever before when it meets in June.

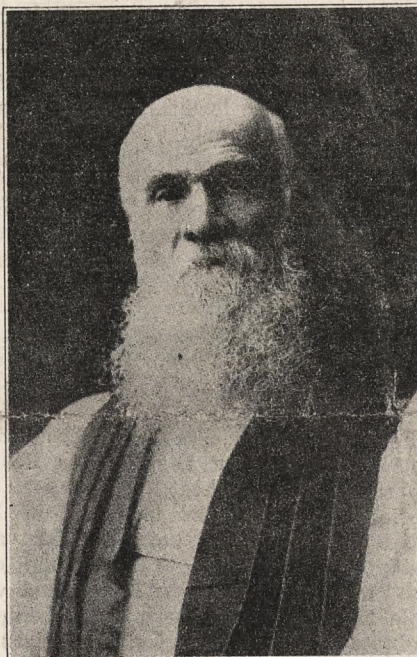
The Dioceses of Michigan are also going ahead with their plans for a big conference the first part of July at Hillsdale College.

The National Conference for Church Work, through the courtesy of the President and authorities of Wellesley College, will be held again this summer in the buildings of Wellesley College the latter part of June and the first week in July.

Among some of the speakers and leaders of national interest will be the following: The Rev. George L. Richardson, D.D., of St. Paul's Church, Burlington, Vt., "Church Doctrine"; the Very Rev. Henry B. Washburn, D.D., dean of the Episcopal Theological School, Cambridge, Mass., "Studies in Great Characters of Church History"; the Rev. Theodore C. Foote, Ph.D., of St. David's Church, Baltimore, Md., "Psychology in Religion"; the Rev. Beverly D. Tucker, Jr., D.D., "Pastoral Theology"; the Rev. John T. Dallas, D.D., of Dartmouth College, "Straight Talks With Young People"; the Rev. Burton Scott Easton, D.D., "The Teaching of St. Paul"; the Rev. J. A. Schaad and the Rev. J. L. Clark, D.D., "The School of the Prophets"; the Rev. Charles H. Boynton, Ph.D., of the Central Theological Seminary, New York, "Methods and Principles of Teaching"; Mrs. Wright B. Haff, vice-president in charge of education, Diocese of New York, "Missions and Church Extension"; the Rev. Elliot White, archdeacon of the work among foreign-born in Pennsylvania, "The Foreign-born Within Our States"; the Rev. Arthur M. Sherman, Boone University, Wu Chang, China, "The Life of the Missionary"; the Rev. Niles

Appeal is Made for Clothing for Russian People

Relief Workers find that the Famine of Clothes is as Bitter as the Food Famine



Rt. Rev. Daniel Sylvester Tuttle

Carpenter, Ph.D., of Harvard University, "Social Ethics of the Bible or the Return of Christendom"; Miss M. Letitia Stockett, of Baltimore, "Entertaining Children and Young People."

Five special courses by the Rev. Phillips E. Osgood and Miss E. Grimball, of the National Commission on Church Pageantry and Drama will be offered to the Conference. The five courses are: Course 1, Symbolic Art; Course 2, Drama in the Church School, the Rev. P. E. Osgood; Course 3, Elementary Workshop, Miss E. Grimball; Course 4, Advanced Workshop, Miss E. Grimball; Course 5, The Mystery Play, the Rev. P. E. Osgood.

URGE RELEASE OF POLITICAL PRISONERS

A meeting in the interest of political prisoners was held at the home of Prof. Vida Scudder of Wellesley College on Saturday, March 19th. The speaker was Mr. James Manning, recently released from Leavenworth on the expiration of a five-year term as a political prisoner.

An appeal has been issued over the signature of Dr. John H. Finley, chairman of the Commission on International Justice and Goodwill of the Federal Council, which reads as follows:

"The quantity of clothes which we have to distribute is so appallingly small, and the need for clothing so universal, that the famine of clothes is for many as bitter as the famine of food." So writes an American relief worker from the Russian famine zone.

Another worker writes: "Whole villages are thrown into a turmoil of excitement when the news goes out that we have American clothing for them. I do hope that the folks back home will realize how much good warm clothing means to these peasants who must live through such extremely cold winters under such great difficulties as the famine has now brought upon them."

We write this letter as an appeal to the Churches of America to respond to the great need brought home to us by the above extracts. It is a need which can be met with comparatively slight effort. Will not your church joint with others throughout America in helping to meet it by collecting good second-hand clothing which can be shipped to the Russian famine sufferers?

Clothing for men, women and children is needed, particularly warm winter garments of all kinds. Clothes for children of school age, 6 to 16, are in special demand. Many children are unable to attend school because they have nothing to wear. At present there is no demand for clothes for the children under 6, as so many children of this age died last winter.

The Federal Council has arranged with the American Friends Service Committee (Quakers), of Philadelphia to serve as its distributing agent in Russia. This committee has agreed to pay all expenses of shipping and distribution. Therefore please send all contributions of clothing prepaid to the American Friends Service Committee Store-room, 15th and Cherry Streets, Philadelphia, Pa.

By responding generously to this call, we have an opportunity to literally apply the words with which we are so familiar: "I was naked and ye clothed Me."

Questions for Your Consideration

A five-days' preaching Mission was conducted in Trinity Church, Pocatello, Idaho, by the Rev. G. H. Sumner, of Twin Falls, beginning February 18th. Arrangements had been made for a ten-day Mission, to be conducted by Archdeacon Maltas, of Salina, Kansas, but his illness made other arrangements necessary.

The services were well attended, and the Question Box was not only responsible for a deepened interest in the Mission, but was also a good indication of the "mind" of the general public. Among the many questions asked, were the following:

Why does the Church always lag behind in all social uplift or industrial reforms?

Why do some Episcopalians bow as they pass the Cross, or as the Processional Cross is carried up the aisle?

When Christ was upon earth was He a slave to goodness?

Why are there not more men in Church?

Granted that laymen have not the opportunity for the exhaustive study of the Bible that the Clergy have, are we open to criticism for taking the Bible literally?

Should a divorced person who is the innocent party remain single?

What is the difference between the teaching on the Lord's Supper of the Catholic, Episcopal and Protestant Churches?

How did the Anglican and Roman Churches become separated?

Is it possible for a heart to be generous and at the same time loving?

How often should one receive the Holy Communion?

Why is there so much coldness among members of the Episcopal Church?

Would you not think that in striving after Unity, much greater progress could be made by preaching Christian Fellowship, than by holding up the teaching of the various Christian bodies to criticism in our pulpits? Our criticism, I know is constructive, but many object to its being preached from our pulpits.

Does not the Church allow members of other churches to receive Communion in our Church? If not, why?

What do the letters I. H. S. mean, and why are they used on the Cross and in other places?

How shall we read, "So God created man in His own image, in the image of God created He him; male and female created He them."?

C. L. I. D. Meeting In Boston

On Friday, March 2, the C. L. I. D. held its third supper conference of the season at St. Paul's Cathedral. Before supper, the Rev. Niles Carpenter of the Cathedral led the members in a short devotional and intercessory service. The guests of the evening were the Rev. Albert Farr the new Secretary for the East, and Mr. Fechner, who is in charge of the interests of the striking railway shopmen in New England.

Mr. Farr, whom it is a pleasure to welcome, enters on his new duties with great enthusiasm and a clear vision of the spe-

cific power of Christianity in its social application.

Mr. Fechner gave us an informing talk on the inner history of the railroads since the war. We were all impressed with the fact that in the present strike the majority of the roads are in sympathy with the men and ready to grant their demands, while a small but strong minority dominates the situation and prolongs the anguish. Mr. Fechner has received from the national office of C. L. I. D. a donation of three hundred dollars toward the relief fund of the strikers. Dr. Richard Hogue has been doing fine work in entering into fellowship with them.

Virginia Pays in Full

Announcement has been made by the national treasurer, Lewis B. Franklin, that the Diocese of Virginia has paid in full its 1922 quota for the General Church. The statement sent out by the treasurer after the closing of the books for 1922 showed that Virginia had paid \$22,844 less than its quota. This amount has since been paid and assurance has been given that the 1923 quota will be met. There are now two dioceses which have paid their 1922 quota in full: Virginia and West Virginia.

Churchman Heads Boston Federation of Churches

The Rev. George Lyman Paine, who until recently has been associate rector of Christ Church, Cambridge, and student pastor at Harvard, has been chosen Executive Secretary of the Greater Boston Federation of Churches.

The Rev. Mr. Paine is a son of Mr. Robert Treat Paine, a noted publicist and student of social and economic matters. The Rev. Mr. Paine himself has had valuable training along these lines, being a graduate of Harvard and of the Episcopal Theological School. All through his ministry he has been in close touch with the social service work of the Church in New York and Massachusetts.

"Christ Same Forever," Says Dr. Melish

"Christ is the same today, yesterday and forever," was the scriptural lesson in a sermon preached at the Keith theater, Cincinnati, by Rev. J. Howard Melish, rector of Holy Trinity Church, Brooklyn.

Mr. Melish touched upon recent controversies in New York City resulting from statements made by the Rev. Percy S. Grant on the subject of the Divinity of Christ.

"In every century men ask and answer, according to their light, questions about Christ," he said. "Each generation has tried to answer in its own way, in the light of its own economic problems. Let us all try to reach an answer keeping in mind the fact that Christ remains the same always as when he spoke and lived his marvelous life."

Mr. Melish paid a tribute to the late Bishop Charles D. Williams, of Michigan.

"When men of his noble spirit are in the church," he said, "there is hope for the commonwealth and for the growth of the power of Jesus Christ."

Niles Parish Has Unique Club

One of the most unique church clubs in the country is that at Trinity Church, Niles, Michigan, where the Rev. Harold Holt is rector. Although a town of less than 10,000 the club has a membership of 150 men of all denominations, including several of the Roman Church. It is well named a Community Club.

The last meeting was held in the new Trinity Church Community House, on Sunday, March 4th, when a banquet was served, followed by an address by the Western Field Secretary for the Church League for Industrial Democracy. He also addressed the Rotary Club of the city the following day on the agreement in the clothing industry.

Visit to Kenyon College of Sir Frederic George Kenyon

February fifteenth witnessed a notable event in the history of Kenyon College. Sir Frederic George Kenyon, head and director of the British Museum, and great-nephew of Lord Kenyon, the founder, was officially received by trustees, faculty and students. In 1920 in connection with the last Lambeth Conference the College conferred at the hands of Bishop Leonard the degree of Doctor of Letters upon this distinguished scholar, the exercises taking place in the reception room of the British Museum. Sir Frederic Kenyon is visiting America under the auspices of the American Classical Association for a series of addresses at Yale, Harvard, the University of Chicago, the University of Pennsylvania, Columbia and other American Colleges.

Rapid Growth in Ohio Parish

Sunday, February 25, Bishop Reese confirmed the largest class in the history of Heavenly Rest Parish, Springfield, Ohio, thirty receiving the rite, and one being received from the Roman Communion. The growth of the parish in every department has been phenomenal since the present Rector, the Reverend William Vincent Mueller took charge, October 1. The Church School which at that time had an enrollment of 57 has been increased to 121. A Young People's Society of 60 members now forms one of the active departments of the parish, where none existed before.

The Bishop was the guest of honor at a parish dinner given during his visit. At the early Communion service on Sunday morning the men communed in a body and were served breakfast in the Parish House following the service.

Women Study Classes at Denver Cathedral

Three separate women's study classes are being held in St. John's Cathedral, Denver, studying the book, "Wanted: Leaders." The Cathedral choir has prepared special music for the Sunday evenings in Lent, including "The Crucifixion," "Olivet to Calvary," "Stabat Mater," and selections from "Elijah" and "The Messiah."

American Clergyman Honored in England

The Rev. Horace Fort has been honored by being invited to preach in Westminster Abbey, London. This is an honor which has come to few Americans. It will be recalled that Phillips Brooks preached his great sermon, "The Candle of the Lord," in Westminster Abbey in 1880. His biographer, Prof. A. G. G. Allen says of the event: "As a final mark of complete confidence he was invited to preach in the Abbey, a courtesy extended in England only to leading public orators or to high dignitaries."

The Rev. Horace Fort is a graduate of Berkeley Divinity School, served in Y. M. C. A. work in India and Africa during the war, went to England on a Berkeley Fellowship and is now engaged in educational work in England.

Ninety-eighth Anniversary of Macon Parish

An historical address was delivered by the Rev. Oliver J. Hart, rector of Christ Church, Macon, Ga., at the service held to commemorate the 98th anniversary of the Parish.

The preachers at the Union Lenten Services of Christ Church, St. Paul's and St. James' Macon, Georgia, are as follows: Rev. W. W. Webster, Rev. John M. Walker, Rev. H. A. Willey, Rev. W. W. Memminger, and Rev. James B. Lawrence.

The Rev. Walter E. Bentley Preaches a Mission

The Rector of Christ Church, Lynbrook, New York, gives unusual testimony to the ability of the Rev. Walter E. Bentley as a Missioner. He writes, "Mr. Bentley has just completed an eight days' Mission in Christ Church, Lynbrook, and his preaching, his power of illustration of the old truths of Creed and Sacraments made such an appeal to the people that by Friday evening we had to place chairs in the aisles, and on Sunday evening the Church was not merely full—the people refused to go home. After the Recessional Mr. Bentley went to the door as usual but congregation sat still, demanding without demonstration further instruction."

Students at Sewanee Launch Publicity Campaign

Appreciating the value of publicity, the students of the Theological Department of the University of the South at Sewanee, are to issue a monthly news letter, telling of the work being done there. It is hoped that this service to the papers will arouse Church people to an appreciation of the value of our Southern Seminary.

Organizing a Parish for Work

A very unique system of districting a parish has been organized in Trinidad, Colo., under the leadership of the Rev. A. W. Sidders, which is making a great impression on the life of the parish.

The parish has been divided into eight districts, over which a major presides, with a captain over each district. The work of each captain is to turn into the major such data as will help the rector in his work,

Our Bishops

Bishop Tuttle, the Bishop of Missouri, can hardly be dealt with in such a limited space. He was born in Windham, New York, in 1837. He graduated from Columbia University in 1857 and from the General Theological Seminary in 1862. He has received honorary doctorates from leading American universities. He was consecrated Bishop in 1867 and went into the unknown west as one of our first Missionary Bishops, at first in charge of Montana, Idaho and Utah. He remained in this vast territory until 1886, when he became Bishop of Missouri. He has been the Presiding Bishop of the Church since 1903, and is today one of the most active Bishops in the American Church.

viz., sick and needy; newcomers, whether Churchmen or otherwise, enlisting all communicants into some parish activity. The system also works as a broadcasting bureau. The rector phones the major, for instance, the Bishop is to preach Sunday. The major then phones the captains, and the captains the parish. In one hour the whole parish knows that the Bishop is to be with them.

This system will keep the average rector busy, but it enables him to always have his hand on the pulse of things.

Elgin Has Noon- Day Services

A series of Noon-Day Services are being held on Wednesdays in the Y. W. C. A. Auditorium in Elgin, Illinois, with speakers provided by the Church Club of Chicago. The attendance has been much larger than was anticipated and about one-third of those who come are not members of the Church. A prominent member of one of the Protestant Churches introduced himself to the Rector on the street and

thanked him for "one of the best things that has been done by any Church in Elgin."

Chicago Clergy Hear Labor Manager

The Round Table of the Diocese of Chicago was addressed last Monday by Prof. A. J. Todd, the Labor Manager of one of Chicago's largest firms. His subject was "Collective Bargaining, Plus" and he brought out the advantages of collective bargaining to both the management and the workers, and also stressed the humanitarian work that was being done today by all progressive manufacturers. The meeting was arranged by the Church League for Industrial Democracy.

Mr. Pershing Conducts a Bible Class

At St. Barnabas', Denver, Mr. James H. Pershing, of the National Council, is conducting an adult Bible class on Sunday mornings, and is also giving a series of talks on Wednesday evenings on "Fundamentals of the Christian Faith," the fruit of his own experiences, coming into the Church from Unitarianism.

Mrs. Bassett Made President of Daughters of the King

The new president of the Daughters of the King in Chicago, elected at the annual meeting last week, is Mrs. Charles Bassett. Mrs. Bassett has been associated with the work of the order for the past 25 years.

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The Power of God

By Bishop Johnson

When St. Paul went to Athens he thought to convince the Athenians that Jesus Christ was the power of God, and so he made a special effort to be scholarly, but he found that the intellectuals of Athens were not really expecting to be convinced, although they were quite willing to argue the question.

While his sermon on Mars Hill made him quite a reputation as a preacher, it did not convince much of anybody.

"Howbeit certain men clave unto him and believed; among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them."

St. Luke has a hard time saving the reputation of his beloved Master, but he had a harder time thinking up anybody at Athens who had been converted by St. Paul's scholarly address. St. Paul himself seemed to feel this keenly, for when he went from Athens to Corinth he seems to have felt his failure. In a letter which he wrote to them subsequently, he says: "And I, brethren, when I came to you, came not with excellency of speech, or wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

One can read between the lines and see what had happened. He had gone to Athens with "enticing words of man's wisdom"; he had delivered what he thought was his masterpiece and had failed. He now came to Corinth with just that kind of fear and trembling with which a preacher tackles his next job when he knows that he made a complete failure on his last.

St. Paul cannot get over it. For he "preached Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishness, but unto them which are called, both Jews and Greeks, Christ the

power of God and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."

Here is where St. Paul and Percy Grant agree. They both comment on the fact that the intellectuals and the financiers and the society folk regard the realities of Christ's crucifixion and resurrection as the weakness of Christianity rather than its strength; and that the historic reality of the facts in Christ's life ought to be subordinated to the wisdom of learned and influential folk who have determined that the witnesses to these facts were mistaken — no doubt honest in their mistakes, but nevertheless mistaken, and that the Christian faith should be expurgated by the wisdom of men so that it might become attractive to more men of wisdom, influence and social standing.

Of course, it is not necessary for these supermen to indicate just what they are going to substitute for these facts, but, no doubt, the Church will find an increased influence when it throws in its lot with modern Jews and ancient Unitarians, neither of whom ever accepted the foolishness of these facts, nor either of whom have ever manifested the power of God.

But here the agreement between Dr. Grant and St. Paul ceases. For St. Paul turns rather wearily from those intellectuals who had called him a babbler. As St. Luke rather sagely diagnoses the crowd, "these Athenians and strangers which were there spent their time in nothing else, but either to tell or to hear some new thing."

So St. Paul turns from the effort to convert these proselytes of new thought and addresses himself to ordinary men, but not "with enticing words of men's wisdom," but with an insistence upon "Christ crucified as the power of God."

And that is just where the divergence lies. Is the religion of Christ a scheme of philosophy to be worked out by intellectual supermen; or is it the power of God to be lived by ordinary folk?

St. Paul thought the latter, and because he so thought, the cross of Christ became a power in the world, while ever since the intellectuals have been rationalizing about the way in which we are to reach the masses, but somehow they have never guessed it.

Along with the rest of you, I have fed myself pretty generously on Dean Inge and Kirsopp Lake and the Dean of Carlisle and the Bishop of Durham, and while I am enough of a fan to appreciate their great display of intellectual gymnastics, I do not see just where the connection is made between their exhilarating exercises and the need of common men.

There is much of the wisdom of men in it all, but mighty little of the power of God.

And what do I mean, pray, by the power of God? I mean that mysterious energy which sent forth Bishop Huntington and Bishop Selwyn, Bishop Rowe and Bishop Overs to show men in darkness the way of light. I mean that motivation which reaches down to the sinner in despair and the peasant in perplexity and lifts them up to be a St. Augustine or a St. Aidan. I mean that the wisdom of men talks volubly while the power of God works silently and the world owes more to the simple folk who have gone forth believing that Christ was born of a virgin, actually suffered, was really crucified and actually rose from the dead, than to all the learned gentlemen who have told us from time to time what was the matter with the Church.

There is no difficulty in saying what is the matter with the Church today. It has too many philosophers who grace Mars Hill and too few foolish folk who visit Far Hollow.

You cannot regenerate the human race by philosophical absent treatment, but only as you carry the sacrifices of Christ into the realities of life.

The intellectuals have their use in God's world. So do surgeons and business men and reformers. But the world is so made that none of these men can reduce mankind to a logical syllogism and treat the needs of men by a single operation.

The Church of Christ has been the power of God just in proportion as it has really preached Christ and Him crucified, and it has been a muddled conundrum whenever men have attempted to substitute the wisdom of men as a panacea for human needs.

The life of Christ as recorded in the creed has always been the motivation for the real regeneration of human sinners. And until men find a substitute for that simple faith which has done miracles, they ought not to destroy that faith.

There is no use of putting out a candle because you think that you have invented an incandescent light. Bring on your light first; show us what it will do and then we will consider dousing the light we already have.

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Questions on Last Week's Study.

1. What river flows into the Dead Sea?
2. On which side of the Dead Sea did the Israelites pass on their march to Canaan?
3. What Kings opposed the march of the Israelites?
4. When and where did Moses die?
5. What leader succeeded Moses?
6. What city did the Israelites capture after they crossed the Jordan River?
7. What peoples were in and about Canaan at this time?
8. What important battle did the Israelites fight after entering Canaan?
9. After the death of Joshua, what local leaders arose?
10. What prophetess aroused Barak to fight against Sisera?
11. Who put the Midianites to rout by a stratagem?
12. What hero was it that excelled in feats of strength?

* * *

PERIOD NINE:

Three Great Kings of the United Kingdom

Saul—David—Solomon

The Reign of Saul, 1037-1017 B. C.

I Samuel 1-31.

The last of the Judges was Eli, who was likewise a priest. But his rule was so weak that the Philistines again attacked the Israelites, and took the Sacred Ark of the Covenant from Shiloh, a deep humiliation to the Israelites. Calamity fell upon the Philistines and in their terror, they returned the Ark which was sheltered in the City of Kirjath-jearim, until later King David established it at Jerusalem.

Then arose a courageous and farsighted priest and prophet, Samuel. Samuel realized that the country needed a powerful leader and he chose and anointed a rugged man, Saul. Saul successfully led the Israelites against the Ammonites, and thus winning favor, he was made King at the ancient sanctuary. Thus arose the monarchy in Israel.

Saul proved a powerful soldier and soon routed all the enemies of Israel, except the Philistines, who continued to make war upon Israel.

In Saul's court was a young man named David, who had distinguished himself by engaging and defeating the Philistine giant Goliath in personal combat. Because of his skill as a musician, David was invited to play before Saul to drive away the King's growing melancholy. But Saul was jealous of David and sought to kill him. David was befriended by Saul's son, Jonathan, and learning of Saul's plots, he fled from the court and found refuge among the Philistines and later among the southern Israelites. The adventures of David and Saul, too numerous to recount, and the incidents of the feud between them, are related at length in the first book of Samuel.

The prophet, Samuel, realizing that Saul was not fulfilling the expectations of the

people secretly anointed David to be King.

The Philistines defeated Saul at the battle of Gilboa, in which both Saul and Jonathan, in despair, fell upon their swords and died.

Saul was a political, not a religious leader primarily, but he accomplished much toward uniting the people who had been so scattered in the time of the Judges. He had captured every Canaanitish stronghold except Jerusalem, and prepared the people for that unity of action which achieved such remarkable results in the reign of King David.

Important Names

Eli, the priest.
Samuel, the prophet and King-maker.
Saul, the King.
David, the shepherd boy who became King.
Jonathan, son of Saul and friend of David.

Less Important Names

Hannah, mother of Samuel.
Hophni and Phinehas, sons of Eli.
Michal, daughter of Saul and wife of David.
Ahimelech, a priest.
Nabal, a rich man.
Abigail, widow of Nabal, later wife of David.
Achish, Philistine King of Gath.

Readings

The Adventures of the Ark—I Samuel 4 to 7:2.
Saul Chosen King—I Samuel 9.
David Anointed King—I Samuel 16:1-13.
David Kills Goliath—I Samuel 17.
Jonathan Protects David—I Samuel 20.
The Death of Saul—I Samuel 31.

* * *

The Reign of King David 1017-977 B. C.

II Samuel—Also I Kings 1-2:11

We have now reached the supreme period in the history of Israel as a Kingdom. David is the mightiest figure since Moses. After the death of Saul, he was anointed King of the southern tribe (Judah) at Hebron. The northern tribes still clung to the house of Saul. For eight years, David pursued a policy of patient waiting until events should be favorable for the extension of his power. His faithful and strong captain Joab beat off Judah's enemies. The northern tribes grew constantly weaker in resisting the assaults of the surrounding peoples, until at last they turned to David. Abner, Saul's old captain, approached David as

an emissary from the north. Abner was killed by Joab, David's captain, for reasons of personal revenge. In spite of this, David finally made a Covenant with the north and, for the third time, was anointed at Hebron as King of all Israel. The consolidation of all the tribes under one rule was thus finally accomplished.

David was a courageous soldier, a splendid organizer of both military and civic strength, and a wise diplomat in dealing with foreign powers. He was likewise a devoted and constant upholder of the ancient religious traditions of the people, and exalted the worship of God.

David captured Jerusalem and, with great ceremony, moved the Ark there, making Jerusalem both the capital of his Kingdom and the central and royal sanctuary of the worship of God. Thus Jerusalem became the exalted city which for nearly 3,000 years has remained a sacred place in the hearts and imaginations of unnumbered generations.

By his military prowess, David crushed the Philistines, the Ammonites and the Moabites, the Edomites and the Amalekites. The territory of Israel under his rule reached its widest boundaries. With Phoenicia, however, he was friendly, and

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Hiram, King of Tyre, furnished material with which David built his palace in Jerusalem. The country had peace and prosperity followed. The power and splendor of the Hebrew Kingdom had reached its height.

But with the years, David's personal power declined. He outraged all moral sense of the people by personal sins. His son, Absalom, revolted, but the rebellion was crushed and Absalom was accidentally killed while in flight. In illness and under the stress of conditions, David had his son, Solomon, anointed King, and within a short time he died.

David was a combination of despotic oriental monarch, in many respects no better than the accepted code of his day allowed. But he was a true follower of Jehovah, and by his personal gifts, made a tremendous impression upon the nation. He inspired the body of devotional writings called the Psalms. As time passed, the nation idealized David and his reign, and the hearts of the later people longed for a return of the glories of his reign. Israel's hope for its future was for a King of David's line, and for the supremacy of the city of the great King.

Important Names

David, King of all Israel.
Solomon, the son of David.
Absalom, son of David.
Joab, the captain of David's army.
Abner, Saul's captain, who supported Saul's son, Ishbosheth for the Kingship.

Less Important Names

Zadok and Abiathar, priests.
Ahithophel, a counsellor of David, who joined in Absalom's rebellion.
Amasa, a captain in Absalom's rebel army.
Adonijah, son of David, and Solomon's rival for the throne. I Kings 1.
Nathan, a prophet.
Benaiah, a captain of David's army.

Readings

The Lament of David over Saul and Jonathan—II Samuel 1:19-27.
David made King of all Israel and captures Jerusalem—II Samuel 5:1-12.
David brings the Ark to Jerusalem—II Samuel 6:12-19.
David's prayer—II Samuel 7:18-29.
Last words of David—II Samuel 23:1-7.

* * *

This series of studies on the Old Testament will be published in book form about April first. It will contain all the material published in the "Witness," and also a Map. Large type will be used, and wide margins in which will be printed all dates and references and readings.

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Concerning Marriage

By Dr. William S. Keller

In discussing marriage in a religious publication, it seems hardly necessary to stress the sanctity of marriage inasmuch as we are all so fully cognizant of the Word of the Holy Scripture and the Marriage Service of the Prayer Book.

Indeed we may say that most reference we see in religious literature regarding marriage, has treated the positive side—the sanctity of marriage and the indissolubility of the marriage bond.

When we consider that the positive side of this problem has been so universally stressed by religious and Christian forces for the past centuries, and then view the alarming increase of divorce in proportion to the population in the past few decades, we may very justly pause and reconsider our approach to this great problem.

In brief—in 1870, ratio of divorce per 100,000 population was 28; in 1880, was 39; in 1890, was 53; in 1900, was 73; in 1906, was 84; in 1916, was 112—exactly four times what it was in 1870.

In the year 1916 there were 112,036 divorces granted in the U. S. A. According to the latest official report of the U. S. Census Bureau, the ratio of divorces to marriages in the year 1916 reaches the highest point, as follows:

In Nevada, 1 divorce to every 1.54 marriages; Oregon, 1 to 2.51; Washington, 1 to 4.01; Idaho, 1 to 4.81; Wyoming, 1 to 5.37; Oklahoma, 1 to 5.42; Montana, 1 to 5.46; California, 1 to 5.56; Arizona, 1 to 5.92; Indiana, 1 to 5.94.

It is said that the lowest of the 47 states granting divorce are New Jersey, 1 to 26.66 marriages; New York, 1 to 29.81; North Carolina, 1 to 31.94.

South Carolina grants no divorces and has therefore no record.

In the District of Columbia, the rate is 1 divorce to every 91.34 marriages.

The ratio for the United States as a whole is one divorce for every 9.28 marriages.

Just as the laws for divorce differ in various states, so do the marriage laws differ.

There are prohibition of marriage of certain blood relations in some states, which does not exist in other states.

There are in various states great differences as to the residence of parties.

Great difference also as to the marriage of minors.

In some states white and colored people are permitted to intermarry.

Run-away couples, couples that are married as result of a bet—sometimes partly intoxicated, are licensed and marriage solemnized by the passive co-operation of officials, squires and ministers in some counties and states.

Extreme youth of many of the persons applying for marriage licenses—the ignorance and illiteracy, which many times is manifest—presence of disease

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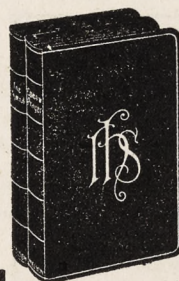
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and the light-hearted way in which the marital state is approached seems to be but casually recognized, with no intelligent analysis on the part of officials with whom these persons come in contact.

There is an alarming need for uniform marriage laws. Such laws would do much to help solve, in part, the divorce problem.

The only hope of uniformity and regulation is in an amendment to the U. S. Constitution, empowering Congress to pass uniform laws on the subject.

The following suggestions are offered to supplement existing marriage laws:

1. Marriage shall not be solemnized until fifteen days shall have elapsed after license is issued and published.

2. One of the parties must be an actual permanent resident where the marriage is to be performed.

3. No license shall be issued to minors under sixteen years of age, and to those above sixteen, only by consent of parents or proper guardians.

4. No license shall be issued except upon certificate of a physician of the freedom from communicable disease and insanity.

5. No license to divorced persons until at least one year after divorce.

6. Marriage between white and colored, prohibited.

Next week I shall deal with the educational work which is necessary in dealing with this vexing problem.

Boys Call to Collect the Pledges

The boy scout troop of St. Barnabas' parish, Denver, is planning to build a cabin for summer camping in Mount Vernon canon, on the tract of land given to the boy scout organization for that purpose by the Kiwanis Club. The Men's Club of the parish has promised its support, and the boys are calling on them each week at their offices to collect their pledges. In addition to this, the boys are earning money in other ways towards their end.

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Current Comment

By the Observer

Most of us get tired of hearing too much of modern business terminology applied to religion. The priest is something more than a salesman, or he ought to be. Religion is not his stock in trade. It is, or ought to be, his life. And his parishioners are not his "steady" customers, nor are outsiders merely "prospects." Nor is the Church the "concern" that employs him. The Church is the Body of Christ.

And yet I know of no more profitable magazine reading—for an occasional diversion, than magazines devoted to business, such as "System,"—occasional business articles in The Saturday Evening Post and the editorial column of the Wall Street Journal (No, the Witness is not sold out to the "interests," but the only editorials that can be compared with those of Bishop Johnson, are occasionally to be found in the Wall Street Journal).

In the March issue of "System" there is an article which is very stimulating on the subject, "How Much Leeway Should a Manager Be Given?" And I spent an interesting hour contrasting the conditions described in it with those under which the average Rector has to work in his Parish.

Here are a few quotations from the article in question:

"When full responsibility is given to a man in an organization, there is a natural tendency for him to go too far on his own authority. Some check must be exerted

to maintain control and to preserve teamwork.

"How to do this without killing initiative and resourcefulness is a question of organization that is getting the attention of an increasing number of executives. They know that until the right balance is struck between individual initiative and the centralized control that comes from standard rules and policies, a business is not getting full value for the price it pays for managerial ability.

"And it is inevitable that an organization will sooner or later become flabby if it does not stimulate the initiative and resourcefulness of its men.

"Policies and objectives having been determined, and general plans adopted, the sales branch manager or the country plant superintendent becomes responsible for the execution and development of home office plans."

Thinking over the varied problems of our widely differing parishes, after read-

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ing this article in "System" I made a few notes. They are merely suggestions, but I pass them on to Witness readers for what they are worth.

Theoretically the Rector has all the freedom he needs. In practice, he very seldom gets all the freedom of action which is his in theory.

The Vestry (and the Service League Council) may help create a much better state of things—

By having a real parish budget worked out in consultation with the Rector.

By securing pledges to meet that budget in advance—not depending upon Easter and Christmas Offerings to make up deficits.

By co-operating sympathetically when he wishes to try out a new idea.

By studying the Nation Wide Campaign idea (The program presented is a good book), so that they can give intelligent leadership to the Parish, instead of acting as a "brake" when the Rector is trying to bring the whole Parish in line with the Program of the National Church.

By safeguarding against costly mistakes by having complete and accurate reports.

By being as loyal to the Church as they expect him to be—particularly in attendance at Church on Sundays, regular Communion, etc.

By enlisting the men of the Parish in its work,—Church, School, Choir, Brotherhood, Server's Guild, Lay Readers, Men's Club, etc.

How can the Rector help the situation? How can he secure real freedom of action, scope for his initiative, and at the same time enthusiastic co-operation, not only on the part of the Vestry, but of the laymen of the Parish as a whole?

He can have a definite program—a definite spiritual program—he may have it frankly discussed and even criticized. This does immense good. It assumes that the layman is really interested in the spiritual progress of the Parish. (But such a program should never be voted upon.)

"Policies and objectives having been determined, and general plans adopted," the local representative becomes responsible for the execution of the home office plans. Precisely. There is nothing bureaucratic nor tyrannical in saying that this applies to the Church, and to the Clergy—right now.

I believe there is good reason for any Clergyman to explain and justify his action, if he does not do all in his power to secure an every member canvass in Advent annually.

The Clergyman who refuses, not the Christian Nurture Text Books, but the Christian Nurture Ideal, should feel at least bound to justify his unwillingness to test out the recommendation of the "home office."

To refuse to try out the group discussion plan—to have no "Mission Study Classes"—would indicate an attitude requiring explanation. That there may be exceptional circumstances which would furnish an ample explanation is frequently the case. The important thing is to recognize that an explanation is due.

If we have no responsibility for carrying out the policies and trying to reach the objective of the "home office"—why

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