

# The Witness

Vol. VII. No. 32.

CHICAGO, ILLINOIS, MARCH 31, 1923

\$1.50 A YEAR

## Churchmen Pay Their Tribute To Bishop Tuttle

Bishop Johnson Describes Him as the Real  
Metropolitan of the American Church

By Bishop Johnson

Hurrying westward, after a preaching engagement in the East, I am grieved to read that the physicians have given up hope for the recovery of our beloved Presiding Bishop, the truly venerable and Apostolic Bishop of Missouri, who has had the unique experience of having served as a bishop in the Church for fifty-seven years, far longer than the record of any bishop now living in any communion and possibly longer than any bishop has continued in active service since the days of the Apostle who was beloved of our Lord.

If it be true that long life and unabated vigor in old age are a sign of God's special favor, then Bishop Tuttle has borne this mark of approval, for his eyes were not dim and his natural force was not abated at the age of four score and six years.

If in the Providence of God, ere this is printed, he shall have been called to his rest, then we may join in his "Nunc Dimittis" in the full assurance that "henceforth there is laid up for him a crown of victory, for he has fought a good fight, he has finished his course, he has kept the faith."

In any event, it is an opportune time to pay tribute to one who is so identified with this Church, for all generations now living, that he has always seemed to have had a permanent place in the position which he has occupied for more than half a century. It will be another half century before men cease to remember his august figure, his apostolic simplicity, his evangelical fervor, his unique personality, and his benign compassion.

Bishop Tuttle has always seemed to me to be in his own person a sufficient answer to the man who would deny the power of God as manifested in the grace of the Lord Jesus Christ, for nothing less than His Grace could have produced an old man who combined the idealism of youth with the maturity of old age in such winsome fashion.

One thinks of Bishop Tuttle's life in its threefold aspect—

1st. As the heroic missionary bishop who was sent out to shepherd the untamed West and who adapted himself to



Rt. Rev. T. C. Darst

the task in such a fashion as to leave his ministry in the West as one of the most picturesque memories of the old frontier.

In season and out of season, he ministered to that fluctuating, turbulent population in such a way as to win the enthusiastic affection of those who knew him in those stirring days.

He had that rare gift of never losing sight of his vocation in mingling on intimate terms with all sorts and conditions of men. He succeeded in fraternizing with sinners without losing the respect of the saints—a most difficult and perilous task.

2nd. As the Presiding Bishop of the Church who was equally apt in addressing a group of children or adding dignity to the consecration of a bishop.

Just as he had bridged the gap between saint and sinner as a frontier bishop, so he could span the interval between childhood and maturity in his office of Metropolitan to the Church in the United States.

Scrupulous in his attention to details, he was never petty; decided in his decisions, he never seemed arbitrary; stubborn in his tenacious adherence to the ways of his fathers, he never seemed unreasonable. He carried with him the dignity of his office which none cared to

(Continued on page 2)

## Personal Religion the Great Need of the Day

Federal Council Issues Holy Week Message  
Calling Christian People to Prayer

In a Holy Week message to the churches the Commission on Evangelism and Life Service of the Federal Council of Churches declares that the world's deepest need is a vital personal religion. It declares that prayer is the greatest power on earth.

The message is being sent broadcast throughout the country. It calls for special prayer and services during Holy Week, beginning on Palm Sunday and ending on Easter. The message says in part:

"When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the Church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her own life so true that she can be the purifying influence in a time of selfishness and sin?"

"The call to the Church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our selfishness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

"There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the Church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Our topics for the Easter season present Jesus Christ as the Savior of the world. There is no human need so great that He cannot meet it; there is no want that He cannot satisfy. Once more we follow in His footsteps through the tender teaching, the holy fellowship, the cruel scourging, and the agony of the cross. With greater hope than ever we hail the Easter Dawn and pray that the light of that great day may illuminate the world.



### Bishop Johnson's Description of Bishop Tuttle

question, as well as the simplicity of manner which none feared to approach.

3rd. As to Bishop Tuttle.

No one who knew him ever doubted that he was a man and that he was a most unusual man.

A scholar who was versed in the classics and could quote from them in the original, he used the simplest Anglo-Saxon in his public addresses.

An athlete in physical prowess, he was most gentle in his contact with women and children.

A saint in the austerity of his habits, he could enjoy a jest with common folk or endure meekly the dullness of social functions.

He could say or do things, moreover, which from another man would be absurd, but which from him were always delightful.

He seemed to have that quality which our Lord described as "salt" and which in him never lost its savor.

The most modest of men, yet he was ever the center of attraction; the most humble and yet always the dominating figure where he sat in council with others.

No one questioned his authority, although he did not hesitate to issue his orders in military fashion, because all respected the man so much that he would rather forego his preference and defer cheerfully to the restraining edict.

It is doubtful, extremely doubtful, whether the combination of ancestry, environment and temperament will ever again produce a similar character as a bishop in the Church of God.

The frontier is gone forever; the simplicity of those early days has been lost; the opportunity of beginning one's episcopate at thirty and continuing therein for more than fifty years is equally unlikely; the combination of all these circumstances in as virile a man as Bishop Tuttle is hardly possible. He was consecrated in the late sixties; there is no bishop today, in active service and in the full prime of his faculties, who was consecrated in the seventies. He is nearly a score of years longer in service than the next active bishop in the whole Anglican Communion.

His presence was a benediction. It will be a long time before this Church will seem the same after it loses the sound of his glorious voice and the sight of his apostolic figure.

"Lord, now lettest Thou Thy servant depart in peace according to Thy Word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people to be a light to lighten the Gentiles and to be the glory of Thy people Israel."

### Bishop Anderson to Be Broadcasted on Easter

Churchmen and churchwomen all over the United States and in Canada, too, will be interested to know that they will have an opportunity on Easter day, between 3:30 and 4:30 p. m., Central Standard time, to hear an Easter message from the

Bishop of Chicago, the Rt. Rev. Dr. Charles Palmerston Anderson, through the agency of the Westinghouse radiophone broadcasting station KYW, located on the Commonwealth Edison building, Chicago. This is probably the first time in the history of the Church that a bishop has delivered his Easter pastoral from his see city by means of the radio, and it is safe to estimate that not less than one hundred thousand people will hear Bishop Anderson deliver the message of the Risen Lord and Savior on Easter afternoon in the year of our Lord, 1923.

### Women of Michigan Pay to Memory of Bishop Williams

A service planned by the Women's Auxiliary of the Diocese of Michigan to pay homage to the memory of the beloved bishop, the late Rt. Rev. Charles D. Williams, was held in St. Pauls Cathedral, Detroit, on the morning of March 5th.

The service was conducted by Dean Warren L. Rogers, assisted by the Rev. William L. Torrance, the Rev. John Munday, Archdeacon C. L. Ramsay and Archdeacon J. G. Widdifield.

The courage of Bishop Williams, his faith, his vision and his kindness; his love of all men, the love of all for the Bishop with his exuberant, joyous, contagious atmosphere and heart so warm and tender; his greatness as a preacher; his giving of his life to his work and his fellows; how triumphantly he lived—how triumphantly he carried on, were told of in the addresses of the Rev. John Munday of Port Huron, the Rev. Wm. L. Torrance of St. Andrew's Church, Detroit, and Dean Warren L. Rogers of St. Paul's Cathedral, Detroit.

In a memorial written by Mrs. Robert E. Frazer and read by Dean Rogers, the closing lines of Bishop Williams' last New Year's message were given:

"May the God of hope fill you with all joy and peace in believing, that you may abound in hope, through the power of the Holy Ghost."

### Bishop Brent Speaks on Fellowship

The Mary Fitch Page Lectures at the Berkeley Divinity School, Middletown, Conn., were delivered this year by the Rt. Rev. Charles H. Brent, D. D., on March 5, 6 and 7. The general subject was Fellowship and the topics in order were Fellowship with God, in the Churches and Among the Nations.

Though this is an age in which mankind

is sick unto death, said the Bishop, there is a medicine to heal the sickness, a vital unifying principle to bind all together and this principle is fellowship. The two-fold fellowship with God and man is an available key to the world's problems. It is the Christian way and there is no other. It is within the reach of the lowliest and the most privileged. It is the great reciprocity. It is an end which is its own means. Fellowship with God is asking us to do toward God, what he has already in Christ done toward us.

In our search for God we must not depend on the intellect, but, rather, make use of the intellect and also admit imagination, will and feelings. We can reach the unseen without doing violence to our rational faculties. In God is the best of all that we mean when we say personality. The world cannot hope for a fellowship that is human unless it is based on fellowship with God.

In speaking of fellowship among the churches the Bishop said that while the family, not the individual, is the unit, and the Church is the family of God; yet this does not mean merely a mass fellowship, but the fellowship of God with each soul individually and particularly. Three undeniable marks of the Church are its worthiness, its uniqueness and its potential holiness. It is the shrine where are placed the ideals of all righteousness.

Our duty is to recognize all other Christians as brothers beloved, and for those who hold commissions to minister in the Church to realize that we hold those commissions for the whole fellowship.

The last lecture was a strong appeal for America to recognize her responsibility for fellowship among the nations by giving her help in the present grave emergency. We must not be afraid to run risks for peace; not be too proud to admit our faults and to share the blame. The world is waiting for America to enter into whole souled fellowship for the peace of all nations.

### Convent of the Holy Nativity

Fond du Lac, Wisconsin

#### ALTAR BREAD

Mailed to all parts of the country.

Price list on application.

## FRECKLES

Now Is the Time to Get Rid of These Ugly Spots

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any druggist and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful, clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

### Miracles and Present Controversy

An Anglo-Catholic Caveat.

Price, 35 cents.

— ALSO —

### "Is Any Sick Among You?"

3rd and Enlarged Edition.

A Manual of Instruction for Union of the Sick, Based on 25 Years' Priestly Ministrations.

By REV. P. GAVAN DUFFY, S. D. C.

Price, 75 cents Net.

PUBLISHER, WILLIAM GREEN,  
122 East 19th Street, New York City



### Lake Wawasee Conference Comes in June

The latest information about the Lake Wawasee summer school is that it will be held from the afternoon of Sunday, June 17th, until Saturday, June 23rd. It has been arranged to open up on the Sunday instead of Monday, as in previous years, so that there may be five complete days of program. This year the registration fee will be \$2 and the cost of board and room will be only \$17 for the whole period; \$15 to those coming in on Monday morning. There will be Christian Nurture, Social Service, Missionary and other usual courses. Further particulars will be available soon, and a preliminary notice will shortly be sent to last year's registrants. Prompt answer should be made to insure accommodation at the South Shore Inn as before.

### Bishop Howden of New Mexico Visits Diocese of Georgia

Sent out by the National Council, the Rt. Rev. Frederick B. Howden, D.D., missionary bishop of New Mexico, began a tour of the Diocese of Georgia the first of March with the purpose of speaking on the mission of the Church. Bishop Howden visited the following eight places in the diocese: Waycross, Thomasville, Americus, Albany, Cordele, Valdosta, Douglas and Brunswick.

### Telling Stories to the Children

A story hour for children is being held in Epiphany Church, Denver, on Wednesday afternoons in Lent, when stories are being told by the Rector from the Rev. Louis Tucker's "Men of the Way." A children's Eucharist is also being held, on Saturday mornings.

### Georgia to Celebrate Diocesan Centennial

Plans are in the making in the Diocese of Georgia for the celebration of the Centennial of the formation of the Diocese which took place in St. Paul's Church, Augusta, in February, 1823. The Diocesan Convention which will be the occasion of the celebration will be held in St. Paul's, Augusta, April 22, 23 and 24, and departing from the usual custom, the Convention will open with a service of Morning Prayer and celebration of the Holy Communion, Sunday, April 22. The Bishop has received the acceptance of all the clergy of the Diocese to be present, and there will also be several visiting Bishops from neighboring dioceses, among them the Rt. Rev. Thomas F. Gailor, D. D., Bishop of Tennessee and President of the National Council; the Rt. Rev. Henry J. Mikell, D. D., Bishop of Atlanta; the Rt. Rev. Edwin G. Weed, D. D., Bishop of Florida; the Rt. Rev. Wm. A. Guerry, D. D., Bishop of South Carolina; the Rt. Rev. Kirkman G. Finlay, D. D., Bishop of Upper South Carolina. The Bishop of Georgia, the Rt. Rev. F. F. Reese, D. D., will preach an historical sermon at the opening service.

A pageant depicting the history of the Church, introducing scenes showing some of the early events in the colony of Georgia, will be presented by the Diocesan

## Our Bishops

Thomas Campbell Darst, the Bishop of East Carolina, was born in Virginia in 1875. He graduated from Roanoke College in 1899, after which he attended the Virginia Theological Seminary, graduating in 1902. He has received doctorates from both institutions. He was first the assistant at Christ Church, Fairmont, West Virginia, then the rector at Upper-ville, Virginia. In 1905 he was called as rector of St. Mark's, Richmond, leaving there in 1909 to become rector of St. Paul's, Newport News. In 1914 he returned to Richmond as the rector of St. James'. The following year he was consecrated Bishop of East Carolina.

Department of Religious Education, the pageant being prepared by the very Rev. George Long, D. D., of the Diocese of Quincy. Dr. William O. Sturgis, Educational Secretary of the Department of Missions of the National Council, has also accepted the Bishop's invitation to be present and will give an address one evening.

### Notable Results in a Short Time

On March 4th the Rev. William Porkess, D.D., celebrated his fourth anniversary as the Rector of St. Stephen's Church, Wilkinsburg, Pennsylvania. During this short period remarkable changes have taken place in the Parish—the school has become one of the largest in the Diocese, while the attendance at services has shown a remarkable growth, while the choir of forty-five voices has come to be recognized as one of the best in the Diocese of Pittsburgh.

### Bishop Darlington Honored by Orthodox Church

Bishop Darlington is in the Near East and plans to follow the path of our Lord's earthly footsteps in the Holy Land during Holy Week. On Thursday, March 13th, the Theological Academy of the Holy Orthodox Eastern Church honored him with the degree of Doctor of Christian Theology.

### Another Summer School to Be Held at Faribault

At a meeting of the Department of Religious Education of the Diocese of Minnesota, held in Seabury Hall, Faribault, on February 21st, preliminary plans were made for the holding of a summer school of religious education in Shattuck Military Academy, Faribault. The dates determined upon were from Wednesday, August 29th, to and including Wednesday, September 5th. A fine curriculum is being planned, and an outstanding and efficient faculty is being secured.

This is the third year of the Faribault summer school and the second year of the joining together of the missionary districts of North Dakota and the Diocese of Duluth with the Diocese of Minnesota in the conduct of the school.

### Georgia Churchwomen Form a Federation

In the recent organization of the Federated Churchwomen of Georgia, a new era in religious circles has been inaugurated, with great possibilities ahead. Realizing that the splendid work done by women in the churches has been little known and appreciated by the public in general, leading women workers in the various denominations have resolved to join together in an organized federation, the expressed purpose of which is the dissemination of religious news, the advancement of women's work in the various denominations, and through them the furtherance of the evangelization of the world.

Through the Courtesy of the President and Authorities

# The Conference for Church Work

A NATIONAL CONFERENCE

will again be held at Wellesley College, Wellesley, Massachusetts,

June 25 - July 5, 1923.

*Who Came to Wellesley in 1922?*

Nearly five hundred men and women, representing fifty-three Dioceses and Missionary Districts, came to Wellesley in 1922. There were leaders and workers in diocesan and parish work, specialists in Church Schools, Pageantry, and Social Service, and a number of missionaries and volunteers.

*Why Come to the Conference in 1923?*

1. To renew aims and ideals.
2. To learn the best methods of Church work.
3. To see the latest material that has been prepared for the parish.
4. To meet people who are giving time and thought to the problem of Church life.
5. To prepare to answer the call to more fruitful individual service.

Write for 1923 Conference folder to the Secretary, Miss M. DeC. Ward, 415 Beacon St., Boston, Mass.



# The Witness

Published every Saturday, \$1.50 a year.

THE WITNESS PUBLISHING CO.

(Not Incorporated)  
6140 Cottage Grove Ave.  
CHICAGO, ILL.

287

Editor-in-Chief

Rt. Rev. Irving P. Johnson

Managing Editor

Rev. William B. Spofford

Associate Editors

Rev. George Parkin Atwater

Rev. Robert Scott Chalmers

Rev. A. Manby Lloyd

Rev. Julius A. Schaad

Rev. George Craig Stewart

Entered as second class matter at the Post Office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## Easter Even

By Bishop Johnson

On Easter Even we are standing between the greatest tragedy of human history and the greatest hope of human life, between Good Friday and Easter Day.

The questions arise in our mind at once why was the one necessary? How can the other be true?

Of course we would rejoice to rise from the dead if it didn't seem so impossible! But how can we hope for such beatitude when we are surrounded by such injustice?

These two great mysteries—

The mystery of darkness,

The mystery of life,

meet in the twilight of Easter Even when the body of Jesus is lying still, wrapped in the clothing of the dead and, we are told, His spirit is in the place of departed spirits, telling them that the doors of their prison shall be opened.

It all reads like a fairy tale to those who believe that the material world is the only substantial fact in life and who think that a belief in the supernatural is a foolish superstition which should not engage the serious attention of those who walk by sight and not by faith.

Of course it all depends upon our viewpoint.

If in looking at life we find that it is merely a process which is solely dependent upon physical sight and logical conclusions, then surely nothing can be required of us but physical exercise and mental gymnastics, but if the life of Jesus Christ reveals to us a more excellent way, then surely it is not to be explained by these processes.

\* \* \*

And first of all, back of Good Friday and Easter lies the life of Jesus. It was in no sense an ordinary life.

Indeed it was so extraordinary that though it has had many imitators, no one has ever even approximated it in the peculiar character of its power.

Whatever opinion we may have of His

faith and nature, we cannot dispute the fact that He has exerted an influence by methods which are so deeply hidden from human wisdom that His most devoted disciples acknowledge their inability to copy them.

The influence of Jesus is totally unlike the influence of any other mortal who ever lived, both in the intensity of its power and the scope of its activity.

The unobtrusive methods by which He attained this influence are utterly unlike the influences by which other leaders have gained power over men.

And the influence which He has exerted over men is a different kind of influence than that which other men have exerted, for time has not diminished its intensity; distance is no bar to its efficacy; and differences in race and culture have not prevented men from learning the same lessons and experiencing the same grace from a personal relationship which they believe that they have with Him.

This personal power of Jesus is something which cannot be accounted for by materialists or philosophers. It is unique.

It is not strange, therefore, that churchmen adhere to the only testimony which they have and the only explanation which explains it at all when they reaffirm their belief that "He was conceived by the Holy Ghost, born of the Virgin Mary . . . was crucified, dead and buried, rose again from the dead, ascended into Heaven and from there sends the Holy Spirit to pervade and inspire that society which in its miraculous continuity is also unique among all the organizations of mankind.

\* \* \*

If the life of Jesus is unique, His treatment of the mystery of evil is also peculiar to Himself. He alone originated this view. The religions of mankind have been hopelessly divided in their attitude toward the explanation of sin, suffering and death.

In the Orient matter was unreal, suffering non-existent, death a delusion.

Among the Greeks matter was the essential element, suffering to be avoided, death the end of all things.

Jesus differed from every philosophy which preceded His Gospel and from most of the theories that have succeeded it.

To Him matter is equally sacred with spirit. So much so that the "Word was made flesh and dwelt among us."

Suffering was not to be sought; He prayed to be delivered from it, but when it comes, it is to be endured, not stoically but humbly, with the assurance that God's goodness will overcome the diabolical nature of evil.

"It must needs be that offenses come," said Jesus.

Why? He does not explain, but states the fact.

"But woe to that man by whom the offense cometh!"

In other words, the evils in life are realities and the calm endurance of them is a necessity.

The thing that must not happen is connivance with them.

To Him death is such a grim reality that He shrinks from it more than the

ordinary man, but while it is the last enemy of man, it can be overcome and so He commends His spirit into His father's hands as one who confidently expects that God will overcome it.

And the curious thing is that where men accept this view of things sincerely, there are love, joy and peace.

\* \* \*

And the power of Jesus extends further than this.

Not only did He promise to His disciples that He would see them again, but He convinced them that He did.

If He were merely a conjurer, depending upon hypnotic influence, he was indeed confident of this power if it could survive a public execution, and also succeed in transforming those who confessed that they had been cowards into those who gloried in their confidence that death could not permanently harm them.

The public execution of Jesus is as well attested as other well-known facts of history.

At least the story of the Crucifixion could not be the result of mesmeric influence.

And between the influence of Jesus as a leader and the influence of Jesus as one who had risen from the dead stands the cross, not only with its indubitable account of His death, but also with the attendant discouragement of His disciples.

Not only did they believe in the fact of His death; they also believed in the impotency of His power to rise from the dead.

There was no predisposition to the suggestion of the risen Christ, if we are to believe in any degree the sincerity of His witnesses. They fully believed that their cause was lost.

They were bewildered and dismayed by their own confession.

Suddenly they were inspired with a great hope—so great that nothing afterward could ever destroy the persistence of their faith.

\* \* \*

It is all so unusual that I must be pardoned if I regard the so-called scientific explanations of these phenomena as mere rationalization; that is, the attempt to start with a conclusion that isn't conclusive and lead up with a set of premises that would be incredible to a purely pagan audience.

I can believe wholeheartedly in a supernatural religion which explains things beyond my ken, if I believe in the credibility of its testimony; but I cannot believe in a supernatural religion which is bolstered up merely by explanations that do not explain, but only bewilder. I believe in the Christ who said to Thomas: "Reach hither thy hands, and be not faithless but believing." But I cannot believe in a Christ who could fool Thomas into thinking that he was touching something that was not there; nor could I believe in any testimony of a set of witnesses who would deliberately concoct a story to bolster a theory.

Either the Christ as He is or no Christ will be the Savior of the world tomorrow as He has been the Savior of mankind for centuries.



## Cheerful Confidences

Rev. George Parkin Atwater

### OLD TESTAMENT STUDIES—VIII

#### Questions on Last Week's Study

1. How did King Solomon oppress the people?
2. Who furnished Solomon with material for his buildings?
3. What merchandise did Solomon bring in ships from the East?
4. What great building did Solomon erect on Mt. Moriah?
5. For what was Solomon noted?
6. What happened to Solomon's kingdom at his death?
7. What was the Northern Kingdom called?
8. What city was the Capital of the Northern Kingdom?
9. What was the Southern Kingdom called?
10. What city was the Capital of the Southern Kingdom?
11. What conditions caused the division of Solomon's Kingdom?
12. What were the general characteristics of the two kingdoms?

\* \* \*

#### Important Events of the Kingdom of Israel 937-722 B. C.

Ahab was Israel's most able monarch. It was at the beginning of his reign that the great Empire of Assyria had dreams of conquest in the west, and from that time (877 B. C.) forward was the mighty threat that made Israel tremble for a century and a half.

Ahab had married Jezebel, a princess of Tyre, who introduced into Israel the heathen worship of Baal and Ashteroth. Jezebel had exalted notions of the rights kings, and the people were oppressed. At this time arose the rugged prophet, Elijah, who rebuked the king, and like a consuming fire, denounced the worship of Baal, and the tyranny of the powerful over the common people. The mantle of Elijah fell upon Elisha, a prophet, who with more diplomacy and with greater intimacy with the centers of power, attempted to overthrow Baalism and establish the worship of God. Elisha succeeded in making Jehu king. Jehu with the sword drove out the followers of Ahab and Jezebel and set up the altars of God. Jehu could not save Israel, for Israel was visited by the cruelty of Hazael of Damascus, who devastated the kingdom.

But Israel recovered from the war with Syria, which was compelled to protect itself against Assyria, and Israel had a period of prosperity under Jeroboam II. Commerce revived and the nobles grew rich and luxurious and evil. The poor were oppressed and enslaved. Then arose two prophets—Amos, who taught democracy and kindness, and Hosea, a prophet of great moral power, who preached social righteousness. They were the first of a long line of prophets who were the messengers of God to guide Israel, and whose teachings and social vision are recorded in most exalted of all the books of the Old Testament.

But Israel was not to be saved, and in 722 B. C. Sargon II, King of Assyria, captured Samaria and so crushed the king-

dom of Israel that its people disappeared as chaff driven before the wind.

\* \* \*

#### Important Events in the Kingdom of Judah 937-586 B. C.

Judah was likewise a pawn in the conflicts of mighty empires and was the victim of the greed of great kings. In 733 B. C. Ahaz begged Assyria to protect Judah from Syria, and in return Judah became a vassal state of Assyria. This saved Judah from destruction when Israel fell in 722 B. C. King Hezekiah (715-686) paid tribute to Assyria for several years, after which he began to negotiate with Egypt to save him from Assyria. At this time arose Isaiah, the statesman-prophet, who condemned Hezekiah's policy and denounced an alliance with Egypt, urging Judah to remain loyal to Assyria. Hezekiah failed to heed Isaiah, and when Sennacherib, king of Assyria, defeated Egypt, Hezekiah saved Jerusalem from destruction only by paying immense tribute. In 692 Sennacherib again appeared before Jerusalem, which was saved only by a plague which broke out in Sennacherib's army.

Under the preachings of the prophets Isaiah and Micah, Hezekiah began the reforms by which the temple worship was purified. But a still greater reform took place in the practices of the people, who began to realize that the teaching of Isaiah was that God was a God who loved righteousness and cared not for their ceremonies. The prophet brought also to their hearts the conviction that God was the God of all the world, and not merely a God of Israel. Thus began that prophetic influence and teaching which is the real grandeur of the Old Testament, and under the influence of which all their ancient records and traditions were rewritten as we have them today.

There was a relapse in the reign of Manasseh, followed by another reformation (621 B. C.) in the reign of Josiah (637-607). The Book of the Law was discovered in the Temple (probably a portion of Deuteronomy), and the reform was based on the laws and teachings of this book.

World events now engulfed Judah. Babylon and Media conquered Assyria and destroyed its capital, Nineveh, 606 B. C. A year later, Nebuchadnezzar, king of Babylon, defeated Egypt at Caramish and became master of the eastern world.

Jehoiakim, king of Judah (607-597), rebelled against Babylon, in spite of the fierce warnings of the prophet Jeremiah. Nebuchadnezzar captured Jerusalem in 597 and deported its rulers, nobles and workmen and carried off its treasures. He came again in 586 B. C. and demolished Jerusalem, destroyed the Temple, tore down the walls, and carried all but a miserable remnant into captivity in Babylon. Thus began the period of exile in Babylon, which made such changes in the life of the Jewish people.

\* \* \*

#### General Considerations

##### The Prophets

While the period of the United Kingdom under Saul, Solomon and David

marked the greatest material prosperity of the Hebrews as a nation, the period of the Divided Kingdom which followed marked the greatest spiritual attainments of the people. For it was the period of the prophets, those true exponents of Israel's religion. The prophets were not "predicters" of future events, but interpreters of God's will, and the religious statesmen of their day. They saw the futility of the priestly emphasis upon codes and ceremonies, and they saw the ugliness of real sins, oppression, greed, licentiousness, and they saw the beauty and majestic power of real righteousness with a moral content. They were the preachers of righteousness and the champions of the masses against the tyranny of the powerful. The prophets, also, in the most exalted language which exists in all literature, set forth God as the Universal Father and God of the whole earth. This prophetic conception of God has its logical consequence in the New Testament teaching.

The prophets also gave utterance to those hopes of a Messiah, a deliverer, a servant, who should save Israel and restore its ancient glories. The outline is often shadowy, and the language almost mystical, but the fact is unmistakable—that the prophets and people were watching for the dawn of a new day, when a Sun should arise with healing in his wings. (Malachi 4:2.)

\* \* \*

#### Literary Activity

About 750 B. C. the Hebrews learned to write with ink on papyrus, and a period of literary activity began. Not only were the words of the prophets put into writing, but historians set to work to preserve the ancient traditions and stories, to arrange and compile the records of the past, and indeed to rewrite the events of ancient days in the light of their later knowledge of the dealing of God with their people. Historians who were influenced by the priestly consideration, and historians with prophetic fervor contributed to this stream of writing, inspired as they were by the illumination of moral and spiritual insight which God gave to the gifted Hebrews. Under this inspired guidance, the earlier portions of the Old Testament rapidly took form and became the Sacred Scriptures of the Hebrew people.

As centuries passed later compilers rearranged the earlier material in a framework which made clear the place of God in the history of the Hebrews, and added the later material of the prophets, until the whole Old Testament was the possession of the people. No book in the world, except the New Testament, has had such an influence over the lives and destinies of civilized nations.

\* \* \*

#### Readings

Elijah and Ahab, I Kings 18:19.

Stories of Elisha, II Kings 4.

The Healing of Naaman, II Kings 5.

Hezekiah and Sennacherib, II Kings 18:19.

The Discovery of the Book of the Law, II Kings 22.



## The Cross of Calvary

By Mrs. Felix G. Ewing

National President of the Daughters of the King

I have been asked to write a Meditation for the wonderful Season of Lent,—that season when our spiritual eyes are turned upon the pages of our heart's history, and we are asking ourselves, if, in the past year, the dictates of that heart have been for the glory of the Master, and whether in the days of privilege now before us, that heart may be purged of sin, and lead us to be true partakers of the Cross and Crown and Glory of another Easter?

I shall fall far short, I know, of the generally accepted idea of the form and wording of a "Meditation," but bear with me, because I am but an humble lay-marcher in the Army of Christian Soldiers.

As time passes, the truth of the words—"the sinfulness of grief" is borne in upon me more and more, and many instances come to my mind anew today of where the reality and the shadow of losing loved ones had obscured the vision of the Cross with its precious message—and rendered deaf, ears that should have heard the voice of our Lord and Saviour as He showed them a way of solace for their grief, through active ministration to those left to them and around them. But why can we not, or do we not heed from the beginning of sorrow that wonderful message from the Cross, that sacred trust given to all men of all ages? "Woman, behold thy Son," "behold thy Mother."

Let us go "even now" to Calvary, where our blessed Lord uttered these words—to Golgotha, "the place of a skull" where "they crucified him."

Outside the city wall of Jerusalem, just beyond the Damascus Gate, rises the dome-shaped hill of Golgotha. The side toward Jerusalem is a precipitous cliff about fifty feet high, in the side of which are cave holes which give it the sinister look of a skull.

May I ask you to walk with me, as we walked one day many years ago. Let us go out of the Damascus Gate and follow the public road that encircles Calvary, until at last we find ourselves on the crest of the Hill, walking over hallowed ground, because it was here "they crucified Him."

Those who have been on Gordon's Calvary, can fully realize that those cruel crosses could easily be seen in Jerusalem, and as we stood there, we too, heard the strident cries and the hoarse shouts, but this time of the usual passers-by. It there came to us, with full force, if this was just an ordinary, daily passing of the people on the highway, what must have been that dreadful uproar, when that excited throng was gathered about the Cross?

But, Listen! The Master speaks, and, as always, ever forgetful of Himself, in His love and tenderness for others. What is it He says? Ah! those wonderful words: "Father, forgive them, they know not what they do." No we hear Him again, as He lovingly and tenderly says to the penitent thief, "Today, shalt thou be with me in

Paradise." Perhaps the crowd has lessened, and those who were nearest and dearest to Him, have been able to draw nearer His Cross. Seeing the blessed Virgin and the Disciple whom He loved standing in agony near, what must have been, then, the sacred thoughts of the Son of God, as He hung there in mental and bodily anguish on the cruel Cross? His thoughts were not for Himself, but for them—the Virgin Mother and St. John—and for you and me today.

To Mary He said, "Woman, behold thy son" and to St. John, "Behold thy Mother." The Master knew they were grieving and would continue to grieve; He knew their



Mrs. Felix G. Ewing

sorrow was heavy and "grievous to be borne," yet His words were clearly a loving pleading, or command, to them and through them to all the ages—not to forget Him—not to forget the One they so devotedly loved, but to put aside that grief and forget themselves in splendid and active service to the living.

And so, today He is looking with tender yearning toward you and me as we stand at the foot of the Cross, and saying "Behold thy son." "Behold thy Mother." Many of us have already been brought to the foot of the Cross, by the sorrow of partings from loved ones, and will be brought again to Calvary by suffering. Let

us hear anew that loving command, and putting aside the tears that must follow, put on the whole armour of God, so that we may lose self and its sorrow in an earnest, loving service to the living.

Let us remember that the shadows will flee away, and that "When the Crown succeeds the Cross, then will be found the reward of that perfect submission to the Will of God."

### Bishop Page Speaks Out for Missions

The Rt. Rev. Herman Page, D.D., Bishop of Spokane, was assigned by the National Council to address group meetings in Harrisburg, explaining the program of the Church for the next triennium. The bishop was greeted by good-sized congregations at Carlisle, Harrisburg, York, Altoona, and Williamsport. On Tuesday, March 6th, he was the guest of the Tuesday Luncheon Club of Christ Church, Williamsport, and addressed the largest attendance in the history of that flourishing organization. During the course of his address the bishop made the striking statement that the small boy or girl dropping a nickel into a mite box did more to foster international peace than a man who does a lot of talking about present conditions without putting his words into action. He mentioned the fact that there are some people who declare that they do not believe in missions, and then explained how vital is the missionary organization to the preservation of friendship between nations, and Japan and China in particular. People do not realize the importance of remaining on friendly terms with these two countries, which, according to Bishop Page, can be brought about through missionary efforts.

### CHURCH WANTS LOAN

WOULD YOU HELP DO A GREAT WORK? IS YOUR MONEY NOW BRINGING YOU ONLY 3 or 4 per cent? Church in very heart of great city needs six thousand dollars at once. If you have any part of it to lend for six months or longer, will pay legal rate in this state—10 per cent interest, payable quarterly. For particulars write

L. L. S., 1406 Park Ave.,  
Indianapolis, Ind.

## The Holy Cross Magazine

An Anglo-Catholic Illustrated  
Monthly  
(34th year)

HOLY CROSS PRESS,  
West Park, N. Y.

Price \$1.50 per year

## Two Books Having a Wide Sale A Spiritual Bouquet — AND — Higher Self Control

By REV. C. BERTRAM RUNNALLS  
Price, Fifty Cents, Postpaid.  
Write direct to  
110 Lincoln Park Drive  
Syracuse, N. Y.



## Concerning Marriage

By Dr. William S. Keller

My article in last week's paper, dealing with marriage, ended with six suggestions to supplement existing marriage laws.

There is an instinctive opposition in legislature to bills which make it difficult to marry.

Marriage is assumed to be a personal matter, and legislatures feel that the state's attitude should be to keep "hands off."

A formal license, to be had usually for the asking, is recognized as desirable for purposes of record, but further than that legislators are reluctant to go.

Representing the other extreme, there are persons in some states who have advocated machinery for the filing and judicial hearing of objections to the issuance of a license.

Such suggestions seem too elaborate and of doubtful expediency to legislators and excites an antagonism quite unnecessary.

Desirable as these features may seem, they are not necessary for the establishment of the important principle that **marriage on the impulse of the moment should not be legally possible in any state.**

Have we not taken it rather for granted that when the boy and the girl shall ultimately enter into the privilege of marriage and parenthood—that, in time each shall decide for himself and herself the solution of these many problems?

Should we not regard each boy and each girl as a potential parent—that each may be called into the joy and responsibility of parenthood and that therefore each is entitled to some instruction and guidance in regard to their highest possible responsibilities.

Education preparatory to marriage and parenthood is by no means the difficult task it may have seemed years ago. Biology and medical science have made definite strides in late years which give many facts and possibilities which may give us a basis for education. The sex impulse is also not to be disregarded, as it is one of the several inherited tendencies to action with which every normal person is endowed. Other instincts, such as self-display, hunger and pugnacity are susceptible to direction, so the sex impulse may also be educated. No form of education is perfect—especially is this true of education which deals with instinctive behavior.

Certainly the public should expect from such agencies as the Church and the school, the molding of children and young adult minds in a socially desirable attitude of thinking and acting with regard to such institutions as marriage and the family.

This kind of teaching, in view of recent surveys as to the causes of juvenile and adult delinquency, assumes added importance.

It must also be remembered that while the uncontrolled sex instinct is often the cause of wrecking homes, the same force, when directly wisely, makes happy homes possible.

We realize quite fully that training and education relative to the ideal home life, should if possible, emanate from the example set in the home by intelligent and thinking parents.

Unfortunately many children cannot derive much profit from the type of home in which they live—and the outward appearance of the home, as regards wealth and social position, is not always an index as to its value as a training center.

What have we (the Church), done in a thoroughly intelligent and practical way, to make marriage safe?

What have we done in recognition of modern science—to supplement the **protective social measures** that secular social agencies have been trying to stress?

Last summer, while in a large eastern city, I visited a very wealthy church. A new church and parish house, valued at probably much more than one-half million dollars. This church had a rector and two assistant priests. A girls choir in this church was discontinued, because the hair dress, facial make-up and clothing worn by these children were considered unbecoming for appearance in the chancel. The rector, an elderly man, would not speak to the children or their parents about their appearance, and he was unwilling for his younger assistant to do so for fear of causing offense.

Dances held in the parish house were disorderly, with suggestive dancing and improper clothing worn.

The young assistant was also forbidden to interfere with the social improprieties at these dances. The rector did not attend the dances. At the time I visited the parish the rector was traveling in Europe.

It so happens that this same priest has written articles from time to time which have been published, on the subject of the sanctity of marriage, with special reference to the indissolubility of the marriage bond, using the Scriptures as a basis for his fundamental truths.

**This incident is related to emphasize a principle,** the purpose of which is to illustrate how absolutely futile it is for the Church, through the clergy to continue to stress the sanctity of marriage with Scriptural reference and fail to recognize the predisposing and exciting causes of marital unhappiness and divorce,

### MRS. A. A. GUTGESELL'S Christmas Novelty Gift Book

ESTABLISHED 1912

Each Year Better and Better  
This, our Eleventh Year, Best of All.

### A SAFE and ATTRACTIVE PLAN For Women's Church and Benevolent Organizations TO RAISE MONEY

NO INVESTMENT      SPLENDID PROFITS  
Send in Your order for Sample Book NOW as they are made up during the summer months.

It consists of a line of artistic, inexpensive Christmas Novelties. Enclosure Cards, Seals, Ribbons and Paper for doing up packages, as well as a large, exclusive line of attractive engraved and hand painted Christmas Greeting Cards, neatly arranged in attractive display.

Years of Experience Enables Us to Give the  
Best of Service.

For information and testimonials from Clergymen and organizations who have repeatedly used our method and Sample Book address

MRS. A. A. GUTGESELL, Inc.  
406-410 Sixth Ave. So. Minneapolis, Minn.

as proven by all the leading courts of the country.

The Church bears a definite relation to society, and therefore has a duty towards society.

The Church is responsible indirectly for the race, and therefore has a duty toward the race.

My Church, and my religion, must stand the modern so-called **efficiency test.**

How about yours?

## CHURCH SERVICES

### NEW YORK

CHURCH OF THE HOLY COMMUNION  
Sixth Avenue at 20th Street

Always open and free to all.  
Sunday Services: 8, 9:30, 11, 12, 4 and 8.  
Week-day Services: 7:30, 12:30 and 4.

### NEW YORK

CHURCH OF THE INCARNATION  
Madison Avenue and 35th Street

Rev. H. Percy Silver, S. T. D., Rector.  
Sundays: 8 and 11 a. m.; 4 p. m.  
Daily: 12:30 p. m.

### CLEVELAND, OHIO

TRINITY CATHEDRAL  
The Very Rev. Francis S. White, D. D., Dean.

Sunday Services: 8:00, 11:00 and 4:00.  
Daily Services, 8:00, 11:00 and 4:00.

### NORFOLK, VIRGINIA

CHRIST CHURCH  
The Rev. Francis C. Steinmetz, S. T. D., Rector.

Sunday Services, 7:30 and 11 a. m.; 4:30 p. m.  
Wednesday and Saints' Days, Holy Communion, 11 a. m.

## THE AMERICAN GUILD OF HEALTH

A Christian inter-denominational Society, devoted to the study and teaching of the true relation between the spiritual life and bodily health.

The Rev. Franklyn Cole Sherman  
President

The Rt. Rev. T. I. Reese, D. D.  
Chairman, Advisory Council

For literature or any information  
apply to the office at 1108 Ulmer  
Building, Public Square,  
Cleveland, Ohio.



**ST. STEPHEN'S COLLEGE**

A CHURCH COLLEGE OF ARTS AND LETTERS, with four years' work, leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States College Association and features inexpressiveness of living, intimate personal companionship of professors and students, and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall, \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into post-graduate schools of medicine, law, theology, journalism or into classical, social or literary research.

Address Bernard Iddings Bell, President.

ANNANDALE-ON-HUDSON, N. Y.  
(Railway Station: Barrytown)

**TRINITY COLLEGE**

HARTFORD, CONNECTICUT

**FOUNDED 100 YEARS AGO**

For information address the Registrar

**HOWE SCHOOL**

HOWE, INDIANA

A Thorough and Select CHURCH SCHOOL for Boys.

Special Attention Given to College Preparation. The Lower School for Little Boys Entirely Separate.

Rev. Charles Herbert Young, M. A., Rector  
ADDRESS P. O. BOX 8, HOWE, IND.

**THE WOLCOTT SCHOOL**

Boarding and Day School for Girls  
DENVER, COLORADO

College Preparatory and General Courses

Affiliated with the Wolcott Conservatory of Music  
CIRCULAR UPON APPLICATION

**ST. MARY'S SCHOOL**

Concord, N. H.

A Home-like School for Girls.  
College Preparatory and General Courses.

Mary Everett Ladd, B. L., Headmistress

**ST. KATHARINE'S SCHOOL**

Davenport, Iowa

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls.

School recommended by Eastern Colleges. Beautiful grounds. Outdoor sports and riding. Address

THE SISTER SUPERIOR

**DE KOVEN ACADEMY**

College Preparatory and Grammar School.  
A CHURCH SCHOOL FOR BOYS IN  
RACINE, WISCONSIN.

Address

The Rector, Lock Box 272, Racine

**CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, (Inc.)**—Pres.—Bishop of Va. Episc. Ch. ownership; health; scholarship; culture; beauty. BOYS: St. Christopher's—\$600, Richmond; Christchurch—\$400, Christchurch P. O., Middlesex Co. GIRLS: St. Catherine's—\$800, Richmond; St. Anne's—\$500, Charlottesville; St. Margaret's—\$450, Tappahannock, Essex Co. Catalogs from Principals

**Current Comment**

By the Observer

Easter comes early this year, and an early Easter brings to some of us a good deal of regret. An earnest layman said to me some years ago that he was always sorry when Lent was over—it was to him the "most satisfactory" time in the whole year. I asked him why this was, and he said it was because he could give himself "whole-heartedly" to religion.

What are we to do with that large group of Church people who will not be seen in church again until Lent and Easter, 1924? And with those others who attend regularly during Lent and only intermittently during the rest of the year? I wish The Witness had some funds. I should ask the managing editor to start a prize competition for the best essay on the subject, laymen only eligible to compete.

In this column we referred to the commercialization of Christmas some months ago. Now the evidences of the commercialization of Easter are on hand everywhere. In this connection "The Return of Christendom" is a notable book, well worth careful and intensive study by churchmen everywhere. It is written by a group of English churchmen, with an introduction by Bishop Gore. Bishop Brent has written an introduction to the American edition. It will be a thousand pities if the circulation of this book is confined to the clergy alone. It might well be the text book for a discussion group of laymen, with the rector as the leader.

A young clergyman who has had a hard struggle in a difficult mission station said to me the other day that he believed the underlying cause of so much of the apparent indifference on the part of business men to the worship and services of the Church lies in the fact that clergy and laymen are simply not thinking in the same terms. The immense publicity given to religious controversy and the keen interest with which, for the time at least, it has been followed by laymen all over America is evidence that there is no lack of interest in religion itself.

It is imperative that this gap should be closed. And my belief is that a large number of laymen would welcome an open discussion of just such a book as "The Return of Christendom." It will draw out many different viewpoints and much opposition, but the discussion ought to make for a far better understanding and a more sympathetic understanding of the problems which the Church must face in the immediate future.

The daily press in the East, particularly some of the more influential dailies of New York, seem bent upon investing the business of smuggling liquor with all the halo of romance. A recent article in the Saturday Evening Post opposing the sordid and treacherous side of the business seems to us to give evidence of a truer

**BERKELEY DIVINITY SCHOOL**

Middletown, Connecticut  
Address:

Rev. WILLIAM PALMER LADD, Dean

**The General Theological Seminary**

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S. T. M. and S. T. D.

ADDRESS

**THE DEAN**

1 Chelsea Square New York City

**The Protestant Episcopal Theological Seminary in Virginia**

For catalogue and other information address the Dean.

REV. BERRYMAN GREEN, D. D.,  
Theological Seminary,  
Alexandria, Va.

**Episcopal Theological School**

Cambridge, Massachusetts

Affiliated with Harvard University.

For catalogue, address  
THE DEAN

**NASHOTAH HOUSE  
THEOLOGICAL SEMINARY**

Founded 1842

For Catalogue, Address

THE DEAN Nashotah, Wis.

**Virginia Episcopal School**

LYNCHBURG, VIRGINIA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D.,  
Rector.

**Bexley Hall**

**DIVINITY SCHOOL OF  
KENYON COLLEGE**

Gambier, Ohio  
Address

Very Rev. Samuel A. B. Mercer,  
Ph.D., D.D., Dean