

# The Witness

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## New York Rector Complains of Secular Press

Dr. Guthrie Accuses the Newspapers of Giving Events Wrong Interpretations

The harm done by the desire of the secular press for sensational news cannot too often be pointed out. The most recent example of it is the newspapers' sensational story of a Palm Sunday service held at St. Mark's-in-the-Bowery, New York. The church is in the midst of a colony of artists and actors whom Dr. Guthrie says are not being reached by the services of the Church. "You cannot get non-Christians to come to Church for what Christians want," says Dr. Guthrie. Therefore, while the main service at eleven o'clock is from the Prayer Book, Hymnal and Bible, he has created a number of services for the afternoon hour which have a distinct appeal to the people this church is trying to reach. It was one of these services, Dr. Guthrie says which was seized upon by the newspapers, who discussed it as wrong-headedly as possible, with headlines as offensive as possible.

"These services," says Dr. Guthrie, "are constructed as far as possible on the Anglican model. They could not possibly have been made by anyone not brought up on the Prayer Book and in sacramental religion. To Protestants, whose religion is in their heads only, much of what I do might seem quite scandalous or mystifying, particularly when read about, not witnessed. . . . The Catholic point of view can recognize the right to free thought together with prescribed practice; it can be sacramental and mystic, and for this reason can be creatively loyal to our Lord by including everything that was wrought of the Holy Ghost before and since his historic Advent and Incarnate Manifestation."

"I think the regular, satisfied Episcopalians should open their eyes to what is going on in the world outside of their own social set. The Roman Catholic and the Jewish propaganda never stops. Christian Science and Psychoanalysis are all the time on the job. The confusion of the public mind, particularly among the young, as to religion, and its further usefulness, is appalling, at least in our Metropolitan public. Someone, then, ought surely to have the right to attempt "ways and means" for reaching such "outsiders" as may be found to reconsider their exclusion and the "insiders" should not damage such experimental work any more than they can, by uninformed anathemas and hysterical screams. This particular

## The School of the Prophets Plans Second Year

Clergymen will Meet Again in Evergreen with a Faculty Composed of Bishops



Rt. Rev. A. C. Garrett, D.D.

propaganda work of course isn't for them. One doesn't hunt for a rhinoceros with a butterfly net, although the latter may be in fashion. We try to turn the unattached, over-individuated persons to religion; and as we love the Anglican Church first and last, it is natural that those whom we reach should seriously consider in the end the claims of our dear Mother Church, the custodian of the culture of the English-speaking world."

### Witness Editors on Program at Summer Schools

The Gambier Conference is to have the services of three of the Witness Editors, Bishop Johnson who is to give a course on the making of a sermon; Dr. George Craig Stewart who is to conduct the conference Bible class, and Rev. Julius A. Schaad, who is to give a course on Preaching Missions.

At the Lake Wawasee Conference in Northern Indiana Rev. Robert Scott Chalmers is to conduct a course on Religious Education, while Rev. William B. Spofford is to have the school at the noon hour for Social Service.

The School of the Prophets will assemble at Hart Memorial House, Evergreen, Colorado, from Tuesday evening, August 7th, to Friday, August 24th. Evergreen is twenty-five miles west of Denver in the beautiful Bear Creek Canyon.

Hart House is a commodious Conference House which offers accommodations to about fifty clergy; and by reason of the erection of an additional house, it will also be possible to furnish accommodations for eighteen wives or daughters of the clergy, who may wish to accompany them.

The faculty for the year 1923 will consist of Bishop Johnson of Colorado, Father Hughson, O.H.C., Canon Winfred Douglas, and the Rev. Robert S. Chalmers of Toledo, Ohio. Bishop Burleson and Bishop Roberts of South Dakota have also been invited to serve on the faculty for the coming season.

The School is conducted in the following manner:

There are no lectures on Sundays, Mondays or Saturdays, during the Conference. On Mondays and Saturdays the time is given to mountain walks and other out-door recreations. A swimming pool will be available.

The lectures and conferences will be held on Tuesdays to Fridays inclusive. These lectures will cover the following subjects:

Spiritual Counsels, by Father Hughson, who will be the Chaplain of the Conference; Preaching and Preaching Missions, by Bishop Johnson; Liturgy and Music, by Canon Douglas; Religious Education and Pastoral Work, by the Rev. Robert S. Chalmers.

It is also proposed to have lectures on Missions which Bishop Burleson has been asked to give; and conferences on Town and Village Problems, which Bishop Roberts has been invited to conduct.

The cost of bed and board at the Conference will be \$1.25 per day. Evergreen is connected with Denver by a fine auto road which is part of the Denver Park System and may be reached by stage from Denver.

Reservation fee for the Conference will be two dollars, which should be sent with your registration to Bishop Johnson, 323 McClintock Building, Denver.

## Our Mailing Day

The Witness is mailed, without fail every Tuesday noon. Two considerations call for this statement. First: We are frequently in receipt of complaints from subscribers that their papers are not delivered until Monday of the following week. If you are one of these the management will appreciate it if they are so informed so that the matter may be called to the attention of the postoffice authorities. Second: Material for the paper should be in our office not later than the Saturday preceding the date of issue. We aim to have our news as timely as possible, but due to the present condition of the mail service, it is essential for deliveries that the paper be mailed the first part of the week. It is our purpose to have the Witness delivered in all parts of the country not later than Saturday, especially because of the large number of rectors who receive bundles of papers which they want for Sunday distribution.

### Out to Make Up Deficit Of Last Year

The statement issued by the National Council regarding the 1922 deficit evidently made an impress on the Church. Most of the Bishops issued strong pastorals to the people and asked the clergy to read the Council's statement to their congregations.

While it is realized that the Church's finances are no worse off than they were three years ago and the dioceses and parishes are in much better condition to cope with the situation than they were in 1919, still the seriousness of such an unprecedented drop in offerings for the general work as was experienced in 1922 is not to be minimized.

That the people have been quickened to action is evidenced by the letters and offerings that have come in. Up to Easter nearly \$70,000 had been received to apply on 1922. The diocese of Virginia and Porto Rico have made up their deficiencies and now stand with West Virginia in the 100 per cent column.

One contributor, distressed by the news, sent \$1,000 as an Easter offering. A woman who one day received an unexpected gift of \$5 reads the next day about the deficit and sent the \$5 on at once and finds happiness in being able thus to help out. And so the story goes—individuals, Woman's Auxiliaries, parishes, diocese—all are lending a hand.

Some dioceses are making organized efforts to bring their 1922 offerings up to the requisite level. Investigation is being made to see if the parishes remitted all that was paid in for missions last year; efforts are being made to collect unpaid 1922 pledges. Many parishes and one whole diocese are devoting their Easter offerings to the deficit account. Some dioceses are making renewed efforts to show a banner record in 1923. The Diocese of Erie is undertaking a supplementary canvass designed to reach over one-third of the communicant strength of the Diocese.

The Diocese of Missouri, after a week of meetings for instruction and inspiration led by Dr. Patton, has formed a strong central group of laymen in St. Louis which has guaranteed to have the 1922 quota paid in full by May 15th. Mr. V. L. Price, Chairman of this committee, is one of the outstanding business men of the city and a regional director of the Liberty Loan work during the war.

### Tenth Anniversary of Consecration of Bishop Reese of Ohio

On Palm Sunday the Church in the Diocese of Southern Ohio celebrated the tenth anniversary of the consecration of Bishop Reese. The religious service in connection with the anniversary was held in Trinity Church, Columbus, where Bishop Reese was rector preceding his election in 1913. He was consecrated on the day which ushered in the great Ohio flood. Many of the guests on that occasion were prevented by the flood from attending the service, and others were unable to get away afterwards. The social part of the celebration is to be held on Thursday of this week at the Columbus Athletic Club.

### Federal Council Fights the Lynching Evil

The Federal Council is conducting a campaign against the lynching evil. This month the Commission on the Church and Race Relations has issued a pamphlet setting forth facts concerning lynching, with a summary of proposed measures to prevent it. Bishop Bratton, Bishop F. F. Reese, Rev. Russell Bowie, and Miss Grace Lindley are members of the Commission.

### All Christians Celebrated Easter Together

For the first time since 1888, Easter Sunday was observed in Christian countries throughout the world on April 1. A twist of the calendar left a gap of

thirty-five years since that coincidence occurred last, while the same thing is to happen again in eleven more years and took place just eleven years before 1888.

Fixing the date for Eastern Sunday is determined by the rule that Easter Day shall be the first Sunday after the Paschal full moon. Easter, therefore, cannot be earlier in the year than March 22, as it must be on the first Sunday having a full moon after March 21. Likewise Easter Sunday cannot come later in the year than April 25. Next year's Easter will be observed April 20, while only two years ago Easter came as early as March 27.

### Improvements in Property At St. Katharine's

St. Katharine's, our Church School for girls at Davenport, Iowa, under the Sisters of St. Mary, has just purchased a Teacher's house. This has been long needed, but could not be considered until the debt was paid. This was paid last year. Then attention was given to housing the teachers. It was planned to build this Summer when a large and beautiful residence overlooking the Mississippi River and adjoining the school grounds was offered for sale. Such a house could not have been built for twice the price asked. It will lend itself to the teachers' use with a little alteration, and be ready to occupy by the time the school opens next fall. This will release room for sixteen more pupils, adds an acre more to the Campus and meets an imperative need.

### Bishop Gailor Consecrates Memphis Church

Grace Church, Memphis, Tennessee, is to be consecrated on Thursday of this week. The Consecrator and Preacher is Bishop Gailor, the President of the Council, Bishops Bratton, Winchester and Maxon assisting in the service.

## ST. STEPHEN'S COLLEGE

A College for men owned by the Episcopal Church, announces that, while Latin is still a requirement for its degree, that language is no longer necessary for entrance. Fifteen college entrance "units" are hereafter required. A unit represents a year's study in a preparatory school.

No "preparatory" work is done at this institution, and no professional training is given. It is an undergraduate College of Arts and Letters, with curricula Classical, Literary, and Scientific, leading after four years to the Degree of Bachelor of Arts.

## ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, N. Y.

(Railway Station: Barrytown)

**Presiding Bishop to Be Elected  
By Next General Convention**

In a statement issued last week, Rev. Carroll M. Davis, Secretary of the General Convention, called attention to the fact that the manner of succession in the office of Presiding Bishop had been changed during the incumbency of Bishop Tuttle. In the Constitution as originally adopted the Bishop oldest in point of consecration succeeded to the office on the death of the Presiding Bishop, and held office for life. Experience had shown that this meant that the Presiding Bishop was always a man of advanced years upon whom it was not deemed just to impose the heavy duties of such an office. In 1916 the Constitution was amended in such a way that after the death of Bishop Tuttle the Presiding Bishop should be elected and hold office for a term of six years. But it was provided that if it became necessary to fill the office when the General Convention was not in session, the former rule of succession should prevail, except that the new incumbent should hold the office only until the General Convention made an election. The next regular meeting of the General Convention is in 1925. When the new Presiding Bishop is elected by the General Convention he becomes ex-officio president of the National Council.

**Rotary Club Out  
to Help the Boys**

Inspired by the Rev. Dr. Rogers, rector at Sunbury, Pennsylvania, the Rotary Club at their convention held in Philadelphia on March 12th launched a program to help the boy life of the state. A thorough-going report was adopted which aims at those ills of society which prevent the full development of boys. Rotarians are going to see to it that every city and town in the state has proper recreational opportunities, that child labor laws are enforced, that medical inspection is provided in schools, that boys are encouraged to complete school courses. They are also going to get behind the distinctly boy organizations, such as the Boy Scouts, the Y. M. C. A. and St. Andrew's Brotherhood. A bill has also been prepared for the legislature to provide for school work in the penal institutions.

**Berkeley to Have Summer School  
For Church Women**

Berkeley Divinity School is to open a summer school for women. This action was taken at a recent meeting of the trustees, and the school will open this June. Instruction will be given by the Berkeley faculty with some assistance from members of the faculties of other seminaries. This experiment in theological education will be watched with sympathetic interest throughout the Church. It is significant of the increasing recognition of the influence of women in Church leadership.

**Holy Week in Diocese  
of Colorado**

Noonday services were held during Holy Week in St. Andrew's, Denver; St. Andrew's being a downtown church, and easily accessible. Bishop Johnson, Bishop

**Our Bishops**

Alexander Charles Garrett, the Bishop of Dallas, will succeed Bishop Tuttle as the Presiding Bishop of the Church, he being the ranking Bishop of the Church in order of consecration. He is in his ninety-first year, five years older than Bishop Tuttle, though he was not consecrated until seven years afterwards. Bishop Garrett is of Irish birth and received his education in that country. In 1869 he was called to be the rector of St. James Church, San Francisco, coming to this work from mission work which he had been doing in British Columbia. He remained in San Francisco until 1872 when he was installed as Dean of Trinity Cathedral, Omaha, where he remained until elected Missionary Bishop of Northern Texas by the Convention of 1874. He is the author of numerous theological works, and is further distinguished by being a 33rd Degree Scottish Rite Mason.

Ingley, and the Rev. Henry S. Foster were the speakers.

The Easter music at St. Mark's, Denver, was a setting of the Communion Service composed by the Rev. Erwin J. Skinner, a priest of the Diocese, and sung in Denver for the first time.

A moving picture of Near East Relief work, "Seeing is Believing," was shown in the parish house of St. Barnabas', Denver, on the evening of Palm Sunday, and an offering taken for the relief work.

Bishop Johnson conducted a Quiet Day for the United Woman's Auxiliaries in St. Barnabas' Church on Wednesday in Holy Week.

There was recently presented to Epiphany Church, Denver, and dedicated at the children's Easter festival, a flower board, to bear the names of those in whose memory the altar flowers are given, from Sunday to Sunday. It was given by the children of the Church School and a few others, in memory of a little girl who used to be one of them, Mary Catherine Lehman.

**Evolution: A Witness  
to God**

By Rev. George Craig Stewart

A very wonderful contribution to constructive religious thinking, which we need very much in these days.—Charles A. Green, Y. M. C. A. Secretary.

Dr. Stewart has not shied at self-evident truths. He looks back through the ages, accepts what appears to him as truth wherever he sees it, and counts evolution but one more witness toward the power and glory of God. A book well worth reading.—The Baptist.

35c a copy; \$3.50 a dozen.

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**New Dean for Cathedral  
in Panama Canal Zone**

The Very Rev. Frederic C. Meredith, Vicar of St. Luke's Church, Ancon, Panama Canal Zone, since July 1920, has been made Dean of the Cathedral of St. Luke, Ancon.

**Cornerstone Laid for Church  
in Los Angeles**

The cornerstone of the new St. John's Church, Los Angeles, was laid by Bishop Johnson and Bishop Stevens on the afternoon of the fourth Sunday in Lent. The Rev. George Davidson, D. D., presided at the ceremony which was attended by a Masonic lodge and band. The new building, which is Italian in architecture, is to be of concrete and will cost approximately \$300,000.

**Class of Boys  
Make Processional Cross**

At the young people's Lenten service of Christ Church, Savannah, Ga., held on Wednesday afternoons, a very pretty wooden processional cross, made entirely by a class of boys in the Junior Department at the weekly meetings of the Church School Service League, was dedicated on the afternoon of March 21. At this weekly service the choir is composed of boys and girls, and the cross will be used for this service and also at all festivals and services of the Church School.

**Brooklyn Parish Celebrates  
Seventieth Anniversary**

The 70th Anniversary of the founding of the Church of the Redeemer, Brooklyn, N. Y., will be observed on Sunday, May 6th. Bishop Gailor of the National Council is to preach the sermon.

**A MAN'S RELIGION**

By Rev. Julius A. Schaad

It is the best book of its kind I have ever struck.—Rev. Rudolph E. Schulz.

This book is admirably suited to influence the unconverted person, and also to convince the unattached Christian. It will be a very helpful instrument in the hands of the personal worker.—Mr. Willard Warner.

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## What is Behind Easter Day

By Bishop Johnson

Many centuries ago there was an unfortunate named Job, who went through a succession of human misfortunes.

Let us not waste any time discussing the question whether Job was an historic character who actually endured all these afflictions, or whether he was a creation of the author's imagination. In either case the whole story is an allegory which means that the profit of the story lies in the moral and not in the historic accuracy.

St. Paul avoided this controversy in his reference to the Old Testament by saying, "Which things are an allegory" and by this he meant that whether the incidents are historic or merely dramatic, the lessons were the same.

In reading Hamlet one is not primarily concerned as to whether the Prince of Denmark ever lived and said the things that Shakespeare made him to say.

So when Job asks the question, "If a man die shall he live again?" let us think of it as the oldest and most persistent question which the human race has been propounding for centuries, and which Christians believe was answered by Jesus Christ when He said, "I am the resurrection and the life. He that believeth in me though he were dead yet shall he live, and whosoever liveth and believeth in me, shall never die."

Easter is essentially a Christian festival and since "the whole world keeps Easter Day," it certainly is permissible to state what the Christian Church means by the festival in whose hope and joyousness we all participate.

For after all, Christ is an historic character, and if some are prone to deny this, then it would be true, that the dramatist who created the character of Christ, would have been a superman, combining all the wit of a Shakespeare, a Hugo and a Dumas. For no character like Him has ever appeared in the pages of history or of drama.

Since then Easter Day is the day in which we celebrate the resurrection of

Christ from the dead, let us devote a few minutes to the meaning of the day which we observe in His honor.

Let us then recite the events which Christ set forth as an answer to Job's question, not by way of argument but by way of studying the dramatic sequel to His life.

That He suffered death by the judicial sentence of Pontius Pilate is not only recorded in the Gospel, but is also witnessed by Tacitus, the most accurate of Roman historians who was no admirer of Christians, but who was a student of events, and he tells us in recording the evil deeds of Nero, that there were in Rome, "an enormous multitude who worshipped a certain Chrestus, who suffered death under Pontius Pilate." He thus testifies with the weight of his reputation for historical accuracy that in the days of his youth Christians formed a large multitude in Rome and that they were disciples of a Chrestus who suffered under Pontius Pilate.

This would seem to give an historic setting to the story of the crucifixion apart from the Gospels, since both St. Paul and Tacitus were alive in the days of Nero.

It is further significant that the writers of the four Gospels, who seem to have been honest men, not only record the fact of the crucifixion, but what is most unusual in authors, confess their own cowardice and desertion of Christ. It is not customary for writers to voluntarily leave a memorial of their own weakness.

But they go farther than this.

They also record the fact that the Apostles not only deserted Christ in the hour of His death, but that they were bewildered and confused by His removal from them.

They further record that the sole cause of their renewed confidence and courage lay in the fact that at several times and places, between Christ's resurrection and ascension, He appeared unto them individually and collectively.

This is the evidence featured by St. Paul, who was not one of them at the time, but who subsequently claimed to have had an extensive interview with the risen Christ which is recorded in Acts XXVI, 13-18, in which he claims that the risen Christ gave him explicit directions as to his future career.

St. Paul sums up this evidence in 1st Corinthians XV, 1-7, where he says, "For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; (by which, of course, he means the prophecies of the Old Testament, for the books of the New Testament had not yet been written.) And that He was buried, and that He rose again the third day according to the scriptures; and that He was seen of Cephas (Peter), then of the twelve; after that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

After that, He was seen of James; then of all the Apostles, and last of all He was seen of me also, as of one born out of due time. For I am the least of the Apostles, that am not meet to be called

an Apostle, because I persecuted the Church of God.

If we study this testimony of St. Paul, we can trace these things in the testimony:

1st—The careful setting up of evidence.

2nd—The carelessness for his own reputation.

3rd—The sincerity of the witness in the testimony that he gives.

It is also a curious fact that when Christ had organized the Apostles and commissioned them to go forth, He practically summoned a jury of twelve men to whom He committed the testimony as to facts, telling them "to be witnesses unto Him."

What then is the Christian view of Easter Day?

By the careful assembling of testimony, Easter Day is the testimony of Christendom to the fact that Christ rose from the dead and that this fact rather than various opinions about spiritual things is the very essence of the Christian religion.

If you leave out the resurrection from Christianity, it is like Hamlet with Hamlet left out.

St. Paul emphasized this when he said, "If Christ be not raised your faith is vain."

It is my purpose in this Easter editorial simply to set forth the fact whether you accept it or reject it, that the keystone of the Christian faith lies in the historic reality of the resurrection. That if this be established in one's mind and heart, the other miracles of the Old and New Testament are of minor importance.

If one believes that Christ rose from the dead, it is not essential that he should accept the historic accuracy of Jonah or the exact character of what Prof. Huxley rather irreverently styled, "the pig be-devilment."

It may seem incredible to you that Christ rose from the dead.

The alternative seems to me more incredible.

When I look at the mechanical order of the universe I am also impressed with the fact that there is a moral purpose in it all.

If that moral purpose be in the hands of God, I cannot believe that the last act of His creative intelligence will be an ash-pit or a cemetery.

Men are still asking the old question of Job, because men are incurably religious.

There is only one satisfactory answer that I have ever found, and that answer is the resurrection of Jesus Christ.

### Confirmation Instructions

By Bishop Johnson

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**OLD TESTAMENT STUDIES—IX.**

**Questions on Last Week's Study.**

1. *At what time did the Empire of Assyria appear as a threat toward Israel?*
2. *Whom did King Ahab marry?*
3. *What prophets appeared in the reign of Ahab?*
4. *What prophets, whose writings are in the Old Testament, appeared in the Kingdom of Israel?*
5. *Who captured Samaria, and carried off the ten tribes?*
6. *What King of Judah paid tribute to Assyria to save Jerusalem from destruction?*
7. *What great prophet preached in Judah in the time of King Hezekiah?*
8. *What Kings of Judah reformed the Temple worship of Judah?*
9. *What Babylonian King destroyed Jerusalem?*
10. *To what place were the Jews carried in 586 B. C.?*

\* \* \*

**PERIOD ELEVEN**

**The Jews in Exile.**

**Jeremiah: Ezekiel: Daniel: Isaiah 40-66**

Not all of the Jews were carried to Babylon by Nebuchadnezzar in 586 B. C. He took the nobles, the rich, and the skilled workmen.

The Jews that were left about Jerusalem were the poor, and the farmers who cultivated the scanty fields of Judah. They became a Babylonian province under Zedekiah. The powerful tribes, the Edomites and others, harassed them, and they suffered many adversities. But a remnant clung to the soil even until the return of the Babylonian Exiles.

Some of the Jews fled to Egypt. The prophet Jeremiah went with them. His book gives a vivid picture of the trials and distresses of the group in Judah, and of the settlement in Egypt. There was a colony of Jews at a place called Elephantine. A letter, written in the fifth century B.C., with pen and ink on papyrus, from the Jewish colony at Elephantine to the Persian Government of Palestine, was discovered in 1907, lying in the ruins of the town of Elephantine. The Jews built a temple here also, in order to maintain their religion.

The heart of the nation was, however, at Babylon, the central capital of the world. The Jews were not badly treated during their many years at Babylon. Many acquired property and grew rich by trading. Others were taken as Daniel was, into the service of the King, to learn the wisdom of the Chaldeans. Many were put to work on the irrigation canals which made the flat plains the richest granary and garden spot of the world. Many others, no doubt, worked on the buildings and walls, which not only made Babylon a fortified city, but enriched it with structures and gardens whose fame has en-

dured throughout the centuries.

The contact of the Jews with the civilization of such an Empire enlarged their views, and their interests, and made them forever afterward, men whose horizon was enlarged and whose latent powers were expanded. It was part of God's plan to prepare them for their mission, to bring a world-wide message and religious vision to mankind.

But the Jews were in a strange land, and were intensely homesick. On the flat plains, they missed the hills of Judah. "I will lift up mine eyes unto the hills, from whence cometh my help," sang their Psalmist. They longed for their Temple and its worship. "By the waters of Babylon, we sat down and wept when we remembered thee, O Zion."

The prophet Ezekiel tried to bring them comfort, by holding out the hope of their return to Zion, and of the fulfillment of their destiny. His message was filled with the exaltation of their purified temple worship, and of the holiness of the people.

The great prophet of the Exile was the one whose writings appear under the name of Isaiah, from the fortieth to the sixty-sixth chapters. This poet-prophet gave them a vision of the power and majesty of God that remains as the most exalted of all the prophecies of the Old Testament. He showed to the Jews that their God was not merely the tribal God, as conceived in earlier days, but the righteous God of all the world, of all nations, whose righteousness was supreme, and whose moral standards were final. He proclaimed that Israel would become the servant of God to serve all mankind. Their suffering was but a preparation for their mission.

During the exile, there was a continuance of that literary activity which resulted later in the gathering of the ancient writings into one volume, the Old Testament.

\* \* \*

**Bible Readings**

- Some Jews flee to Egypt....Jeremiah 43
- Ezekiel's promise of restoration..... Ezekiel 34
- Daniel in Exile, in the King's Service ..... Daniel 1
- The Feast of Belshazzar .....Daniel 5
- Isaiah's vision of restored Jerusalem ..... Isaiah 52:1-12
- The suffering servant ..... Isaiah 52:13 to 53:12
- The joy of the redeemed..... Isaiah 55

\* \* \*

**PERIOD TWELVE**

**The Return of the Jews from Exile in Babylon**

**Ezra: Nehemiah: Haggai**

In 538 B. C., Cyrus, King of Persia, captured Babylon. The Babylonian period of ancient history was over, and the ascendancy of Persia began. Cyrus gave permission to the Jews to return to Jerusalem, and he restored the sacred vessels of the Temple carried off by Nebuchadnezzar.

In 537 B. C., the Jews under Zerub-

babel, a prince of the house of David, and Jeshua, a priest, began their long journey. Upon their arrival at Jerusalem, the exiles at once began to rebuild the Temple, and to restore their ancient worship. They were hindered by the Samaritans but persisted in their work and the Temple was completed in 516 B. C. The prophets Haggai and Zechariah write of this period.

But the restored community did not develop in righteousness, nor fulfill the expectations aroused by their restoration to Jerusalem. The men of Judah were marrying heathen wives and Judaism was endangered. The perfunctory Temple services were insufficient to arouse them to the religious idealism set forth by their prophets. This continued until the visit of Ezra in 458 B. C.

Ezra was a scribe of the high-priestly line. He led a second migration from Babylon to Jerusalem. He went, with the authority of Artaxerxes, "to teach Israel statutes and judgments." He separated the Jews from their foreign wives and effected other reforms.

Thirteen years later in 445 B. C., Nehemiah, the cup-bearer of King Artaxerxes, went to Jerusalem under the King's authority to act as Governor. He at once set to work to repair the walls. Every man had his place on the walls, and worked with his sword or spear at hand to resist possible opposition. Nehemiah reformed the abuses into which the people had fallen, and made the rich restore property taken falsely from the poor. At a public meeting, Ezra solemnly read the Law to the people, and the solemn covenant was renewed.

Nehemiah did not remain at Jerusalem. Twelve years later (432 B. C.) however, he went again to Jerusalem and discovered fresh breaches of the Law, which he corrected. Here the Old Testament history abruptly ends.

\* \* \*

**Bible Readings**

- The Decree of Cyrus for the return of the Jews to Babylon.....Ezra 1
- The Altar set up, and the foundation of the Temple laid.....Ezra 3
- Nehemiah starts to rebuild the walls of Jerusalem ..Nehemiah 2:11-20 and 4
- The Law read to the people by Ezra ..... Nehemiah 8

**The Return of Christendom**

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## Current Comment

By The Observer

The amount of space our greater newspapers seem to be willing to devote to items about religion, more especially if there is a question of orthodoxy involved, is an interesting sign of the times. Newspaper controversies settle nothing but they are awakening men and women of today to realize again that religion is after all the most fascinating and absorbing experience in human existence.

Recently there has been published a book which so exactly fills a great need that we ought to rejoice openly that the author is one of our own priests. "Common Sense Religion" by the Rev. Frank E. Wilson, Rector of Christ Church, Eau Claire, Wis., is exactly the book we have been waiting for for years. Dr. Atwater's book introduces the man in the street to the Church, answers his questions, sets him at ease (The Episcopal Church). Now comes Mr. Wilson. In a delightful, readable, human book, he makes plain what are the fundamental teachings of the Christian Church. As he says in his admirable preface, "We discuss neither the truth nor the inherent reasonableness of Church doctrine or doctrines. We are doing what the average man does: we are granting for the sake of the argument that they are right and then we are examining them for their practical usefulness."

We cannot commend this book too strongly. It is never dull, often witty, but always without cheapening religion. It can be read by every layman, and will be read by the vast majority with interest and profit. Dr. Atwater and Mr. Wilson, please give us some more books! We need them in the Episcopal Church.

Another book, of a very different character ought to be widely read. That is "The Return of Christendom." There is a refreshing strength of conviction and earnestness of purpose about this book, and it deals with precisely those matters which ought to be causing clergy and laymen alike profound anxiety at the present time.

During the past week what have we done for the finances of the Nation-Wide Budget? Anything?

### Common Sense Religion

By Rev. Frank E. Wilson

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—The Observer in The Witness

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One hopes the Atlantic Monthly having printed a characteristic polemical article by Hilliare Belloc and having promised to print one by Dean Inge, will not stop there. Surely the editor of so famous a paper realizes that it is not Dean Inge, but Bishop Gore who can effectively reply to such an amazing presentation of the case of Romanism in England! Bishop Gore, the Bishop of London, on the other side of the Atlantic, and perhaps Dr. Van Allen on this side. Some of us would say that the Editor-in-chief of the Witness could effectively undertake the job. But Dean Inge! That is giving away the case at the start!

### Bishop Darlington Pleads for Sufferers in Near East

A cablegram to the Near East Relief, dated March 15th, reads as follows:

"Near East Relief welcomed the Right Rev. James Henry Darlington, Bishop of the Diocese of Harrisburg, who arrived with three hundred American tourists on the Rotterdam and conducted him to the Patriarchate where Melitios, the Greek Patriarch, surrounded by the members of the Holy Synod, presented him with an engrossed address expressing the gratitude of the Greeks to the American people. After lunching at the Patriarchate, Bishop Darlington was taken to Halki Island, where in the presence of 2,000 Anatolian Exiles who are receiving asylum at the Greek Theological Seminary, the degree of Doctor of Theology was conferred on the American Prelate. After making a substantial money gift to provide milk for refugee babies, Bishop Darlington praised Near East Relief, saying:



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### North-West Supports the National Council

At a Conference of Nation-Wide Campaign Leaders for the Northern Section of the Province of the Pacific, resolutions were passed pledging loyal backing to the National Council in the present financial crisis. Plans were also made for collecting pledges already made and for raising the full quota in 1923.



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### Clergy Asked to Plead for Political Prisoners

Commending the Church for its invaluable support in the campaign to free the political prisoners in American penitentiaries, the General Defense Committee of Chicago has issued an appeal to pastors throughout the country asking them to preach an amnesty sermon on General Amnesty Day, which will be Sunday, April 29th.

The committee mentions particularly the whole-hearted co-operation that has been given by the Federal Council of Churches, the Methodist Federation for Social Service, the National Catholic Welfare Council, fifty-one Protestant Episcopal Bishops, the 1922 Council of Cities of the M. E. Church, the American Society of Friends (Quakers), the Christian Science Monitor, 100 Unitarian ministers acting jointly, and by various local church bodies scattered across the land.

In its request to pastors, the General Defense Committee offers this summary of the amnesty situation:

"Strangely, despite the great number of pleas to President Harding for the release of all political prisoners, 53 workmen incarcerated for war opinions remain in federal penitentiaries. Last July the President publicly promised that he would review the cases of all political within 60 days, and that he would release all found to be serving solely for opinions. That promise has not been kept.

"In July we carried to Mr. Harding a petition for amnesty signed by 300,000 American men and women. Supplementing this, pleas for liberation of the political have been sent to the White House by a great many organizations and individuals of high standing, numerous labor unions, college professors, ex-soldiers who hold medals for bravery, and a host of others thoughtful for the general well-being of society.

"We must act to compel a showdown of the administration's hand. The people of America must make the White House understand that the continued imprisonment of the political is a gross betrayal of the national Constitution and of the American tradition of freedom.

"Accordingly, we have set aside April 29 as a General Amnesty Day. In many cities co-operating committees will arrange big demonstrations in behalf of amnesty, protest meetings, parades, and distribution of pertinent literature.

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## Concerning Divorce

By Dr. William S. Keller

A great effort has been made by certain forces in the Church to revise our present canon (No. 42) on Holy Matrimony so as to bring it into accord with the Holy Scriptures, the Marriage Service of the Prayer Book, the universal teaching and practice of the first three Christian centuries and the general line of the whole Western Church since 1868.

In 1808 in the General Convention consisting of two bishops, fourteen clerical and 13 lay deputies, a resolution was adopted allowing the remarriage of the innocent party in a case of adultery. This was made a formal law of the church sixty years later.

An organization within the Church has asked for funds to assist them in fighting this doubtful and dangerous canon with the hope that it may be removed from the body of the canons.

That divorce is an evil that threatens our social life, is a menace to our nation and tends to destroy our home and family life, no one will doubt.

Laws for divorce differ greatly in various states. In some states the decree operates at once—in other states the operation is deferred. In some states the injured party alone is released from marriage by an absolute divorce, in others both parties are released.

Appeals from divorce in some states are allowed but not in all states. South Carolina recognizes no absolute divorce. New York gives absolute divorce only for unfaithfulness; while in Ohio ten grounds for divorce are specified.

Where many grounds are recognized for divorce, the various grounds are not clearly defined as to what constitutes, for instance, "extreme cruelty," or "gross neglect of duty." Hence the matter is entirely within the discretion of the particular judge presiding at the time.

When so much is left to the discretion of judges operating in different counties and different states, it would indeed be a

simple matter for divorce on the same grounds (all other things being equal) to be granted in one jurisdiction in one case, and denied in another.

Home life, family welfare, married people and their children are much too sacred and vital to be handled by judges so irregularly in the absence of definite standards.

These units of society cannot and should not be regulated by territorial boundaries.

The United States Congress has the power to pass uniform laws upon naturalization, copyrights, patents, bankruptcy, etc.—Why not upon this more important subject?

We would suggest the following items be supplemented to the best divorce laws already in operation.

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1. Actual notice must be given to party sued; if that is impossible, notice by publication may be given and an attorney appointed to resist the divorce.

2. Plaintiff must be an actual permanent resident for one year.

3. Prohibition to marry for one year after divorce.

4. No hearing for three months after suit is filed.

5. No divorce for insanity acquired after marriage.

6. Suits may be filed in the state courts and severe penalties provided for breach of regulations.

Regarding the Church—what will be our attitude and how shall we attack the problem?

It would be perfectly possible for each diocese to determine the outstanding causes of divorce in the counties within the diocese. This might be assumed very definitely by the Diocesan Department of Social Service.

The causes ascertained could be divided into pre-disposing causes and exciting causes.

There are in every city, social workers and clerks of courts who are very glad and ever ready to give this information.

Be sure that these causes are brought to the attention of mothers' clubs, parent-teacher groups, and auxiliaries. A definite kind of valuable information can be given in an unobtrusive way to young married people and young persons contemplating marriage.

More information can be given regarding parental responsibility before and after the birth of the first child. This also can be done in an unobtrusive way.

Boys and girls of adolescent years can be given definite instruction in segregated groups.

Churchmen! When you are tempted to advocate advanced and strict canonical divorce legislation—more advanced than we have at present—remember that those of us who care most about the church's position regarding divorce—are reasonably safe in our marital relations.

Persons who are unhappy, desperate, yet courageous enough to apply for and get an absolute divorce do not care much whether an Episcopal clergyman remarries them or not. In other words, simply to eliminate or revise our present canon (No. 42) so as to absolutely refuse to remarry a divorced person would not remove the causes of divorce.

It would however, result in an additional barrier for the Church and place her still further away from the fundamental causes of social disorder. The Church through her leaders has already been frightfully remiss in bringing to her constituents a scientific and practical program in the prevention of social maladjustments.

May God speed the day when the leaders in the Christian religion may take a definite and unmistakable stand in combining the scientific and practical approach in the solution of social disorders with the enthusiasm and zeal of the Christian faith.

Let us, as a Church, give more emphasis to education—and by means of education, prevention

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