

The Witness

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Quakers Appeal to Christians to Lay Down Arms

Loyalty to Christ Requires that Christian Nations Stop Warring on Each Other

The Society of Friends (Quakers) who have done such notable and praiseworthy relief work abroad, have issued another appeal to Christian people for a warless world. It reads, in part, as follows:

"Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign-posts of Jesus Christ our Lord. Christ would not send His disciples where He Himself does not lead. "Follow me," has been forever His watchword. Shall not, then, the Christian Church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent with loyalty to one's native land. The higher loyalty includes the lower, and gives to it all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellow-men. Christ taught the fatherhood of God and the brotherhood of man; His Church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and of class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

As Christians, we are striving for "a warless world." We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature



Rt. Rev. James Henry Darlington

at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

Seminary Professor Defends Civil Liberties

Professor Lauderburn of Berkeley Divinity School Risks Arrest for Free Speech

The Rev. Professor Lauderburn, professor of pastoral theology and instructor in the Prayer Book at Berkeley Divinity School took a stand for free speech against the police force of the city of Waterbury, Connecticut, last Monday night. The occasion was a meeting under the auspices of the American Civil Liberties Union at which the principle speaker was Mr. Carlos Tresca, an anti-Fascisti Italian. The police has forbidden his speaking on the ground that it might cause trouble among the Italians of the city. But the American Civil Liberties Union, an organization founded to defend the Constitutional rights of the American people insisted that it was perfectly proper for Mr. Tresca to present his side of the Italian situation. The meeting was therefore arranged and Professor Lauderburn was among those asked to speak. In commenting upon the meeting Professor Lauderburn said: "They wanted someone to speak in behalf of free speech, and I presume I was called because I live near Waterbury. Rabbi Lewis Browne of Waterbury, Roger S. Baldwin, son of former Governor Simeon E. Baldwin, and myself were invited to speak.

"The American Civil Liberties union is interested in the maintenance of constitutional rights. If Tresca had forbidden Superintendent of Police Beach of Waterbury to speak at yesterday's meeting, I'd have defended Beach. At the meeting Mr. Baldwin asked all who would like to hear Tresca to raise their hands. All but a very few hands went up. Then Mr. Baldwin asked those who did not want to hear Tresca to raise their hands. Not over 15 persons registered their disapproval. Mr. Baldwin did not introduce Tresca by name. He said that the next speaker would read from the constitution of Connecticut. Tresca stepped forward with the constitution in hand and a great cheer went up. He had read only a few words when several policemen and plain clothes men interrupted and said he could not speak and he did not.

"We accomplished what we wanted," said the professor with a smile. "We wanted to show that the police will not allow the public reading of the state constitution."

A Pilgrimage to the Geneva Summer School

Wishing to increase enthusiasm for Church schools, as well as give information, St. Paul's Branch of the Girls' Friendly in Syracuse, N. Y., spent a recent Monday at Geneva.

The whole Parish House was used and all folks of importance were represented there. Where costumes failed to carry out the representation, signs helped in the portrayal. Signs likewise indicated all places of importance such as Coxe Hall, Gymnasium, and even the elm tree (as a labeled standard read.) The book room contained literature gleaned from all sources and pictures of many years' conferences. A blackboard gave all general information.

"Mrs. Lewis" received registrations, and "Miss Nelson" was on hand to make all feel at home. Meal tickets admitted the girls to dinner in Coxe Hall where Dr. Harding tried in vain to stop the noise so he could read the notices from his place at the faculty table.

After dinner the Arts and Crafts class was held under the supervision of "Miss Evelyn Withers" (this was the regular branch class in reed work). When the bell rang for dismissal all gathered for the annual baseball game. This was limited however, to one inning due to weather conditions. "Miss Nelson" served tea under the spreading (?) elm tree, followed by sunset service led by "Dean Lutkin." The moonlight hike headed by "Miss Hall" and "Mr. Voorhees" led through all parts of the building until the moon was found in all its glory, and seated in its radiance "Miss Williamson" told a most interesting story.

Stunt Night followed. After many (?) lengthly and secret sessions, the various dioceses presented fairy tales in pantomime. Then "Miss Hall" warning the girls to be in bed by ten-thirty sent them Miller House-ward.

Deaconess Bedell Visits the South

Deaconess Harriet Bedell, a United Thank Offering missionary of Stephen's Village, Alaska, spent a week recently in the diocese of Texas. During her stay the deaconess made two addresses in Beaumont, two in Austin and six in Houston.

Diocese of Los Angeles Refuse to Allow Women on Vestries

The principle event at the Convention of the Diocese of Los Angeles was the debate on an amendment to the canons allowing women to become members of vestries. Many arguments, as usual, were adduced on both sides, and finally a vote by orders was taken. The clergy voted favorably, 29 to 25, by the laymen against, with 15 for the measure and 24 opposed.

Clergyman Dies at the Altar

The Rev. W. R. Plummer, the rector of St. Paul's Church, Evansville, Ohio, fell lifeless last Sunday as he was administering communion to his parishioners. He had served twelve of them and was about to place the cup to the lips of his wife when he fell forward lifeless.

First From New School to be Ordained

The ordination of Mr. Claud Hobart, from St. Paul's Church, Augusta, Ga., to the diaconate took place in the chapel of the DuBose Memorial Church Training School, on February 23, by the Bishop of Georgia. The candidate was presented by the Rev. E. H. Merriman, of the school faculty, and the sermon was preached by the Rev. Mercer P. Logan, D. D., Warden of the school. Mr. Hobart has been a student of the school since its opening in September, 1921, and is the first student to be ordained at the school. He will continue his studies at the school for a while, in preparation for his advancement to the priesthood.

Education Comes Through the Mite Box

The Diocese of Colorado is offering prizes for the three best essays on the Lenten offering, written by children in the church schools. The subjects of the essays are to be: "Why I Put Money in My Mite Box," for children in grades 1 to 4; "How I Should Like My Mite Box Money Used," for children in grades 5 to 8; and "My Favorite Missionary Bishop, and Why," for high school pupils. The three winning essays will be read at the annual missionary service in the cathedral, and in addition the authors will each receive two dollars for his mitebox. The essays are to be judged by Malcolm Lindsey, Chairman of the Diocesan Department of Religious Education.

MONEY for the current expenses of the University of the South, Hobart College, or St. Stephen's College may now be contributed by any donor through his or her parish and the gifts counted on the parochial and diocesan quotas of the Program of the Church, if the donor specifies that the gift is to apply on "Priority No. 86," "Priority No. 239" or "Priority No. 409."

Remember these institutions of Christian higher education when planning your Easter benevolences.

This advertisement is written and paid for by

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Canon Chase Lauds Both Manning and Grant

"Jesus never said or did anything which would seem to sanction the removal of Dr. Percy Stickney Grant from the ministry of his church," declared Canon William Sheafe Chase of Brooklyn, in paying tribute to the courage and fearlessness of both Dr. Grant and Bishop Manning.

"A churchman should be proud that there are two leaders of such great courage and spiritual convictions within the Church as Bishop Manning and Dr. Grant," he continued, "and that they have conducted their recent controversy with such marvelous self-control and mutual forbearance and respect.

"We churchmen should understand what a little matter caused this great excitement. Dr. Grant said that Christ did not have the power of God. If Dr. Grant had said what he meant, that Christ did not have the whole power of God, no one could have objected, for the incarnation, the manifestation of God through human flesh in Christ, implies that Christ laid aside the omnipotence and omniscience of God when He became a man.

"These two representatives of the Church by long careers of distinguished and self-sacrificing ministry, have indicated their love of Christ and His Church and of humanity, they have proven their fearless loyalty to the truth as each one sees it, and have, in the recent controversy, displayed brotherly courtesy and a high sense of devotion to their public and ecclesiastical responsibilities.

"The strength of the Church is not in making all its servants think alike, but in uniting them, with their different theological and ecclesiastical theories, to work together for the establishment of the kingdom of Christ upon earth. Let us be proud that we have two such valiant champions of Christ and His kingdom, and cheer them both by our brotherly confidence and by an endeavor to appreciate the best that is in each of them.

Notable Conference Held at Berkeley

A fine illustration of the way in which Christians work together for moral and social improvement was given by the Social Service Conference of the Federation of Churches in Connecticut held at the Berkeley Divinity School, Middletown, the end of February.

A program of addresses with discussion was presented that covered many fields of interest. Some of the topics were Church Cooperation with Social Agencies, the Improvement of Rural Education, Christianity in Modern Industry, Social Service in the Churches, The Christian Church and International Friendship, Progress in Child Welfare, Education in Social Ideals, etc. Among the speakers were Bishop Brewster, President Ogilby of Trinity College, Acting-President Olin of Wesleyan University, Rev. C. N. Lathrop of the National Council, S. K. Ratcliffe, of London, formerly with the Manchester Guardian, Rev. T. W. Pym D. S. O., of Cambridge House, London as well as many

Our Bishops

Bishop Darlington, the Bishop of Harrisburg was born in Brooklyn, N. Y. in 1856. He graduated from New York University in 1877 and from Princeton Seminary in 1880, and has received Doctorates from several Universities. He was assistant at Christ Church, Brooklyn from 1881 to 1883, and was rector of this parish until consecrated Bishop in 1905. He is a member of many honorary societies, and was decorated by the French, Greece and Serbian governments for services during the World war. He is the author of several books.

well known clergy and lay people of other communions.

One of the most interesting sessions was that in which there was a discussion of the Coming National Conference on the Christian Way of Life, by Edward C. Carter, Executive Secretary and Mrs. T. W. Pym. This association is for the purpose of gathering groups of Christian people for the discussion of the duty of the Church toward political and economic questions. It is an American branch of the English "Copec" or Conference on Political, Economic and Civic Problems.

New Dean at Albany Cathedral

The Rev. Charles C. Carver, of Christ Church, New Haven, Conn., has been unanimously elected dean by the chapter of the Cathedral of All Saints, Albany, New York, to succeed the Rev. Albert C. Larned, whose resignation goes into effect March 1st.

Boys Gather in Diocese of Massachusetts

The Commission on Boys of the Diocese of Massachusetts recently conducted a service and athletic meet for all parish boys clubs of the diocese. This was the fifth annual service and meet to be held in Boston; other gatherings being held in Fall River and Lawrence. 800 boys, representing 53 parishes, attended the Boston meeting, 123 boys, representing 10 parishes, the Lawrence meeting, and 200 boys, representing 12 parishes the Fall River meeting.

The day's program in each city was similar, the athletic contests being held in the afternoon, and the service in the evening. Over 1,000 boys and young men of the Diocese of Massachusetts were having their attention directed to the same thing.

An entertainment to which both groups were invited was given at Trinity Church parish house, Boston. Mr. Donald North, the Boston Scout Executive of the Boy Scouts of America, gave a patriotic address, Mr. Joseph Moffett entertained and the counsellors of the Order of Sir Galahad of St. Stephens parish, Lynn, gave a minstrel show. A supper was served to all those attending, after which all the clubs formed for the processional into the church, members of the Order of Sir Galahad wearing their regalia and carrying their banners, Boy Scout Troops in uniform, and members of other clubs with their banners.

The Rt. Rev. Charles Lewis Slattery, D. D., Bishop Coadjutor of the diocese, gave the address of the evening at the service held in Trinity Church, Boston. The Bishop spoke on character and what was to be done with this character. Three building stones of character were truth, kindness, and freedom, absolute truth, kindness in every act, word, and deed, and freedom from all base and degrading thoughts.

Important to Churchmen!

BISHOP TALBOT'S NEW BOOK WITH A VITAL MESSAGE

The Returning Tide of Faith

By NEVILLE S. TALBOT, D.D., M.C., Bishop of Pretoria.

¶ A Sincere and convincing statement of the cardinal issues of Christian faith expressed in terms that appeal to the man in the street in quest of a clear understanding of what he really believes today!

Bishop Talbot is the son of the now venerable Bishop of Winchester, a Talbot of an ancient English family. He served as Chaplain at the front, won the Military Cross, and faced and fathomed the horrors of war. His book is written therefore by one whose beliefs have been tried as by fire.

In previous volumes Bishop Talbot wrote about his experiences among men at the front. His book consists, not of sermons, nor of contributions to a theological journal, nor lectures, but of articles written on religion to a South African newspaper by this fearless and challenging Christian optimist.

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The Citadel

By Bishop Johnson

There is a statement in St. Paul's second letter to the Corinthians which should be our comfort in these days of social unrest and widespread discontent.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; cast down but not destroyed."

I do not know of three words which more aptly described the conditions of many Christians today than these three words;—"troubled, perplexed, cast down."

They represent an ascending series of difficulties which confront the Christian as he tries to solve the problems of faith and practice in these times.

We are troubled, because things do not go smoothly in our campaign against sin. We, who are soldiers of Christ, are troubled, because those who are leading us seem to lack unity of spirit.

We are troubled, because discipline is lax and morale is low and apathy is prevalent in the ranks.

We are distressed, because those who have sworn to defend the faith seem to be attacking it and because those who should speak to us in definite tones of leadership are taking down the standards under which we went forth to battle.

We are cast down, because we seem to make little headway and those in whom we trust seem to be consorting with those who are without and throwing into confusion those who are within our ranks.

We sympathize sometimes with one side and sometimes with the other in the disputes among our commissioned offices, but we are conscious all the time that this academic discussion isn't getting us toward our objective.

It is perfectly natural that we should be troubled, perplexed, cast down.

But on the other hand we are soldiers of Jesus Christ, sworn to fight manfully under His banner against sin, the world and the Devil and while we may be cast down we can find our Comfort as St. Paul found his, in the other three words which he set up as the brighter side of the picture. If we are troubled we refuse to be distressed. If we are perplexed, we refuse to despair. If we are cast down, we can take refuge in the thought that we have not been destroyed.

In other words, the Church of Jesus Christ has seldom manifested that combination of unity morale and effectiveness

which its followers crave, and yet there have always been leaders who were not distressed; there have always been disciples who refused to despair; there has never been a time when either external persecution or internal confusion have been so great that His Church has been destroyed.

I know of no period in the history of the Church when a member of the Church could find satisfaction in the morale and effectiveness of its organization.

In practically every century, her enemies have confidently asserted that the end of the Church was in sight, and like Julian the Apostate they have been obliged to concede that the Nazarene has conquered in spite of the inadequacy of His instruments.

It is not by our strength but by His grace that the Church goes on, century after century, baptizing her children, communicating her faithful, burying her dead in the confidence that the promises of Jesus Christ are more potent than the power of her enemies.

It is a wonderful story, if only people would read it, how the Church has persisted in spite of her weakness and the inadequacy of her representatives.

What are we therefore to do during this Holy Season which shall establish us in our faith and sustain us in our perplexities?

First of all, let not that which is a perplexity become a complex.

Let us not allow fear to be the complex to which all our life is related. Let us rather rejoice that our names are written in Heaven, that Christ knows and understands, that He is with us in the Ship and, though the storm rages about us, that we shall not be engulfed unless we have little faith in Him.

How often in the past, has the cry gone up, "Master save us or we perish!" How often have timid souls jumped into the sea, fearing that all was lost, when if they had remained in the boat they would have seen her weather the storm!

"We have not yet resisted unto blood, striving against sin," while others have gone to their death confident in the Master's promises.

"How long will you be fearful, O ye of little faith?"

And secondly having gotten our grip on faith, let us learn a sense of proportion.

When the Germans attacked Verdun, they took redoubt after redoubt, but because they could not take Verdun, were eventually forced back into their own lines.

But Verdun could not have been defended by timid souls.

Those French leaders and French soldiers had no illusions as to the seriousness of the attack and the fatal consequences of losing this stronghold.

They knew that they must hold Verdun no matter what redoubts had fallen. We, Christians, have our Verdun.

What is it? St. Paul tells us and history confirms his statement.

"Moreover, brethren, I declare unto you the Gospel, which I preached unto you,

which also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you, first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures."

That is our Verdun.

No miracle that seems to have been exploded, no Old Testament record that seems to you to have been bombarded successfully, no statement of the Church that miners and sappers have seemingly undermined, no high place that the enemy seems to have occupied, can alter the fact that we still hold the Citadel of the Faith.

That is our Verdun and if that remain, we will find now as we have found in the past, that the enemy cannot retain the redoubts which they may seem to have captured.

Not that we can be indifferent to the attack on the redoubts, but our confidence in the main citadel will cause us "to be troubled but not distressed, to be perplexed but not in despair, to be cast down, but not destroyed," for as St. Paul confidently foretold, though we may be persecuted we shall not be forsaken.

Thirdly we need to know the Faith.

A defender who does not know His own position is at the mercy of the enemy, and there are many Christians whose knowledge of Christ is that of a mere casual acquaintance.

Such Christianity in the hour of peril is easily swept off its feet.

One cannot be an effective soldier unless one is willing to be a trained soldier.

The soldier himself may not realize it, but the leader knows that a Church full of untrained Christians is merely a mob, incapable of resisting an attack.

They are the victims of the demagogue and of those who "give themselves out as some great one," but who fail utterly to build men up in a stalwart faith.

If we know the Christ in love, we will not underestimate His power or belittle His promises.

Our confidence comes from our intimate knowledge, so that "he who believeth in the Son of God hath the Witness in himself."

To have faith in Christ implies that we have a desire for righteousness rather than a curiosity about things. A capacity for friendship rather than an ability to analyze; a passion for service rather than a desire to be admired.

Christ draws us to Himself with the cords of a man and reveals Himself irresistibly to those who love Him. If we love Him, we will not desert Him because our distress has produced despair which invites destruction.

The world like a savage war tribe makes a big noise, but its weapons are crude, while its captivity is slavery.

We, then as Sons of God, fear not the world, for He has promised that He will not forsake us.

And His promise is our best assurance that God is righteous.

Cheerful Confidences

Rev. George Parkin Atwater

OLD TESTAMENT STUDIES—VII.

Questions on Last Week's Lesson

1. What sacred chest symbolized the presence of Jehovah to the Israelites?
2. What priest-prophet arose at the end of the period of the Judges?
3. Who was the first King of all Israel?
4. Who was summoned to Saul's Court because of his skill in music?
5. Who was Saul's son, the friend of Israel's second King?
6. Who was Israel's second King?
7. What city did David capture to make his Capital?
8. Who was the Son of David that led a rebellion?
9. Who was the third King of Israel?

* * *

PERIOD NINE CONTINUED: THE UNITED KINGDOM

Solomon, King of all Israel

King Solomon began his reign by either killing or banishing the powerful men who might be hostile to him. But he did not develop military operations and the Edomites, and the Moabites, revolted and gained partial independence. Rezon, the Aramean, likewise revolted and founded the Kingdom of Damascus, which became the foe of Israel for several generations.

Solomon lavished the wealth of the land in projects which rivalled, in splendor and magnificence, the glories of ancient Empires of the East. But his purpose was selfish, and he desired his Court and surroundings to exalt the regal position of the King.

To attain the wealth necessary for his projects, he exacted heavy taxes and compelled the inhabitants of the land to give one month's labor each year to the personal advantage or revenue of the King. Israel again faced serfdom.

But this was not sufficient and Solomon became the great merchant prince of the East. He entered into a commercial treaty with Hiram, King of Tyre, who was able to furnish him with skilled workers and material for his buildings. Solomon built ships and traded with the East, thus bringing to Jerusalem the rich products of the East—spices, ivory, woods, precious stones, as well as such novelties as apes and peacocks.

To protect his trade routes, he fortified outlying cities as well as Jerusalem. But his grand project was to make the heights of Jerusalem resplendent with magnificent buildings. Even as Caesar Augustus, centuries later, found Rome brick and left it marble, so Solomon rebuilt Mt. Zion. Upon the highest point, he erected the Temple, "the joy of the whole earth," a building in which centered the worship of God. On the lower levels of the hill were the splendid buildings of his palace. Mt. Zion became one of the wonders of the world.

Solomon was a shrewd ruler, as Orientals often were, and his reputation for wisdom was founded on his native keenness. But he was likewise a foolish

ruler because he planted the seeds of division and strife in the people. He made foreign alliances by marrying foreign princesses, and outraged the true Israelites by erecting idols to heathen gods within the very Temple precincts. By extravagance, he left his Kingdom weak, and by his policy of forced labor, he stimulated a rebellious spirit.

At his death, the discontent of the people was so great that the northern peoples, who had submitted to David's rule, revolted and thus began that division of the Hebrews which eventually brought calamity to both Kingdoms.

* * *

Readings

Solomon's Prayer for Wisdom. I Kings 3:5-15.

Solomon's Agreement with Hiram, King of Tyre. I Kings 5.

Solomon's Prayer of Dedication of the Temple. 1 Kings 8:22-55.

The Visit of the Queen of Sheba. I Kings 10:1-14.

* * *

PERIOD TEN:

The Divided Kingdoms—937-586 B. C.

I Kings 12 to End—II Kings

This is the most difficult period to summarize of all the history of the Hebrews, because of the many Empires, Kings and peoples, wars, intrigues and events, that crowd the stage.

We may best begin by getting certain facts in mind. At Solomon's death in 937 B. C., his Kingdom at once divided into two parts, each with its capital and King. This division was caused by the revolt of the Northern tribes under the oppression and heavy taxation which they thought would be continued under Solomon's son Rehoboam, who succeeded Solomon at Jerusalem. The North also resented the idolatry which Solomon had permitted at Jerusalem. Again, the constant jealousy between the Northern and Southern tribes made a revolt natural.

The Northern tribes are called in history, the Kingdom of Israel. They occupied about three-fourths of the land. The division line ran East and West a few miles north of Jerusalem. Israel (as henceforth we shall call the Northern Kingdom) had also great natural advantages. It had the great fertile plains of Palestine, and the commercial highways ran through its realm. It was in contact with the outside world. But this contact was also a disadvantage because its people were the more exposed to the effect of heathen religions, and its lands more subject to the aggression of the great Empires.

The Kingdom of Israel lasted from 937 B. C. to 722 B. C. Its capitol was Samaria. During its existence, it had nineteen kings, only a few of which made any impression upon its life. It was often given over to idolatry and the worship of the Gods of Tyre, Baal and Ashteroth, who were worshipped with human sacrifices and objectionable rites. During most of its existence, it was a vassal Kingdom of greater Empires to which it paid tribute. It fought many wars, especially with Syria and Judah. It was finally conquered

by Sargon, King of Assyria, in 722 B. C., and its people were dispersed and their tribal identity destroyed. They are the Lost Ten tribes.

The Southern Kingdom of Judah:

Judah consisted chiefly of the tribe of Judah and had its capital at Jerusalem. It had the advantage of the prestige of that city, with its Temple and palaces, and the tradition of the Great Kings. Because of its position on the rugged hills, it was not so open to attack as was Israel, and its religious life was not so exposed to foreign influences. While it often lapsed into idolatry, it was of the milder type of the old Canaanites to which it had always been more or less subject. Judah, likewise, had nineteen kings during its existence. It had wars and alliances, and intrigues, such as Israel had. It endured longer than Israel, however, but it fell before Nebuchadnezzar, King of Babylon, who destroyed Jerusalem in 586 B. C. and carried the people into captivity in Babylon.

* * *

Important Kings

Israel: Jeroboam, 937-915 B. C.; Omri, 889-877 B. C.; Ahab, 877-855 B. C.; Jehu, 842-814 B. C.; Jeroboam II, 781-740 B. C.

Judah: Rehoboam, 937-920 B. C.; Asa, 917-876 B. C.; Jehoshaphat, 876-851 B. C.; Ahaz, 735-715 B. C.; Hezekiah, 715-686 B. C.; Manasseh, 686-641 B. C.; Josiah, 639-608 B. C.

* * *

Scripture Reading

The rejection of Rehoboam by the Northern tribes and the selection of Jeroboam as King of Israel.

I Kings 12.

* * *

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

The "Word-Map of the Old Testament" will be a condensed but complete survey of the history of the Hebrews, as related in the Old Testament books.

Every student of the Old Testament and every Sunday School teacher will find this "Word-Map" a valuable book. Advance orders may be sent to Parish Publishers, Oakdale and Crosby Sts., Akron, Ohio. The price will be Fifty Cents. Orders will be filled promptly on publication.

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Bishop Knight on the Hall Case

Rev. W. B. Spofford,
Managing Editor of The Witness,

Dear Mr. Spofford:

The Bishop of New Jersey has asked me to write you in regard to a certain article that appeared in your issue of March 3rd, which article, to say the least, if not bringing direct charges, does cast a reflection on myself and the Clergy of the Diocese of New Jersey who were present and took part in the funeral services of the Rev. Edward W. Hall. My own impulse was to ignore the article; for I am sure that no right-minded persons would put the construction on the action of the Bishop and other Clergy who signed the resolutions that has been put on them by Dr. Keller.

I have always made it a rule not to reply to public articles involving myself; but, inasmuch as the editorial in your Social Service column, involves others, I feel constrained to take some notice of it.

Those who are of short memory, and those not familiar with the facts, would naturally presume that the Bishop of the Diocese is referred to by Dr. Keller. I want, therefore, first of all, to make it clear that Bishop Matthews was in Portland, Oregon, in attendance on the General Convention when the tragedy involving the rector of the Church of St. John the Evangelist in New Brunswick occurred.

It so happened that at the time I was in the Diocese, where I had been for six months, assisting the Bishop in working off a congestion of visitations. My first impulse when the news reached me was to hasten to the stricken parish, and the bereaved family of the minister in whose house I had been but recently a guest. This I did, but there were others of the Clergy who were filled with the same impulse. Between these and myself, after consultation with the families, the funerals were arranged. The funeral of Mrs. Mills was taken by the Rev. S. G. Welles, Institutional Chaplain of the Diocese who went from Trenton to perform this duty. Mrs. Mills had assisted Canon Welles from time to time in his ministrations to the institutions in and around New Brunswick, and he stood in closer pastoral relationship to her family than any of the other Clergy of the Diocese. This funeral was at a different time from that of Mr. Hall, and as I understood it, was held preferably at the undertaker's at the request of the family, in order to avoid the morbid crowd that would gather at the church.

It was natural that the funeral of Mr. Hall should take place in the Church of which he had for so long a time been rector, and the gathering of the Clergy (twenty-eight, and not twenty, as stated by Dr. Keller) was spontaneous. Most of these men had known him intimately through a long period of years, and they followed the custom which is so often observed, of passing resolutions on the death of a comrade.

To the evid-minded, and to those of

hasty judgment, it seemed that Mr. Hall had been guilty of a grave offense, but to clergymen who know of the unfortunately compromising positions in which ministers are so often unwittingly placed, it seemed that nothing had been produced that could cause them to condemn a brother whose life and conversation had always been exemplary. They, therefore, refused to pass judgment on their brother on the evidence then in hand. In other words, these men who must face their own congregations and the world, were brave enough to express their opinion, and were not driven by a panicky and hysterical condition into an uncharitable act. There could have been no condoning of his act had they been convinced of Mr. Hall's guilt, and as it takes two to commit the grave offense which Dr. Keller has in mind, the natural assumption was that in refusing to condemn Mr. Hall they also refused to condemn Mrs. Mills. No articles that Dr. Keller, or anyone else, might write could convince the public that men of the character of those who signed those resolutions would for one moment condone the act of a clergyman whom they thought guilty, and by inference condemn the woman.

As one of the Clergy, I signed, and

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time has not demonstrated to me my error; for with all the manufactured evidence that was produced, nothing as yet has been brought forward to prove Edward Wheeler Hall guilty. The authorities were led by pressure of the newspapers, and perhaps some shrewd manipulators, to assume that he was guilty, and that the crime was one of vengeance. This assumption led them nowhere, and today the mystery remains unsolved.

If nearly a hundred reporters, some of them unscrupulous but most of them conscientious, working day and night for nearly two months on the case, could not produce more evidence that would bear scrutiny, of a criminal relationship between Mr. Hall and Mrs. Mills than was developed at the various legal inquires, ought we not to compliment that body of Clergymen who refused to be stampeded, rather than to accuse them of endorsing a "double standard?" If they preferred Christ's admonition to "judge not," rather than to join with the pack of wolves and hyenas who prey upon the scandal and filth which so delight evil minded people they are giving to the world a beautiful example of confidence in human nature.

I am but a passing incident in this drama, but I am glad to have been associated for a time at least with men who were brave enough to express their opinion against what at the time seemed overwhelming pressure.

Will you give this communication the same publicity that you gave to the article written by Dr. Keller, and oblige?

Faithfully yours,

(Signed) Rt. Rev. Albion W. Knight.

The Rev. William B. Spofford,
Chicago, Ill.

My dear Mr. Spofford:

I am in receipt of a coup of a letter recently sent to you by the Bishop of New Jersey and also a letter from the Bishop who was assisting in this diocese at the time of the tragedy, during which time the Bishop of the diocese was in Portland.

In consequence of the protests noted in these letters, it seems necessary that I again remind your readers that in the article on "Single Standards" no definite charges were made against the man in this tragedy and, likewise, no definite charges against the Bishop and Clergy.

One of these letters contains the following clause: "That the funeral services of

the woman in the tragedy were arranged . . . at the request of her husband, and performed by a priest of the church . . . Everything that the Church could do for the family was freely and fully offered."

In consequence of the possibility of an erroneous impression having been assumed by your readers, I should like to make these points clear and also offer my apology to the Bishop of the diocese and the Bishop who assisted him for any assumption regarding these points that may have been conveyed by inference in the original article.

Respectfully yours,
William S. Keller.

(Editor's Note: Because of the space

taken up by these two communications Dr. Keller's second article on Marriage has been held over until next week.)

**Educational Secretary
Visits Texas**

Miss Emily C. Tillotson, Educational Secretary for the Woman's Auxiliary to the National Council, visited the diocese of Texas in February, addressed the Churchwomen of Galveston, and held two Normal Training Classes of two days each in Houston and Waco. These classes were well attended and it is hoped that Miss Tillotson's inspiration and splendid training will result in the formation of many Discussion Groups among our Churchwomen.

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**Commemoration Service
for Dr. Muhlenberg**

The fourth Sunday in Lent is the day on which the Church of the Holy Communion, New York, commemorates the life of its founder and first pastor. It was planned at the outset that on each of these days the pulpit should be occupied by one possessed of eminent qualification to present one of the outstanding characteristics and achievements of Dr. Muhlenberg. The spiritual element in the education of the young so dominated his heart and mind that he was led to give up his first charge as a Rector and to establish St. Paul's School, College Point, Long Island, the first church school in the land. When he conceived the idea of establishing this free church, this school passed into the hands of Rev. Henry A. Coit, D. D., who transferred it to Concord, N. H., where it has ever since borne its confirming witness to the rare wisdom of Dr. Muhlenberg.

The special Preacher on the 4th Sunday of Lent was the Rev. James P. Conover, M. A., a Saint Paul's School graduate, and a former master there. Representatives of scores of institutions attended the service.

**The Industrial Christian Fellowship
Meets in England**

The very enthusiastic meeting of the Industrial Christian Fellowship in London is evidence of a widespread concern for an industrial order more worthy of our Christian faith. Bishops were present, and leaders of industry, but as always the audience appears to have been more significant than the platform. Two extracts from the report of the meeting will show a little of its drift. "The Bishop of Hereford said that a few years ago he received an anonymous communication headed 'Points for Bishops.' One was, 'Don't meddle with social existence.' Another was, 'Don't interfere with the New Testament.' He found it rather hard to reconcile the two. The interest of the workmen must come before the interest of dividends. Sir Lynden Macassey said that not long ago workers regarded Christianity on the part of employers with suspicion. It was considered by workers as a poor substitute for high wages. At the time there was some ground for suspicion; and only a few weeks ago he saw advertised in a paper read by many church-people, 'Low wages, but a Christian home.' He could sometimes sympathize with the suspicion of the workers, but a new conception was arising—that Christian principles in industry were really good business."

**Missionary to the Deaf
Visits Colorado**

The Rev. James H. Cloud, D. D. missionary of the Church to the deaf, has been making his quarterly visit to Colorado, ministering to the deaf in Denver, and the vicinity. He has addressed the Students in the State Institute for the Deaf, Colorado Springs, and has held services and preached, in St. Mark's church, Denver, where he has also delivered a lecture on "How We Got Our

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