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"FOR CHRIST AND HIS CHURCH"

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Interesting Questions Discussed at Pacific Synod

Bishops Speak on Campaign, Unity, Healing and Social Service at Well Attended Conferences

By Rev. Francis R. Bateman

At Trinity, Seattle, the Third Synod opened with the Holy Communion at 10:30 A. M., Wednesday, September 29th; Bishop Nichols being the Celebrant, Bishop Paddock Epistoler, and Bishop Keator Gospeler.

The sermon by Rev. G. F. Weld, of Santa Barbara, was true to the "note" of the Synod, viz. "The Church and the Changing Order." Taking the subject of the Rich Young Ruler, he illustrated by it the wealth of the Church and how it hesitated to use it for its great mission in the world. He said:-

"The world is not suffering from too much evil but from too many misdirected efforts in search of what will help men and bring them happiness."

He said that the Church cannot force men into her way of thinking by legislation or organization.

"It is useless for us to preach unity until there is at least unity of purpose within ourselves."

After luncheon the Synod was organized under the revised canon of the General Convention, Bishop Nichols being re-elected Presiding Bishop and the Rev. Alfred Lockwood Secretary, after which there was an address by the Rev. Charles P. Deems upon "The Seamen's Church Institute of America" followed by a most searching, critical and constructive address on what ought to be the Church's method in logging and mining camps by the Rev. Robert S. Gill—an address often referred to in the following sessions.

At night the Churchmen's Club entertained the delegates at dinner and Bishop Keator gave a brief, but splendid address, followed by an electric and thrilling address on the Nation-Wide Campaign by Dr. Patton. The subject of Christian unity was dealt with first by Bishop Parsons, who referred to the great wave of interest in it which was passing through the Protestant world as attested by movements looking towards unity within the Protestant bodies themselves, later he gave some account of his visit to Europe with special reference to the Orthodox Churches of the East.

Bishop Keator gave an account of the Lambeth Conference and in doing so he spoke with very great power and feeling.

The question of Christian healing was taken up by Bishop Page. A valuable discussion followed and a motion was made and carried for the appointment of a Provincial Committee to take up the question of securing the services of the Rev. J. E. Ward, a graduate of Kible College, Oxford, to conduct a series of teaching missions on the whole subject.

Friday was a day of great addresses and useful legislation. Bishop Page spoke with great earnestness and weight upon our Lord's method of teaching by dealing with individuals and small groups of men. Bishop Sumner presented the report of the committee on Social Service in the course of which he referred by startling facts and figures to the social conditions of our time as illustrated by the habit of smoking among girls, by the immodesty of modern dancing, by the prevailing gambling among young women and the nefarious character of many of the moving picture theatres.

After luncheon Bishop Nichols again spoke with charming humour, persuasiveness and power upon the subject of vocation. It was a somewhat contradictory commentary upon

his plea of age and infirmity urged on his re-election as Presiding Bishop of the Province. With resonant voice, sparkling wit and choice diction he carried everything before him. At the evening service at St. Mark's, Bishop Moulton made a remarkable address on Christian Americanism, with special reference to our domestic problems. It was full of dry humour, sound sense and optimistic prophecy. Mr. Wyckoff, of California, who followed, spoke of the larger question of the world responsibility arising out of the war. Mr. Wyckoff is a speaker of perfect ease, poise and articulation and it was a great joy to hear him.

The legislation of the day included the election of a Board of Five Provincial examining Chaplains and the election of a President and Council under the provisions of the following ordinance:

OF THE PRESIDENT AND COUNCIL:

1. The President and Council as hereafter constituted shall administer and carry on the Missionary, Educational, Social and other work of the Province, subject to the direction of the Synod. They shall have full power to organize any department which they shall deem necessary for their purpose. They shall have full power to make rules for the conduct of the work.

2. The Council shall be composed of the following members: Nine to be elected triennially of whom three shall be Bishops who reside and have jurisdiction within the Province; three Presbyters canonically resident in the Province; and three laymen communicants of the Church having domicile in the Province. The members of the Council shall be elected by the concurrent vote of the Synod and shall hold office for three years and until their successors are elected. The President and Council shall have power to fill any vacancies that may occur through the death, resignation or removal of any member elected by the Synod.

3. The Council may, in its discretion, elect one of its members to be Vice-President and prescribe his duties.

4. The Council shall elect a Secretary who may or may not be a member of the Council and prescribe his duties.

5. The Council shall meet with the President at such stated times as it shall appoint under the rules. Five members of the Council shall constitute a quorum. The expenses of the members attending the Council shall be paid by the Treasurer out of the funds of the Council.

It was agreed on all hands that the Synod was the most successful yet held in the Province. Business was promptly disposed of, all the subjects were well handled and all was finished in schedule time. In spite of pouring rain, the closing service at Trinity on Sunday night was splendidly attended, the hymn of the Synod "God is working His purpose out" was finely sung and the addresses were brief.

That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so.

We urge our readers to watch the date of expiration, printed on the right hand corner of this page, and to renew promptly.

Synod of the Mid-West Meets at Grand Rapids

By Rev. F. O. Grannis

The sixth Synod of the Province of the Mid-West opened in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, with a Celebration of the Holy Communion at 8 a. m., Tuesday, October 12. The President, the Rt. Rev. the Bishop of Ohio as celebrant, the Bishop of Western Michigan, Gospeller, and the Bishop of Milwaukee, Epistoler. After breakfast served by the ladies of St. Mark's in the Parish House to all present, the Synod was called to order at 10 a. m.

After an interesting address by the Rev. B. R. Kemerer, Field Secretary, the Rev. L. E. Daniels offered a resolution expressing the Synod's appreciation of the work done by the Department of the Nation-Wide Campaign and pledging the Province to vigorous co-operation.

The announcement shortly after lunch by the Provincial Board of Social Service, that no report was to be made as no work had been done, precipitated a lively discussion in which the chairman, the Bishop of Michigan took the leading part. The outcome was that \$250.00 was appropriated for the expenses of social service activities.

The report of the Committee of Seven appointed by the Chair last year to study the subject of spiritual healing and to report at the next meeting of the Synod was read by the Rev. F. C. Sherman in the absence of the chairman, the Bishop Coadjutor of Southern Ohio. The appended resolutions called out much discussion with the result that on the motion of the Bishop of Chicago, the Synod passed a vote of thanks to the Commission for its valuable report (which was the work of Mr. Sherman) and ordered it to be printed and sent to every clergyman in the Province.

The most important action of the Synod resulted from the report of the Committee on Ordinances in the reorganization of the Province under the "President and Council of the Province." The changes abolishing several of the old provinces, establish the presiding Bishop and a council composed of eleven other Bishops of the Province and twelve other members, clergy, laymen, or women, nominated by the deputies and elected by the Synod, one each from the dioceses of the Province. The new organization is to become effective the first of January next.

The following were elected to the new Council:

Rev. H. W. Prince, Chicago; Rev. Campbell Gray, Fond du Lac; Rev. William Burrows, Indianapolis; Rev. B. G. Burk, Marquette; Ven. F. B. Jermin, Michigan; Rev. A. H. Lord, Milwaukee; Rev. J. E. Plummer, Northern Indiana; Rev. F. C. Sherman, Ohio; Rev. Geo. Long, Quincy; Rev. F. H. Nelson, Southern Ohio; Mr. D. G. Swannell, Springfield; Mr. C. L. Dibble, Western Michigan.

On motion of the Bishop of Chicago the Synod heartily approved the project for the preservation of Racine as a collegiate institution and pledged all possible aid. On motion of the Rev. Geo. Long, a Commission was appointed to take up the enterprise of providing for Racine. Mrs. Addie Hibbard Gregory, the Rev. G. Long and Mr. Mortimer Matthews were elected to this committee.

On Tuesday evening was held the mass meeting with its messages from Lambeth. Grace Church was crowded to capacity by the members of the Synod, of the Provincial House of Church Women, and hundreds of others, to hear the Bishop of Southern Ohio tell of "The Lambeth Conference and Christian Unity," and the Bishop of Michigan of "The Lambeth Conference and Industrial and Social Problems." Both of the addresses were full of interest, instruction, and inspiration. Both dealt chiefly with the reports of the Committees of the great Conference.

Conferences Prepare for Big Drive in the Fall

Campaign to Emphasize the Spiritual Rather Than Financial Needs of the Church

NEW JERSEY

By REV. BOWDEN SHEPHERD

The New Jersey Conference held at the suggestion of the Presiding Bishop and Council met on St. Michael's and All Angels' Day, September 29th, at 11 a. m. at Christ Church Cathedral, Trenton. The Rev. Dr. Milton, the Executive Secretary of the Nation-Wide Campaign Department, had expected to conduct it but illness prevented him, and the Rev. Philip Cook, D.D., Bishop-elect of Delaware, took his place.

Bishop Matthews presided, and after conducting the opening devotions introduced Dr. Cook, who was full of enthusiasm for the movement and showed what could be done by illustrations drawn from his own experience as a Campaign leader in the Diocese of Maryland in 1919. He said, however, that he was unacquainted with this year's plans and so could give very little information as to the details of those plans, especially the Preaching Mission.

An animated discussion followed the presentation by the Diocesan Committee of their plan which aimed to secure the carrying on of the Campaign in all of the parishes with a view to reaching every member of every parish and mission which as yet had not been reached, particularly stressing an Every Member Canvass where it had not been undertaken last year, to be followed by a very earnest presentation this year of the spiritual needs and opportunities for awakening the spiritual life of the members of the Church.

It was really a very representative gathering of the clergy, laymen and workers from sixty-four of the parishes and missions of the diocese. Over fifty of the clergy were present. Most of the larger and many of the smaller parishes and missions in city, village and country were represented by either the clergyman or a lay delegate or both.

We believe it has aroused a greater interest in the year's Campaign and that it will enable the diocese to raise a larger measure of the quota asked of her by the General Church. Unfortunately, owing to Dr. Milton's absence one of the practical purposes of the Conference in securing "information men and women" was not attained.

OKLAHOMA

By REV. JOHN W. DAY

On October 7th, in the upper room of St. Paul's Cathedral parish house, Oklahoma City, Rev. Joseph A. Ten Broeck of the Diocese of Marquette, conducted a most helpful and instructive conference on the Nation-Wide Campaign.

There were forty-five clerical and lay representatives at the conference from all over the state; the Bishop, two archdeacons, nineteen priests and one deacon—eight laymen and fourteen lay women, representing ten churches and missions.

Following a carefully planned program for the day our instructive leader made clear to the conference the great necessity of carrying out to a successful conclusion the enterprise so hopefully begun last fall. As a result of the renewed vigor and enthusiasm gained from the discussion of the spiritual and financial needs the district will, without question, rise from the ranks of the "eighty-four percents" to the front line of the one

hundred per cent workers, worshippers and givers.

The outstanding motive of the conference was a desire for greater loyalty to Christ and expression thereof in personal service for and financial backing of the Churches endeavor.

MINNESOTA

By WALTER B. KEITER

A preliminary meeting of the clergy and laity of the Diocese of Minnesota to discuss the fall campaign was held in St. Mark's Church parish house, Minneapolis, on September 17th. The Rev. Benjamin T. Kemerer, Field Secretary for the N. W. C., addressed the meeting and suggested and discussed ways and means for the success of the canvass and the preaching mission to follow. Since this meeting, group conferences have been held in many of the parishes throughout the diocese and in some parishes where the group conference plan has not seemed feasible, general parish meetings have been called for open forum discussions.

Reports indicate that much interest is being evidenced in the work this year and it is encouraging to note that a number of parishes are already in possession of signed pledge cards as to service for the Every Member Canvass and the Nation-Wide Campaign.

Plans for the preaching mission in the diocese contemplate that a layman shall accompany each minister and practical addresses, as well as spiritual messages, delivered in every parish and mission.

Executive offices have been established and proper arrangements made for the prompt distribution of "The Church at Work" and other literature.

Minnesota is looking forward with much hope to a successful Fall Campaign.

MAINE

By MRS. JAMES OGG

In mid-September at St. Luke's parish house, Portland, there was an all day conference to discuss plans for the Carry-on Work of the Nation-Wide Campaign. The Rev. Canon R. W. Plant, of Gardiner, Chairman of the Diocesan Committee, opened the meeting and generally presided over it; Mr. Lewis B. Franklin, Treasurer of the Presiding Bishop and Council, conducted the conference.

After telling of the success of the Campaign so far, Mr. Franklin urged the importance of a campaign of education as to the purposes of the movement and the objects to be accomplished, a work which could best be brought about through group leaders and the use of literature. Special stress was laid on the value of proper publicity, and on the parish conferences. The enlistment of leaders and workers was discussed, as also the problem of the rural church, and that of isolated Church members no within easy reach of a parish or mission. Mr. Franklin emphasized the need of the "Will to Win" and "Faith in the Enterprise" in order to bring about the desired results.

It was made plain that this is not wholly a campaign for money, but that the Church was found wanting in her work, and that the real purpose of the Campaign is to enable the Church to catch up with herself. Money is a means to an end. While

(Continued on Page 4)

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE MORAL ISSUE OF THE CAMPAIGN

Two years ago this fall, we were frequently told by patriotic orators that we could win the war only if our citizens were 100 per cent American.

We were also told that those who bought Liberty Bonds were securing a 100 per cent investment. There was no lack of men and money to secure the victory.

Since then Liberty Bonds have gone down to 85 per cent; Americanism, if we are to judge from the lack of idealism, which is increasingly evident in at least one of the dominant parties in the present campaign, has decreased to about 50 per cent; and the willingness of men to offer themselves for self-sacrificing and unremunerative service has declined below that point.

Having won the war we seem to have discounted that idealism which was so eloquently set forth as being the index of our national character.

We are now brought face to face with the question as to whether a war is necessary to produce idealism which sees further than the boundaries of our own nation, and whether an attempt to prevent world wars is less a matter of idealism than to win them.

Personally, I cannot support any candidate who proposes to scrap idealism in the interest of mere material prosperity.

* * * *

I do not care a fig what method is proposed to line up our resources along with those of England and France to promote peace and I do not care what the expense necessary to such a movement may be, and I do not care whether the retiring President is pleased with the method or displeased; I want something more than glittering generalities as to what America proposes to do for Europe in what seems to me to be a far more critical situation than confronted it when the German armies threatened Paris.

I do not care which set of politicians are in office for the next four years, neither do I care particularly about the personal limitations of this or that candidate; I want to know whether our concern for the war-torn millions of Europe is merely oratorical piffle or whether God Almighty still rules in Heaven and demands that prosperous America shall give a cynic's answer to who is my neighbor?

* * * *

I am told by some of my well-meaning friends that a Bishop should keep out of politics—I wonder why I should? Am I less of an American than a ward politician or more of a chump than my critic?

I will grant and have always held that I am debarred officially from dragging the Church as such into affairs of state, but if my training is worth anything I have a right to my opinion on moral issues irrespective of personalities and political shibboleths.

But we are faced in this national campaign as I see it, with a great moral issue, beside which personalities and shibboleths sink into insignificance.

I protest as an American and a Christian against the materialistic and cynical imputation that has been injected into this campaign by those high in position on both sides that America is not concerned with Europe's plight.

Are we willing to profit by it and not lend every assistance to rectify it? Our very political aloofness makes us the best qualified to help.

The fact that we have no axe to grind in European politics makes it our bounden duty to aid European peoples to the limit of our power.

The fact that we are inordinately rich at the expense of their misfortunes makes it perilous for us not to assist.

The fact that God expects our fraternity to be as wide as the world makes it imperative that we should live up to His expectation.

* * * *

I do not attempt to say for whom you should vote nor to criticize you for what other considerations may determine the nature of that vote, but, to my mind, the question that overshadows all other questions in this campaign is that of measuring up to our moral obligations and privileges.

To drag the question of helping Europe into the arena of personalities or of party politics is to drag a great moral issue into the muck.

On March 4th, 1921, the present incumbent of the Presidency will be, politically speaking, gathered to his fathers.

I am no longer interested as to whether he was right or wrong, nor can I solve the great moral issue of this campaign in a crucible of personal dislike or hate.

The question before America is one that must be decided for the next four years on this issue,—“Are we going to do our full measure of service to the world as God has prospered us, or are we going to build a fence around America behind which we shall make our money, and take more ease, and escape the danger of responsibility?”

You and your conscience must decide which candidate or candidates best meets this issue and your conscience must decide the importance of all other questions beside this one which I believe to be paramount.

There is still time for the respective candidates to make further statements. I hold a brief for neither of them. I shall vote for that one which on November 2nd most definitely answers the question,—“What is the duty of America to Europe in the present emergency and in what way do you propose to carry out that duty?”

And I shall do this because I believe that issue overshadows all others in this campaign in determining the question of “how America stands with God?”

It is something bigger than personalities and party platitudes that faces us in this election.

It is whether the idealism that was invoked to win the war is equally essential to be invoked in order that we may enjoy the victory.

As Franklin has well said, “Those who prefer safety to liberty deserve neither liberty nor safety.”

MY CHURCH AND I.

My Church is the place where the word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived.

It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.

OPENING OF ST. JOHN'S COLLEGE

Sept. 22.—St. John's College, Greeley, Colo., opened with a corporate communion at 7:30. At eleven o'clock

there was a second celebration of The Holy Eucharist at which Dean Bonnell was the celebrant. The Rev. C. H. Shutt read the epistle and the Rev. H. M. Walters the Gospel. Bishop Johnson preached the sermon in which he touched upon the advantages of St. Johns in training clergymen for the West. A number of clergymen were present for the service. After the service the ladies of Trinity Parish of which Dean Bonnell is the Rector, served a delightful luncheon for faculty, students, and guests. The Rev. Edwin C. Johnson D. D., has been added to the faculty and will teach Greek and church history. A number of improvements were made in the building during the summer vacation. Ten students are enrolled at St. Johns this year.

GEORGIA TO CARE FOR CHILDREN

Savannah, Ga.—The directors of the Georgia Children's Home Society are planning to establish a temporary shelter in Savannah to care for the needy children of South Georgia, and the Bishop has endorsed the plan by publicly appealing to the citizens of Savannah to come to the assistance of this society which endeavors to find proper homes for those children who are bereft of parents or the proper home surroundings. In his statement the Bishop emphasizes the fact that the efforts to save the neglected children of the state are feeble and insufficient, and in consequence the loss is incalculable. Civilization, the Bishop stressed, being still imperfect, it is necessary to be intelligent and energetic in preventing this loss by removing the causes that produce it, and by remedial measures.

A YOUNG MAN'S PRAYER.

Lord Jesus, Thou didst fulfill Thine earthly ministry as a young man and knowest a young man's ambitions and difficulties, and I come to Thee for help.

I pray Thee suffer not my life to be disfigured by insincerity, narrowed by conceit, weakened by selfishness nor debased by impurity, but form me in Thy likeness and cause me to live for Thy glory.

Amid the clashing of human interests and the glittering inducements of the age, prevent me from making a false estimate of material things, lest I be led to magnify that which is transient and belittle that which is eternal.

Thou knowest where I can best serve Thee in the working world and hast appointed me unto my task. Qualify me for every obligation, incite me to faithfulness and diligence in the discharge of every duty, reinforce my efforts for achievement with spiritual graces, give me such a measure of worldly prosperity as Thou seest shall be for Thy glory and my good, and cause me ever to acknowledge Thee as my Master showing forth Thy praise with manly ruggedness and Christian courage.

This I ask O Christ for Thine own name and mercy sake. Amen.

A new record in per capita contributions to the Nation-Wide Campaign has been made by St. John's of Lattingtown, Locust Valley, Diocese of Long Island, of which the Rev. Charles W. Hinton is rector. This parish has already paid in for this year \$12,278.25, which is \$153.47.

The highest amount per capita previously reported as pledged or paid was \$77.13.

“And Aaron and Hur stayed up his hands.”



Victory, O Lord!

Moses on the Hill-top

8 Then came Amalek, and fought with Israel in Rephidim.

9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

12 But Moses hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword. Ex. 17:8-13.

PRAYER

The soldiers fighting in the valley were able to prevail only while their representative on the mountain top kept his hands uplifted, and he could do this only with the aid of others.

God's people today can be victorious only so long as communion with Him is maintained through prayer.

And today Aaron and Hur must stay up the hands of Moses, that they may be steady until the going down of the sun.

Not all of us can actively fight or work to bring the Kingdom of God, but all of us can pray.

Not all of us can actively participate in the Nation-Wide Campaign, but all of us can pray.

All of us, save those denied the privilege through affliction or isolation, can attend

the services of the Church, particularly the Holy Communion, and by our presence and participation stay up the hands of the man of God who speaks for us in prayer.

And they who are denied the joy of common prayer can just as truly help in the lifting up of hands.

There cannot be victory in the Campaign without prayer. With prayer there cannot be defeat.

In many parishes last year the people met in groups every week for prayer. Are you attending these meetings in your parish this year?

Are you in your daily private prayers asking God to touch every heart that there may be complete success in the movement?

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Church Pays Tribute to Bishop Rowe

"The Committee appointed by the Third Synod of the Province of the Pacific to prepare resolutions upon the twenty-fifth anniversary of the consecration of Bishop Rowe, begs leave to report as follows:

"This Committee humbly thanks Almighty God that under the guidance of His Holy Spirit this Church was led to choose Peter Trimble Rowe to be Missionary Bishop of Alaska, and on St. Andrew's Day, 1895, to consecrate him to that high office, and in recognition of what that day has meant to the whole Christian work, offers the following resolutions:

"WHEREAS, Twenty five years have elapsed since Peter Trimble Rowe was consecrated Bishop of Alaska; and

"WHEREAS, In the years which have passed since that day, his Christian statesmanship, by which men surrounded by the lures of Mammon were taught how to turn the gold they sought for into churches, hospitals, schools and agencies for social righteousness, and thereby lay enduring foundations upon which will one day rise a Christian state;

His heroic disregard of personal dangers as he faced the perils of the Arctic ice and snow to carry the teachings and the sacraments of the Church to God's scattered people;

His tender sympathy for those who, far from home, had become victims of misfortune, disease and their own mistakes;

His Christian manliness which won for him the respect and affection of those he moved among and make him today recognized as the foremost citizen of Alaska; all these splendid qualities have shown, not only to this Church but also to great numbers of devout Christians in this and other lands a vision of the glory of Christian service given wholeheartedly to the Master and Saviour of us all.

"THEREFORE, be it
"RESOLVED, First, That we are profoundly grateful to Almighty God for His servant and apostle, Peter Trimble Rowe, and for God's protection and blessing on his labors, we rejoice with Bishop Rowe on reaching this anniversary of such unusual and strenuous service, and tender him our congratulations and assure him of our affection, our prayers for God's care and blessing, and our support for his work in Alaska.

Second, That this Synod of the Province of the Pacific desires to congratulate the Church on the Twenty-five years' service of the First Bishop of Alaska; and we commend to the whole Church the plan of the National Committee on Bishop Rowe's Anniversary, to commemorate his his episcopate by the establishment of "The Bishop Rowe Foundation Fund of \$100,000.00," to be contributed by friends and parishes in all the Dioceses, the income from which will be used by Bishop Rowe for the work in Alaska at his discretion so long as in active service, after which time the income of the Fund will be devoted to the Alaskan work under the direction of the Presiding Bishop and Council of the General Church. It is hoped this Fund will be presented

VOTING THE TICKET

In the old days, voting "the" ticket was the solemn observance of a sacred rite. Party loyalty was held to be a fine virtue, but just below religious and family loyalty. Whichever your party, it was your part to think no evil of your own side and no good of the other. Irvin Cobb says that in the part of the country from which he came, heaven was supposed to go solidly Democratic every fall, because the Republicans had already gone elsewhere. On the other hand, many of us who spent our childhood in the North were accustomed to look upon the possibility of a Democratic victory as menacing us with the reinstatement of slavery, the wrecking of our infant industries through free trade, and the election of old Bill Smith as postmaster. The saying of Greeley, that not all Democrats were horse thieves but that all horse thieves were undoubtedly Democrats,—quoted against the poor man with such terrific effect when he himself became a Democratic candidate—was not then regarded as the purely foolish jest which we of today imagine it to have been. Good men were wont to declare, with tearful earnestness, that they would vote for the meanest man of their own party rather than for the best man from the opposite camp. This kind of party loyalty was regarded not only as personally commendable, but as essential to one's political standing. Woe be to the candidate for trustee of the country School district if it could be shown that he had ever scratched the ticket! He was a renegade, and unworthy of even the humblest sort of official recognition.

How far we have come since then we can readily learn by listening to the conversation in almost any group of which we chance to find ourselves a part. Many voters do not yet know how they are going to vote and are perfectly frank in saying so. Those who have settled whom they desire for President are far from pausing here with the feeling that a complete decision has been made. They wish to know about other names on the tickets. The more enlightened are demanding a clear basis of judgment upon all the candidates and all the questions to be considered.

Just before the recent primaries, a large Bible class in Ohio spent an hour in carefully considering the record upon moral questions of all candidates for state, district and county offices. Those who had been appointed to make special inquiries gave detailed reports, which were eagerly welcomed by the members of the class, all of whom were anxious to use their vote as becomes Christian men and women. No question of party was raised, the findings were absolutely impartial, and there was no evidence of party sensitiveness on the part of anyone present. "Imagine this twenty years ago!" said one of those who attended this meeting.

It is possible to say a great many uncomplimentary things about the politics of our country, but is there not one sure sign of encouragement in the fact that the voter of our day is acquiring a conscience with regard to the individual candidate and with regard to the particular issue of the hour? Certainly he is far less willing than he was formerly to bolt his hot sandwich whole and with his eyes shut. No longer does he consider it quite safe and altogether praiseworthy to vote the ticket.

CHURCH COURSE AT THE UNIVERSITY

Mrs. C. G. Templeton, Educational Secretary for Oklahoma announces a course for the Training of Church School teachers at the University of Oklahoma. With the generous assistance and cooperation of the President and Faculty of the University the course promises to be both a unique and successful enterprise. The students selecting this course will be given credits that will count towards their diplomas.

to the Bishop on November 30th next. Third, That a copy of these Resolutions be transmitted by the secretary to Bishop Rowe and to the Church papers for publication, and spread upon the minutes of the Synod.

"Respectfully submitted
"For the Committee.
"W. T. Sumner,
"Chairman."

The Call of the Ministry

By Rev. Alan Pressley Wilson.

"Why is it that young men are not responding to the call of the ministry?" This is a question that is asked on every side. Why is it that bishops have to beg for men to supply vacant cures; why does the demand far exceed the supply? In answer to deep heart-searchings here is what one priest of the Church has concluded.

On every hand the question of ministers' "salaries" is given as one reason why many noble young men hesitate to study for the sacred ministry and herein may be found the germ of the decrease of candidates.

A Godly professor in the divinity school once gave utterance to the following which had the effect of setting at least one young man to thinking seriously: "Brethren, the true minister is not a hireling! He does not work for a salary! The money that may be given you when you get out into the work will not be your salary; it will be a support that is provided for you and any family you may have so that you will not have to work at some secular occupation while you are preaching the Gospel!"

The sacred ministry is degraded when it is spoken of or considered as a profession, yet it is too often compared (as to remuneration) to the law, medicine, engineering, etc. A young man has these vocations arrayed before him as he meditates upon his life work. From the viewpoint of his college eminence he sees the emoluments offered in each and it is not strange that he "passes up" every occupation that will not yield a good salary. If the ministry is a profession and to be compared with other learned professions in a materia l consideration a young man is right in selecting the one that will yield the greatest dividends.

If, however, the young man comes under the influence of a Godly professor who kindly points out that the call of the Holy Spirit and not the lure of gold should actuate a young man, then he is safe and may be depended upon to act wisely.

Well it is that the stipends afforded to ministers are not in accordance with the salaries provided by the practice of one of the professions. If a minister could make as much out of serving the Church as a lawyer or a doctor can get in fees or for professional services rendered he might see the supply of ministers more than double the demand for them and we would witness the ministerial shingle adorning the office of the minister and his announcement in the secular press that he is ready to perform ecclesiastical offices upon the payment of a prescribed fee!

The Church recognizes that the Sacred Ministry is a calling and, as such, it is far removed from any profession or commercial venture. We may do what we can to persuade young men to heed and answer the call of the Holy Spirit but, unless He has called them to preach the Gospel of a living Christ to a dying world we do Him and the young men an injustice when we urge them to enter the ministry.

That men who have answered the divine call and have given themselves to preaching should receive adequate support is not denied but the demand for salaries commensurate with those afforded by the professions is to commercialize the sacred office.

The representatives of this country to foreign governments must be selected from those who have independent incomes for the reason that we do not pay them sufficient to enable them to live upon their salaries in the style demanded of an ambassador. Yet, whether they have income or not, the large majority of those given portfolios gladly make such sacrifices as may be needed and lend no aid to any movement designed to provide them with more money. Many "dollar-a-year" men have given their time and energy to serving their country and making sacrifices they would not be compelled to make if following their profession.

The minister is the ambassador of God; he is the representative of the Government of Light to the government of darkness and despair. Whether or not he has independent means or must confine himself to the stipend he receives he gladly labors on, spends and is spent, if only he may serve Him whose representative he is.

The very nature of the work of the minister as a servant of God precludes the necessity of insisting that he live on the same level with the rich to whom he may minister. If the min-

ister has the honor of serving God and his fellow man and has his modest wants provided for what need has he for higher emolument? To say that a minister receives less than professional men and even state that he receives less than many clerks and artisans in his congregation is to drag the Sacred Ministry down to the level of a trade.

While the true minister is doing the work to which he has been called he would not for all the world give up and return to or enter into secular employment; no matter what comfortable remuneration were offered. Like every other man who has said, "Here am I, send me," he feels as did St. Paul when he said, although I "preach the Gospel, I have nothing to glory of; for necessity is laid upon me; yet woe is unto me if I preach not the Gospel!" Or, when he said, "But what things were given to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ my Lord; for Whom I have suffered the loss of all things and do but count them but dung, that I may win Christ."

HUDSON STUCK DEAD

The Rev. Hudson Stuck, D. D., Archdeacon of the Yukon, widely known as the first man to climb Mt. McKinley (Denali) Alaska, the mightiest peak in North America, died on Sunday at Fort Yukon, Alaska. He had attained far greater heights as Episcopal Archdeacon of the Yukon. On snowshoes, by dog-sled, and in the little Mission launch he had covered thousands of bitter miles every year for the last sixteen years in his great work among the Indians and the most northerly mining camps of the world.

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Bishop Burch in writing about the work of the Society, says:

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NEWS OF THE EPISCOPAL CHURCH

BISHOP WANTS US TO FORGIVE ENEMIES

Bishop Charles H. Brent was among the last of the American bishops to leave England after the Lambeth Conference. He preached in Canterbury Cathedral on Sept. 5 on the subject, "God's Fools." After enumerating the various things that bold religious spirits had accomplished through history, the Bishop concluded with what he called "a supreme piece of foolishness." "We must," he said, "commit the folly of forgiveness of our enemies. Germany and the Central Powers, against which we fought, belong to our world, and must be won to our fellowship. There is one way, and only one, to do it. We must clothe ourselves in the disposition of good-will towards them, putting off all feelings of revenge and fear. That is what God did to the human race. 'While we were yet sinners Christ died for us.' Herein is love, not that we loved God, but that He loved us.' Fire kindles fire. The forgiving disposition creates the penitent disposition. Then forgiveness becomes an active force, expressing itself in fellowship and mutual service."

OPENING OF BERKELEY

The academic year at the Berkeley Divinity School began on Tuesday, September 28th. There is a registration this year of twelve students, of whom four are new students from the Dioceses of Connecticut, Pennsylvania and Milwaukee. The Rev. Dickinson S. Miller, Ph. D., of Columbia University and the General Theological Seminary, New York, is giving a course of lectures on Christian Ethics during the first term, and the Rev. Geo. L. Paine, of New Haven, Special Lecturer on Missions, is giving courses in American Christianity and the History of the Creeds. There are no changes in the Faculty, and the Rev. Horace Fort has been reappointed to the John Henry Watson Fellowship.

SON OF BISHOP DARLINGTON FILLS NEW POSITION

New York, Oct. 11.—Mr. Gilbert Darlington has been appointed Treasurer of the American Bible Society to fill the vacancy made by the death of William Foulke, who for more than 34 years had filled this position.

Mr. Darlington is the son of Bishop James Henry Darlington, of the diocese of Harrisburg, Pennsylvania. He is a graduate of Columbia University and of the General Theological Seminary of the Protestant Episcopal Church. During the war he entered the army as First Lieutenant in the Aviation Section of the Signal Officers' Reserve Corps. He was later appointed Chaplain, in which capacity he served overseas.

CONFERENCE ON EDUCATION

Augusta, Ga.—St. Paul's parish, the Rev. G. S. Whitney, rector, was fortunate in having a three days' conference on the Christian Nurture Series conducted by Miss Gladys Fry of New Orleans. Mr. Whitney met Miss Fry at Sewanee at the summer conference, and made arrangements to have her visit his parish. Besides meeting with the teachers of the Church School in the evenings, Miss Fry addressed two sections of the Woman's Auxiliary one afternoon on the responsibility of the members of the Auxiliary toward the Church school, and Sunday morning she told a delightful missionary story to the children of the school and aroused interest in a class of boys of the same age as those she teaches in her own parish.

SEWANEE SYNOD MEETS IN NOVEMBER

The Synod of the Province of Sewanee meets in Christ Church Cathedral, Louisville, Ky., on November 16th. During the sessions of the Synod meetings will be held in the churches of the city in the interest of the Nation-Wide Campaign. Dr. Gardner and Miss Cooper of the Department of Religious Education are to hold conferences during the Synod.

DIOCESAN MEETING OF STUDENT WORKERS

The Diocesan Commission of Student Workers will hold a three day session, October 12-14, at St. Peter's Church, Pittsburg, Kansas. The following clergy and laymen of the Diocese will be present at this important conference: Rev. Messrs. Carl W. Nau, Chairman; Richard Cox, Secretary; James P. DeWolfe, E. A. Edwards, J. E. Brodhead, A. E. Hawke, R. K. Pooley and the Archdeacon; the Messrs. D. W. Conover of the State Agricultural School at Manhattan, Joseph Boyle of the State University at Lawrence, Dr. William Spicer, also of the State University and Miss Ada Baum of the State Normal School at Emporia.

THE OPENING OF THE NEW YORK NORMAL SCHOOL

This pioneer school in Christian Nurture enters on its second year on the evening of October 12th. Fifteen competent instructors, under the Reverend George F. Taylor as Principal, are ready to conduct the classes of the different grades of Christian Nurture.

Four centers in Manhattan and the Bronx are to be operated during the coming year and a new schedule of work has been prepared involving five intensive sessions in each of the two terms; the first term being in October and November, and the second in January. In each class one half of a Christian Nurture course will be carefully taught, with model lessons and demonstration classes. Teachers will be trained in making their own outlines for class use.

The four centers are as follows:

- Chapel of the Intercession on Tuesday evenings
- St. Bartholomew's Parish House on Thursday evenings
- St. Thomas' Parish House on Wednesday evenings
- Church of the Advocate on Monday evenings.

Additional information can be obtained from the Principal, 240 East 31st Street, New York City.

NEW PARISH WORKER IN YORK

St. John's parish, York, Pa., has secured the services of Miss J. Macklin Beattie of New York as Parish Visitor. She has had large experience in community and church work. She was in Panama during the construction of the canal, engaged as supervisor of Woman's Clubs which the war department had organized for the benefit of the wives and daughters of the employees. While there she was of valuable assistance to Archdeacon Bryan in the establishment and development of the Church's mission. During the war and since she was with the Y. M. C. A. and engaged in War Camp Community Service.

NEW AUXILIARY OFFICERS IN HARRISBURG

Officers who have been appointed by Mrs. Paul E. Wirt of Bloomsburg, Pa., President of the Woman's Auxiliary of the Diocese, are: Mrs. C. H. Boyer, Huntingdon, Pa., Vice President of the Archdeaconry of Altoona, in place of Mrs. Noel Smith, removed; Mrs. A. H. Wooley, Vice President of the Archdeaconry of Williamsport, in place of Mrs. S. T. Hayt, resigned; Mrs. Walter Herr, Lancaster, in place of Mrs. Geo. I. Browne, removed; Mrs. Mary R. Cromwell, of Lancaster, has accepted the office of Box Secretary.

REPRESENTATIVE OF SUMMER SCHOOLS TO CONFER.

The Commission on Teacher Training of the Department of Religious Education has invited the representatives of the summer schools to meet for a conference on November 4th and 5th in New York. The summer school is doing more than any other single agency to increase the number of trained teachers. This conference will discuss such topics as types of summer school, programmes, convenient dates, courses, etc.

THE CAMPAIGN

(Continued from Page 1)

opportunities of all kinds are calling out for workers, so far there are more volunteers for missionary service than the Church has money to pay for. The diocese was fairly well represented by delegates during the entire session of the Conference.

CALIFORNIA

By REV. B. D. WEIGLE

A conference for diocesan leaders and workers for the Nation-Wide Campaign in the Diocese of California was held in San Francisco on Friday, October 8th, under the leadership of Dr. Robert W. Patten. There was a large attendance of the clergy, laymen and women workers.

Dr. Patton presented the aims and methods of the Campaign in a distinctive manner appealing especially to the needs and characteristics of the West. He emphasized the fact that in distinction from the other sections of the country the people of the West judged a man according to his "achievements," and stated that the Church must also meet the requirements of this standard. He exposed, in strong and clear language, the common heresy of a false contrast between things, "spiritual" and things "material," and made a plea for the proper co-ordination of the two aspects of the work of the Church. Dr. Patton aroused the enthusiasm of his hearers to a high pitch as he interpreted the better way of the Church in advancing its cause through the "winning" method of consecrated leadership, as contrasted with the "shooting" method of military compulsion and the "strangle" method of modern business.

Bishop Parsons outlined the status of the Campaign in the diocese and the Diocesan Treasurer, Mr. Lee, presented an encouraging report showing an advance of over 300 per cent in contributions to General Missions this year as compared with that of last year. Dr. Patton stated that he found the diocese 100 per cent in advance of its work at the time of his last visit, and that it was one of the three most enthusiastic dioceses of the West and Southwest. A rousing cheer met his statement that California is "the greatest state in the Union," but he classed himself in the "with reservations" class when he added the reservation, "in some ways."

Bishop Nichols closed the Conference with his characteristic mingling of wit and wisdom and paid a warm tribute to the splendid leadership of Dr. Patton. A rising vote of hearty appreciation of Dr. Patton's inspiring visit was given by the members of the Conference. On Sunday following Dr. Patton preached, at the invitation of Dean Gresham, to a large congregation in Grace Cathedral.

WESTERN MASSACHUSETTS

An all day Conference for the Follow-up Work of the Nation-Wide Campaign was held at All Saints Parish House, Worcester, September twenty-eighth, at which a large number of both Lay and Clerical Delegates were present from the Parishes and Missions of the Worcester Convocation.

The Rev. Marshall E. Mott, recently appointed Archdeacon of Western Massachusetts presided and presented The Rev. Mr. Mitchell of New York as leader of the Conference.

For Instruction, General Exchange of Views, and Rapid-Fire Question and Answer, the Conference was a decided success. It was the sort of a Conference that thoroughly justified the gathering together of busy folk who cared for the organized and active life of the Church at large, the Diocese and the Parish.

MEETING OF CHURCH SERVICE LEAGUE

The Executive Board of the Diocesan Church Service League assembled at the Grace Cathedral Library, Topeka, Kansas on October 6th for an all day session. The following Diocesan presidents or heads of institutions were present: Mrs. John McEwan Ames, Chairman, Mrs. Vernon Branch, Secretary, for the Woman's Guilds; Mrs. John C. McClintock for the Woman's Auxiliary in the absence of Mrs. W. B. Buck; Mrs. Chase Brown for the Daughters

of the King; Mrs. David Palmer for the Girls' Friendly Society; Miss Louise Kieninger, Christ's hospital; Miss Marinda P. Davis, College of the Sisters of Bethany; Dr. Helen C. Bowerman, Educational Secretary; and Mrs. Richard Cox, at large.

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Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—Constitution, Art. II, Sec. 1.

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