



# THE CHURCHES AND INTERNATIONAL FRIENDSHIP

REPORT OF CONFERENCE HELD AT  
CONSTANCE, 1914

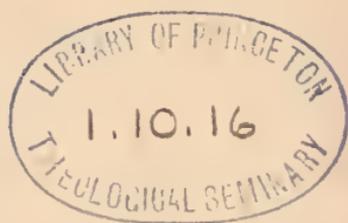
PUBLISHED BY :

WORLD ALLIANCE OF CHURCHES  
FOR PROMOTING INTERNATIONAL FRIENDSHIP

Offices:—41, Parliament Street, London, S.W.

90, Bible House, New York, U.S.A.

JX 1931  
1914



JX1931  
1914







# THE CHURCHES AND INTERNATIONAL FRIENDSHIP

REPORT OF CONFERENCE HELD AT  
CONSTANCE, 1914

✓ Constance, International conference  
of churches, 1914.

PUBLISHED BY:

**WORLD ALLIANCE OF CHURCHES  
FOR PROMOTING INTERNATIONAL FRIENDSHIP**

Offices:—41, Parliament Street, London, S.W.  
90, Bible House, New York, U.S.A.

Digitized by the Internet Archive  
in 2017 with funding from  
Princeton Theological Seminary Library

## PREFACE.

This Conference was called together by private invitations addressed to ministers and members of various Protestant Churches in Great Britain, France, Germany, the United States of America, Austria-Hungary, Belgium, Italy, Holland, Switzerland, Denmark, Norway and Sweden.

The announcement of the proposed Conference was in the following terms :

### THE CHURCHES AND INTERNATIONAL FRIENDSHIP PROPOSED CONFERENCE.

1914.

A desire has been expressed by persons of various denominations engaged in religious work in different countries that an effort should be made to bring the influence of the Christian Churches to bear upon the task of promoting amongst the different nations such friendly relationships as will tend to overcome or abate the sentiments of distrust and antipathy which at present endanger the peace of the world.

This task is one which requires to be approached with prudence and careful consideration and, as a first step, it is proposed to hold a Conference to discuss the question of the advisability of organizing a movement within the churches in the direction indicated and the methods by which such a movement can best be inspired and directed. It is hoped to gather together on this occasion men and women who hold important positions in the various Protestant communities of Europe and America, and whose influence, later on in their own countries, will render it probable that the movement will be taken up successfully in all parts of the world.

The Conference will take place at Constance on the 3rd and 4th of August, 1914. Arrangements have been entered into with the proprietor of the Hotel Insel for placing a hall at the disposal of the delegates and for ensuring accommodation from the 1st to the 5th of August. The cost of journeying to and from Constance and staying in that town during the days named will be borne by a fund that has been given for this purpose.

All arrangements for the Conference are in the hands of a committee consisting of certain gentlemen from England, France, Germany, Switzerland, and the United States, who have been instrumental in advancing this proposal and rendering it capable of being carried into effect.

## THE LIST OF DELEGATES.

The total number of persons who accepted the invitation to attend the Conference was 153. Owing to the disturbed state of Europe, war having actually broken out on August 1st, many delegates were prevented from coming. Those who were present at Constance numbered seventy-six.

The following is the complete list of delegates :

### BRITISH EMPIRE.

- J. G. ALEXANDER, Esq., Tunbridge Wells, Kent. Society of Friends.  
J. ALLEN BAKER, Esq., M.P., London, N.W. Member of the British Parliament ; Chairman of the British Council of the Associated Councils of Churches in the British and German Empires for Fostering Friendly Relations between the Two Peoples ; Society of Friends.  
THE HON. LADY BARLOW, London, W. Society of Friends.  
REV. W. COPELAND BOWIE, London, W.C. Secretary of the British Unitarian Association.  
REV. DAVID BROOK, M.A., D.C.L., Manchester. Principal of United Methodist Theological Colleges.  
RT. HON. SIR JOHN BRUNNER, Bart., London, S.W. Member of His Majesty's Most Honourable Privy Council ; Unitarian.  
REV. PREBENDARY A. E. BURN, D.D., Halifax, Yorkshire. Vicar of Halifax ; Prebendary of Lichfield ; Church of England.  
REV. LORD WILLIAM CECIL, Hatfield, Hertfordshire. Rector of Hatfield ; Church of England.  
REV. DR. JOHN CLIFFORD, London, W. Minister of Westbourne Park Church ; Baptist.  
REV. V. D. DAVIS, B.A., Bournemouth, Hampshire. Minister of Bournemouth Unitarian Church.  
RT. HON. W. H. DICKINSON, M.P., London, S.W. Member of His Majesty's Most Honourable Privy Council ; Member of the British Parliament ; Church of England.  
REV. R. H. FISHER, D.D., Edinburgh. Minister of St. Cuthbert's, one of His Majesty's Chaplains in Ordinary ; Church of Scotland.  
MISS J. M. FRY, Guildford. Society of Friends.  
REV. J. MORGAN GIBBON, London, N.E. Ex-Chairman of the Congregational Union of England and Wales.  
REV. R. C. GILLIE, M.A., London, W. Minister of Marylebone Presbyterian Church.  
REV. CANON W. L. GRANE, M.A., Cobham, Surrey. Canon of Chichester Cathedral, Hulsean Lecturer, 1913-1914 ; Church of England.  
HENRY T. HODGKIN, Esq., M.A., M.B., London, N. Secretary of the Friends Foreign Mission Association.  
HARRY JEFFS, Esq., London, E.C. National President of the Brotherhood Movement ; Chairman of its International Committee.  
RT. REV. THE BISHOP OF LICHFIELD (Dr. J. A. Kempthorne), Lichfield. Church of England.  
REV. CANON J. A. MACCULLOCH, D.D., Bridge of Allan, Stirlingshire. Scottish Episcopal Church.  
REV. J. A. MACKEIGAN, B.A., St. John, New Brunswick (Canada). Presbyterian Church of Canada.  
F. MERTTENS, Esq., J.P., Rugby. Chairman of the International Committee of Adult School Unions.

- MRS. GEORGE MORGAN, London, N.W. Member of the National Council of Evangelical Free Churches; Baptist.
- REV. PROFESSOR W. P. PATERSON, D.D., Edinburgh. Professor of Divinity at the University of Edinburgh; Church of Scotland.
- REV. J. H. RUSHBROOKE, M.A., London, N.W. Minister of the Hampstead Garden Suburb Free Church; Editor of the *Peacemaker*; Baptist.
- MISS MERIEL TALBOT, London, S.W. Secretary of the Victoria League; Church of England.
- REV. J. G. TASKER, D.D., Handsworth, Birmingham. Principal of Handsworth Wesleyan College.
- C. R. WALSH, Esq., Sydney, N.S.W. Prothonotary of Supreme Court of New South Wales; Church of England.
- REV. THOMAS RHONDDA WILLIAMS, Brighton. Minister of Union Church; Congregational.
- VERY REV. THE DEAN OF WORCESTER (Dr. William Moore Ede), Worcester. Church of England.

FRANCE.

- MONSIEUR LE PASTEUR BABUT, St. André—de Volborgne (Gard). Membre du Comité directeur de la Paix par le Droit; Eglise Reformée Evangélique de France.
- MONSIEUR LE PASTEUR CH. CADIER, Pamproux (Deux Sèvres). Président de la Fédération du Poitou de la Paix par le Droit; Eglise Reformée Evangélique de France.
- MONSIEUR LE PASTEUR AUGUSTE CARPENTIER, Ardennes. Membre du Comité du Groupe pacifiste des Ardennes; Eglise Reformée Evangélique de France.
- MADAME J. DALENCOURT, Paris. Directrice de la "Mission aux Femmes de la Classe Ouvrière et de l'Ecole pratique des Lectrices de la Bible; Société des Amis.
- MONSIEUR JACQUES DUMAS, Versailles. Docteur en droit; Eglise Reformée Evangélique de France.
- MONSIEUR MARIUS DUMESNIL, Paris. Etudiant en médecine, Redacteur de *L'Universelle*, organe du mouvement pacifique chrétien Membre du Comité de la Société Chrétienne des Amis de la Paix.
- MONSIEUR LE PASTEUR A. FAURE, Paris. Eglise Méthodiste de France.
- MONSIEUR LE PASTEUR ELIE GOUNELLE, Paris. Directeur de la revue du Christianisme social; Union des Eglises Libres.
- MONSIEUR LE PASTEUR JULES JEZEQUEL, Paris. Redacteur en chef de *Evangile et Liberté*; Fondateur et président du groupe mayennais de la Paix par le Droit; Secrétaire général de l'Union nationale des Eglises reformées de France.
- MADAME JULES JEZEQUEL, Paris.
- MONSIEUR LE PASTEUR A. MALAN, Gard. Union Nationale des Eglises Reformées Evangéliques.
- MONSIEUR LE PASTEUR JACQUES PANNIER, Paris. Eglise Reformée Evangélique de France.
- MONSIEUR LE SENATEUR E. REVEILLAUD, Paris-Versailles. Eglise Reformée Evangélique de France.
- MONSIEUR LE PASTEUR SCHAFFNER.

GERMANY.

- HERR PASTOR LIC. ALBERTZ, Stampen bei Breslau. Preussisch Evangelische Landeskirche.
- HERR PASTOR BOHME, Kunitz bei Jena, Preussisch Evangelische Landeskirche.
- HERR DR. BOHMER, Eisleben. Herausgeber der *Studierstube*; Preussisch Evangelische Landeskirche.
- HERR KONSISTORIALPRASIDENT DR. CURTIUS, Strassburg i/E. Präsident der Kirche augsburgischer Konfession.

- HERR GENERALSUPERINTENDENT PROF. D. GENNRICH, Magdeburg, Preussisch Evangelische Landeskirche.
- HERR PFARRER D. HACKENSCHMIDT, Strassburg i/E. Elsässisch Evangelische Landeskirche.
- HERR PASTOR DR. HAGEMEYER, Halle a/S. Preussisch Evangelische Landeskirche.
- HERR DOMKANDIDAT KAMLAH, Berlin. Preussisch Evangelische Landeskirche.
- HERR HOPFPREDIGER D. KESSLER, Dresden. Sächsisch Evangelische Landeskirche.
- HERR PROFESSOR D. LANG, Halle a/S. Deutsche Reformierte Kirche.
- HERR KONSISTORIALRAT DR. LUTTGERT, Berlin-Lichterfelde. Preussisch Evangelische Landeskirche.
- HERR PREDIGER THEOPHIL MANN, Frankfurt A/M. Methodistenkirche.
- HERR DE NEUFVILLE, Frankfurt A/M. Kirchliches Komitee zur Pflege freundschaftlicher Beziehungen zwischen Grossbritannien und Deutschland; Deutsch-französisches Verständigungskomitee.
- HERR PFARRER A. NICOLE, Berlin. Französische Reformierte Kirche.
- PROFESSOR D. NIEBERGALL, Heidelberg. Geheimer Kirchenrat; Badisch Evangelische Landeskirche.
- HERR DIRECTOR DR. PEISKER, Wittenburg in Westpreussen. Preussisch Evangelische Landeskirche.
- HERR PROFESSOR DR. RADE, Marburg a/L. Herausgeber der *Christlichen Welt*.
- HERR PROFESSOR D. RICHTER, Berlin. Aussere Mission; Stellvertretender Vorsitzender des "Continuation Committee of the World's Missionary Conference" (Edinburgh, 1910).
- HERR STADTPFARRER SCHILLER, Nürnberg. Bayerisch Evangelische Kirche.
- HERR MISSIONSDIRECTOR SCHREIBER, Berlin.
- HERR PASTOR LIC. F. SIEGMUND-SCHULTZE, Berlin. Sekretär des Kirchlichen Komitees zur Förderung freundschaftlicher Beziehungen zwischen Grossbritannien und Deutschland; Herausgeber der *Eiche*.
- HERR STADTPFARRER UMFRIED, Stuttgart. Württembergisch Evangelische Landeskirche; Vize-Präsident der deutschen Friedensgesellschaft.
- HERR PFARRER LIC. WIELANDT, Niedereggenen bei Müllheim i/R. Badisch Evangelische Landeskirche.

#### AUSTRIA-HUNGARY.

- HERR PREDIGER BALOGH, Pressburg. Evangelische Kirche Ungarns.
- HERR SUPERINTENDENT DR. CISAR, Klobouk bei Brünn (Mähren). Tschechisch Evangelische Kirche.
- MRS. ANDREA HOFER-PROUDFOOT, XIX/2 Grinzinger Str. 65, Wien.
- HERR KAUFMANN WETJEN, Wien.
- HERR OBERKIRCHENRAT DR. WITZ-OBERLIN, Wien. Deutsch-evangelische Kirche Oesterreichs.

#### ITALY.

- REV. E. GIAMPICCOLI, B.D., Rome. President of the Waldensian Evangelical Church of Italy.
- REV. W. KEMME LANDELS, Rome. President of the Baptist Union for Italy; Vice-President of the Baptist World Alliance; President of the National Council of C.E.; Secretary of the Baptist Missionary Society of Italy.

#### BELGIUM.

- MONSIEUR LE PASTEUR KENNEDY ANET, Bruxelles. Secrétaire Générale de l'Eglise, Chrétienne missionnaire belge; Evangélique.
- MONSIEUR LE PASTEUR DURANT, Bruxelles. Président du Synode de l'Eglise Chrétienne missionnaire belge; Evangélique.
- MADAME LA BARONNE DE LAVELEYE, Bruxelles. Hon. President of the Belgian group of "Alliance pour la Paix par l'Education"; Church of England.
- MONSIEUR LE PASTEUR JULES LEBEAU, Hodimont-Verviers. Union des Eglises Protestantes Evangéliques de Belgique.

MONSIEUR LE PASTEUR ARNOLD REY, Liège. Secrétaire du Comité belge d'initiative du christianisme progressif et libéral; Union des Eglises Protestantes Evangéliques de Belgique.

MONSIEUR LE PASTEUR P. ROCHEDIEU, Bruxelles. Président du Synode de l'Union des Eglises Protestantes Evangéliques de Belgique.

MONSIEUR LE PASTEUR P. TEISSONNIERE, Bruxelles. Secrétaire général de la Fédération des Sociétés de Culture morale de Belgique; Eglise Protestante Libérale.

SWITZERLAND.

HERR PROFESSOR DR. KIRCHENRAT BOHRINGER, Basel. Schweizerische Evangelische Kirchen-Konferenz.

MONSIEUR LE PROFESSEUR J. EUGENE CHOISY, D.D., Champel-Généve. Président de la faculté théologique de l'Université de Généve; Eglise Reformée Evangélique.

MONSIEUR LE PROFESSEUR DR. LOUIS EMERY, Lausanne. Docteur et Professeur de Théologie à l'Université de Lausanne; ancien président et actuellement Vice-Président de la Commission synodale de l'Eglise nationale du Canton de Vaud.

HERR PFARRER O. HEROLD, WINTERTHUR. Präsident des zürcherischen Kirchenrats; Protestantische Landeskirche des Kantons Zürich.

DR. MED MUTZENBERG, Spiez. Mitglied des Berner Synodalarats; Protestantische Landeskirche des Kantons Bern.

MONSIEUR LE CONSEILLER D'ETAT E. QUARTIER-LATENTE, Neuchâtel. Chef du Département de l'Instruction publique et des Cultes; Eglise Reformée Evangélique.

HERR PASTOR LIC. STUCKERT, Schaffhausen. Reformierte Landeskirche der Schweiz.

ZURICH, BISHOP OF, Zürich.

HOLLAND.

REV. E. B. COUVEE, Utrecht. Director of the City Mission; Dutch Reformed Church.

REV. J. A. CRAMER, D.D., The Hague. Dutch Reformed Church.

REV. H. J. E. HOLSTEIJN, Apeldoorn. Dutch Reformed Church.

REV. PROFESSOR J. W. FONT, D.D., Amsterdam. Professor of Theology at the University of Amsterdam; Dutch Lutheran Church.

DENMARK.

REV. HANS WINDING KOCH, Copenhagen, V. The Danish Lutheran Church.

HOLGER LARSEN, Esq., Copenhagen, N. Librarian of the Royal Library of Copenhagen; President of the Christian Peace Society ("Kristeligt Fredsforbund"); Established Church of Denmark.

REV. H. OSTENFELD, Copenhagen. Bishop of Seeland; Danish Lutheran Church.

SWEDEN.

REV. PRINCIPAL BENANDER, D.D., Stockholm. Principal of the Bethel Seminary; Baptist.

MR. ERIC BOSTROM, Architect, Stockholm.

SENATOR WILLIAM GULLBERG, Sköfde, Kristiania. Senator of the Swedish Parliament.

REV. ALBERT WICKMAN, Lund. Baptist.

NORWAY.

REV. CARSTEN HANSTEEN, Bergen. Archdeacon of Bergen Cathedral.

PROFESSOR D. MICHELET, Sandviken, Kristiania. Lutheran State Church of Norway.

REV. OLE OLSEN, Kristiania. Methodist Episcopal Church.

BULGARIA.

PASTOR D. N. FURNAJIEFF, Sofia.

## UNITED STATES OF AMERICA.

- REV. ERNEST HAMLIN ABBOTT, New York. Editorial Staff of *The Outlook*; Member of the Social Service Commission of the Federal Council of the Churches of Christ in America.
- REV. PETER AINSLIE, D.D., Baltimore. Pastor of the Christian Temple, Baltimore, Md.; President of the Commission on Christian Union of the Disciples of Christ; Member of the Deputation sent by Commission on Faith and Order to Great Britain.
- REV. WILLIAM F. ANDERSON, D.D., LL.D., Cincinnati, Ohio. Bishop of the Methodist Episcopal Church, Cincinnati, Ohio; Trustee Drew Theological Seminary.
- REV. DAVID BAINES-GRIFFITHS, M.A., N.Y. City. Pastor of the Edgehill Church, N.Y. City; on the Literary Staff of the *New York Tribune*.
- REV. EUGENE A. BARTLETT, D.D., Brooklyn. Pastor All Souls' (Universalist) Church, Brooklyn.
- PROFESSOR SAMUEL ZANE BATTEN, D.D. Secretary of the Social Service Commission of the Northern Baptist Convention; Associate Secretary of the Social Service Commission of the Federal Council of the Churches of Christ in America.
- PROFESSOR DR. BENJAMIN F. BATTIN, Professor of German, Swarthmore College; Representative of Philadelphia Yearly Meeting of Friends; Delegate of the Pennsylvania Peace Society, and of the Pennsylvania Arbitration and Peace Society.
- REV. W. C. BITTING, D.D., St. Louis, Mo. Pastor of the Second Baptist Church, St. Louis, Mo.; Corresponding Secretary of the Northern Baptist Convention; Member of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.
- REV. NEHEMIAH BOYNTON, D.D., Brooklyn, N.Y. Pastor of the Clinton Avenue Congregational Church, Brooklyn, N.Y.; Ex-Moderator of the National Council of Congregational Churches.
- REV. HOWARD A. BRIDGMAN, D.D., Boston. Editor of the *Congregationalist*, Boston; Member of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.
- REV. WILLIAM ADAMS BROWN, D.D., LL.D., N.Y. City. Professor of Systematic Theology, Union Theological Seminary, N.Y. City.
- REV. JONATHAN DAY, D.D., N.Y. City. Superintendent of the Labour Temple, N.Y. City; Member of the Social Service Commission of the Federal Council of the Churches of Christ in America.
- REV. SAMUEL DICKIE, LL.D., Albion, Mich. President of Albion College, Albion, Mich.; Ex-Mayor of Albion.
- REV. GEORGE WILLIAM DOUGLAS, D.D., N.Y. City. Canon of the Cathedral of St. John the Divine; Director of *The Churchman*; Chairman of the Executive Committee of the Christian Unity Foundation, N.Y. City.
- JOHN H. FINLEY, Esq., LL.D., N.Y. City. Ex-President of the College of the City of New York; Exchange Lecturer on the Hyde Foundation at the Sorbonne, Paris; Director of the New York Peace Society; Commissioner of Education for the State of New York.
- REV. PAUL REVERE FROTHINGHAM, D.D., Boston. Pastor of the Arlington Street Church (Unitarian), Boston.
- ROBERT H. GARDINER, Esq. Secretary of the Commission of the Protestant Episcopal Church on World Conference on Faith and Order.
- G. F. GATES, Esq., Constantinople. President of Robert College.
- REV. JAMES I. GOOD, D.D., LL.D., Dayton. Professor of Church History Central Theological Seminary, Dayton, Ohio; President of the General Synod of Reformed Churches in the United States; President of the American Section of the World Alliance of Reformed Churches.
- REV. SIDNEY L. GULICK, D.D. Representative on International Relationships for the Federal Council of the Churches of Christ in America; Professor in Doshisha University and The Imperial University, Kioto, Japan.
- REV. JAMES J. HALL, D.D. Director of the American Peace Society for the South Atlantic States.

- REV. THOMAS C. HALL, D.D., N.Y. City. Professor of Christian Ethics, Union Theological Seminary, N.Y. City.
- REV. JOHN W. HAMILTON, D.D., Boston, Mass. Bishop of the Methodist Episcopal Church, Boston, Mass.; Member of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.
- REV. E. R. HENDRIX, D.D., LL.D. Senior Bishop Methodist Episcopal Church, South; Ex-President of the Federal Council of the Churches of Christ in America; Trustee of The Church Peace Union.
- RABBI EMIL G. HIRSCH, D.D., LL.D., Chicago, Ill. Minister of the Sinai Congregation, Chicago, Ill.; Professor of Rabbinical Literature and Philology, University of Chicago; Trustee of The Church Peace Union.
- REV. GEORGE E. HERR, D.D., Boston, Mass. President of Newton Theological Institution, Boston, Mass.; Editor of the *Watchman-Examiner*; Trustee of Wellesley College.
- WILLIAM I. HULL, Esq., Ph.D., Swarthmore, Pa. Professor of History and International Relationships, Swarthmore College, Swarthmore, Pa.; Trustee of The Church Peace Union.
- JAMES R. JOY, Esq., Litt.D., New York. Associate Editor of *The Christian Advocate*, New York.
- REV. WALTER LAIDLAW, D.D., N.Y. City. Secretary of the New York City Federation of Churches.
- RT. REV. MORRIS W. LEIBERT, D.D., Bishop Moravian Church; Member of Executive Committee of the Federal Council of the Churches of Christian America.
- LOUIS P. LOCHNER, Esq. Ex-Secretary of the International Bureau of Students; Secretary of the Chicago Peace Society.
- REV. RIVINGTON D. LORD, D.D., Brooklyn. Pastor of the First Church (Baptist), Brooklyn; Recording Secretary of the Federal Council of the Churches of Christ in America; President of the General Conference of Free Baptist Churches.
- REV. FREDERICK LYNCH, D.D. Trustee and Secretary of The Church Peace Union; Editor of *The Christian Work*; Director of the N.Y. Peace Society; President of the American-Scandinavian Foundation.
- D. WILLARD LYON, Esq. Secretary of the Committee to Promote Friendly Relations among Foreign Students of the World Student Christian Federation.
- REV. HENRY M. MACCRACKEN, D.D., LL.D. Ex-Chancellor of New York University.
- REV. CHARLES S. MACFARLAND, Ph.D. Secretary of the Federal Council of the Churches of Christ in America; Secretary of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America; Trustee of The Church Peace Union.
- EDWIN D. MEAD, Esq., M.A., Boston, Mass. Chief Director of the World Peace Foundation, Boston, Mass.; Member of the Berne Bureau; Director of the American Peace Society; Trustee of The Church Peace Union.
- MRS. EDWIN D. MEAD, Boston, Mass. Peace and Arbitration Society.
- REV. WILLIAM PIERSON MERRILL, D.D., N.Y. City. Pastor of the Brick Presbyterian Church, N.Y. City; Trustee of The Church Peace Union.
- REV. HENRY C. MINTON, D.D., LL.D., Trenton, N.J. Pastor of the First Presbyterian Church, Trenton, N.J.; Ex-Moderator of the General Assembly of the Presbyterian Church in the U.S.A.; President of the National Reform Association.
- REV. PHILIP S. MOXOM, D.D., Springfield, Mass. Pastor of the South Congregational Church, Springfield, Mass.; Director of the American Peace Society; Member of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.
- GEORGE W. NASMYTH, Esq. Director of the International Bureau of Students.
- BISHOP J. T. NUELSEN, D.D., Zürich, of the Methodist Episcopal Church.
- PROFESSOR PANARETOFF, Constantinople. Professor at Robert College.
- REV. T. T. RICHARDS, Scranton, Pa. Baptist Church.

- REV. CLAUDIUS B. SPENCER, D.D., LL.D., Kansas City, Mo. Editor of the *Central Christian Advocate*, Kansas City, Mo.; Ex-Associate Secretary of the Federal Council of the Churches of Christ in America.
- REV. GRAHAM TAYLOR, D.D., LL.D. Warden of the Chicago Commons; Professor of Social Economics in Chicago Theological Seminary; Member of the Social Service Commission of the Federal Council of the Churches of Christ in America.
- REV. CHARLES L. THOMPSON, D.D., LL.D. Representative of the Presbyterian Board of Home Missions; Member of the Social Service Commission of the Federal Council of the Churches of Christ in America; Ex-Moderator of the General Assembly of the Presbyterian Church in the United States.
- REV. EZRA SQUIER TIPPLE, D.D., LL.D. President of Drew Theological Seminary; Trustee of Syracuse University; Recording Secretary of the Board of Education of the Methodist Episcopal Church.
- REV. JAMES L. TRYON, Ph.D. Director of the New England Department of the American Peace Society.
- REV. K. TSUNASHIMA, Tokyo, Japan. Pastor of First Congregational Church.
- REV. JAMES I. VANCE, D.D., LL.D., Tenn. Pastor of the First Presbyterian Church of Nashville, Tenn.
- REV. GEORGE U. WENNER, D.D., New York. Pastor of Christ Church (Lutheran), New York; Ex-President of the Synod of New York and New Jersey.
- FRANK F. WILLIAMS, Esq., Buffalo, New York. Secretary of the Peace and Arbitration Society of Buffalo, N.Y.; Chairman of Church Committee of Buffalo Peace and Arbitration Society.
- MRS. FRANK F. WILLIAMS, Buffalo, New York.
- REV. LUTHER B. WILSON, D.D., LL.D., New York. Bishop of the Methodist Episcopal Church of New York; Member of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America; Trustee of The Church Peace Union.
- RT. REV. JAMES R. WINCHESTER, D.D., Arkansas. Bishop of Arkansas; Trustee of the University of the South.
- REV. CORNELIUS WOELFKIN, D.D., LL.D., N.Y. City. Pastor of the Fifth Avenue Baptist Church, N.Y. City; Professor in Rochester Theological Seminary; Ex-President of the American Foreign Missionary Society.
- DR. E. R. ZARINGER, Chicago. Editor of *The North Western Christian Advocate*.

---

## DESCRIPTIVE ACCOUNT OF THE PROCEEDINGS.

The International Conference of the Representatives of the Churches, arranged with the object of promoting friendly relations between the nations, took place at Constance under very remarkable circumstances, as war between Germany, Russia, and France was trembling in the balance. The summons was for Saturday, August 1st. On that very day war was declared between Germany and France the trains were first held up on the Franco-German frontier, and the British delegates found themselves at one point turned back, owing to the German railway being impassable, and were compelled to take a circuitous route through Swiss territory. Similar difficulties were encountered by the Americans, French, and many other of the representatives. Some, indeed, never arrived at all. That in spite of these obstacles 80, out of the

153 delegates, gathered on Sunday, August 2nd, was a sufficient tribute to the hold which this cause had on the churches throughout Europe and America.

It was probably the first time that many of the members had found themselves in the atmosphere of war. Tedious delays, uncertainty of trains, overcrowding everywhere, disorganization of traffic and perpetual changes, accompanied by shortage of food, were inconvenient enough, but these shrank into insignificance under the storm-cloud that lowered over the whole scene. Fugitives from Belfort, driven out homeless and unprovided for by the necessities of military defence, thousands of men parting from their friends and snatched from their occupations, the universal silence of industry and the cessation of labour, all drove home the terrible realities of even the preparations for war. The pathos of the situation cannot be described: it seemed as if some unseen minotaur were waiting to grasp his tribute of human lives. The tension was great and the situation full of difficulties, but the Conference was borne up by the overwhelming importance of its subject, and, moreover, it was assisted by the special arrangements that had been made for its safety and comfort. Under ordinary circumstances no Conference would have taken place, as meetings were already prohibited; but through the kindly and generous foresight of H.R.H. the Grand Duchess Louise of Baden, whose devotion to Peace has never wavered, and through the German Emperor's own sympathy with the movement, it was rendered possible for the Conference not only to begin, but to complete its work in all essential particulars.

It was not merely external conditions which made the Conference what it was. In an upper room of the celebrated "Insel" hotel, where just 500 years ago John Huss was condemned, there was to be seen on Sunday, August 2nd, 1914, a gathering of people, all of them members and some of them leaders of various Christian Churches, representatives of not less than thirty different denominations. Mr. J. Allen Baker, M.P., was in the chair, and in the room were seen the Bishop of Lichfield, the Dean of Worcester, Dr. Clifford, the Rt. Hon. W. H. Dickinson, M.P., Rev. J. Morgan Gibbon, Dr. J. G. Tasker, Rev. R. C. Gillie, whilst amongst the ladies were Madame Dalencourt, from Paris, Lady Barlow, Miss Talbot and Miss Joan M. Fry. The American delegates included Bishops Hendrix and Wilson, Canon Douglas, Mr. Robert H. Gardiner, Dr. F. Lynch, Dr. C. S. Macfarland, Mr. Edwin D. Mead, Dr. W. P. Merrill, and Mr. George W. Nasmyth. Amongst the delegates were Pastor Böhme, and Dr. Siegmund-Schultze, from Germany; Rev. H. W. Koch, from Copenhagen; Senator Gullberg, of the Swedish Parliament; Rev. Principal Benander, from Stockholm; Rev. Archdeacon Hansteen and Rev. Ole Olsen, from Norway. Amongst French pastors were Messieurs Babut, of Gard; Dumesnil and Elie Gounelle, of Paris; and Ch. Cadier, of Pamproux. From Holland came Rev. E. B. Couvée, of Utrecht.

What language the mixed gathering should speak largely settled itself—it was the language of a common cause. At the opening devotions an address in English was followed by prayers in French, German, and Swedish. The interpreter was but little needed, for beneath all these superficial diversities there ran a strong tide of unity which over-leapt the narrow bounds of language, and swept men into the presence of the Unseen.

Sunday was to have been a day of rest and interchange of sociabilities, but as it advanced and the European situation grew more critical, it was found that only by leaving on the Monday morning, when formal business should have begun, could the members be conveyed out of the country in safety. Hence it was necessary to proceed, and after the opening devotions the following letter from the Archbishop of Canterbury was read, testifying to his deep interest in the movement:

Lambeth Palace, S.E.

*July 31st, 1914.*

DEAR MR. DICKINSON,

You will know how closely my thoughts and (let me add) my prayers will be with you and your fellow-counsellors at Constance in these coming days. The situation has, of course, changed most ominously since the time when the Conference was planned. But obviously it is right—indeed, perhaps, it is all the more right—that emphasis should be given to the eager wish we entertain that the members of the Christian Churches as such may be enabled to make their voices effectively heard at such an hour as this on behalf of what is righteous and true, what is loyal to the suzerainty of the Prince of Peace. The lowering storm-clouds of the hour will add additional solemnity to your meeting and additional significance to our prayers.

May you all have the guidance of God as you set yourselves to the task of discovering the best way possible of securing for the voice of Christian people, speaking as Christians, the hearing it deserves.

I am, yours very truly,

RANDALL CANTUAR.

It was next decided to send the subjoined resolution to the Rulers and leading statesmen of Europe.

This Conference of members of Christian Churches representing twelve countries and thirty confessions, assembled at Constance to promote friendly relations between nations, solemnly appeals to Christian Rulers to avert a war between millions of men, amongst whom friendship and common interests have been steadily growing, and thereby to save from disaster Christian civilization, and assert the power of the Christian spirit in human affairs.

Notwithstanding the short time at its disposal the Conference undertook the business for which it had come together, and

unanimously passed the resolutions of which every member had had notice. The first motion, declaring the expediency of the churches using their influence with the people in furthering friendship amongst nations, was moved by Bishop Hendrix, of America, and seconded by Dr. Clifford. The second, which declared for united action by the Churches had Monsieur Dumesnil and Herr Pastor Böhme as mover and seconder respectively. The third, which set up a permanent organization for carrying these objects into effect, was moved by Senator Gullberg, of Christiania, and seconded by the Rev. H. Koch, of Copenhagen, whilst the fourth, moved and seconded by the Bishop of Lichfield and Rev. Ole Olsen, from Norway, appointed an International and Inter-denominational Committee to carry on the work and arrange for future Conferences.

If the conditions of the outward journey were difficult, those of the homeward one were even more so, and could not have been coped with as they were, but for the courtesy of the officials. It was a sad country through which the journey was made. The children and young soldiers, indeed, were shouting and hurraing, but there was evidence that the minds of the maturer population were seized with the gravity and sadness of the situation.

Special facilities were given by the authorities for the rapid and safe conduct of the party throughout a whole day's journey, part of which was right across the line of march into France and Belgium. It was thus possible for the majority of the members of the conference to reach London on the night of Tuesday, the 4th of August, where, within two hours of their arrival, the announcement was made that England was at war with the country whose hospitality they had enjoyed during their sessions.

At the adjourned meeting of the conference held at the Westminster Palace Hotel on the following afternoon, no important action was taken on account of the fact that many of the nations uniting in the conference could not then be represented. A meeting was however held under the Presidency of Rev. P. S. Moxon, D.D., a Director of the American Peace Society. Speeches on the attitude of the Christian Churches at the present situation were delivered by Dr. Clifford, Mr. Mead, the Bishop of Lichfield, Mr. Morgan Gibbon, Lady Barlow, Mr. Nasmyth, and others. There was a general consensus of feeling that this was no time for despair, and that the forces which make for international goodwill ought to be rallied, as never before, in order that, out of their apparent defeat, they may be able to snatch a great and lasting victory. The delegates left with a conviction that, whatever the appearances to the contrary, they were on the side which must ultimately triumph, and that the gravity of the outlook, while casting a deep cloud over the conference, had been the means of calling them to truer understanding of the issues involved and to a fresh devotion to the cause of humanity.

# PROCEEDINGS AT THE CONFERENCE.

## Preliminary meeting of the Provisional International Committee.

The Provisional International Committee met at the Hotel Insel, Constance, at 10.30 p.m. on Saturday, August 1st, 1914.

Present :

Mr. J. Allen Baker, M.P.	Rev. E. R. Hendrix.
Rev. Dr. J. Clifford.	Mr. E. D. Mead.
Very Rev. the Dean of Worcester.	Rev. Frederick Lynch.
Madame J. Dalencourt.	Herr Pastor Siegmund-Schultze.
Monsieur M. Dumesnil.	Rt. Hon. W. H. Dickinson, M.P.

Mr. J. Allen Baker, M.P., was elected Chairman of this Committee.

Mr. Dickinson, who acted as Secretary, presented to the Committee a copy of the Rules of Debate for the Conference, which were approved subject to any alterations which might be rendered necessary by the critical international situation.

It was decided that the five joint Secretaries of the Conference, the Rt. Hon. W. H. Dickinson, M.P., Monsieur Jacques Dumas, M. le Professeur Louis Emery, Rev. Frederick Lynch, and Herr Pastor Dr. Siegmund-Schultze, should form the Press Committee.

Mr. Dickinson laid before the meeting a copy of the Programme for the Conference, which was approved.

The Committee unanimously decided that a Prayer Meeting should be held on Sunday morning at 10.30 at the Hotel Insel, and that Mr. Baker should act as Chairman and arrange for others to take part in it.

Dr. Siegmund-Schultze reported that he had just seen the Stadtpfarrer of Constance, who had communicated to him certain telegrams which he had received to the effect that there was a probability that the Frenchmen of the party would have to leave Germany on Sunday owing to the critical situation, that, however, there had come instructions that those taking part in the Conference should have no difficulty whatever placed in their way during their stay in Constance at the Conference.

Dr. Siegmund-Schultze said he had no doubt that this step was due to His Majesty the Kaiser. The Chairman, Mr. J. Allen Baker, was entrusted with the duty of expressing, on a suitable occasion, the deep gratitude of the Conference for His Majesty's action.

The Committee decided that the Conference should be recommended to telegraph to the Rulers of Europe and to the President of the United States an urgent appeal to avert the impending war; the telegram to be drafted by the Dean of Worcester, Mr. Dickinson, Mr. Mead, and Dr. Siegmund-Schultze.

## RULES OF DEBATE.

The rules of debate approved by the Provisional Committee for the Conference were as follows :

1. The Conference shall hold four Sessions :

- 1st Session, Monday, August 3rd, 10 a.m. to 1 p.m.
- 2nd Session, Monday, August 3rd, 8.30 p.m. to 10.30 p.m.
- 3rd Session, Tuesday, August 4th, 10 a.m. to 1 p.m.
- 4th Session, Tuesday, August 4th, 8.30 p.m. to 10.30 p.m.

2. The Presidents of each Session shall be :

- 1st Session, J. Allen Baker, Esq., M.P., London.
- 2nd Session, Herr Konsistorial Präsident Dr. Curtius, Strassburg, i/E.
- 3rd Session, Rev. W. P. Merrill, D.D., New York.
- 4th Session, Monsieur le Sénateur Réveillaud, Paris-Versailles.

3. The President of the Session shall designate the speakers, and his decision on all points of order shall be final.

4. The President and the proposer of the motion may speak for 15 minutes; all other speakers shall be allowed 10 minutes.

5. Amendments may be proposed by any speaker, provided he gives to the President notice in writing of his amendment, but the President may decline to admit any amendment which he considers irrelevant to the motion or inexpedient in the interests of the Conference.

6. All speeches shall, as a rule, be made in either the German, French, or English language, and after each speech has been delivered in one of these languages a brief synopsis of it shall be given by interpreters in the other two languages. The translation of other languages than these three cannot be assured.

7. If a vote is demanded upon any question the President shall take it by show of hands, and if his decision is challenged, the name of every delegate shall be called, and his vote "For" or "Against" recorded. The votes of the majority shall prevail.

8. If an amendment is moved and seconded, it shall, after debate, be put to the vote and, if assented to, the original motion shall be altered accordingly, and, as altered, shall be subject to further debate and amendment.

9. Minutes of the Conference shall be kept by the Secretaries, and a full report of every speech shall be taken and a copy of the minutes and reports shall be sent to every delegate in such form as the Provisional International Committee of the Conference shall decide.

10. The Conference shall be conducted in private, but a report of the proceedings at each session shall be issued to the Press, with the approval of the Provisional International Committee.

# PROGRAMME OF THE CONFERENCE.

The programme prepared by the Provisional Committee was as under :

## FOREWORD.

The object of the Conference is to afford to the representatives of Christian Churches in various countries an opportunity of considering how far it may be advisable and practicable for Christians of different communions and nationalities to unite in bringing to bear upon the peoples of the world the influences of religion for promoting International amity and avoidance of war.

With a view to facilitating a free interchange of opinion, it has been thought desirable that the resolutions to be submitted shall be of such general character as will serve as a basis upon which debate can turn without laying down, at this preliminary stage, propositions of too definite and binding a nature.

By this means there will be collected and recorded a valuable body of opinion which will be of great use when the further question comes to be considered as to the practical steps to be taken to carry into effect the resolutions of the Conference.

As, however, it is important to prevent the debates from becoming too discursive, certain suggestions are appended to each of the proposed motions to indicate the principal questions to which attention will be directed in the discussion of such motion.

## MONDAY, AUGUST 3RD.

MORNING SESSION : from 10 a.m to 1 p.m.

1. PRESIDENT'S ADDRESS.
2. MOTION :—*That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the People, Parliaments, and Governments of the world to bring about good and friendly relationships between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.*

## SPECIAL SUBJECTS TO BE REFERRED TO IN THE DISCUSSION.

1. The general attitude adopted by the communion which the speaker represents upon questions of international goodwill and peace.

2. The willingness or otherwise of the leading men in each communion to bring the influence of their church to bear upon these questions.
3. The opportunities that the church possesses of influencing the movement.
4. The difficulties, political and otherwise, which would confront the Church in openly advocating this movement.
5. The general lines on which each communion could be expected to use its influence, and the limits which it may be wise to set upon the scope of the movement and of the objects to be aimed at.

EVENING SESSION : from 8.30 p.m. to 10.30 p.m.

1. PRESIDENT'S ADDRESS.

2. MOTION :—*That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.*

SPECIAL SUBJECTS TO BE REFERRED TO IN THE DISCUSSION.

1. The experience of members of any particular church in other social movements in which different religious communions have acted in concert.
2. The advisability of trying to bring together representatives of different communions for the particular objects aimed at by the Conference.
3. The readiness of the leaders of the different communions to act together.
4. The extent of the field of action in which different communions may be expected to co-operate.
5. The advisability of allocating definite days upon which the churches should concentrate the attention of their congregations upon the subject of international friendship.
6. The question of international relations as it affects the joint action of the churches in foreign missions.
7. The possibility of the churches uniting in approaching the Third Peace Conference at the Hague.

TUESDAY, AUGUST 4TH.

MORNING SESSION : from 10 a.m. to 1 p.m.

1. PRESIDENT'S ADDRESS.

2. MOTION :—*That in order to enable the different churches to be brought into touch with one another, steps should be taken to form in every country councils of either a denominational or inter-denominational character (as the circumstances of each case require) whose object it will be to enlist the churches, in their corporate capacity, in a*

*joint endeavour to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information and generally co-ordinating the work connected with the movement.*

SPECIAL SUBJECTS TO BE REFERRED TO IN THE DISCUSSION.

1. The description of any organization already existing within the different communions and countries that might be utilized.
2. The methods whereby the requisite councils could be established, and the system on which it should be constituted, and the processes of election or appointment that would be most suitable in each case.
3. The advisability, or otherwise, of each communion having its separate and independent council; the possibility of grouping them together.
4. Methods by which councils could be kept in touch with one another: the institution of a central bureau—its methods of appointment and its powers and duties.
5. The question of raising and spending money.
6. The question of disseminating information respecting the movement by means of pamphlets and other literature and publications in the press.

EVENING SESSION: from 8.30 p.m. to 10.30 p.m.

1. PRESIDENT'S ADDRESS.

2. MOTION:—*That the duty of carrying into effect the resolutions arrived at by the Conference be entrusted to a committee consisting of the following members,\* with power to add to their number, and that the Committee do arrange for a further Conference to be held at a later date, at which they shall report the result of the work done, and bring forward recommendations for further action.*

SPECIAL SUBJECTS TO BE REFERRED TO IN THE DISCUSSION.

1. The best method whereby the different nations and communions may be represented on the Committee.
2. Suggestions as to the method of carrying on the business of a composite committee, its place and times of meeting.
3. Suggestions as to the subjects to which the Committee should give their attention.
4. The advisability, or otherwise, of holding a further Conference, and the subjects which might be brought before it.

\* For names of those elected see p. 44.

# MEETINGS OF THE CONFERENCE.

---

## SUNDAY MORNING.

The members of the Conference assembled for prayer at 10.30 a.m. on Sunday, August 2nd.

MR. J. ALLEN BAKER, M.P., was asked to preside.

THE RT. HON. W. H. DICKINSON, M.P., at the commencement of the proceedings announced that in view of the state of affairs in Europe the Conference could only be held by special permission of the authorities, and although it might be necessary for delegates to leave earlier than had been intended, they were not to depart until information had been given as to travelling.

THE CHAIRMAN: Ladies and gentlemen: I think you will agree with me that we are meeting at one of the greatest crises in the history of the century. Christendom is overshadowed by the darkest cloud that has appeared for many generations. Nevertheless, our attitude is that of many countries and nations, namely, that of earnest prayer that even at this eleventh hour this dark cloud may not burst, and that its lightnings and thunders may be stayed. We must continue to offer earnest petitions that what would be the greatest blow to our common Christianity may not fall. We must extend our sympathy to the millions who will be joining with us in prayer, for we are certain that to-day in millions of homes in this land and in all the great countries of Europe mothers, wives, sisters, and daughters whose sons, husbands, and brothers are already called to stand in readiness to fight against their brothers of other lands—those hearts will be going out to God asking that in His great mercy and goodness the dread call and dread act may still be stayed, and that they may not have to take their brothers' lives. In England to-day associations of men in connection with the Brotherhoods, Adult Schools, and Churches are passing resolutions and are uniting in prayer. On Thursday evening, just before midnight, with another Friend interested in that joint action among the churches, I had the privilege of a conversation with the Archbishop of Canterbury at Lambeth Palace, and he told me that he had, in conjunction with other Bishops gathered at the palace in conference, just issued an appeal to the Churches of England to unite in prayer for staying the outbreak of war in Europe. American churches will be doing the same. We, here gathered, represent those different communions and churches, and it seems to me that upon us there is a special responsibility, an imperative duty, and I am sure we will with heart and soul respond to it.

Now we want to have the principal part of this meeting occupied with prayer and earnest pleading with God, leaving it open to those who wish to offer vocal prayer. Meanwhile, we shall all unite in the silent offering that will rise from every heart. But before we have that time in which there will be fullest freedom, we thought it would be well to have a short service. Our friend the Dean of Worcester will read a selection from the Old and New Testaments, after which Bishop Hendrix will say a few words representing those who come from America, and Dr. Clifford, perhaps, offer a few words on behalf of those from England. The Bishop of Zurich, who has visited us here, will also take part. Then Pasteur Gounelle and Dr. Lynch, following the reading of the Dean, will lead us in prayer.

THE DEAN OF WORCESTER then read from the 9th Chapter of Daniel verses 3-19, and the 13th Chapter of St. John's Gospel verses 31-35, after which Pasteur Gounelle, Dr. F. Lynch and Herr Pastor F. Siegmund-Schultze led the meeting in prayer.

REV. E. R. HENDRIX, D.D., LL.D. : We are startled to-day by the fact that we, a company of Christians gathered together from every part of the world for the promotion of peace, find ourselves confronted by a condition that has not prevailed in Europe for a hundred years. On the great battlefield of the nations, where cannon had roared for three long deadly days, nearly half a million of men were engaged in mortal strife, and at the end of those days one quarter of those half million men were dead on the field of battle! It was the change of night and day; it was the hinge of the century. And on that memorable spot where Napoleon stood and watched the nations in deadly conflict there is a monument with this text: "The Lord is a man of war. The Lord is His name." It is a reminder that God over-rules the affairs of nations; that there is a King of Kings, and the hearts of kings are in the hand of God but rivers of water, and He turns them whithersoever He will. What means the battle array to-day? I see before me eminent divines, whose voices have always been for peace; representatives here of twelve different nations, representatives of thirty churches, a hundred and fifty-three delegates enrolled to share in this great Peace Conference. But we are met by a condition of affairs that startles us. Are we to be baffled? Are we to be thwarted in our purpose? No! These crises have always occurred in the history of the Church. Well do I remember that terrible Sepoy Rebellion, when it looked as if all the advance of centuries was to be swept away, and yet the prayers of Christendom prevailed. It is in the memory of us all that at the siege of Peking, where missionaries and others were gathered together in the British Legation in prayer, one said, "God will hear the prayers of Christian peoples throughout the world." And He did. That event, so startling, so overwhelming, was followed by the most marvellous advance in Christianity in the Empire of China as the Sepoy Rebellion was

followed by fruitful forms of work in India. It was true in our Lord's time Satan appeared to defy and to hinder, but our Lord said, "I saw Satan falling as the lightning from Heaven." There is no power that can cope with Him, for "The Lord is His name," and "The Lord is a man of war." Out of these tumultuous waves and the sound of the tempest is heard a voice, and it is the true voice of Christianity, saying: "Peace be still." And there is a calm where Christ walks upon the waters, and where Christ's voice is heard in command. So, beloved of all these churches and of all these nations, we know not in what measure God may use the earth for His instrument, but our hearts are calm to-day in the confidence that not only are we here in the very atmosphere of prayer, but we are here in the confidence that God will interpret to us conditions which as Christian nations we may be prepared to meet in this great battle for peace. Peace is worth fighting for, if it would be a permanent peace. It calls for energy, faith, prayer and power of intercession on our part. Good men have often been sorely perplexed by war. A Christian minister said to me that God was using war to relieve the world from its excess of population. We have long got beyond that. God does not permit His children to be born merely to be slaughtered. He does not permit the flowing of blood in our veins simply to fertilize the earth with it. We must not look upon the God of war as the cause of it, but rather as one who is to over-rule it for the on-coming of His Kingdom. The oldest dynasty in the world to-day is the dynasty of the Son of God. No kingdom is comparable with it for age, extent, and power. And we are here to-day, beloved of all nations, representing Him. I see in the audience before me men and women who have given their lives to peace for years. They are not novices, they are not here in any sense to experiment with this question. They are here to wrestle with it. We are all overwhelmed to-day by the possibility of war. Never in history has war been so terrible as at this hour. We recoil from the abyss that is before us. The weapons of precision, the marvellous strategy of great leaders, the bringing of explosives to their highest condition! Why, the very prospect of war appals us when we know what it means to bring into battle-array these weapons, these forces that fly through the air above us, and from the water beneath us. These mighty conditions of strategy are so developed that war is becoming a science as well as an art. These things may well startle us and make us stand aghast. I wonder, if this war happens, if there will ever be another, if it be not so appalling in its results that the Christian world for ever after will remember the battles of 1914 as the watershed of the centuries beyond which men may never venture. I know not how God is going to overrule all this, but this I know: God is listening to the prayers of Christian people throughout the world. I have read the text of that appeal by the Archbishops of Canterbury and York. I have heard godly men in this very town

address God in earnest petition. I knew not all that they said, but I know that my heart joined with them in that common prayer for the Church we all love, that says: "Give us peace in our time, O Lord." With that as our prayer I think we can in confidence do our work.

BISHOP J. T. NUELSEN: Ladies and gentlemen, and friends: I do not think I can add anything to the words that have been spoken so fitly. Allow me simply at this hour under such circumstances to say a word of personal testimony as to the growth of this spirit of brotherhood and Christian love in these countries in spite of these threatening war clouds. My official relations bring me into relationship with almost all the countries of continental Europe. Within the last few months it has been my privilege to preside over a Conference in Austria-Hungary as well as in Russia, in France as well as in Germany, Italy as well as Bulgaria, Scandinavia as well as Switzerland, and I am reminded this morning of a meeting about two months ago at Toulon in France, when I had to address an audience in which there was a choir composed of French soldiers. In that church, within a stone's throw of the place where centuries ago they chained thousands of Protestants to the galleys, those French soldiers in their uniform sang the battle hymn of the Reformation, "A mighty fortress is our God." A very few weeks ago I was privileged to bring in a conference of German ministers an official document from a conference of French ministers, in which they asked their brothers in Christ to unite with them in prayer that God might so overrule the nations that war should not be possible. Coming up from Bulgaria, where I had seen the horrors of war, I stopped at Vienna at the time when the relations between these nations were very strained, and I addressed an audience in Vienna, and told them what I had seen in Bulgaria. I had hardly finished speaking when a big burly Austrian jumped to his feet and said, "My heart is deeply touched at what we have heard to-day, and I think as Christian men and women we ought to send to our brothers in Bulgaria an expression of our Christian love and sympathy. Let us make a collection and give the money to the Bishop to help relieve the distress in that country." I was thinking this morning of how not so very long ago the Queen of Bulgaria took my hand and said, "Oh, Bishop, I cannot tell you how thankful I am for that spirit of Christianity, that promise of good people in all the countries to come to the relief of my supreme nation at this time." Ah, brothers, we cannot at this Conference hope to influence the Governments, but we can pray to God that this spirit of brotherly love which does exist among His children in the various nations shall so increase that whatever may be the outcome of the next few days or weeks, this war shall be impossible. So this morning we lift up our eyes to the mountains, for our help cometh from the Lord God Almighty. I am very devoutly thankful, Mr. Chairman, for this prayer in which we shall all join this morning.

REV. DR. JOHN CLIFFORD: Mr. Chairman and dear friends: We came here with high purposes and with lofty ideas and great expectations. We were hoping that we should advance the cause that is so dear to us, that would have such vital results on the welfare of the world, the spirituality of the churches and the extension of the Kingdom of God, and I am not saying too much when I say that we have received something like a shattering blow by the news which has come to us. I would like to remind friends gathered here this morning that what we need is fresh access of power, so that we may be perfectly calm, that we may possess our souls in quietness, peace, and strength; that we may hold fast to our convictions and try to communicate them to others even in the midst of these terrible events and under these threatening skies; that we may not fail to recognize the signs that the war spirit is really passing, notwithstanding the menacing conditions which confront us, and that our cause is a cause destined to victory. Never perhaps have peace-makers found their work more difficult than at this juncture. We need strength, and waiting upon the Lord, as we are now, we shall get it. He is your refuge in the time of trouble, your help in the hour of weakness, your defence in the day of attack. Wait on God. An experience such as this confirms our confidence, inspires our prayers, strengthens our faith, and brightens our hope. Our fathers passed through troubles just as bad as this in which we are to-day. They lost not heart. They held unto their purpose. They did their duty. They felt the issue was in the hands of the eternal. That is our mood to-day, is it not? Waiting as we are now upon our God we shall get strength for going through the business of this week calmly, sternly, courageously as men of old. But the victory that overcometh the world when it is massed together in its antagonisms is faith in God and in His work in the world. We are fighting on His side; that is our comfort. Christ himself is, perhaps, the finest illustration that we have of the way in which trials of indescribable agony and tragedies of the greatest severity will be blessed. Jesus spent the night in prayer, and was victorious in Gethsemane's garden through communion with His Father. Let us as we go forward to our work this week take this message to ourselves in silence: "They that wait on the Lord shall renew their strength."

THE CHAIRMAN: We will now have a time of united waiting, expecting to receive from God the answers that our hearts are longing for. We will not call upon anyone to offer prayer; we will have a time of silent waiting; then, as one or another feels moved they will offer whatever their hearts prompt them to express.

A short time was then devoted to silent prayer.

It was then unanimously agreed to send the following telegram to the Crowned Heads and Prime Ministers of Europe, and to the President of the United States.

"This Conference of members of Christian Churches representing twelve countries and thirty confessions assembled at Constance to promote friendly relations between nations, solemnly

appeals to Christian Rulers to avert a war between millions of men, amongst whom friendship and common interests have been steadily growing, and thereby to save from disaster Christian civilization, and assert the power of the Christian spirit in human affairs."

MR. W. H. DICKINSON then read the following letter from the Archbishop of Canterbury :

Lambeth Palace, S.E.

*July 31st, 1914.*

DEAR MR. DICKINSON,

You will know how closely my thoughts and (let me add) my prayers will be with you and your fellow-counsellors at Constance in these coming days. The situation has, of course, changed most ominously since the time when the Conference was planned. But obviously it is right—indeed, perhaps, it is all the more right—that emphasis should be given to the eager wish we entertain that the members of Christian Churches as such may be enabled to make their voices effectively heard at such an hour as this on behalf of what is righteous and true, what is loyal to the suzerainty of the Prince of Peace. The lowering storm-clouds of the hour will add additional solemnity to your meeting and additional significance to our prayers.

May you all have the guidance of God as you set yourselves to the task of discovering the best way possible of securing for the voice of Christian people, speaking as Christians, the hearing it deserves.

I am, yours very truly,

(Signed) RANDALL CANTUAR.

REV. CHARLES S. MACFARLAND, D.D. : May I just ask that Dr. Wenner give a message in view of the fact that war has already been declared? he has just come from a church service in the town. I wish that he might, before we enter into prayer, say how deeply in sympathy they are with us.

REV. GEORGE U. WENNER, D.D. (New York): I did not know that it was not advisable to leave the island, and so I went to church. I came home from that service feeling that it was the most impressive service that I had ever attended. It was at a Protestant Church not very far from here. There was absolute silence in a crowded church. The minister's voice as he preached from the text, "Our help is in the name of the Lord," was not emotional, but strong, firm. Must the war come? Is there no other way? Hoping still that it was not too late, and then committing the whole cause into the hands of God. Have we been to blame? was the question. Have we sinned? And he said, "Yes, we have sinned through pride, selfishness," and he mentioned all the ways in which men as individuals and as a people had sinned against God. He said, "We will turn to Him for forgiveness." The question that they as a nation had sinned he did not attempt

to decide. He said, "We must go the way that God leads us. Let us remember that He is our help, and that in this hour of our danger we can commit our sons and our brothers to His care. Let them remember as they go out even to the field of battle that they must be Christians, and go with love in their hearts to all their enemies." Nothing impressed me so much as the feeling of that audience. It was vibrant with emotion. I came home feeling that I had looked into the heart of Christian Germany, and, doubtless, into the heart of all Christian nations who are now on the fringe of war. I felt that with such a sentiment and such a faith God would not forsake his people.

A DELEGATE: Mr. Chairman, do you anticipate any difficulty in our leaving here?

THE CHAIRMAN: I anticipate there will be no difficulty in our leaving under the safe conduct which is accorded to us either tomorrow or Tuesday, so that there is no reason why we should hurry away. Those who have to get to their homes may have to leave, but we shall be in a position to tell you more about it after we have seen the Head of the Police. Dr. Siegmund-Schultze thinks it very advisable that none of us should leave the island at all until we know more precisely what the police arrangements are. The police have instructions to give us every protection, and they will do so; but, of course, if we wander about in the town things may happen that will lead to trouble. I am justified in saying that it is quite a serious matter, and we ought not to wander about until we have further communication with the police.

The proceedings were then adjourned until 5 o'clock.

---

### SUNDAY AFTERNOON.

At 5 o'clock in the afternoon the delegates reassembled, and the Chairman asked Dr. Siegmund-Schultze to make an announcement in German.

HERR PASTOR LIC. F. SIEGMUND-SCHULTZE (Berlin) then spoke.

MR. W. H. DICKINSON: I have been asked to say in English what has been said in German. Dr. Siegmund-Schultze and I saw the President of the Police this morning. He evidently expected us, and was well aware of everything relating to this Conference, and had been instructed to give every possible accommodation to us, and to ensure that we had a friendly reception and proper treatment in every way. With regard to the question of foreigners being in this country, there will be special arrangements made with regard to ourselves, and we are specially allowed to stay here until the end of the Conference. When we leave we shall have whatever necessary authorization there is to ensure our being able to travel to the frontier, and it is proposed that there should be special carriages in the train that will take us from here to Cologne and to the frontier of either Belgium or

Holland. As to that, we shall have to depend entirely upon what they arrange for us. They might arrange for us to go to-morrow evening or Tuesday. However, he was unable to give us absolute assurance that there would be this train, because it must naturally depend upon the facilities that the railways have. There might be some difficulty if war has broken out, as the line runs near the frontier. Dr. Siegmund-Schultze and I anticipate that there will be no trouble, but it is thought that it is advisable, as far as possible, that we should all be together so that we can travel in the same way and under the same protection. I do not know when we shall have a definite answer, but as soon as we do you will be informed. As regards being in this town, there is no difficulty in going about the town, but it would be better for anyone who has not already possessed himself of one of these cards to take one and insert his name, so that that would be sufficient guarantee if anything should happen. But it is thought it would be wise not to be about after dark, as possibly some misunderstanding might arise under such circumstances. That is all I wish to say about the arrangements at the present moment. Perhaps I might just add that I have spoken to Dr. Lynch with reference to our American friends and those from other countries. I think it would be well if we had the names handed in of those who will take advantage of the train provided for us, so that we may know how many we shall have.

REV. W. C. BITTING, D.D. (St. Louis, Mo.): Mr. President, I should like to ask if these privileges can be accorded to some Americans who are not members of this Conference. I have a wife in Munich, who is with a party of four other friends, and I have tried to get into communication with her. I know another gentleman who has also been anxious to get into communication with his wife. I tried to telephone this morning, but it was impossible, and I have sent three messages hoping to receive a reply. They cannot get here before to-morrow night if they got those messages. I am anxious that my wife and her friends should have these privileges, if possible; and I also speak for a gentleman in the hotel whom I know to be very anxious for his relatives.

THE CHAIRMAN: I should think there would be no objection to others having these privileges if they reach here in time to be with us.

REV. F. LYNCH, D.D.: I have already listed these people among our American delegates so that that will be all right. We will all feel that these are unique opportunities that are afforded us of becoming personally acquainted with each other, especially those from different lands; we may get in very close touch and gain information and inspiration, I hope, for the common work that we all have in our hearts. Although it has been suggested that we might have another meeting to-night, I think on the whole as the regular meeting of the Conference takes place to-morrow morning, the time that we have to spend together will be

by no means lost, and will be found to be very profitable in helping forward the common work. I do not think there is anything further that we can say at this moment, but if there is any development we will at once call our friends together and hold a hasty meeting in case of need, but I apprehend no such need.

A DELEGATE: I should like to ask if any intimation was given as to the time to-morrow night when the special train would depart, because whether it goes early or late in the evening might make a very considerable difference in our programme.

THE CHAIRMAN: That is a matter we must leave entirely in the hands of the authorities. Of course, immediately there is any news or information to communicate, it will be at once given to the Conference.

A DELEGATE: I think I understand that the delegates from America will give their names to Mr. Lynch. When and where does Mr. Lynch want those delegates to give in their names?

THE CHAIRMAN: Mr. Blum will take the names down here.

A DELEGATE: Mr. Chairman, I am from Sweden, and my friend and I have return tickets via Cologne, so we would be glad to go as far as that, but the question is how we are going to get from Cologne.

THE CHAIRMAN: If there are any here who do not want to fall in with the suggestion of going by the special train or have some reason why it would be convenient to them to branch off, I think it would be very helpful to us if they just rose in their places and said so.

REV. CHARLES S. MACFARLAND, D.D.: Mr. Chairman, we have practically all the delegates that we are likely to have here to-day; there are others we expect to-night or to-morrow morning. We had laid out a programme which involved a considerable amount of practical procedure which would be needed in order to indicate the work which should be done by any committee that should be appointed to carry on future Conferences. That programme can be followed, except as to limitations of time. I am wondering whether we might not meet this evening, have a service of prayer which should bring us into the spirit of our practical operations, and then follow it by taking up the programme of the Conference, in order that we may accomplish as much as we have set out to do.

REV. P. S. MOXOM, D.D., LL.D.: I will second that motion.

THE CHAIRMAN: May I say that the arrangements were made for the Conference to take place to-morrow, and there are gentlemen arriving at every moment. There are two or three other Swiss gentlemen who may be here to-morrow, and I do not think we have any right to begin the resolutions before the proper time.

MR. EDWIN D. MEAD: It has been announced that we may possibly have to leave here to-morrow night. That would mean that an important programme would have to be reduced in the extreme, and it seems to me that the delay in doing nothing until to-morrow morning is unnecessary. I would therefore move in

connection with the service this evening that certain special people who have an important message to give should speak to us. I think if we could have a service, and if in connection with it there could be four or five addresses by men who have such a message as Dr. Gulick, whose message would be peculiarly appropriate to this Holy Day, it would expedite things; it would meet the needs of the people and fill our evening in a useful way.

THE CHAIRMAN: I think Mr. Mead has made a very happy suggestion which will be a useful compromise. There is considerable scope in our programme which lends itself to such speeches and messages that several of our friends might have, which would be most suitable following the time of prayer such as we had this morning, and this would leave us more time to devote to the business part of our programme to-morrow.

The motion was agreed to and the Conference adjourned till 8.30 o'clock.

---

## SUNDAY EVENING.

The delegates re-assembled at 8 o'clock in the evening.

MR. J. ALLEN BAKER, M.P.: Ladies and gentlemen, I have a proposal to make which I am sure will meet with the hearty approval of those present. We propose to ask our friend, the Rev. William Merrill, to preside to-night. He was here for a part of the meeting this morning, and I am sure it will be most fitting, as he is so well known in America and occupies so prominent a position there in the Presbyterian Church, that he should be our President this evening.

REV. R. C. GILLIE, M.A., seconded the proposition and it was unanimously agreed to.

THE CHAIRMAN: Mr. President, ladies and gentlemen, it is to me a matter of regret that some one has not been chosen to preside this evening who had been present at the Morning Session in order that the spirit of the Session might be carried over into this. And yet I think no one can have spent any part of the day here without having caught something of the spirit of the Morning Session. I know that one strong element of power in the Session this morning was the realization that so far as this movement is to be successful in any true and permanent way it is to be a spiritual movement. It seems to me that that is the one note we must continue to strike, and that there perhaps comes the antidote for such feeling of discouragement as may come to some of us in the face of the fact that this may prove to be a Conference of which to many of those who view it from outside the outstanding characteristic will be futility. There is no question about that. So far as the men of the world think of this Conference at all—and we shall be fortunate if they give it any thought at this

time—we may be sure that many of them will see in it only a demonstration of the futility of an idealistic movement, as they will see just a few men and women gathered together here and talking about peace at a time when the world is not thinking and talking in that strain. The futility of it certainly will appeal to very many, and it would be very strange if we who are gathered here did not catch a little of that unfortunate, that evil spirit called forth by the apparent uselessness of an idealistic propaganda shown by our gathering here and quickly dispersing. I believe in the face of that there is nothing that we need so to emphasize in the church of to-day as that very factor of the essentiality of the spirit, attaining not by might nor by power, but by spirit; and spirit means personality, by the personal influence, by the influence of personality, and where that is, there is the spirit of God. Who knoweth the spirit of God save through the spirit of man? How do we know that spirit save through its manifestation in the human spirit and what that can do? And so if I may presume to bring any word to this Conference to-night it is the word that came to the prophet when he stood in the presence of the earthquake and the fire and the wind, and he said, "The Lord is not there, but the Lord is in the Voice." The voice, the spirit, the personality that speaks and reasons instead of resorting to force. That is the mission that brings us here, and better than that, it is the mission that sends us away from here. Not so important our coming here as our going, the way we go, what we shall do; and above all, the spirit that we shall carry back. In saying this I feel confident, and it is the one thing that gives me confidence in attempting to preside at what I feel to be a memorable gathering; even to have the honour of presiding at one of the Sessions is something that I prize more highly than I could say. I know you will believe me when I say that is no perfunctory remark. I believe that the main element in this Conference is what we shall carry from here, what we shall do as the result of this Conference in our respective spheres and places of work. Because that is the chief power and motive and meaning of our coming it is appropriate that we spend a little time at the opening of this gathering to-night in prayer, and at the suggestion and by consultation with some of those who are most responsible for the conduct of the Conference I call upon two of the members of the Conference to lead us briefly in prayer for such objects as may be in their hearts, such as they know that we want voiced in the presence of our God, and after a member of the Conference has led us in prayer we will spend a very few minutes silently addressing to God what may be in our hearts, and if anyone feels moved to offer a brief prayer we shall all gladly join, but we shall not be dependent upon voice or words, but only upon the motion of the heart for the session of silent prayer or for the prayer to which some are moved to lead us.

RT. REV. THE BISHOP OF LICHFIELD then led the Conference in prayer.

MR. HENRY T. HODGKIN, M.A., M.B., led the meeting in prayer.

THE CHAIRMAN: We have the privilege of knowing in some public way those who are attending the Conference, and four of them are to speak to us to-night, and on account of the need of finishing this service to-night at a reasonable time we shall have to ask them to limit themselves to ten minutes each. We shall be glad to hear from those gentlemen. I have no indication of what their message is to be, but we know it will be a message we want to hear. I will read the first motion:

“That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the Churches in all lands should use their influence with the peoples, Parliaments and Governments of the world to bring about good and friendly relationships between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.”

We have the text stated, and now the speakers have the opportunity of saying anything on the text they desire. The first speaker we shall hear is the Rev. Principal Benander, of Stockholm.

REV. PRINCIPAL BENANDER, D.D. (Stockholm): Mr. Chairman, ladies and gentlemen: I am glad that I have the honour of saying a few words about the attitude in Sweden as to this question. With regard to this motion, I need not speak of the Baptist denomination, of which I am a member, for I can truly say that Christians of all denominations in Sweden are one on this subject, and are one in favouring a movement like this. The general sentiment is with this motion, I have no doubt, and I think among our Churches we will find a unanimous desire to get to work. There has been much work done, but there is still a great deal to do, and more can and ought to be done, and I think more will be done, among the Churches. There is only needed encouragement such as is proposed here to go to work and give more room for this subject in the Christian work that is going on among the churches. It seems to me that our ministers in Sweden need a little reminder to give more place to this subject in their preaching, and I shall try to do what I can to urge them that among other good things they preach, they ought to preach peace on earth more than they have done. They have done it, but we know that all good things can be done better than they have been done. In Sweden not only pronounced Christians are in favour of the peace movement, but the nation as such is tending to fall in line with the general movement towards work for general peace, general brotherhood among the nations. We have proof of this in the arrangements that are being made just now to meet groups of Members of Parliaments in Europe and different countries, and we have Parliaments now, I think, in

almost every country. They are invited to meet for a conference in Stockholm this month, if the meeting can be held. Senator Bullberg, who is here, tells me that more than seven hundred members from different Parliaments have announced their intention of coming. They will be received as guests by the Swedish Government, and I would say that the Government has promised that each delegate may take his wife and travel as much as wants to in Sweden, with first class accommodation, night and day, free of charge. That speaks for the sentiment of the Swedish people and the Swedish Government. You must all know what Christians think and feel about this subject, and what they would be ready to do if only they were encouraged. This Conference, I think, will give that inspiration in Sweden as in other countries, and my feeling to-day has been that no one of us here can forget the importance of this subject. You can depend upon it that the Swedes will be in the movement until the programme has been accomplished, that programme which was given out in the sky by angels of Bethlehem—peace among all.

THE CHAIRMAN: I trust I may be pardoned for saying a word of introduction with regard to the next speaker, for he occupies what I think may be called a unique position at the present time. We trust in the future that it will not seem unique. Professor Sidney Gulick, of the University of Kioto, Japan, has shown a grasp of the questions which have come up between the people of the United States and the people of Japan, which has led the Federal Council of the Churches of Christ in America—which stands perhaps in a somewhat limited sphere, and yet with real influence for the combined Protestant opinion of that nation—to request Dr. Gulick to give his time for the immediate future to the endeavour to promote not only a better spirit and feeling, but a better knowledge of conditions between these two nations. The American Board of Foreign Missions has released Professor Gulick for the immediate future, that he may undertake that very important work. He is going as representative of the Federal Council to Japan, taking with him a delegation, one member of which is President of the Federal Council of the United States, for the purpose of bringing about a better understanding between the two nations.

REV. SIDNEY L. GULICK, D.D.: Coming through Germany during the last few days and hearing and seeing what I have heard and seen, I cannot but look at the situation with my Orient eyes. For twenty-six years my brain has been steeped with Japanese ideas as well as English. I will take as the background of what I have to say the service of the morning, that chapter from Daniel, the confession of the prophet as to the sin of the people. Let us realize our sins. Now we are here not simply to speak in plain abstract terms of the situation and of the spiritual meeting of the situation, which is all true; we need practical suggestions as to what we want to do. In order to do this I would like to suggest we must briefly view the factors of the situation out of

which the necessities for our action spring. I will name them only in the abstract form. The new era which has come to us through the astonishing mastery of nature which has put such marvellous power into the hands of man, power such as has never been in his hands before. This is bringing a collapse of space. Space has vanished practically for all intelligence. This is bringing together a new contact of the races that never was in history, and also this mastery of nature is allowing new races to push to the front. That is an important part of the situation. Asia is awakening; half of the human race is coming on so rapidly that you and I cannot keep up with things any more than we can keep up with the news of what is going on in Europe at the present time. This means that the old racial supremacies are being disputed. And that is the situation here in Europe. It means that the old racial supremacies which are proud and tenacious are going to fight for their situation. So long as we hold that the foundation of civilization and success rests in brute force, wars will go on. We talk perhaps of the dreadful fight which will take place, the horrible collapse of civilization. It will collapse for a while, but it will rise again, until men learn that not by force but by right and by love will civilization be established. Now, in our civilization of to-day the leading nations of the world have been building up their great armaments for peace. I believe they are sincere; I won't believe that they are otherwise. Each nation has been struggling to be ready to defend itself, and yet this very success is producing the situation which we see to-day. We have a peace movement which has been going on during the last twenty years. What are they trying to do? Something good. But what they are doing is only negative. They are establishing what they would call functional law, treaties for peace, Hague Courts and so forth, to solve problems that have arisen, but they are only negative. The other great factor in the situation is the Church. The Church is the solution, the life-giving force. And yet just look around us! This is the first Peace Congress of the Churches! How impotent at this time, when all these forces have been arrayed, and have been so for months and months. The Church is not awake. The Church is asleep to the questions of to-day. What is the trouble with us? We have interpreted our Christian gospel too exclusively in the terms of individualistic selves—the soul and God. Thus the Church has not recognized that the Kingdom of God is to be here and now on this earth, and not simply after death in some future life. It has not conceived its purpose as being to instruct rulers and judges and guides of the people to make everything that they do Christian. Business men must be Christians. The Churches have very little to say upon these things. We are beginning to, but how little have we done even yet. Then the Christian Church has lost two great elements that gave power to the primitive Church. The first is that the Christian Church has lost the great truth of the equality

and brotherhood of races. God is not a respecter of races any more than He is of individuals. That is the great lesson that was taught to the Apostolic Churches, and it is only a very small fragment of the Christian Church that has learnt that lesson and overcome their race prejudices. The Spirit led those hide-bound Jews to go out and be willing to sit down and eat with Samaritans whom they hated and with Gentiles whom they despised. It was that revelation which led the primitive Church out into victory. There is one other thing. Learn to love your enemies. The Church to-day does not teach us to love our enemies and do good to them. We take care of our own people. What do we do for others? Only within the last century has the Christian Church begun to awaken to foreign mission work. And what a small fragment of the Christian Church to-day is concerned even in that work. Now out of these conditions, it seems to me, arises the principal work which we need to do, which our Congress here needs to do in proclaiming to the Churches what has to be done. Let the statesmen, politicians, peace societies, and peace programmes go on; they will provide the social machinery for adjusting the relations of society in nations and among races, but they cannot furnish the motive forces which will transform the feelings, and, after all, wars come out of feelings and not out of anything else. If we can get the feelings of the races right, everything else will be right. The first thing for the Church to do is to recover that condition we have in the book of Acts, by which the races in those times lost their race prejudices, and began to love one another as brothers. The Church must get this, and must teach Christians in every locality that the peoples of other races are just as good as they themselves. We white men have to learn that the Asiatic is just as good as we are. One of the great lessons I have learnt is that the Heavenly Father has not left himself without a witness in any age, that through the ages there have been those who have been teaching the truth and believing in the Heavenly Father. And if we go to them and teach them the Gospel of Jesus Christ, it is not because we look down upon them, but that we have some good things that He has given to us and not to them, and they have good things which He has given to them and not to us, and the time has come when we should exchange the good things which we have. Then the Church must seriously take up this question of teaching the brotherhood of man. We must go out in loving, unselfish, sacrificial helpfulness to those whom we call our enemies. Not until we begin to go out and to help in financial ways, in educational ways, in all the ways possible those who are in trouble, even though they are of other races, shall we transfer their feelings of hatred towards us. Why the Japanese people were so convinced of the iniquities of the white men that for two hundred and fifty years they shut themselves up because they were afraid of the white men. I have been in Japan, and I have seen that race prejudice of the Japanese transferred into friendship and trust in the

white man. How? By the giving of the Gospel not simply in mere abstract teaching, but the missionaries have gone and lived a true, kindly, wholesome, sacrificial life without a particle of reward for themselves, so that those Japanese have come to believe in the disinterested character of the Christian white man. That is also happening in China; we have their friendship. But if our Government policies go on as they have it will not be long before we lose the good friendship of Japan, as we are beginning to lose it in America, and the friendship of China. Then there will be a tremendous clashing of the races in comparison with which what we see in Europe is insignificant. If these people of Europe and America would spend one-tenth of what they spend on armaments in unselfish helpfulness to help other races there would be such friendship that there would be no need to spend the other nine-tenths. These are the practical things. We should go out and teach the Churches that they must teach the brotherhood of man by doing deeds of loving kindness, to love one's enemies even as Christ has taught us, and this will bring us the sacrificial redemption of the world.

REV. CARSTEN HANSTEEN (Bergen): As I come to bring a little greeting from Norway, I must beg you to excuse my English. Coming to this Conference I thought it advisable to prepare myself by visiting the Palace of Peace at The Hague, and there I got a thought which I will communicate to you. As soon as we had entered the premises the guide told us that almost all nations of the earth had presented gifts to this Palace. "Now," he said, "those granite arms are from Norway." The thought struck me that I might live in the time when the people of Norway would stretch out their arms just like these granite arms to embrace all the people who come and study and love this thought of universal peace. In Norway the Government and many of the high officials take a great interest in it. You know the Norwegian Legislature is distributing the Nobel Prize, because it was the first legislative assembly in the world to appropriate publicly its means to the cause for universal peace. There is also a part of the population that takes a very deep interest in this question, to wit the Socialists, who are working very hard for it. It is very unfortunate for us that the socialism we have is from the left wing of the German socialism, and that is very hostile to all Christianity. When I received an invitation to take part in this Conference, and it was said that the idea was to get the living Christians interested in it, to get the living Church interested in it, it was a very happy moment to me, because when we get the idea of universal peace inculcated into Christians, so that it is continually mentioned in the pulpit and in the family worship and in the individual prayer, then it will be a mighty power among people, and it will do its work grandly. I think, ladies and gentlemen, that the things going on now, more eloquently than all words could do, tell us of the importance of the work that this Conference has taken up, and I am quite sure that when we return to our homes that we may tell

our relatives, congregations, and dioceses that this great Conference has not been in vain.

REV. HANS WINDING KOCH (Copenhagen): Mr. Chairman, ladies and gentlemen: Several weeks ago I received a letter from England. I very often get letters from England, but usually from the bookseller. But this was quite of another sort, and it was an invitation to come to a Conference, and was signed by a Mr. Dickinson. I said, "You will say yes." And I gave myself to thinking—an old habit with me—for I could hardly make out what they could want with me at that Conference. I knew myself that I had done nothing, and was not worth sending to that Peace Conference. Then I came to think that it must be because they could not do without me. That is the only thing I could think of, and, of course, you will understand that was very flattering to me. But after all, I had to give up this explanation, for I see now that I have come to this Conference simply to get an inspiration for this cause that has brought us together. I do not mean to say anything here, because I have nothing to say specially, but I want to emphasize this: there is one way of looking at the Peace Congress that has been brought forth here to-night very strongly by the Chairman, and which has been quite an inspiration to me, because I have always felt somewhat that way. We want the peace movement to be a sort of habit, just one course between other courses. We want the peace movement to be incorporated in our whole way of living, our whole way of thinking, and that for two reasons. First, because if we get to understand that it is an essential part of the Christian life, it will develop certain Christian virtues which we have been lacking too long. I do not want to go further on this line. The gentleman who spoke before said a good deal of what I might have said about that, and he said it better than I could. Secondly, because it is my conviction that the peace cause must be put on a distinctly religious basis, if it is to last. I think you must have a pretty strong faith in this cause if you are to keep that faith in times like this, and it seems to me the only possible way to keep the faith that peace shall prevail, is when you have as the only and absolute mediator the great peacemaker on earth—Jesus Christ.

THE CHAIRMAN: Ladies and gentlemen: There is important business to be presented, and it seems wise that we should close this service at this time. We must close with the inspiration of these words we have listened to and the prayers in which we have joined. Let us pray.

Rev. William Pierson Merrill then vacated the chair, which was taken by Mr. J. Allen Baker.

THE CHAIRMAN: We have been living not from hour to hour, but from moment to moment, and something has just transpired which we feel we must at once communicate to you. You know that we have been promised a safe journey and certain trains have to be arranged. I will ask Mr. Dickinson just to say a word or two on that point.

MR. W. H. DICKINSON: We have just ascertained that it is impossible to secure our safe arrival at the frontier unless we leave to-morrow, for on Tuesday the mobilization will be so far advanced that they cannot guarantee our getting away, and therefore the only course they can suggest to us is that we should leave to-morrow morning. By taking the express at 9 o'clock we shall be provided with carriages sufficient for the party. This will take us as far as Cologne, and probably as far as the frontier. But we are absolutely sure of getting to Cologne early in the day. That is the only arrangement they can make, and we had better accept it. Under the circumstances it seems to me we should do well to proceed to pass what resolutions we can.

THE CHAIRMAN: May I just say one word which will perhaps allay any anxiety. In leaving early in the morning it is to avoid the possibility later on of not getting through trains, and having to take local ones which would be very slow and entirely uncertain. It is not that there is any more likelihood of war. The trains will be required later on for the movement of troops. But they have arranged that we may have this through train to Cologne, where we expect further arrangements will be made to take us to the border, so we think it is better to fall in with these suggestions.

A DELEGATE: It occurs to me to ask, since we have come on a very important mission, why we should not busy ourselves with the discussion. It looks a little foolish to come across an ocean and across lands to come together and spend a single evening and then go. Are we in danger? We are assured that we are safe. We are among friends.

THE CHAIRMAN: A considerable number of our American delegates have to sail on certain dates, and they would feel very uncertain about those sailings unless they took this opportunity. Of course, mobilization is taking place similarly in France and Switzerland, so both these countries are already closed.

A DELEGATE: Has it been considered whether it is at all possible for us to get quarters in Holland for two days in order to attempt the work of the Conference?

REV. C. S. MACFARLAND: I was going to ask why cannot we adjourn as a body and go into Holland and hold the Conference. There will be some sailings on the Red Star and other lines. Why is it not possible for us to take the journey? Let us go as far as Holland, and find accommodation at The Hague. I cannot see anything in the way of it. As one who has been, with Dr. Lynch, partially responsible for the bringing over here of some thirty or forty delegates from America, I know that they will feel very greatly disappointed if we cannot have the Conference and carry home some tangible results that can be presented to our people in America.

REV. PHILIP S. MOXON, D.D.: Mr. Chairman, I should like to add this, that I cannot avoid the conviction that the moral effect of our coming here and spending a single night and adjourning and going home will injure the cause more than we can measure.

We ought to have the nerve to go somewhere and say and do something that will affect the mind and judgment of humanity when they shall read the story of it rather than turning tail and going back to our homes.

REV. J. MORGAN GIBBON : I respectfully submit that these matters can be decided on the train. We are all almost sure of having several hours for deliberation on these points, whether we meet in Holland or whether we shall meet in London. It seems to me that just now between this hour and midnight we ought to proceed to so much of the business as is represented by the resolutions which have been prepared, and I respectfully move that all questions other than the business prepared which it was intended to perform to-morrow shall be postponed until the train, and that we proceed immediately to the discussion of these resolutions which have been prepared.

MR. EDWIN D. MEAD : It seems to me that we are making a very important decision, and making it upon inadequate information. Do I understand that the mobilization in France has been accomplished, and that means from now on there can be no passage through France, or that the mobilization having been accomplished the roadways are free for ordinary business? Mr. Chairman, I second the motion of Mr. MacFarland, that we adjourn from here to The Hague. We can write to our minister, Mr. Vandyke, with whom I spoke the other day, and who is in profound sympathy with us. It will be easy, I am sure, to get accommodation in The Hague. When our Conference at The Hague is done, those of us who can may proceed to London for such supplementary meeting as may be deemed necessary.

A DELEGATE : Do you, of your own knowledge, know that there would be any possibility of our adjourning to The Hague? Is there any mobilization in process in Holland? Have not the Dutch representatives to this Conference already left for their country? I want to know if it is possible to go to The Hague.

DR. SIEGMUND-SCHULTZE : I am astonished to hear some of our American friends now say that they do not wish to go away. Many of our friends said they would have to leave quickly, and so we have found out about the trains. During the next three days the only possibility will be to-morrow. Local trains will take perhaps two days to reach Cologne, because they have to wait for the other trains. The best train is this train at 9.4. In Holland they will be in the same position as we are here the day after to-morrow. Holland ordered mobilization one day earlier than Germany. We should have the same difficulties of railways to contend with in Holland, so I think it would not be possible to have a meeting there. I think if our friends wish to leave Germany or the Continent, it will be best to leave to-morrow.

A DELEGATE : Have we to let the meeting go, or the resolutions? It is not worth our while taking up the four resolutions and trying to put them through at this late hour of the Sabbath night. I shall feel myself as one who has come to this Conference very much

humiliated if this rapid proposal to pass some of these resolutions to-night should be carried through. I think if we are going to adjourn at all we should adjourn now. I hope there will be full opportunity for discussing this motion that is now before the House. Adjourn the meeting to The Hague, and have a vote upon the question by ayes and by noes.

REV. J. J. HALL, D.D.: Brethren, I think we ought to remember that we left this whole matter in the hands of a very capable and judicious committee, that the members of this committee are as deeply interested in the success of this Congress as any member, that they have considered this entire question for two days, they have considered it from every standpoint, they have considered it with the idea of having this Congress occupy its full time if to them it seemed at all advisable, and after having viewed the entire situation with the desire of the best interests for all concerned they bring in their report. I think we ought to be exceedingly careful how we differ from them. It is not a theory that confronts us, but a condition. They are in no sense responsible, neither are we. But they look upon the condition as it is. It is not our fault, gentlemen, if this Congress now adjourns; we are not the makers of this condition, it is the fault of the powers around us. We do not sacrifice the least of our love for the principle which has brought us here; it will be just as dear to our hearts when we go away as it was before we came, it will keep the fires on the altars burning, will speak for peace on earth and goodwill to men. I stand by the committee. I thank the committee for the labour which they have undertaken, a great work in looking the whole situation in the face, seeing the difficulties which confront us, and with their great love for the cause which has brought us here, I say we might abide by their recommendation.

A DELEGATE: I desire simply to speak in the same line. As we are here by the courtesy of the Emperor of Germany, it seems to me we ought to respond to the course which is least embarrassing to him and his nation, and that is the course the committee is proposing. It would be a very unwise thing to go from here feeling that because we were adjourning before we had expected to do so, that therefore our coming together was in vain. We have had the privilege of looking into each other's faces. We are doing what the committee has arranged for, and what I personally desire to thank them for; we are proposing to take the course that is least embarrassing to the German Government, and least embarrassing to all the Governments which are here represented. If we linger here until after to-morrow we may be prevented from leaving Germany for several weeks. There are representatives of that nation here, and we are greatly benefited by their assistance. Now, as the course is open it seems to me that it is in the interests of peace, it is in the interests of good feeling for us to do exactly what this committee is proposing.

THE DEAN OF WORCESTER: I happened to be in the Black Forest in 1870, when the war between France and Germany broke out.

After a week or two I moved into Lucerne. At the expiration of about seven weeks after the war broke out I started for England. It took me a whole day to go from Basle to Freiburg in Baden, and one found all the way along you got into a train and hoped it was going somewhere, but you were never sure where. The lines were not under ordinary control, but under military government, and it took you some days to traverse even a short distance, so I do not think that the suggestion that was made that we should stay here until after the mobilization would be found to be really workable; we should find that the lines would still be in the hands of the military, and it would be almost impossible that a train could be got through.

DR. CLIFFORD: The committee which has brought in this report is entirely representative. You have Dr. Lynch representing the Americans, Dr. Siegmund-Schultze the Germans, and Mr. Dickinson and Mr. Baker representing the English. I think the representative character of the committee gives an additional authority to its report.

MR. GEORGE W. NASMYTH: There is evidently a misunderstanding of the urgency on the part of the Americans. Part of them want to continue this Conference, and are not in a great hurry to get away. I think there is something more important than simply passing our resolutions. If we do that our Congress would be more or less futile. What comes out of a Congress of this kind is not so much the resolutions themselves, but beginnings of activities that go on for years and years after. I believe this is a critical hour in the history of the Christian Church, because a political philosophy which makes possible a condition such as we see here in Europe if judged by the test which Christ gave—"By their fruits ye shall know them"—must go to the ground, and if it goes to the ground we have only one definite plan to take its place. I believe this is the time for the Christian Church to work out a plan for the establishment of the Kingdom of God here on earth and in our time, and I believe that is the significance of this Conference. This is not only a problem of peace and international affairs, but a great problem of social reconstruction along the lines of Christ's teaching, and the discussion which would arise out of those resolutions is to me the most valuable part. I believe from that discussion would start these great movements. There will be Conferences after this which will carry on the thing for which apparently God has called us together here. I am speaking in support of Dr. Macfarland's motion. These men who have just come from Brussels will bear witness that while the mobilization was going on in Belgium they were able to carry on their Peace Bureau Meeting there. There was plenty of accommodation there; every facility was granted to them. I am sure we shall have every facility at The Hague. As for discussing the matter on the train, we shall not have any more information than we have now. I think we should decide to follow their advice and go to-

morrow, and say we will meet at The Hague to continue the Session.

DR. MACFARLAND: With the permission of the Chairman I will say, "that we adjourn to continue the Conference at The Hague or such other place as may be determined by the committee."

A DELEGATE: I will second that.

A DELEGATE: One speaker says, "I stand by the committee." We all stand by the committee. It is simply a question as to whether we shall end the Conference here or whether we shall attempt to continue it at some other place on the Continent. But the Congress itself ought to vote on this question. That is a recognized principle.

A DELEGATE: Would it be worth while finding out here and now how many of those present could meet in London supposing the Hague idea falls to the ground?

MR. W. H. DICKINSON: I have been most anxious throughout the whole Conference to carry the thing through entirely as we settled it. But we must recognize the fact that if we are to get away under the facilities that are to be given us, we must go to-morrow. With reference to this question of adjourning the Conference, may I just point out what the position is. I am very anxious that we make a start with our work; but we cannot do that unless we get these resolutions passed and the International Committee appointed for the purpose of carrying on the work during the next year, and arranging for having a more important meeting later on. At the present moment we have here representatives of almost all the nations that have been invited to come. I do not know how far it would be possible for our friends from France or Germany, or our friends from Norway, Sweden, or Switzerland to meet either at The Hague or in London; I think it would be very doubtful whether many of them could come to The Hague. I would far rather have these resolutions passed for what they are worth as being an expression of the opinions of the representatives of several different nations. I earnestly ask that we should consider the resolutions from that point of view. If we can manage to get a meeting of our American friends in London I think it would be extremely fruitful. In fact we are anxious to get such a meeting there because we want to elaborate a system of correspondence with America. When we get back to London we shall be able to summon a meeting of everybody who will have come there; I think we can promise to do that.

REV. F. LYNCH: I want to continue this Conference very much. I think it would be convenient to take that 9 o'clock train to-morrow. There is no real chance otherwise of our getting out of this place with any assurance within two or three weeks or a month. As to the Hague idea, I don't think it practicable. All the delegates who will meet, whether at The Hague or in London, will be Americans and English, and the only question about The Hague is that I do not know whether it would be possible to get any money. I have to buy out of the funds which the Committee

have allotted to me the railroad tickets for the American and English, and by the time we get to The Hague I do not think there will be any money left. Even if it is possible to get money from any source, I have serious doubts whether we could raise it quickly enough to meet at The Hague on Wednesday or Thursday. That is a practical matter. We could get money in London, of course. I think we should go to London, and all the Americans who are here—I think most of them could go—and all the English and any other friends who could come would be able to meet in London as long as we choose. That seems the only thing that can be done. I am perfectly agreeable to The Hague if that practical matter of keeping ourselves alive there can be got over. I was not willing to decide this question myself for the Americans.

REV. SAMUEL DICKIE, LL.D. : I am exceedingly anxious to see something done. It is quite evident we shall take that 9 o'clock train; it is quite evident we are not going to Holland. I move, sir, that the whole subject now before us concerning the adjournment of the Conference lie on the table until we hear the resolutions and dispose of them.

REV. DR. JOHN CLIFFORD : Would it not unite us if we could come to an agreement that we pass the resolutions which are in front of us for the whole of this Congress. Cannot we settle the four resolutions to-night and leave the question about meeting at The Hague or in London to be determined as we find possibilities going along between here and Cologne?

REV. SAMUEL DICKIE : Let us have the resolutions to-night.

THE CHAIRMAN : May I say that I think it would be most desirable that we should come to an agreement without really taking a vote. I think it would show a united and unanimous feeling to fall in with what is evidently the wish of the majority, and strengthen our position considerably.

REV. JONATHAN DAY, D.D. : Is it not possible to take a vote that we meet somewhere, at The Hague or elsewhere, as the Committee may determine? It is entirely in the hands of the committee.

THE CHAIRMAN : I understand the meeting is willing to do the practical thing, that is pass these resolutions with very short comment, and then decide upon a further meeting in the train or in London to discuss details of business and other matters that will be necessary.

A DELEGATE : If you pass those resolutions it is in the hands of the committee.

THE CHAIRMAN : I think we must take this point now. Dr. Siegmund-Schultze has to go and see about the train; the authorities are awaiting the decision of this meeting, and we want to get the necessary carriages and have them reserved.

MR. W. H. DICKINSON : I have the names of all the English and the friends from continental countries who are going, and I shall take it they are going by this 9 o'clock train in the morning. I understand Mr. Lynch has the Americans.

THE CHAIRMAN : Now we will proceed with these resolutions in turn.

REV. CHARLES S. MACFARLAND, D.D., LL.D. : I wish to bring forward a question for consideration. I think there is a motion before the house which has not been acted upon. I think the question as to the extent to which we should discuss these resolutions would seem to depend probably upon the way in which that motion is carried. I would respectfully suggest that the motion be put, and then we should be in a position to know more clearly whether we discuss these various resolutions more or less fully. The motion was that we adjourn the meeting to The Hague or such other place as might be determined by the committee. It was duly seconded. I do not think it has been put. I raise that simply so that we may be determined in our discussion of the resolutions.

REV. DAVID BROOK, M.A., D.C.L. : If we pass these resolutions there is no adequate reason for an adjournment, for there will be no business immediately before us when the resolutions are passed. There will be the determination of arrangements in order to make some future Conference practicable. It is possible and easy to do the business which is of a preparatory kind by passing these resolutions and leaving the rest in the hands of the very competent committee, in whom we have absolute trust.

THE CHAIRMAN : One point is that if Mr. MacFarland pushes his motion it will rule out all except the Americans and the English. If he wishes to have it put in that way, that is what it will mean if we adjourn.

REV. C. S. MACFARLAND, D.D. : I think the question as to whether we should discuss these resolutions would largely depend upon whether or not the Congress was to adjourn to be continued *sine die*, whether it should continue its sessions, or whether we should adjourn for further sessions before taking up the resolutions.

REV. WILLIAM PIERSON MERRILL : I am sure we all appreciate the desire which is in Dr. MacFarland's mind. If it were continued it would only be by a section of this Conference. For that reason I would far prefer to see a single resolution passed here, to see something done which would be a statement of policy of some further organization, and then adjourn to a meeting at which there would be representation in the matter of other lines, and at which we could pass the entire programme. I think we should act to-night.

REV. C. S. MACFARLAND : May I suggest the following, that we proceed with the business of the resolutions and ask the privilege of taking the motion which I made in connection with the discussion on the last resolution. We could then take up the question as to whether the committee shall be instructed to have the next Conference immediately following this one this evening or not. I will withdraw my motion on the understanding that it will be coupled with the fourth resolution.

Agreed.

THE CHAIRMAN: Then we will take the first resolution. I may say in regard to the first of these resolutions that, as Chairman, I prepared an address, and it was thought advisable, as it covered the objects of the Conference and a little history, that it should be put in print. I hope you will kindly take it as read.

(See Appendix No. 1.)

REV. E. R. HENDRIX, D.D., LL.D. (America): I take pleasure in moving the first resolution.

REV. DR. J. CLIFFORD: I will second it with very great pleasure.

THE CHAIRMAN then put the following resolution to the meeting, and declared it carried unanimously:

“That, inasmuch as the work of conciliation and the promotion of amity is essentially a Christian task, it is expedient that the churches in all lands should use their influence with the peoples, parliaments and governments of the world to bring about good and friendly relationships between the nations, so that, along the path of peaceful civilization, they may reach that universal goodwill which Christianity has taught mankind to aspire after.”

MONSIEUR MARIUS DUMESNIL (Paris) moved:

“That, inasmuch as all sections of the Church of Christ are equally concerned in the maintenance of peace and the promotion of good feeling among all the races of the world, it is advisable for them to act in concert in their efforts to carry the foregoing resolution into effect.”

HERR DR. BÖHMER (Eisleben, Germany) seconded the resolution, and on being put to the meeting it was unanimously adopted.

SENATOR WILLIAM GULLBERG (Kristiania): Mr. Chairman, I have much pleasure in moving:

“That in order to enable the different Churches to be brought into touch with one another, steps should be taken to form in every country councils of either a denominational or inter-denominational character (as the circumstances of each case require) whose object it will be to enlist the churches, in their corporate capacity, in a joint endeavour to achieve the promotion of international friendship and the avoidance of war, and that for this purpose a central bureau should be established for facilitating correspondence between such councils, collecting and distributing information, and generally co-ordinating the work connected with the movement.”

REV. HANS WINDING KOCH (Copenhagen) seconded the resolution, and it was unanimously adopted.

REV. C. S. MACFARLAND: Partly because time is short and partly because the printed copies of it are in the Custom House, I will ask permission to forward an address on this resolution to the members of the Conference.

Agreed.

RT. REV. THE BISHOP OF LICHFIELD: I have great pleasure in moving the fourth resolution, namely:

“ That the duty of carrying into effect the resolutions arrived at by the Conference be entrusted to a committee consisting of the following members, with power to add to their number, and that the committee do arrange for a further Conference to be held at a later date, at which they shall report the result of the work done, and bring forward recommendations for further action.”

REV. OLE OLSEN (Kristiania) seconded the resolution.

REV. W. P. MERRILL: I would like to call attention to the fact that the resolution seems to be defective, as it does not specify the names.

MR. W. H. DICKINSON: You have before you a list of members of the committee which has been formed on the recommendation of the various sections, the German, French, American, English, and Swiss. There are, of course, other sections to be represented, but for the present I suggest that at any rate the printed names be adopted.

A DELEGATE: It seems to me there is one omission on this committee. I think it is a very great pity that the committee is composed entirely of one sex. I wish some means might be found of including women on the committee.

THE CHAIRMAN: I quite agree. We have one or two ladies with us specially suitable for work of this kind. Miss Fry is one of the delegates and a well-known and able worker; then we have Madame Dalencourt, and Lady Barlow is also with us. I think we will have carefully to go into this matter with the names already before us.

REV. PHILIP S. MOXON: Many of us have seen no printed list of members, and the question arose as to who these members were. Perhaps the Conference could have an opportunity of nominating members.

MR. W. H. DICKINSON: May I explain that this list is printed, and has been obtainable by every member of the Congress. I quite agree that the Conference ought to have an opportunity of nominating members, and it would be very advantageous if they could do so. I would suggest, if friends would send in names to the committee, we should do out utmost to put them on. We want to make it as representative as possible.

RT. REV. THE BISHOP OF LICHFIELD: May I read the names of this Provisional Committee? Mr. J. Allen Baker, M.P., London; the Rt. Hon. W. H. Dickinson, M.P., London; Monsieur Jacques Dumas, Paris; Monsieur le Professeur Louis Emery, Lausanne; Monsieur le Pasteur Elie Gounelle, Paris; Rev. E. R. Hendrix, D.D., LL.D., New York; Herr Hofprediger Kessler, Dresden; Herr Konsistorialrat Lüttgert, Berlin; Rev. Frederick Lynch, D.D., New York; Edwin D. Mead, Esq., M.A., Boston; Rev. W. P. Merrill, D.D., New York; Monsieur le Pasteur Jacques Pannier, Paris; Monsieur le Sénateur E. Réveillaud, Versailles; Herr Professor Dr. Richter, Berlin; Rev. J. H. Rushbrooke, M.A.,

London; Herr Pastor Dr. Seigmund-Schultze, Berlin; Very Rev. the Dean of Worcester. I propose that those gentlemen form the committee, "with power to add to their number," and I would emphasize that, because obviously members of the committee are very well qualified to choose the best ladies and gentlemen to add to their number.

THE CHAIRMAN then put the resolution to the meeting with the addition of the names as read, and declared it carried unanimously.

REV. C. S. MACFARLAND: Mr. Chairman, I think for fifty delegates more or less to come here from America at great expenditure of time and money simply to pass resolutions is unfortunate. It seems to me that one thing we have not adequately done is that we have not given adequate consideration to the carrying out of the great task we have undertaken of educating the Churches. Therefore, if it would be possible now for any considerable proportion of those delegates, representing as many of the nations as can possibly be represented, to meet either at The Hague, or possibly in Brussels or London, as the committee might determine, it seems to me it would be worth doing. Whether the fact that we have passed these resolutions has taken sufficient interest out of the matter to make this necessary is perhaps a question to consider. But if that is not the case, I should like to know if I may have the privilege to bring before you the motion on the understanding that it is a motion expressed to this committee, that we meet at The Hague or elsewhere as the committee may determine. I do not think we ought to do that unless a reasonable number of our delegates are willing to set aside their personal convenience in order to attend the meeting. I think we have given one-fourth of the Conference to the consideration of our whole business. I cannot see why at least some of us may not spend, if necessary, a week or half a week going over the whole situation and laying out with such members of this committee as we have together a programme for the future.

MR. H. T. HODGKIN, M.A., M.B.: Owing to the difficulty which seems to arise from having a Conference which would be practically an adjournment of this, and which would not carry with it the number of representatives who ought to be present, I move that the committee be asked, if possible, to arrange for an informal Conference for the further discussion of the matters on the agenda to be held in London or elsewhere during the latter part of this week. I do not know if that will meet Mr. Macfarland's point. We should then get the benefit of the opinions of various people who have been thinking on these important questions.

THE CHAIRMAN: Is it necessary to have these two motions? They so nearly coincide. I will take Dr. Macfarland's resolution, which has been moved and seconded. The motion was that we adjourn to The Hague or elsewhere, and meet immediately as shall be determined. Is it the pleasure of the meeting that the Conference adjourns to London or some other place?

Agreed.

MR. FRANK F. WILLIAMS (New York): Might I at this moment extend to the Conference an invitation from the city of Buffalo to meet there in 1915 in order that we may have an opportunity of conferring together upon the subjects of this Conference, and with the further purpose of making preliminary arrangements for a great Conference which we hope may be held in London in 1916, so that it may have its full effect upon The Hague Conference of 1916. I am authorized by the Buffalo Peace and Arbitration Society and by the Society for the Celebration of a Hundred Years of Peace between English-speaking Peoples to extend this invitation. By the Federation of the Churches of the City of Buffalo, the forty-two churches affiliated with the Buffalo Peace and Arbitration Society, and also by resolution and by convention of 1,500 members urging that such a Conference might be held in connection with the Celebration of a Hundred Years of Peace, I am simply desired to extend this invitation, so that it may be known to all the members of the Conference.

THE CHAIRMAN: I am sure the committee will take note of that. It is hardly a matter which we can discuss at length in this meeting. But I would like to say this, that it was my privilege last year, when going over with other Members of Parliament, to arrange for the Celebration of the Hundred Years' Peace between Britain and America to spend a day at Buffalo. I believe I can say that no city in any continent has organized so thoroughly and so effectively their churches as has the city of Buffalo. It is splendidly organized, and one admires the excellent work they have done.

A DELEGATE: I would like to tender our sincere thanks and profound appreciation of the zeal, wisdom, earnestness and thoughtfulness with which the Executive Committee have conducted the affairs of the Conference here.

MR. R. H. GARDINER seconded the motion.

THE DELEGATE: In that I desire to include an appreciation of the services rendered by Dr. Siegmund-Schultze.

The motion on being put to the meeting was carried unanimously, and the Conference then adjourned.

---

## ADJOURNED MEETING IN LONDON.

The members of the Conference who were in London assembled in the Westminster Palace Hotel, Victoria Street, on Wednesday, August 5th.

At 4 p.m. MR. J. ALLEN BAKER rose and said that it had been hoped that Mr. Merrill might have been there and would have presided as chairman of the third session of the Conference. In his absence he begged to move that the Rev. Philip S. Moxom, D.D., LL.D., take the chair on this occasion.

The proposition, on being seconded, was unanimously agreed to.

THE CHAIRMAN: Ladies and gentlemen: It is a customary thing to say, on a call like this, that one is absolutely surprised and almost breathless. In this case it is true. At a meeting like this it would seem as if we should spend a few minutes in reverent and prayerful thought, and I will therefore ask Dr. Clifford if he will lead us.

REV. DR. JOHN CLIFFORD then led the members present in prayer.

THE CHAIRMAN: I will ask Mr. Dickinson to read the minutes of the Conference which had its beginning somewhat tragically in Constance.

MR. W. H. DICKINSON: Mr. Chairman, I had hoped to have been able to present to this Conference a report of our proceedings, and I should have done so, but immediately after I came back last night I had to go out again, and I did not get home until about one o'clock, therefore it was impossible to do what I had intended. But I propose to prepare a written report, and I will take steps through Dr. Lynch to see that you shall have it in your hands later on. I can only just at this moment remind you of what has taken place at Constance and of the motions that have already been passed. You will remember that the first motion which was moved by Bishop Hendrix and seconded by Dr. Clifford, declared the expediency of the Churches of all lands using their influence over the peoples of the world to bring about good and friendly relations between nations. The second resolution, which was moved by Monsieur Dumesnil, of France, and seconded by Dr. Böhmer, of Germany, stated that it was desirable that all sections of the Church of Christ should unite for this purpose. The third resolution, which was moved by Dr. Benander, of Sweden, and seconded by the Rev. Hans Koch, of Denmark, decided that steps should be taken to form in every country Councils of either a denominational or an interdenominational character whose objects it should be to enlist the Churches in a joint endeavour to achieve the promotion of international friendship. The fourth was proposed by the Bishop of Lichfield, and seconded by Rev. Olsen, of Norway, and was to the effect that a committee be appointed for the purpose of carrying these proposals into effect and arranging for further work and a later conference, if necessary. A committee was appointed consisting of the following gentlemen, with power to add to their number:

Mr. J. Allen Baker, M.P., London.

The Rt. Hon. W. H. Dickinson, M.P., London.

Monsieur Jacques Dumas, Paris.

Monsieur le Professeur Louis Emery, Lausanne.

Monsieur le Pasteur Elie Gounelle, Paris.

Rev. E. R. Hendrix, D.D., LL.D., New York.

Herr Hofprediger Kessler, Dresden.

Herr Konsistorialrat Luttgert, Berlin.

Rev. Frederick Lynch, D.D., New York.  
 Edwin D. Mead, Esq., M.A., Boston.  
 Rev. W. P. Merrill, D.D., New York.  
 Monsieur le Pasteur Jacques Pannier, Paris.  
 Monsieur Le Senateur E. Reveillaud, Versailles.  
 Herr Professor Dr. Richter, Berlin.  
 Rev. J. H. Rushbrooke, M.A., London.  
 Herr Pastor Dr. Siegmund-Schultze, Berlin.  
 Very Rev. the Dean of Worcester.

THE CHAIRMAN: As a record will be prepared at the convenience of the committee and presented to the Conference—we all understand why it could not be done to-day—and with this statement of what was accomplished at the last meeting on Sunday night, unless there is any objection it will be understood that the minutes are adopted.

REV. G. W. DOUGLAS, D.D.: Mr. Chairman, I have been requested to move this resolution: "That in the Conference records all the meetings held on Sunday, August 2nd, be included."

The motion, on being seconded, was carried unanimously.

REV. DAVID BAINES-GRIFFITHS, M.A.: I have to offer this motion: "That all addresses prepared for presentation be submitted to the secretaries in a typewritten form with a view to their being incorporated in the report."

The resolution was seconded, and carried unanimously.\*

REV. SAMUEL DICKIE, LL.D.: I have been requested to offer this motion: "That all members of this meeting who were not able to reach Constance be reported in the list of members attending the Conference."

THE CHAIRMAN: That is simply a matter of form. They will send their names to the secretary and be entered as members of the Conference.

MR. W. H. DICKINSON: I take it that the members of the Conference, whose names were printed in this document, stand as being members of the Conference.

THE CHAIRMAN: It simply follows that this is the same body that met at Constance. It would seem that the next thing in order in completing the organization would be the appointment of a committee constituted to complete the permanent Committee of the Conference. Is it your pleasure that such action be taken?

REV. DR. JOHN CLIFFORD: I thought the Committee had received power to add. Could they not do that themselves without an extra committee? Am I right in my interpretation of the situation?

THE CHAIRMAN: That is the position.

REV. DR. JOHN CLIFFORD: So that it seems to me that Committee should meet and make its choice of those it desires to have added to it.

THE CHAIRMAN: It was thought that it would make for efficiency to have a small committee to take upon itself to complete this and

\* See Appendix.

be able to present a report here. It is a difficult thing to get together so considerable a body as that of a large committee.

MR. EDWIN D. MEAD: Mr. Chairman, it seems to me that would be very difficult, and I think that Dr. Clifford is right in saying that the vote was that this larger committee should have power to enlarge its members as it might be felt fitting. I think, however, that an expression of opinion here as to the character of our General Committee might be useful. I should certainly, as a member of that Executive Committee, feel it would be useful for us to consider while we are all together whether we might come to some definite conclusion as to the size of that Committee. It will be very difficult for this Executive Committee to get together immediately. Might we not solve the problem in some such way? Of course, the largest constituency of the Conference as originally created was of British, American, and German people. I should like to submit to the Conference as a basis for a course of action that a General Committee of fifty should be created, but it should be understood that the larger nations, Great Britain, the United States, and Germany, should have each upon that Committee ten members, the extra members of each country to be nominated by the members of that country and that the other twenty be made up from the other nations. Perhaps the Chairman of the Committee might properly be chosen by this Conference, and we might have two secretaries, one from England, the other from the United States. That appears to me a solution of our problem, and I submit it for discussion.

THE CHAIRMAN: The number of the Committee to be limited to fifty, including the members already nominated, to consist of ten from England, United States ten, Germany ten, and twenty from other countries, to be nominated by those representatives of each nation who are now on the Committee.

REV. DR. JOHN CLIFFORD: Mr. Chairman, we have given power to a certain Committee to do a certain work, and it is open to us, of course, to give any suggestion to that Committee if we think it desirable to do so, and I should be prepared to support that proposition in that sense. I do not believe in taking power out of the hands of a Committee you have once elected.

REV. F. LYNCH: You mean that that Committee will elect its own officers?

REV. DR. JOHN CLIFFORD: That is so.

REV. G. W. DOUGLAS: We shall be confused if we do not mind in the voting. Are we to say that there shall be fifty or not more than fifty? I would like to declare definitely that the whole question be left as it was left at Constance. The Committee we appointed have power to add at their discretion. I think they will understand the precise situation better than we can in this Conference, and have an opportunity of discussing it amongst themselves. I do not think their hands ought to be tied at all.

THE CHAIRMAN: But it occurs to me the Committee might be very thankful if they had instructions from this body. I do not

know how you feel, but I am sure if I were on a committee I should be obliged to the Conference for suggestions.

REV. G. W. DOUGLAS : I think in order to meet that point we should understand perfectly clearly that resolutions of this kind referring to the future action of the Committee should be purely suggestions, leaving the Committee absolutely free either to accept a suggestion or not. We could then go forward and get an idea of what this Conference feels without prejudicing the action of the Committee.

MR. EDWIN D. MEAD : If it is possible for the Executive Committee to have a meeting very soon, say this evening or to-morrow, before people begin to disperse, I daresay the Committee will act in this way. Perhaps we could have a quick meeting of our Committee here. Perhaps Mr. Baker will speak for the English.

MR. J. ALLEN BAKER : I do not think there would be any difficulty in having an early meeting. In regard to simply laying down that certain countries shall have so many representatives, I think as far as England and America are individually concerned, if it were so expressed that a similar number should be appointed from each country, we might find that for the Continental countries some different arrangement would be required. For example, France might desire to be represented, if not so fully as Germany, at all events to have a very considerable number, many of the French delegates were prevented from coming to our Conference.

REV. J. MORGAN GIBBON : I rise to a point of order. I am of opinion that since we have heard the minute read which was passed at Constance, we are out of order. We have put this matter into the hands of the Committee, and I put it to you that this discussion is out of order.

THE CHAIRMAN : The power is in the hands of the Conference, and it always may revise or modify or instruct any committee that is doing the work committed to it by the Conference.

VERY REV. THE DEAN OF WORCESTER : I would like to draw attention to the fact that while this is in a sense a continuation of the Conference, it is a continuation of the Conference at which a very large number of members are unable to be present. If you look at the Committee you will see it consists of seventeen names, and eight of those are persons who under present conditions cannot possibly be here ; the remaining nine are English and American.

REV. V. D. DAVIS, M.A. : One Swiss, four Germans, and one Swiss who cannot be here ; it is more than half.

THE VERY REV. THE DEAN OF WORCESTER : It is nine to eight. Well, surely you have appointed this Committee, and you have appointed them because you thought they were the most fitting persons to represent the Conference ; they were carefully chosen beforehand. It would be well to leave those nineteen persons to act. Of necessity they must act at first under present circumstances by correspondence rather than by meeting. I do not think it would be wise or right for one half of the Conference to say what should be done with the other half who cannot be present.

MR. W. H. DICKINSON: May I say, Mr. Chairman, that our original intention was to summon this Committee to meet on Wednesday in Constance. We thought that all of them were coming. Indeed, every one of them had promised to come. We should then have held a meeting and discussed the whole question of future work. As you know, that was impossible. Now you must remember the circumstances of the present moment. We certainly shall not be able to get together this Committee in anything like its representative character for some time, and of course if any communications are sent to the members of the Committee during this war, it can only result in certain members withdrawing. We are bound to recognize this situation. The Committee you have appointed must remain in abeyance as regards its proper work; but I should be glad if we could have the advantage of the members of the Committee who are here now coming together to talk over things to-morrow or the next day. We could not pass any binding resolutions as we should not have a majority of the Committee present, and so I suggest that this Committee remain as it is for the present, with the liberty to add members to its number when we really know how matters stand.

REV. F. LYNCH: I think we all understand this, and if Mr. Mead is willing I would suggest that the Committee express itself as grateful for the suggestion of the permanent Committee to consist of fifty. Perhaps the business Committee may meet to-morrow for a short session early in the morning.

The CHAIRMAN: Unless there is any objection the minute will take note of the suggestions offered, and we will leave the matter to the Committee for them to carry out. It will not be necessary to take a vote, although there should be some intelligible record of it.

REV. CANON W. L. GRANE, M.A.: I should like to move: "That the number of this Committee representing France should not be less than that representing Germany when the choice is made."

The CHAIRMAN: I have no doubt the Committee will take full notice of that.

REV. F. LYNCH: I want to say just a word for the Americans. The Americans have been together here this afternoon before the British brethren came in, and we wanted to express to the English brethren here our most heartfelt sympathy for the great stress that probably lies before them, for we bear it upon our hearts just as much as do they. I think we are all of us in a serious frame of mind this afternoon, and it seems hard to do this business. If there is no business to come before this Conference this afternoon, I would suggest, unless someone has some resolution he wishes to offer, that for a few moments we hear from two or three who may be present here, and who are thinking over what in this awful year of calamity we can go on doing, not as a Conference, but as individual Christians and Churches. What is the future? What is to be done in face of this awful calamity? What can the Churches do? Have we lost everything? Or are there great

gains? Perhaps Dr. Clifford, Mr. Mead, and others here have a thought in their minds. What shall we do? Go home and sit down? Or shall we go home and begin over again? I would give anything to hear what Dr. Clifford feels on this matter down in his heart. I want to know how Dr. Clifford is going to face this thing himself. How Mr. Mead and others present feel. If there is nothing else before the meeting I move we spend this hour in listening to what they have to say.

MR. J. ALLEN BAKER: Before Dr. Clifford or Mr. Mead speak, I would just like to say how heartily we of the English Committee accept the kind words that Dr. Lynch has expressed, and how very deeply we all feel that on our English soil you should have found us in this most unhappy, most unspeakably sad condition in which we find ourselves at present. We will, I am sure, do everything in our power to make your stay among us as pleasant as it possibly can be under the circumstances. Of course, we know you will make every allowance for the condition of war that now really is in our own country as well as in those countries through which we have passed. You will some of you, no doubt, have seen this morning a short appeal that we, as British delegates, thought it was our duty to address to the people of our own country. It was given a good deal of thought, and by going to the papers late last night we were able to get it in two or three papers. A group of us are to meet in the House of Commons shortly to discuss what those of us who stand for peace consider our next action should be. And there are also groups of Christian members of the House, together with some of their friends, who are meeting to see what action they can unitedly take to forward the cause we all have at heart. Personally, I feel that our going to Constance was under Divine approval. We were there because we felt that we were called to go; we went there with a high sense of our responsibility and our duty, and we had a time that none of us can ever forget. We had a time in which we were bonded together in the unity of the Spirit and in the bond of peace among ourselves, and we found that from those countries that are now warring there came men and women like-minded with ourselves. That work is not going to be lost or fall to the ground. This war may be the greatest calamity that has happened to the human race, but I feel personally that we have seen the end of trust in those great over-grown armaments that the nations have been relying upon. We see how dangerous they are; and surely if the Churches here and on your side are prepared to do their duty, we will see that there will be a rally to those things we hold dear, that our ideals will take possession of those in high places as well as of the masses of the people. I do feel that we want to be in harmony, we want to realize that a great work has been committed to our hands, and if we go forward shoulder to shoulder God will bless our aims.

REV. C. S. MACFARLAND: May I suggest that the question raises itself in the minds of some of us as to whether or not this Conference has adequately expressed itself. Perhaps we cannot

do so; perhaps it would not be wise to try to. In order that we may have the sense of those present as to whether or not we wish to make some expression, I will move that a committee be appointed which shall prepare a statement to the Churches and the people in the light of the immediate situation, and that if they find it possible to prepare such they shall present it either at a later session of this Conference or late in this session, in order that we may consider it.

REV. V. D. DAVIS seconded the motion.

THE CHAIRMAN: A committee of five be appointed to draw up a statement of the sentiment of this Conference with reference to the present situation that may be presented to the Churches and the religious organizations represented in this Conference.

REV. E. R. HENDRIX, D.D., LL.D.: Mr. Chairman, I would remind the brethren of the Committee appointed to prepare an address to the Churches of America. The delegates from America come from an organized body, and are authorized to appear here as representing not only the Christian Churches of America, but the Federal Council of Churches, representing 150 chosen ministers, some thirteen or more denominations, and probably a total of seventeen millions of communicants. That committee is to consist of five persons. I was reminded by Dr. Canon Douglas a few minutes ago of the very great desirability of a prompt meeting of that committee, and I would venture to suggest that it meet immediately to prepare such a statement to the Churches of America.

REV. C. S. MACFARLAND: Mr. Chairman, that committee is, of course, entirely made up not only of the American Churches, but of a particular group of the American Churches, and I suggest it should be more widely representative. In other words, the thing I had in mind was a feeling that the present situation means an absolute breaking down of our present political order; it means that that order has failed; it means that out of it is to come a new order, and that we are going to try somehow to express that conviction to the world at this time. That is what is in my mind in making the motion. If we are capable of drawing up such a statement, I would suggest that such committee should be more representative.

BISHOP LUTHER B. WILSON, D.D., LL.D.: I appreciate the thought that is evidently in the mind of Mr. Macfarland, yet at the same time I think the present is a time for deliberation rather than speech. I personally should be altogether at a loss to know what to say. For myself I would far rather leave this utterance, which ought to be a most deliberate one and most carefully prepared, to the larger Committee that has been designated. While that involves a loss of time, as it may appear to the members of this Conference, I think that what is lost in time will be gained in deliberation and in wisdom, and it would appear to me to be a wiser thing for us to leave that general pronouncement and expression to the Churches to that larger Committee. As far as the Churches of America are concerned, that is an entirely different

proposition, and I think the Committee that was constituted at Constance by the American delegates might well prepare a statement to be submitted there. But the very reason that Mr. Macfarland has given for this pronouncement as to the possibility of what may come out of the present situation seems to be a consideration that should give us pause and make us exceedingly thoughtful and careful how we make a general statement to the Churches or the world.

REV. CHARLES L. THOMPSON, D.D., LL.D. : Mr. Chairman, I was going to say just exactly what the Bishop has said. It seems to me that no committee that would go to work upon such a statement could possibly prepare it before the notes of our Secretary are issued, and it should be prepared with great deliberation and care ; and, further, there is a question in my mind whether this is the time just now. Things are in a state of uncertainty. We have not a sufficiently large and representative committee, and when the time comes when the committee shall think it proper to make such a statement, it seems to me that that will be the time to have the statement issued.

REV. ERNEST HAMLIN ABBOTT : It seems to me that there is one additional reason for hesitation in making any such statement, and that is that this is a fragmentary Conference at present, and that it does not represent the full membership of the Conference as originally constituted.

REV. DR. JOHN CLIFFORD : What I want to say, brethren, is simply this : that meditating upon the present situation this morning, I came to the conclusion that the wisest thing we could possibly do would be to suggest through this Conference to the Churches throughout the world that in each country there should be a sort of Exigency Committee for watching the progress of the war, remembering that we are apostles and advocates of peace, and that we should watch the Press, so that there shall be no wildness allowed to go through the Press into the minds of the people ; that we shall repel everything that seems to pertain to the development of " mafficking," of which already, I understand, there have been manifestations in this country, and that throughout we should consider that our business is to take care of the Churches of our different countries whilst this war is on, taking all necessary action for maintaining and advancing the cause of peace. In England, for instance, I should say we ought to have a committee meeting perhaps every week or oftener, if necessary, that should observe the facts of the situation, and should take advantage of those facts for pronouncing in favour of peace and repressing everything that seems to be likely to develop the war spirit. So that instead of anything going from this gathering to-day it would be far better for us to act each in our own countries and with our own people just as the war develops itself. When I got my newspaper last night I felt thankful that I had not sent matter that I had prepared for the Press. We do not know what to say. The time is most critical. But it is not the time for us who are the advocates

of peace to despair. It is not the time for us to be apprehensive about the future. Our hearts are sad beyond expression, but while we are sad we are trusting in the God of Peace, certain out of these fearful tragedies and calamities he will bring peace, a peace that shall be wider and deeper and far more fruitful than any peace that has been secured in times past. I ask myself: Has this visit to Constance been a mistake? I am sure it has not. It has been, as Mr. Baker said, a God-ordered thing. It has bound us Americans and Englishmen and others closer together over here as advocates of peace, and we shall fight all the harder and all the more heroically for peace in consequence of the experience of last Sunday. What a day it was, brethren! A day of wonders! Spiritual wonders! The Lord Himself was with us, leading us and guiding and inspiring us. I think we shall be wise to-day in simply recording a sort of suggestion that those who are representing here to-day other countries should keep on the watch and take care that God's cause, which is the cause of peace and humanity, does not suffer from our lack of attention. That is the one thing that comes to my mind, and I urge that as being the wisest and best thing we can do.

REV. J. MORGAN GIBBON: I should like very much to follow and try to press the considerations that Dr. Clifford has put before the meeting. I should say in the first place that with regard to the present situation which is constantly changing it is not competent for any of us, for any living man, as yet to diagnose or focus the psychology of it. Therefore, the word for us is "Judge not." We must be silent before a situation which is daily and hourly altering. In the second place, I would say, "Despair not." I rather resent these terms of unutterable woe one hears occasionally in this Conference. Of course, it is quite natural, it seems to us, since we are close up to the situation, to forget the terrible things that have been in the history of the world that have been overruled for man's good by the providence of God. Brothers, as Christian men and ministers and Christian women, is it not our duty above all at this time to give to the world an example of patience and confidence and quiet faith? Dr. Lynch has asked are we to go home and despair? Certainly not! What has happened? Nothing out of keeping with the history of humanity has happened. We are seeking peace. But may we not be perhaps too much, unconsciously, seeking an isolated peace? If it is to be true peace, it must not be isolated; it must be one not only of the fruits but with all the other fruits of the spirit. I would not myself, remembering the history of the Boer War and what happened here in London, I would not go home to my people to talk constantly about the situation. What I will do is simply to go on preaching the Gospel with as little reference as possible to the situation, so as not to excite, but calm, the minds of men and try to bring them to a deeper realization of this great fact. The natural man will always act in this way. Here we have a kind of Christianity in 1914, and the sort of Christianity that we have in 1914 is capable

of this. I hope and pray that one outcome of whatever is going to happen will be the passing of this Christianity and the birth of a newer and better Christianity in all our minds in which these things will become impossible. And, brothers, remember this: however terrible this war is going to be, it is taking place in a moral and spiritual atmosphere less favourable to war than any war that has even been fought before. The iceberg as it drifts seems to lose none of its magnitude, but with every inch that it moves forward it is moving into an atmosphere which by and by shall break it up and dissolve it altogether. And while war comes, still war is drifting down the stream of time into the gulf stream of moral influence, bringing us near to the time when men shall learn to war no more. Let us not despair. This morning, did you notice, we had some terrific thunder claps and a terrible downpour of rain, but I noticed just outside my house in the trees of the park that the songs of the birds which had been drowned while the thunder was pealing could be heard again the moment the thunder ceased, and in between the thunder peals could again be heard the songs of the birds. Do not let us din the ears of our people with war, but in between the pauses of the storm let the music of the Gospel of Christ sound out as sweetly and clearly as ever.

REV. SAMUEL DICKIE, LL.D.: I understand that Dr. MacFarland's motion is still before the house. It seems to me entirely clear, as has been so well said, that this is not the time to send out a general declaration. I simply desire to get this particular situation out of the way, and so I move, sir, as a substitute, "That this Conference requests the General Committee, at such time as in its discretion may seem wise to send out an address to the Christian people of the world speaking the sentiments of this Conference." I move that as a substitute for Dr. MacFarland's motion.

REV. C. S. MACFARLAND: I will be very glad to accept that.

MR. EDWIN D. MEAD: If this motion may be interpreted as a reference of the matter to the General Committee in the expectation that they will draft some proper manifesto, I entirely assent. I wish to record my profound gratitude to the English friends, when they arrived home last night, in the midst of their very serious exigency, for immediately preparing the noble manifesto which they did to the English people, from the fact that it was issued in the very midst of a crisis, instead of as an autopsy or post-mortem. I believe that if ever Christians have a duty, it is to make themselves felt when their influence will tell and not to pronounce judgment when the exigency is passed. I thank God that the Hebrew prophets dealt with politics, and that is what their prophecy almost entirely is. We have made their politics our religion. The time has come for us to make world politics our religion. And if there be anybody who should not keep silent and wait in times of exigency, it seems to me it is the Christian Church. The Christian Church stands accused because during the terrible exigencies of recent years it has kept silent too long. I thank God that our

English brothers did not keep silent last night and this morning. Dr. Clifford's remarks, I think, can be adopted as the feeling of this whole Conference at this hour. I, as an American, can endorse them as earnestly as, I am sure, our English friends would, and the assumption that this body has anything to say which would not do good but which would be in danger of doing harm is to assent to a state of things which in my judgment has been the curse of the Christian Church. I wish that Dr. Macfarland had not withdrawn his motion, and I should like a reconsideration of it.

REV. C. S. MACFARLAND: May I explain my reason for withdrawing? I did not believe that it would be wise to make such an utterance unless the sense of the Conference was practically unanimous upon it, and also the spirit of the Conference practically unanimous. It does not seem that the sense and spirit of the Conference would be unanimous for the adoption of such an utterance, and for that reason I was very glad to accept the substitute, if the seconder permitted, that the Committee be given power to make it. I do want to say on the general question that I absolutely agree with Mr. Mead that we have again and again uttered our views too late, and I should be inclined to urge that our General Committee give consideration to this matter at as early a time as possible. My only reason for accepting the alternative is that it would not be well to make the utterance unless it were expressing a unanimous spirit, which evidently it would not be.

MR. H. T. HODGKIN, M.A., M.B.: I am very glad, Mr. Chairman, for the remarks just made by Dr. Macfarland, because I believe the spirit of this Conference both now and in all its gatherings ought to be that any action it takes of importance should come as practically unanimous, and that we should never seek to make any statement of this sort unless we can do it with a sense of our going forward fully together and not merely by a bare majority. Therefore, I am glad that Dr. Macfarland has withdrawn. I feel myself the chief difficulty of saying anything is not the question of the Church or the individual Churches, but the difficulty of this Conference or this committee saying anything. After all, we in this room are almost entirely of two nationalities, and the work which we have set out to do is to draw in the Churches of all nationalities. To do that effectively is a process that needs a great deal of care and pains, and I believe that for this Conference to speak would be to prejudice the success of that process. I believe, Mr. Chairman, that it can be done. I have some little experience of what this sort of international work means in my capacity as a member of the Continuation Committee of the World Missionary Conference held in Edinburgh. It has not been an easy task to get that committee to work fully together so that the full contribution is made from the various countries represented, but that full contribution must be made by all countries. England and America have been far ahead of all others, but the English and American representatives on that committee have steadfastly kept before

themselves the ideal of not letting the committee become an Anglo-American Committee. They have felt they must carry with them their brethren in Germany, France, and other great countries of Europe in regard to this matter. They have gone very slowly in order to get this full contribution. It is necessary to go slowly if we are to get it. They have taken great pains in one matter, and that is not to do any important act by correspondence, and that committee at considerable expense and inconvenience meets year by year and only at a meeting have we attempted to do anything of really great magnitude determining the policy and lines of work of the committee. I hope some such method will be adopted in regard to this great movement whose beginning we are now watching. It is a little beginning, but it is the beginning of a great thing. We believe out of this is going to grow something which will influence the future not only of Christian, but non-Christian, countries of the world, and it behoves us to see we get the full and really valuable contribution of our brethren in the Continent of Europe in taking any action of a public character. For that reason I am glad also that Dr. Macfarland has withdrawn his motion. Personally I should not be in favour of the committee making an early statement, because it would only have to be from two or three nationalities, and would make it more difficult for the future united action of all the countries. And this I say while personally feeling that it may and probably will be right for individual Churches or groups in different countries to speak, and speak with strength and promptness, in regard to the situation; although we must be very careful indeed before we make great generalizations when we are dealing with a situation so full of difficulty and one which the most far-seeing of us yet only begins to feel the importance of.

REV. V. D. DAVIS: Referring to Dr. Macfarland's motion, I agree that the substitute should take its place. I am very glad the motion was made, because it has brought out a discussion which it seems to me is of very great service. When I was in Flushing yesterday I met an Englishman who had been turned out of his house, where he had lived for fourteen years in Berlin, and he had received three hours' notice directing him to leave the country. He said: "As the result of nineteen centuries of Christianity, I have a charge to make against Christianity, and I do not know that I believe in it." It seems to me, Mr. Chairman, that the results of these days have seemed to be almost a breakdown of Christianity, of Christian civilization, and that this Conference ought to put on record its view as to what has happened. I think we can draw a lesson from it. I myself have felt that what has taken place would send us home with a burning enthusiasm to do everything we could and induce our friends to do everything they could to see that anything of this kind should never happen again, and that we would find that the hearts of Christians of every land would now be ready to accept our message and join with us in bringing about this work. It may

be it is too early now ; we may have to wait until this dreadful war is over ; but I am sure when the time comes that every one of us will have a message to give that we could not have given if we had not attended the Conference at Constance, and I believe it will prove to be one of the best things that could have happened to bring about earnest work in the cause we all believe in.

VERY REV. DEAN OF WORCESTER : There is, I think, a point which seems to me of the very greatest importance, and which some of us have overlooked so far, and that is we have spoken of the fact that as we meet to-day we do not represent the whole of the Conference. It should also be borne in mind that at Constance we did not represent the whole of the work in which we are engaged, because the Conference at Constance was running *pari passu* with the Conference that was to be held at Liège, and we in this matter have been working throughout not simply as representatives of the various Protestant bodies, but in hearty conjunction and co-operation with the members of the Roman Catholic communion, and any action that we take ought as far as possible to be the action of the representatives of all Christian bodies and not of some only. I think this adds additional force to the contention that we should not attempt as a Conference to hurry matters at present. It is a difficult matter and a slow matter to bring everybody to co-operate, and by patience, consideration, thought and prayer we hope that the organization which has been founded may be able to bring about united expression of the moral sense of the whole of Christendom in all its shades in relation to this question of war and peace. I think that is a consideration that we ought not to overlook, and I hope that our friends who read about this Conference and make speeches with regard to it, as no doubt all of us will do, in the future will not forget to emphasize that we have been throughout acting in conjunction with the Roman Catholic communion and that they have been acting heartily in conjunction with us.

REV. C. B. SPENCER, D.D., LL.D. : I am very reluctant, Mr. Chairman, to express an opinion against what seems to be a strongly running current, but we must take into account the fact that there are millions of copies of the Christian Press circulating throughout the world, and that the Christian Press is looking to this body for some kind of a pronouncement. For that reason I sympathize strongly with the fundamental idea of Dr. Macfarland, and though the sentiment of this body should not occupy more than a dozen lines, that there should be some general statement given by this body to the Christian Press of the world, no matter how brief it may be, leaving the more academic and full statement of the principles of this body to the mature and complete judgment of this committee of fifty. I am strongly of the opinion that the Christian Press is waiting for some pronouncement from this body. It is not necessary that it should be long, it is not necessary that it should be altogether comprehensive, but that some statement, perhaps by Dr. Clifford, should be prepared in the very near future,

immediately, to meet the want and the necessity of the Christian Press of the world. It seems to me so plain as to be almost self-evident, and I trust that whatever disposition may be made of this matter that some pronouncement will be made that will go to the ends of the earth.

REV. SIDNEY L. GULICK, D.D. : Mr. Chairman, I have been listening to this discussion from the standpoint of my experience in Japan. I was there at the beginning of the war with China. I was there during the first six months of the war with Russia, and I recall how the Japanese nation was filled with enthusiasm for the war just as we have seen enthusiasm for the war in certain sections of Germany, those sections at least that I visited seemed to be quite enthusiastic. As I lived in the Orient I have realized that what the Occident does is regarded as Christian, and I think that this is a splendid opportunity for the Christian Churches to declare in some pronounced way their condemnation of the method of trying to settle real difficulties which exist by force. I quite agree with the last speaker that any comprehensive statement or final judgment upon this matter is not called for now, but some few running sentences that will go out not only for religious but for irreligious people. Indeed the religious people who will be taking an interest in what we have done at Constance—they know that the Church Peace Congress met there, and they know that we adjourned and came here—they will look upon it as a piece of discomfiture, as if the evil one had won the victory. Let it be known that all the nations represented here regard this uprising of hatred, scheming, and ambition as unchristian and we stand to condemn it. I should like to see something done that will meet the desires expressed, something in some brief form that will be striking and convincing.

REV. E. R. HENDRIX : Mr. President, might I add just a word or two? It seems to me that God is speaking to us through this apparent discomfiture. "What went ye out into the wilderness to see?" Have we been mocked by what has occurred? Are we to be in the position of being mere novices in this matter of peace? Are the eulogies of the Press to say that it is wholly in vain? No! What impresses me is that this whole question must get a deeper hold upon us. Personally I have been profoundly impressed that there is something to be said in favour of all these troubled nations; of their standpoint. I hear God saying, "Be still, and know that I am God." It is not a time for much speech; it is a time for much communing, for much meditation. I am sure that from the free discussion which we have had here this afternoon that all of us have gotten great strength. I thank God for the calmness and the serenity which has marked the discussion here. There is no note of pessimism. There comes a time when we must realize that there is a God of nations, and our whole views of this question must pertain to something of the comprehensiveness of God's thought. What makes the prophets so valuable to us is that they thought in terms of the nation. Isaiah thought broadly, and

therefore his voice has gone out unto all the world. We have to think in terms of nations. As Lord Salisbury said to the British Parliament, "You have got to use larger maps; you must not look upon the little points, but the whole question involved; you must look upon the nations of struggling men, nations with their racial difficulties, with their limitations. Therefore, from one standpoint, that of an American, I confess I am going home to think more profoundly on this question and more from the standpoint of the great promise of the prophet, and above all from the standpoint of the greatest of the prophets whom God has sent to the world—His only Son, who has spoken to us the final word upon this question. Therefore, I rejoice in this discussion this afternoon, and I am sure that out of it will come an expression of confidence in the God of nations in the future. We need not despair. Despite all this, God is giving us a sense of this great truth that He gave the prophet of old: "They that be for us are mightier than they that be against us." I am sure a message will go out from this Conference which will be in sympathy with the struggling nations of Europe, and we shall have greater wisdom in knowing how to co-operate one with another.

REV. J. MORGAN GIBBON: In answer to Dr. Macfarland I should like to put before you one consideration. When we were in Constance the Dean of Worcester and myself were drawing up a resolution, and in that resolution I used the word "protest," and Dr. Siegmund-Schultze came, and he looked over what we had prepared, and he asked that that strong word might then be withdrawn, seeing what action his own country had taken, and in deference to him, seeing the delicacy of the situation, we withdrew it. Will the American brethren bear in mind that for us English members of this Conference the situation has changed completely since eleven o'clock last night. I want to press that home, and I would ask you not to press the point any more. There are things we could have said while England was not a combatant, but since 11 o'clock, the situation, at least for myself as an Englishman, has changed, it has become more delicate, and some things you might like to say would seem to reflect upon my country. I could not possibly accept that. After all, you want something for the Christian Press; to that I have no objection. But I do submit to you, ladies and gentlemen, that the situation has changed and become very delicate.

RT. REV. THE BISHOP OF LICHFIELD: I shall not detain the Conference very long, because most of the things which I should like to say have been said very much better than I could say them by many speakers, and especially by Dr. Clifford and Mr. Morgan Gibbon. I would only emphasize that it seems to me that this is a time not so much for pronouncement as for prayer, and it seems to me that the very best message we can give to all the Christian communions that are represented here, is to call for more earnest prayer. We have two great facts before us, that fact that God is King, and that God is working His purpose out as year succeeds

year; and the other great fact of human free-will, which means so often human wilfulness, and it is only God who can rule sinful wills and affections of men. It is prayer that is needed more than anything else at this juncture, and we shall not only pray that God will bring about peace, but that He will bring about a state of righteousness, because as Mr. Gibbon said, I think we are wrong if we isolate peace from the other fruits of the spirit. We want the result of this dreadful conflict to be an increase of righteousness as well as a permanent peace. And then again, I know we shall not appeal in vain for the prayers of our brothers from America for the soldiers and sailors of all nations who are engaged in this terrible conflict, that they may do their terrible work in the right spirit, for after all they are doing their duty, and it is possible for them to do it in the right spirit, and that those who suffer—and many will before this war is ended—may have God's help and comfort. After all, this is very obvious, and I only want to appeal very earnestly for continued prayer that God may bring good out of evil.

REV. C. S. MACFARLAND: I was simply going to say that I put the motion for the very purpose of getting the sense of the Conference, and I think we have gotten it very finely. I think very possibly that the objection to some such statement being prepared has been on the assumption that the wrong thing would be said. I am not sure that that would necessarily be a valid assumption. I wonder if the situation might be met so that we should not need to go out from this Conference empty handed, so to speak, if we should authorize the committee to make some statement which should be the summing up of the action and sense of the Conference. I did not mean in putting the motion just what has been implied, namely, that we are going to make a specific utterance on the whole situation. Nothing of the kind. But I do feel as though a great many will go home feeling very empty-handed unless we have something we can carry away in the form of a statement. I wonder if that could be met if we authorized the Executive Committee to make a statement which would sum up the significance and spirit of the Conference, and whether the mover of the motion would feel that that would meet the case.

MR. W. H. DICKINSON: I have the intention of printing a verbatim report of our proceedings, in which case all these valuable speeches we have listened to and also the addresses which were made at Constance will be transcribed, and will constitute an accurate record of what has taken place, and in my opinion this will be sufficient without any further account.

MR. H. T. HODGKIN: Mr. Chairman, might I just add to that. It seems to me that this full document to which Mr. Dickinson has referred would be a little lengthy, and not the kind of thing which could be made very general use of except by a very discriminating person. Now before we knew what the situation was in England we thought it would be possible in the daily Press in England to issue some descriptive account of the Conference, and such an

account was drawn up, and is in Mr. Dickinson's hands. To that, it seems to me, might be added an account of this meeting in a very general way, rather of the same character, but enough to show more or less the sentiments which were expressed in this meeting, and then with some editing of that descriptive account which was written primarily for the London papers, it seems to me something might be communicated to the Press, at any rate to the religious Press, which would be largely used, although at this time, no doubt, it would be difficult to get anything lengthy in the daily Press.

REV. C. S. MACFARLAND: If such a paper is prepared as has been suggested, I would like to ask whether it would not be wise to say at the conclusion of it that while we who are gathered here would like to have continued the meeting, that we felt that in deference to the fact that we represented but a section of those who were interested in this matter, it was better to close immediately when we had completed the business which was left over at Constance and must be attended to. It seems to me that some such statement as that ought to be issued from the English and American members.

THE CHAIRMAN: The Chairman has been somewhat unparliamentary in the conduct of the discussion, because of the fact that the very thing we needed was this informal discussion, bringing out the sentiments of the various members of the Conference. I should like to say one word. I have never felt so deeply in my life any experience as I have felt the tragedy of the condition of Europe to-day. I do not know whether any gentlemen here have actually participated in war, but it was my fortune as a boy to be on the battlefield and to be a soldier through bitter struggle for more than two years, and the impression left upon my nature, on the very tissue of my brain, can never be eliminated in this world. I became an open and determined advocate of peace and arbitral methods of settling national disputes as the result of experience and of thought ruling a somewhat passionate and militant nature, I have come to the conviction that an unprovoked, and by that I mean exactly what that word means in the largest sense, an unprovoked war is the most colossal crime against humanity that can be committed. There is one thing—and we must deal with this whole situation very carefully—there is one thing we can say, and we can say it so strongly that men shall hear. A great captain a century ago said that Providence is on the side of the strongest battalions. It has been the central creed of our civilization, Christian and not yet Christian, that all the great issues of life were to be settled and determined by force. I am sure that we are coming to the crisis in which there shall be the final demonstration to civilization that it is only by trusting in the moral forces that man becomes fully a man, and that the increase of human society in its true organization of the Kingdom of God is possible. "When the war drums throb no longer, and the battle flags are furled—in the Parliament of man, the federation of the world" we shall find the

fruits at last of the true heroism, and we stand not for a nation, not for a political scheme, but for the Kingdom of God, for the great human interest. Let us say when we lift our banner high that we stand for the triumph of the moral forces and not of the brute forces. What further action will you take? A motion has been proposed and has been modified, and a substitute motion offered by President Dickie that the Permanent Committee shall be requested at their discretion to prepare a statement which shall represent the convictions and sentiments of this Congress for all the world. That has been accepted by Dr. MacFarland, and has become the motion before us.

MR. W. H. DICKINSON : It being understood that this statement be issued at whatever the committee think to be the most convenient time.

MRS. WILLIAMS : May I say just one word. I would like to suggest to the committee that they answer Mr. Lynch's first suggestion : Shall we go on with our Church work? If they could in a few words suggest that we be more enthusiastic in the matter, and bravely and cheerfully carry out our work, knowing that the right will succeed, it would be of the greatest help to us in our work amongst the Churches.

THE CHAIRMAN then put the motion to the meeting, and declared it carried unanimously.

REV. J. J. HALL, D.D. : Mr. Chairman, looking to the future of our work I have been profoundly impressed by the remarks Dr. Lynch made in reference to our going back and taking up our work in the United States and giving our entire time to the cause of the world's peace. In view of the importance of religious education we, the delegates of the Church Peace Union at this session of the Conference held in London, recommend to the committee on the preparation of lessons of the National Sunday School Union, that it includes at least two peace lessons in each year's studies, one of which we desire to be on the Sunday nearest the 18th May. I respectfully offer this. May I say in doing so that I cannot express my feelings at this time, having lived twenty-one years in this great city and more than thirty years on the other side of the ocean. I believe, Mr. Chairman, that one result of the war will be the bringing more closely together the churches of all lands. Certainly it will bring more closely together the churches of America and of England. I feel somewhat as the Apostle Paul did on board ship in the Mediterranean when in a great storm, and he tried to comfort those who were with him. He said to them, "Be of good cheer for I believe in God, that it shall be even as it was said." And though clouds and darkness are round about us I believe God, that it shall be even as He has said, and that the time is coming when war shall be no more.

REV. JONATHAN DAY : I will second that, Mr. Chairman.

MR. D. WILLARD LYON : Mr. Chairman, I should like this to be referred to the committee. I think we should establish the principle that we are not approving any matters of detail at

this Conference. We have already acted in that way. That it be understood that any recommendation be referred to the committee.

REV. F. LYNCH: All resolutions have first to be approved by the General Committee. That was understood.

THE CHAIRMAN: It is understood that this reference to the committee is entirely for them to determine.

THE CHAIRMAN then put the motion to the meeting, and declared it carried.

THE HON. LADY BARLOW: I will not detain the Conference long, but the question has been asked: What shall we do? Mr. Chairman, I venture to suggest that there is a whole world of work before us at this minute in endeavouring to get a clearer idea of the people of Germany and their feelings to-day. We know what we have seen and experienced; we know that Germany is not what she is being painted by men and women around us to-day. We know that those Germans were in such a state of terror from Russia that they would be capable of almost anything. At the same time we know that they were in tears in their Church for the thought of what was coming to their land from the East, and I do not like to think of what their feeling will be when they know England has declared war against them. It has been said: Was Constance a failure? For me Constance was a great triumph, in one sense an intense joy, for I have made the acquaintance of more American men and women than I have ever had the pleasure of seeing in my life. I am not a travelled person. Constance was for me a mirror, because I found in it what I was wanting; why the work I was trying to do must of necessity be inferior when one's views, one's proportions of life were altogether wrong, one's little selfishnesses were standing in the way, and all that had to be cleared up before peace or temperance work could be accomplished efficiently. I recall the last words which Jaurés spoke at that meeting in Brussels, at which some of our friends here were present; he said, "I stand for no treaties, but the treaty with humanity."

REV. F. LYNCH: I simply want to say this. I wish to impress upon members of the delegation from America, that we have held four full sessions of this Conference, which was all that was planned for in the ordinary way. We had three sessions in Constance on Sunday, and we have had one here, which is better than any we held in Constance. I wish all who are here representing the Press in America would emphasize the fact that the Conference at Constance was held, and that the Church members of the world did not run away, but when the war clouds were gathering over Europe and millions were speaking of war, we stayed right there and spoke peace. The churches of the world state that to the world. We have been here talking peace and justice, which is more than peace. You will never get peace until you get that. That is the thing to write home. The Churches of Jesus Christ stayed and spoke their word, and spoke it from their heart and with emphasis. I shall write more for my paper than if we had a regular Conference at Constance. That is the great thought that I want to emphasize;

we have had no failure, we have had a Conference and spoken our word, and spoken it splendidly.

MR. G. W. NASMYTH: Just a word or two in line with Dr. Lynch's suggestion. He has pointed out that there are things we can do individually, whether we take action as a body or not. I believe from my experience that is a really most valuable thing, and one of the results of this Conference will be that we shall get ideas, and we shall go out and put them into operation, and there will be books written by the men who have come here and have had ideas stirred which will stir other men to action, so that this work will go on and become one of the great events of the century. I would like just to mention some of the things which it seems to me many be done individually or in smaller groups. For instance, the suggestion of Dr. Clifford, that in each nation there should be Emergency Committees or International Relation Committees; that is a matter for each delegation to take up. I think we need increased study and research and meditation upon fundamental problems of the peace movement. We have thought of it as too simple, too easy a thing. We want to know why is civilization not Christian? Is it just a veneer over the pagan civilization of Constantine's time? Why is it that men can believe that "Thou shalt not kill" is a correct commandment and a rule of conduct for individual life, and when it comes to a mass of people lined up in hundreds of thousands "Thou shalt not kill" does not apply? Why is it Christianity does not apply to social problems? Is it because Christ came to establish a kingdom somewhere up in the clouds? Or is it because men believe that the Christian Church is very right and moral, and has a beautiful ideal, but is entirely impractical for politics or international organization? We ought to know why it is that Christianity has not so far been able to reorganize human relationships. When we once know that, what is the best line of advance to bring about that thing which I believe was Christ's particular purpose—the establishment of the Kingdom of God on earth? Then there is a great constructive work to be done. The treaty of peace which concludes this war will mark an advance in our cause. A hundred years ago there was a treaty of peace which marked the advance that men had made up to that time; it marked a tremendous advance in Europe at the close of the Napoleonic wars. What ought to be incorporated in the treaty of peace which will conclude this war? All the wisdom that can be gathered will be needed for it. I heard a socialist say in Germany that this war would mean that the socialist cause would be advanced thirty years. I think we ought to see to it that the peace cause is advanced at least thirty years. Then there is the work in the theological seminaries. Five years ago the great keynote there was foreign missions. Now I believe, in America at least, the keynote is social service, and our great peace ideal ought to be incorporated in that social service work, because without settling these international problems we cannot settle all our other social problems. Those are simply some suggestions as to the way in

which we can work, going home with the experience of this Conference in our minds.

REV. J. J. HALL, D.D.: Mr. Chairman, there is an act of ordinary Christian thankfulness which ought to enter into these minutes. The Conference at Constance closed with an expression of appreciation of the ability, the self-control and zeal with which those who were responsible for the arrangements had conducted its affairs. Since then we have passed from Constance to London. It has been a most extraordinary passage. Over the frontier between the battling nations our Peace Conference was carefully taken. Not a single incident befell us which was otherwise than an incident of peace, and it is due, under God, to the self-control, the forethought, the wisdom and the unselfishness of those gentlemen who conducted us to Constance and brought us safely back. I think I am only uttering the heartfelt gratitude and admiration which is in the hearts of all of us when I say that I want to see it on the minutes of this meeting, after the experience of the last few days, that we all deeply appreciate the action of those who, with their characteristic modesty, on the way hither were constantly saying that we owed it all to that noble, great-hearted man, Dr. Siegmund-Schultze. They were always saying that it was due to him, but those of us who watched their conduct of the affair when he was left behind know also how much was due to others who saw us safely here. I wish to express that, and I mention no names, for the names are on the lips of everyone.

THE CHAIRMAN: Before I put that, it would seem to be the proper thing to name some person who shall prepare a concise and express minute of the appreciation and gratitude of this Conference for the conduct, the guidance which brought us from Constance to London, and it would relieve the Secretary if someone would prepare such a minute which might be incorporated.

REV. DAVID BAINES-GRIFFITHS (New York City): May I suggest that the Bishop of Lichfield and Canon Douglas be asked to act as a committee to express our appreciation of the services of those who brought the Conference from Constance to London.

The following resolution was then brought up and adopted:

“We, the British and American members of the Constance Conference, desire to place on record our deep gratitude to those friends whose forethought, energy, and self-sacrifice enabled us to pass under complete safe-conduct along the borderline where hostile nations were preparing for war and to reach England with perfect safety and with a minimum of discomfort. The contrast of our own experiences with that of other travellers gives good evidence of the magnitude of the debt which we owe to those who organized our journey. We assure them that our remembrance of their kindness will be not the least of many happy recollections of the Conference.”

THE CHAIRMAN: I will ask the Rev. Mr. Gillie if he will lead us for a moment in prayer.

The REV. R. C. GILLIE led the meeting in prayer.

THE CHAIRMAN: After the Benediction, which I will ask the Bishop of Lichfield to pronounce, the Conference will stand adjourned to meet at the call of the Permanent Committee.

THE BISHOP OF LICHFIELD pronounced the Benediction.

The Conference of 1914 was closed.

## APPENDIX I.

### SPEECHES, ETC., PRINTED AND CIRCULATED TO THE DELEGATES.

#### No. 1. *Introductory address by Mr. J. Allen Baker, M.P., at the opening of the Conference.*

LADIES AND GENTLEMEN,

We are privileged to meet in this ancient and interesting city on truly historic ground. Here, in 1414, 500 years ago, was held the famous "Council of Constance," a Church Council of great historic importance. It was presided over by the German Emperor Sigismund, and attended by 26 Princes, 140 Counts, 20 Cardinals, 20 Archbishops, 600 Prelates and Doctors, and 4,000 Priests; its deliberations lasted for a period of three and a half years.

On the present occasion, at what we may call the "Conference of Constance," representing fourteen countries (the United States, Britain, Canada, Australia, Germany, Austria, France, Italy, Switzerland, Belgium, Holland, Denmark, Norway and Sweden), and numbering 157, we meet for as many days as, in 1414, they spent years.

Our time is short, but we hope and pray that we may lay the foundation of a work among the Churches of Christendom that, under the Divine blessing, may promote the peace of the world and Christian brotherhood among the nations.

The Conference of 1414 was concerned with reconciling the warring factions of a single Church, with deciding who should be its earthly head, and with establishing unity and harmony where division and dissension had prevailed.

We are concerned in finding among the many sections of the Church in all Christian countries a basis of agreement which, under the guidance and leadership of our Eternal Head, the Prince of Peace, will enable us to co-operate in bringing nearer the unity and harmony of His Kingdom of Righteousness and Peace.

That this is the paramount duty of the Church we will all agree; and I trust that, irrespective of denomination, creed, or nationality, we may be able to inaugurate a great world movement among Christian men and women which will hasten the fulfilment of Old Testament prophecies, and obedience to New Testament commands.

Whatever our own personal views may be as to the lawfulness or unlawfulness of war, it should be distinctly understood that we do not meet here for the purpose of adding one more to the many existing pacifist societies. We do not come together as advocates of any theory as to the duty of resistance, or non-resistance, nor to formulate resolutions concerning armaments or disarmament, or express opinions on the policy of the statesmen of any nation; but we meet for the purpose of considering how far and in what ways the Churches can co-operate in promoting friendly relations among the nations.

We all recognize that one of the essential duties of the Churches is the cultivation of goodwill among men, and the use of such influence as they possess in the removal of misunderstanding. It is the business of the Churches to create that Christian disposition and temper which is the soil most favourable to the growth of peace. It is for Christian Churches to lead the nations into the way of peace by educating public opinion to look to the moral law rather than physical force, to right rather than might, for the solution of differences and disputes which from time to time arise. How can the Churches co-operate in this work of promoting friendly relations between the nations is the subject we have come together to discuss.

While we meet here as representatives of the Protestant Churches of our respective countries, we are happy to know, in a few days at Liège, a similar conference of Catholics, representing the Catholic Churches of most of the countries which we represent, will meet for the same object that brings us together. Later on—perhaps next year—we hope that still larger Conferences may be held on behalf of this object in which all Christendom can, and should, unite.

In the work which has already been done by the Churches' Councils of Britain and Germany for fostering friendly relations between those countries, ministers of all Christian denominations work together; while the trustees of the Church Peace Union (recently founded by Mr. Carnegie) include representatives of all the Churches of America. It is essential that in the wider world movement which we hope to establish as the result of these two Conferences, there may be co-operation in the future for the attainment of our common object.

But it may be asked, Is this a question for the Christian Church? Shall it not be left to politicians and to Governments? And, perhaps not less important, will the action we propose be welcomed by those who control the destinies of our peoples?

To these I would reply: There is no command given to the followers of Christ more specific, more categorical, and more urgent than that they should promote peace on earth and goodwill among men—that they should seek peace and ensue it—and had individuals and Churches been faithful to their Lord's command in this regard, it would not be necessary to-day for the Chancellories of Europe to exhaust the resources of their peoples in wars and preparations for war.

And there are, in the second place, evidences among the great Nations that joint action among the Churches and peoples that would remove suspicion and bring about friendship and brotherhood would be cordially welcomed by their rulers. It is realized that only by creating a spirit of agreement and mutual trust can these heavy burdens be lightened and eventually removed. Not only would politicians and rulers welcome such action on the part of the Churches—I would assert still more—I believe it is true to say that they look to us and expect us to do this work which has been specially committed to our care.

Further, I am absolutely convinced that the masses of the people also believe that the work of promoting peace is essentially the work of the Church; and our failure to fulfil this mission has, I am afraid we are bound to confess, sometimes left to those who make no profession of Christian faith the work which has been committed to us, and which we should have done as our Christian duty.

Probably every delegate assembled here is an ardent Peace advocate, and in his Church and city has done all in his power to promote it. But the question we must ask is this: What have we done to unite the Churches in our respective countries, and what steps have we taken to bring together the Churches of the different countries to stand and act together on this great question?

Now, let us look for a moment at our brief history. What has led up to this first World Conference of representatives of the Churches from many lands?

You have in your possession a pamphlet that tells of the action that was taken before the last Hague Conference. The essential feature of what was then done was the Memorial signed by many Christian leaders of Britain and America, and by some on the Continent, praying the Conference to take all possible steps to settle international disputes by arbitration and courts of justice instead of by force; this was prepared and later presented to that Conference.

I well remember taking part in the meeting at Exeter Hall, London, in the spring of 1907, when this Memorial was resolved on. It was presided over by the Lord Bishop of Hereford, who has been one of the most devoted and earnest workers for the cause that brings us together, and had it been possible he would have been with us to-day. His absence we will all deplore. We have, however, with us, as one of our representatives, another member of the English Episcopate, the Bishop of Lichfield.

It was also my privilege to be one of those who presented the Petition to His Excellency, M. Nelidoff, the President of the Conference, and afterwards to

discuss with my friend, Baron Edouard de Neufville, who is prevented being with us to-day, proposals for the now historic visits between the representatives of the German and English Churches, of which this movement and the Conference we are now holding are the later developments. There are several present, both from England and from Germany, who took part in these visits, and since then in forming and working the Councils that were subsequently formed. There are also four of us who later journeyed to America to urge our brethren to start the movement there. Dr. Clifford, the Dean of Worcester, Rev. Siegmund-Schultze, and myself. Our mission was eminently successful, and as evidence of it behold the eminent leaders of the Churches of America, who have crossed the Atlantic to help us in our deliberations, and to whom, we of the European countries, give a specially hearty welcome. They have federated themselves in America, and have become the leaders in the wider world movement which, from the first, we had in contemplation. With characteristic American enterprise they have done more even than we had hoped for; indeed, had it not been for the generosity of the American Trustees of the Church Peace Union, which has been so munificently endowed by that citizen of the United States to whom the world owes the erection of the Palace of Peace, Mr. Andrew Carnegie, we should have found it very difficult, if not impossible, to have convened this Conference, at this time.

We have cause to thank God for the good results that have followed from the formation of the English and German Councils, the present friendliness that now exists between these two people having, we are sure, been helped greatly by their work. Many expressions of appreciation of our efforts have been given by the Sovereigns and heads of the Governments in both countries—their warm approval of the movement having been given from the first.

At the time of the German visit to England in 1908, the Prime Minister, Mr. Asquith, in giving them welcome, said: "I gladly avail myself of this opportunity to bid you a hearty welcome on behalf of His Majesty's Government, and in the name of the British people, and to assure you of our sincere desire to co-operate with you in the promotion of peace and goodwill among the nations—the cause which has been specially committed to the care of the representatives of the Churches of all countries and creeds."

And on the return visit of the British in 1909, the Imperial Chancellor, Prince von Bülow, in welcoming us, said:—

"As heralds of God's peace on earth, the representatives of the Christian Churches of England, together with the clergy of other countries, are specially called to work for peace among nations, and to oppose peace-disturbing tendencies."

I emphasize this point because, after seven years of experience, and after discussing the subject with leading statesmen in various countries, I wish to impress upon you my strong conviction that the governments and rulers of not a few would not only listen to, but welcome the co-operation of the United Churches of Christendom in finding "a more excellent way" in international relations.

Let us ask ourselves what are the burdens which the great nations are bearing, and whether they will be able to continue to bear them?

Seven years ago, at the close of the last Hague Conference, our British Plenipotentiary, Sir Edward Fry, in an eloquent address, said that:—

"While in 1898 (the year before the first Hague Conference) European countries spent £251,000,000 on armaments, in 1906 (the year before the second Hague Conference) the amount was £320,000,000, an increase of 27 per cent. This enormous growth," he added, "represents the Christian peace of the civilized world in the twentieth century."

The rate of increase has not diminished, but largely increased since 1906; the cost for last year was probably not less than £450,000,000, and if the increase continues, may exceed £500,000,000 before the next Conference is held.

It is an intolerable burden. It is viewed with increasing alarm by all the Chancellories of Europe, and unless its increase can be arrested, and its weight lightened, it will, to use the eloquent words of the British Foreign Minister, Sir Edward Grey, "sooner or later submerge civilization."

Or to quote Canon Grane in his admirable book, *The Passing of War* :

"A whole Continent, almost all nominally Christian, has become a vast powder magazine, where 'preparations for peace' so mutually irritate, that any trifle may start a conflagration."

Only a week ago in the British Parliament our Chancellor of the Exchequer, Mr. Lloyd George, made a notable reference to the burdens which are being borne by the countries of Europe as well as by our own. He said:

"We have been engaged in something which is as like war as you could imagine. . . . Is it conceivable that the House of Commons should regard that as a state of things which can continue? I cannot believe it. It would really make one despair of the common sense of nations to imagine that that state—not of armed peace, but of armament, which is equivalent to war—could continue?"

He then spoke of the urgent need of these wasted millions being utilized for the uplifting of the masses of the people; and he added:

"I look forward to the time when the Chancellor of the Exchequer will be able to raise money for that purpose, not by increasing the burdens on any individuals in the State, but by being able to say that sanity has re-established itself amongst the people of the world, and that we are able to save all this gigantic expenditure which is now being entailed by devices for war."

I am afraid, however, that Mr. George's speech indicated that he was rather relying upon the fact that the "financial interests of the world are getting alarmed" than upon the moral and humanitarian aspect of the question. It is a deplorable thought that this should be the case, and is a sad reflection upon our common Christianity.

We must all rejoice at the remarkable influence that is being exerted by the writings and work of that brilliant man, Mr. Norman Angell. Probably no work has made a deeper impression upon the mind of the financial and business world than the irresistible logic of his *Great Illusion*. He proves to demonstration that modern warfare, particularly between great nations, has become an unthinkable calamity even from the material and economic point of view; he proves that this applies to victors as well as to vanquished; he proves, in other words, that force is futile to obtain the objects for which nations are supposed to go to war. But, a still greater calamity than the financial ruin which would follow a great war, under modern conditions, is the resultant legacy of hate, suspicion, and the spirit of revenge, that takes generations to remove. A striking example of the futility of war as a means of settling the question for which it was undertaken is that of the recent war in the Balkans. The war that has just broken out, and the war cloud that is to-day threatening the whole of Europe, is one of its legacies; while its cost in human life and treasure was incalculable.

May every success attend Mr. Angell and the band of able men who have gathered around him in his work. But we are here to take higher ground than that of Mr. Angell. We believe with Lord Haldane that "*It is not brute force, but moral power, that commands predominance in the world*"; and we are here to see if it be not possible to unite these "moral forces" as we know them to exist in our Christian lands, and to create such an atmosphere in our respective countries, and among the nations of the world, as will, in due time, render wars between them an impossible contingency.

The essence of religion is Love, and the essence of war is hate, and if it be true that "God is Love," war violates the very shrine of the Eternal. Either that great central truth of the faith of Catholic and Protestant alike is never going to be thoroughly believed, or war must become impossible for Christian nations.

And, notwithstanding the cloud of war that now covers the nations of Europe, we must go forward in the sure hope that the reign of peace and righteousness will come. Little more than a century ago some Christian pulpits supported slavery. To-day human slavery is abolished practically throughout the world, mainly because some Christian men and women faithfully contended for the true Christian ideal of brotherhood and brought the Church back to fundamental principles. Less than two centuries ago, the duel was held to be the only solution in quarrels that involved the honour of the individual. Less than three centuries ago persecution was believed to be an efficient agency for the saving of immortal souls. These conceptions we know now to be false and

disastrous mistakes. They no longer influence our actions as they used to. And in this progress the enlightened opinion of the Christian Churches has played a large, perhaps a predominant, part.

Our difficulties are great. Vast interests are arrayed against us. The traditions and customs of centuries which have relied on brute force instead of justice and moral right must be changed. It is a task which unaided we dare not face. But shall we not remember that they rely on the arm of flesh? But with us is the Lord our God to help us, and to fight our battles. We shall be successful in so far as we realize this.

Let me conclude by paraphrasing the words of John Bright, that great Christian statesman, orator, and prophet, adapting the words specially addressed to our British nation; to the representatives of the Christian nations here assembled:

"You profess to be Christian nations. You make it your boast that you are people who draw your rule of doctrine and practice as from a well pure and undefiled, from the Living Oracles of God. You have conceived the magnificent project of illuminating the whole earth, even to its remotest and darkest recesses, by disseminating the volume of the New Testament, in whose every page are written for ever the words of Peace. Within your countries on every Sunday, in many thousands of temples, devout men and women assemble that they may worship Him who is the 'Prince of Peace.' Is this a reality, or is your Christianity a romance, and your profession a dream? No, I am sure your Christianity is not a romance, and I am equally sure that your profession is not a dream. It is because I believe this that I have hope and faith in the future. I believe that we shall see, at no very distant time, sound economic principles spreading much more widely among the people; a sense of justice growing up in a soil which hitherto has been deemed unfruitful; and, better than all, the Churches of Christendom awaking as it were from their slumbers, and girding up their loins to more glorious work, when they shall not only accept and believe in the prophecy, but labour earnestly for its fulfilment. That there shall come a time—a time which shall last for ever—when nation shall not lift up sword against nation, neither shall they learn war any more."

## APPENDIX II.

No. 2. *Letter from Dr. Scott Lidgett, Hon. Secretary of the National Council of the Evangelical Free Churches.*

July 31st, 1914.

DEAR MR. DICKINSON,

As Joint Honorary Secretary of the National Council of the Evangelical Free Churches of England and Wales, I write to assure you of the very deep interest taken by the Council in your Conference at Constance. It is one of the primary duties of the Churches in all lands to promote international friendship and to work for the abolition of War. I am sure that the National Council will be in unanimous agreement with all the motions to be submitted to the Conference, and will do all that is possible to give practical effect to them.

I earnestly trust that before the Conference meets the "black clouds" at present resting upon Europe may have rolled away. The Churches of this country will be united in earnest prayers that by the mercy of God the present danger, as serious for Christianity as for Civilization, may be averted.

It is a matter of great regret to us that, owing to pressing engagements, none of the officials of my Council will be able to be present at Constance.

With best wishes for your deliberations.

Believe me,

Yours very truly,

J. SCOTT LIDGETT.

The Rt. Hon. W. H. Dickinson, M.P.

## APPENDIX III.

*Address by Pastor D. N. Furnajieff, of Sofia.*

LADIES AND GENTLEMEN,

It is difficult for me to express my appreciation of my present privilege. When I was invited to be present at this Conference and throw light on the Balkan situation after that unspeakable war of 1912-13, I said to myself, "I will go, although I shall get vastly more than I can give there." I really consider this as a life privilege for myself, and if at this time or in any future time I may be of any service in this great movement for peace, I shall count it all joy for me. As pastor of the evangelical church at Sofia, I am in position to throw light on the recent events in the Near East, and I shall try to do that in fidelity to the facts as I personally know them.

I have always thought and considered war a deadly enemy of man and his prosperity. But now I *know* it is *even* so.

To my thinking all the Balkan States to-day are demoralized politically more than ever before. Treachery, insincerity, perfidy, deceit, hatred, plottings one against another, almost daily frontier provocations, and a devilish race hatred and persecutions with a sure result of mutual extermination, create the present political status in the Balkans. There is not the shadow of friendship between any two of them, though they will be in alliance to-day.

This was not the condition before the war; it is a direct result from it. And as to improvement in the situation, we will have to wait at least a quarter of a century. In other words, the Balkan War has set the participants of it politically twenty-five years back.

Socially, the situation is even graver. Here I can only hint at some facts. It seems as though there were no widows or orphans before the war. Of course, there were, but comparatively they were few and far between. Now you meet young and old widows everywhere. They wear black; their red-swollen eyes tell a story of daily heart-broken tears at home, and, as a result, their health is fast failing. In my relief work during a space of two years I have observed these facts. Naturally the orphans of the war have increased by thousands in a day. They roam the streets, beg for a few centimes from all passers-by, group themselves together for social purposes, talk together the imaginations of their tender yet deceitful hearts, and often band themselves together for evil purposes. There is yet another class of orphans, namely, the babes. They tie the hands of the mothers, who ought to look for work in order to support themselves and their children, and thus fearfully increase the number of those depending upon charity for their living. How that situation will affect those States in the future is very plain. The growing generation inherits poverty, ignorance, dissipation, weak character, and looseness of morals. We cannot over-estimate the terrible social loss that the natives in the Balkans have sustained.

But we must look at this subject on its economic side as well. Each country has fired off its wealth. New and big loans are become necessary. Broken up as they are, they accept severest terms only that they may at once arm themselves up again, ready for another carnage. The poverty-stricken populations will only be burdened with heavier taxes. Education has no chance, all plans and measures for social amelioration have been set back "until further notice" — "men have lost their reason." Of private individuals, some amassed great wealth, others lost all they had. For every one who became rich, there are perhaps a thousand who became poor. Agriculture, industry, and business are at a standstill. The war has not settled, but rather unsettled, many questions upon which social and economic developments depend. What of the future under similar conditions? Not one of the Balkan States is fit to make to-day any forward step towards economic and intellectual development; and that is a direct result from the late war.

But what of the moral effect of the war? Here we must confess that the evil forces in the world have the best opportunity to degrade man and society. War is savage, and those on the battle-field become worse than savages. In

this respect I have been amazed at the transformation of character that war effects. During the war between the Balkan Allies and Turkey I received a letter from a soldier on the frontier. I knew the man very intimately. He was a national teacher; gentle, courteous, kind, sympathetic. I could never imagine that this man was capable of doing any kind of harm to anybody in the world. In his letter, he tells me of the trying circumstances of his wife and three little children, from which I was to infer that if I could he would like me to send them some relief. The letter was of twenty pages, mostly about their engagements with the enemy, and he says, "We are all possessed of one ambition here, namely, to overtake an enemy to kill him." That's the educational (?) effect of war: to make out of good men murderers, men-slaughterers, brutes, worse than savages. And when these men return, if they do, this lapse into a savage state will naturally influence the whole lump of society for some time. All good men who returned from the war testify that the hardest fight in war is to preserve one's character.

War, therefore, demoralizes, degrades, and defeats man in every walk of life, kills man, ruins manhood, and creates pandemonium while the Creator intended it to be peace and goodwill.

The abolition of war is now the greatest object to which the civilized world must turn its attention. War must go, but in order to do this, the Christian Churches of the world must unite in this noble endeavour. No church will stay out of the war against war if it has adequate information of what war really is, and we, who understand the situation, must use every effort to set the subject before the Christian world in its proper light.

May I be permitted to make a few suggestions on this subject as it affects the Orthodox or the Greek Church? That is the Church of Russia, Bulgaria, Servia, Greece, and other countries. Its size and influence are so great that it must take an active part in this movement of the International Church Peace Union. I believe that the best thing to do is to have one of the leaders of the Union make a tour through these countries with this avowed object in view. He will be accorded the opportunity of meeting the leading minds in each separate country and they will surely espouse this noble cause. I am confident that I can be instrumental in Bulgaria to enlist the active interest of leaders in the Bulgarian National (Greek) Church, and perhaps the Exarch will give his strong support. I see every reason to believe that the Orthodox Church will lend its influence for God and humanity, especially at the end of the present disastrous and terribly fateful war. It seems to me that Europe will find itself at the end of this war eagerly looking for a means of relief from the financial ruin of armaments and of escape from this brutal and wholesale extermination of the nations. Herein lies the duty of the civilized world, and pre-eminently of the Christian Church; to throw the proper light on the subject and take a lead in the world-wide movement of abolishing war.

---

## APPENDIX IV.

*Report of Church Peace Work in Buffalo, New York State, by Mrs. Frank F. Williams, Chairman of the Church Committee of the Buffalo Peace and Arbitration Society.*

When we in Buffalo learned that a Conference of representatives of Christian churches of Europe and America was to be held to promote a more active interest by them in the Peace Movement, we gratefully welcomed it as the dawn of a new era in international good-will. If the churches should once fully recognize this as their own Christian work and throw the whole weight of their united influence into the cause of international peace, the doom of war and the war system would be sealed.

Perhaps we feel so strongly because in our own city there is concrete evidence of the great helpfulness of church co-operation in our peace work. Forty-three

churches have become associated members of our Peace Society, and given us their great moral support through the splendid work of their appointed committees. Through these committees resolutions have been passed at missionary conferences, young people's annual meetings, national and district church conferences, and so forth, pledging their support to the work.

For instance, at a meeting of the International Conference of the Epworth League, held in Buffalo July, 1914, the following resolution was adopted:

"Whereas the existence of war as a means of settling differences between nations is not in accord with the teachings of Christ, and it should be the work of the church to assist in the abolition of war,

"Resolved, that the International Conference of the Epworth League hereby strongly recommends that each league belonging to it should call the attention of its own church to the needs and importance of this work for peace, and suggests the appointment of a peace committee in every church in the interests of the Peace Movement.

"That we recommend the Buffalo plan of church work for peace, because it has been endorsed by the Church Peace Union of New York, and has proved its practicability in the harmonious working of forty-three associated churches."

Last March, at the annual meeting of the Peace Committees of the associated churches, after a vigorous discussion of the relations of foreign missions to the war system, the following resolutions were adopted and ordered to be sent to all missionary societies:

"Whereas the existence of war as a means of settling disputes between nations is a relic of barbarism, which it should be the duty of all churches to abolish, be it therefore,

"Resolved, that the Missionary Society of every church add this Peace Mission to its duties as an important part of its work, and urge, in view of the third Hague Conference, 1916, that not only the church, but each individual member of the church work for the establishment of an International Court of Justice, where the differences between nations may be settled according to law.

"Whereas our work as Christian missionaries is tremendously hampered by the waste and extravagance of the war system throughout the world and the injustice of international relations, we pledge anew our allegiance to the Prince of Peace and his methods as working principles of life, and urge that we Christianize our own Christianity as the quickest means of making our church rightly conditioned for World Conquest."

Effective work has been done by the various church committees in connection with the observance of Peace Sunday in churches and Sunday schools, and social affairs such as luncheons, receptions and teas have been given by members of these committees, at which opportunity was afforded to hear something of the work of the Peace Movement. We look forward to a city in which there will soon be a union of all the churches working for peace, and we hope in 1915 to make this an accomplished fact as a part of Buffalo's celebration of one hundred years of peace between Great Britain and the United States.

It has been thought that an outline of this method which has been evolved through a period of five years, and has proved a success, might be useful as a suggestion to the members of the Conference.

The Buffalo plan is as follows:

Each church by action of its governing body enrolls itself as an associate member of the local Peace and Arbitration Society, and appoints a committee of five men and women, whose duty it shall be to work through the organizations of the church in the interests of the Peace Movement. An annual fee of five dollars is requested, but not required. This committee should secure speakers on Peace topics for the church clubs and societies; plan definite work for the Sunday schools; suggest appropriate hymns and by reading and discussions at missionary meetings and so forth, keep the members of the church informed of the progress of the Peace Movement, and the Christian attitude towards international relations.

In cities where there are no Peace Societies the church committees might meet together for planning and mutual helpfulness, and such conferences would be equivalent to a Peace Society. Thus will be formed a federation of believers in practical Christianity, steadily educating its members to work for the ABOLITION OF WAR. The organized public opinion so formed might well be such a powerful force that the united church could overcome all opposition, and lead in the establishment of a world Court of Justice—possibly at The Hague Conference in the near future.

Although at this moment we have learned with horror that we are probably facing a great European war, this definite and glorious peace work among the churches is even more imperative than ever before. If I could but convey to you an idea of the difference it makes in the attitude of a church towards peace work, after the minister and governing body have taken the definite action of enlisting in the cause—there would not long be a Christian church without its Peace Committee.





GARDEN CITY PRESS LTD.  
PRINTERS, LETCOWORTH.







# Date Due

Apr 12 '43

F 28 '44



JX1931 .1914

The churches and international

Princeton Theological Seminary-Speer Library



1 1012 00003 5479