

fact that there were unmistakable physical evidences that she was beyond all hope at that moment will, of course, not count with them. If she had recovered they would claim her as a signal and wonderful vindication of divine cure without interposition of doctor or medicine. Therefore, no convincing arguments can be carried on with them. But our people should not be deceived. All that Christian Science has that weary souls long for or need is in the faith and teaching of evangelical Christianity, without the vagaries that confuse the mind, hallucinate the faith, or destroy the body.

All that there is in Christian Science that can be commended, all that calms the hysterical temperament that appears to be organic cure, all that helps to any mastery of the mind over the physical conditions, all that removes or prevents hypochondria or delusions with regard to bodily ailments, has been in the world in "the faith of our fathers" since the days when Christ came until this present. It is not new and peculiar to Christian Science. And this whole and unperverted faith has been in perfect harmony with natural law and consistent with physical means for man's sustenance, and the remedy of his bodily ills according to a manifestly divine plan.—Christian Advocate.

SYRACUSE, N. Y.

### CHURCH FEDERATION

It was happy thought to call the second annual Conference of the National Federation of Churches and Christian workers to meet at Washington, D. C.—a city where people gather from all parts of the country, often with sharply conflicting interests.

In his response to the address of welcome the President alluded to the fact that "those brought together in the interests of Federation also came from widely separated portions of the country—were men differing in creeds and forms of Service, and were present in loyalty to one Master, and his interests, and in this were bound with strongest accord."

It was a very notable band of men thus assembled in the pleasant hall of the Young Men's Christian Association on Tuesday morning. There were prominent clergymen of a dozen denominations, College presidents, editors and leading business men. The East, West, and even the Southwest were represented by their best men.

The strong friendly feeling of those attending these annual Conferences is quite peculiar. The man who has traveled a great number of miles to meet his brethren in Christ is usually glad to see them—moreover the trend is so strongly toward brotherly co-operation that every one is influenced by it. The atmosphere is a delightful one!

The Rev. Tennis Hamlin D.D. of Washington opened the Conference with a prayer breathing a lofty spirit, and an earnest desire that differences might be minimized and Christ exalted.

The Rev. John G. Butler, also of Washington—who has been pastor of the Lutheran Memorial Church for some forty-five years—followed with a very touching address of welcome, made peculiarly impressive by his venerable appearance, and his affectionate expressions, as he tendered the greetings and hospitality of the brethren in Washington.

In responding, Mr. J. Cleveland Cady, the President of the National Federation, expressed the belief that great as might be the practical power gained for righteousness by the co-operation of the several branches of Christ's Church, the greatest gain would be the spiritual force born of "Peace and good will toward men."

The report of Dr. Sanford, the General Sec-

retary, gave a detailed account of the work of the year: of Federations established in a large number of cities and towns, and in the states of New York and Ohio.

It is very interesting to notice that different places take up different methods of work, as circumstances may lead them.

In Albany the churches have united in "home to home" visitation that plans to reach every home. In Toledo, O., where there is an unusually strong Federation, they have made a systematic canvass of the city—which was quite fully described by the Rev. William A. Powell D.D., President of the City Federation, who came from Ohio to attend the National Conference.

It may be mentioned here, that the General Secretary is appealed to from all quarters for aid and information.

More and more, people are becoming dissatisfied with church competition and its ruinous results, and look to Federation as the only effective means of relief.

Thus it happens that not only a large correspondence is involved, but what may be called "Missionary Tours" have to be made, when perhaps twenty or thirty cities and towns are visited, where the Secretary meets pastors and laymen of the various churches and explains to them the principles and methods of organization. It is a work of the very greatest importance and value.

The latter portion of Dr. Sanford's report mentioned a very lovely incident: "A pastor recently entering upon his work in a village, where there are two churches, sent a letter to his people in which he said, 'Let us always bear in mind that these Sister Churches are really two parts of one church, of which we are all members laboring together, not in competition, but in mutual helpfulness in the common cause—the glory of God in the service of men. I do not believe, brethren and friends, that I have a more important message for you just at this time than this message concerning Christian Fellowship. Let brotherly love abound. Now while so many are studying with anxiety and perplexity what they call 'the problem of Christian Union,' it may become the privilege of our little village to show, by a happy object lesson, the solution of the problem in a common love and faith towards God, and a common love and helpfulness towards all God's children.'

The sessions of the Conference were occupied by the reports of the work in various localities, and the reading of papers by writers who had given especial thought or had had valuable experience in the matter treated.

The topics indicate their character: The Possible and Impossible in Church Federation, Home Visitation, How our Churches Unite in Social Work, Church Federation in the Interests of Social and Civic Righteousness, Why a New England City Needs Federation, Federation in a Layman's Standpoint, Co-operation in Home and City Mission Work, Church Federation and the Poor.

Two very notable papers were read by the Rev. L. C. Barnes D.D., pastor of the First Baptist Church of Pittsburgh, Pa., on The Possible and Impossible in Church Federation, and the Rev. Walpole Warren of New York, on How Churches can Unite in Social Work.

Dr. Barnes' paper was a model of force, clearness, and effective illustration.

"The Impossible"—and indeed undesirable thing—he said was Ecclesiastical Union.

"The Possible" and desirable thing was Christian Co-operation.

The first concentrated the attention on points of difference—sure to result in a wider divergence: but Christian Co-operation drew mind

\*Readers of the Evangelist will recall the incident already published in these pages [EDITOR EVANGELIST.]

and heart away from the things in which Christians differed to those in which they could join heartily as workers together with Christ.

Dr. Warren in his spirited address took occasion to say that the several denominations were desirable, each having its own peculiar work to do.

"What would you think," said he, "of a plan to have the forces of our government all of one and the same branch of the service?"

"To have, for instance, all cavalry men, or all artillery men, or all infantry? You would say it would lead to speedy disaster! that all the branches had their use—and were essential to a well equipped and effective army.

"The important thing is that they shall co-operate loyally—and this is the important thing for Christians of various forms and creeds.

This sentiment was strongly that of the Conference, and found repeated expression from the delegates of every creed.

Said one speaker earnestly, "All the denominations are needed—not one can be spared: they meet differing temperaments and needs—each has its peculiar work—and all cordially co-operating are not sufficient to do the great work needful to be done!"

At a well attended evening service at the old and historical "Foundry" Methodist Episcopal Church, able addresses were made by the Rev. Donald Sage Mackay D.D. of the Reformed Church, New York, and the Rev. Kerr Boyce Tupper D.D. of the First Baptist Church of Philadelphia.

A striking feature of Dr. Tupper's address—showing how much that is sacred and vital the denominations owe to each other and use in common—was the quotation of the first verse of a dozen of the noblest hymns, each by an author of a different denomination. As he quoted a verse he gave the name and faith of its author, a surprise in many cases—the whole was an illustration far more effective than any argument.

An interesting feature of the last day of the Conference was a visit by invitation to the Chief Magistrate.

President Roosevelt, who is in strong sympathy with the movement, presided at the public meeting of the New York State Federation in Syracuse a little more than a year ago.

When they had assembled in his office and the President of the National Federation expressed not only their pleasure in meeting him, but in the knowledge of his sympathy with their objects, President Roosevelt suddenly exclaimed, "What's the use of fighting each other—there's a plenty of targets we can all shoot at!"

It is needless to say that this pithy way of putting it was greatly appreciated, and the informal and charming interview which followed a gratifying feature of the closing hours of the Conference. ONE WHO WAS THERE.

### Personal and News Items

Mr. Lucian Knight, an editor on the staff of the Atlanta Constitution and also connected with The Sunny South, will enter Princeton Seminary next September as a student for the ministry. Mr. Knight is an elder in Westminster Church, Atlanta, in the organization of which he bore a prominent part, for which he is engaged in raising a building fund. Mr. Knight is thirty-three years old.

The late Mr. Joseph Cook left an estate of \$50,000, the remainder of which if anything remains upon the death of Mrs. Cook, will go to the Presbyterian Board of Missions. Mrs. Cook, however, has the full use of principal as well as interest.

## Home Department

### OPTIMISM

W. Lomax-Childers

There is always joy somewhere, my love,  
There is always joy somewhere,  
Though the flower of frost be a chill, chill thing,  
It shall melt and merge in the bloom of spring.  
There is always joy somewhere.

There is always love somewhere, my sweet,  
There is always love somewhere,  
And the Christ like life that will freely give  
Itself that the love of life may live,  
There is always love somewhere.

There is always rest somewhere, my dear,  
There is always rest somewhere;  
It may be hid in the solemn night,  
Sweet dreams of rest till the morning light,  
There is always rest somewhere.

There is always home somewhere, my dear,  
There is always home somewhere,  
In the homestead high on the holy hills,  
We shall meet by grace when the Father wills.  
There is always home somewhere.

—Selected.

### OLD FATHER CHENG

or,

Faithful unto Death

Mrs. Jeka Inglis

The night of June 13, 1900, was a memorable one in Peking, China. On that night hundreds of native Christians perished by fire and sword. As many more were tortured because of their allegiance to the "Jesus Doctrine," and the hated foreigner.

During those awful hours of darkness, the Chinese Christians were tried and sifted. It is not surprising that some recoiled under threats and torture; but it is surprising that so many proved faithful unto death.

Among the latter was old Father Cheng, the hospital evangelist in the An Ting, or Presbyterian Hospital, located near the north gate of the Tartar city.

Father Cheng lived with his married son and daughter near the Hospital compound and in all the region thereabout his was a familiar, and it seemed, a respected figure. It was well known that he required no edifice in which to expound the Gospel, but willingly accepted any place and occasion. Indeed he was often to be seen on the street corner telling a curious crowd of Christ and his mission here upon earth.

But even more than this, he loved to labor with the dispensary patients and the sick men in the wards. Never tiring, ever zealous for the salvation of souls, Old Father Cheng was an inspiration even to the Christians and to the sometimes disheartened missionaries themselves.

The spring of 1900 was filled with rumors of coming danger to foreigners and native Christians, but Old Father Cheng preached on until fear of a mob prevented interested listeners from gathering to hear him. At the end of May, the dispensary patients ceased coming to the hospital, the convalescents in the wards were sent for by their friends and it became unsafe for a foreigner or "his follower" to be seen upon the street.

About this time Father Cheng and his family deemed it wise to seek another quarter of the city and to live there until the storm would blow over.

But the heathen Chinese, roused to a high pitch of suspicion, refused to rent their property to Christians.

Disappointed in this quest, the little family had to return to the vicinity of their old home. Here they managed to rent a house, but were promptly turned upon the street, the afternoon of June 13. Massacre threatened them and they fled to the Chinese Magistrate for protec-

tion. He, however, closed the door in their faces and as he did so, made them shift that night for themselves.

Thus disheartened and desperate, they fled back to their deserted home. The gatepost had been marked in blood during their absence but it was home nevertheless and for an hour they felt glad to be within their own four walls.

Here while they were praying, a young boy rushed to their gate shrieking:

"Fly, fly, or you will all be killed. A mob has gathered to kill all foreigners and Christians! All the missions south of this are burning—fly, fly!" And the messenger passed on in the darkness.

A moment the native Christians stared terror-stricken at one another. Then Father Cheng seized his two little grandsons by the hands and crying out for the others to follow him, rushed forth into the city.

Where to flee, they knew not, but by common consent avoided the great streets and kept to the by-streets and alleys.

Swiftly as they ran, they were not a moment too soon. Some were struck down even then and when not three blocks away, Father Cheng turned once to see flames and smoke curling up from the mission premises.

On and on the old grandfather ran, the children sobbing and clinging tightly to his hands. Soon they reached the north city gate, but it was closed for the night, and they could only crouch low in the shadow of the great city wall.

Then the little boys finally fell asleep, but Father Cheng knelt praying all night long, praying for deliverance, with beaten vengeance flaming before his eyes and Christian death cries in his ears. Where were the others of his family he scarcely dared conjecture. So the night passed slowly by and at dawn the great city gates were opened. The storm of rage and hate seemed to have lulled for an instant and in some marvelous manner, Father Cheng and his little charges crept out of the city unobserved.

After this they hid themselves away in the country for nearly three weeks, ignorant all the time of the warfare being waged in the city of Peking.

When this long time had elapsed, a friendly carter told the old man that the northern part of the city was quiet and that the Boxers had departed. For several days the fugitives had been sadly in need of food, and upon this information from the carter, Father Cheng thought that he dared venture back into the city. His object was two-fold, to buy food and to ascertain if possible, the whereabouts of his family.

So bidding the children adieu, he passed through the gates into Peking, where that day, he was to die a martyr for Christ Jesus.

The old man was worn to a shadow, his clothing hung in rags upon him, but he was too well known to avoid recognition. When near the barred ruins of his old home, two stalwart men, wearing scarlet girdles and carrying huge knives in their hands approached him.

One pointed to him exclaiming, "Here is an old Christian, let us kill him!" But the other said with a note of compassion in his tones, "No, he is not a Christian, simply an aged man; let him go!"

The first speaker, touched perhaps, turned away and it seemed that Father Cheng was to be spared, but he, ever eager and impulsive, in proclaiming the Gospel, suddenly lifted his hand and exclaimed:

"I am a Christian and I believe in the Lord Jesus Christ!"

There was no time for the brave old man to say more, for the Boxers fell upon him and killed him where he stood.

So perished brave Father Cheng, for forty years a Christian, the father of Christian martyrs, and the grandfather of little children who braved death for the Master's sake.

It would be another story to tell of the miraculous escape of the two young boys whom Father Cheng left behind while he went in search of food.

But they were saved so marvelously that this fact together with the knowledge of their martyr ancestry, makes us believe that God has preserved them for his special work.

CLAYVILLE, PA.

### MRS. BENNETT'S WAY OUT

Dorcas Dare

Mr. Bennett mounted his doorsteps slowly. They were thinly coated with ice, and there was no sand upon them. "It's just like her laziness!" he muttered, as he inserted his latch-key in the door.

From the semi-darkness of the hall his wife came forward to greet him. "I am so glad you are early," she said. "Can you grope your way in? I have lighted the parlor, but I couldn't reach the gas out here."

"Where is Jane? Why did you not call her?"

"Jane left at 4 o'clock."

"She left you! Why, pray?"

"The work is too hard for her."

"Nonsense! the work for three people, in a small house like this, too much for a strong girl like Jane Peters!"

"Of course it isn't the real reason with any of them. Still, they all give it. Jane has been here three weeks. I hoped she would stay all winter. She made the sixth since October. I don't know what our neighbors think of me, I'm sure!"

"Don't worry about the neighbors. But"—in a tone of deepest concern—"where can we get another girl?"

"I don't want one for a week. We can advertise during that time. Some one will answer."

"I hope so. But, my dear, you cannot do the work. You must have a girl to-morrow."

"No, I really do not want one for a week. For, since Jane left, I've been sitting here wondering why all our girls leave us, and wondering, too, if I am a hard, exacting mistress, or if our work demands the services of two girls instead of one. And so I have decided to abandon my usual pursuits, and, for one week, do the work I expect my girls to do. In that way, perhaps, I can discover why they go."

Mr. Bennett shook his head. "It will do no good. You will discover nothing. It would be impossible for you to do their work with your strength. Their life has been different from yours. No, Charlotte, I would dismiss the idea."

"We will discuss it more fully after we have eaten our supper. Jane was thoughtful enough to leave a good fire in the range. So I telephoned for some oysters, and, as soon as they come, I will cook them."

Mr. Bennett rose and walked to the window. He stood there for a few moments. Then, turning slightly, he said: "It is very unfortunate she should go to-day. I met old Mrs. Kendall this morning, and I invited her to dine with us to-morrow. I knew you would give the lonely old soul a warm welcome, and I plied her, but, of course, I supposed Jane would be here to cook the dinner. I'll take a car after supper and take back my invitation. She will not be offended when I tell her the strait we are in."

"I wouldn't have you do it for the world! She will not mind what she has to eat, if only she is cordially received. And I must either cook our usual New Year's dinner or give it away. For, relying upon Jane, I ordered the ducks this morning, and they are on the pantry shelves now."

Inter-Church Conference  
on Federation

To be Held in

Carnegie Hall

56th Street, Seventh Avenue and 57th Street

New York

November 15-20, 1905

Office of Executive Committee,  
90 Bible House,  
Fourth Avenue and Ninth Street, New York

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REV. S. T. WILLIS

# *The INTER-CHURCH CONFERENCE ON FEDERATION*

*New York, November 15-20, 1905*

**C**HURCH federation has not sprung out of the thought of to-day or yesterday. Royal service in advancing the cause of Christian unity has marked the pages of our American church history for over half-a-century.

The organization of the present "National Federation of Churches" was brought about by a conference held in New York in the winter of 1900. Its efforts to secure "co-operation among churches and Christian workers throughout the United States for the more effective promotion of the interests of the Kingdom of God" have met with large success. Those who had in charge this work, in its inception, sent out a message in which they expressed the hope that it might soon be advanced and strengthened through an organization approved and sustained by the official action of the leading denominational bodies.

With this purpose in view the National Federation, at its annual meeting in the City of Washington, D.C., February 2, 1902, appointed a Committee of Correspondence. From that time on increasing attention has been given to efforts, now crowned with success, that will bring together in the city of New York, November 15-20, 1905, the first great delegated conference of representatives appointed by the

highest ecclesiastical assemblies or conventions of the leading denominations of our country.

The following bodies have responded favorably:  
(See letter on page 5.)

The annual Missionary Convention (1904) of the Baptist Churches (North).

The General Conference of the Free Baptist Churches (1904).

The Missionary Convention of the Disciples, held at Omaha (1902).

The National Council of the Congregational Churches (1904).

The General Conference of the Methodist Episcopal Church (1904).

The General Conference of the Methodist Episcopal Church (South), (1902).

The General Conference of the African M. E. Church (1904).

The General Conference of the Methodist Protestant Church (1904).

The General Assembly of the Presbyterian Church in the U. S. A. (1904).

The General Assembly of the Cumberland Presbyterian Church (1904).

The General Assembly of the United Presbyterian Church (1904).

The General Synod of the Reformed Church in America (1904).

The African M. E. Zion Church.

The Christian Connection.

The Evangelical Association.

The United Evangelical Church.

The Moravian Church.

Lutheran, and other bodies holding their national meetings before the opening of the Conference, will

be asked to join in its deliberations, and the "Commission on Christian Unity," of the Protestant Episcopal Church, has been invited to be present in its official capacity.

The "Inter-Church Conference on Federation" is assured. For the first time in the history of the Christian Church in America delegates representing communions whose aggregate membership is over SEVENTEEN MILLIONS, will meet together for mutual counsel with a view to federated action regarding matters of common interest.

This Conference cannot fail to give expression as never before to the essential unity that underlies all our denominational distinctions. It will manifest to the world that Protestantism in these United States is coming into such co-operative relations and fellowship in purpose and spirit that in a very real sense it is, in its united life, one Christian Catholic Church. As such the Convention will face the question: Has not the time come to make this unity a more effective, practical power in advancing the interests of the Kingdom of God in every part of the land? There are many who cherish the hope that this great gathering of men, honored and beloved leaders in the communions with which they are connected, will devise some plan along simple lines that will create a permanent Council, which, without interference with denominational autonomy or affairs, will open the way to secure federated action in every part of the country that will advance and conserve the activities and interests of all the churches.

Already denominations, similar in polity and faith, are coming into close federal relations that promise vital, if not organic, union. While this good work goes on, let the Church of Christ, in all

its varied administrations, so affiliate as to form a living bond of union that will enable Protestantism to present a solid front to the forces of evil, and in every possible way unite its activities for the spiritual conquest of the world and the final triumph of the Kingdom of God.

(We append a few extracts from reports and replies made in response to the letter missive sent to denominational bodies.)

The General Assembly of the Presbyterian Church of the U. S. A., in its session at Buffalo, N. Y., May, 1904, recorded its conviction that the proposal to hold an Inter-Church Conference on Federation was "of great importance and vitally related to the spiritual welfare of the Church and Nation."

It was resolved, "that this General Assembly is in hearty sympathy with all movements which seek to bring into closer relations the several Protestant Churches of the United States, believing that they are largely one in spirit, devoted to one Lord, and hold in common essential evangelical doctrine."

In similar terms the National Council of the Congregational Churches, and other bodies, expressed its interest in the proposed Conference.

The welcome given to this movement by the smaller Protestant communions is voiced in a communication from the presiding Bishop of the Moravian Church, in America. "The move," it says, "outlined in the circular letter has our warmest sympathy. It not only appeals to us personally, but is in accord with principles which have prevailed in the activities of the Moravian Church since the beginning of its work in America more than a century and a half ago. While our operations are most extensive in the foreign mission field and we are among the smaller denominations in this country, we nevertheless feel it incumbent upon us to join with our testimony and co-operation those who are working on the lines pursued by the Federation."

(COPY OF LETTER SENT OUT TO DENOMINA-  
TIONAL BODIES BY COMMITTEE OF COR-  
RESPONDENCE APPOINTED BY THE  
NATIONAL FÉDÉRATION  
OF CHURCHES AND CHRIS-  
TIAN WORKERS.)

FATHERS AND BRETHREN :

Permit us to address you on the subject of the co-operative relationship of the Churches of Jesus Christ in Christian work.

The National Federation of Churches and Christian Workers has for its object to promote the co-operation of churches of various communions through the formation of state and local federations in order to secure united and effective effort in religious and moral movements vital to the welfare of churches and communities. In the four years of its existence the National Federation has accomplished much in fostering the principles and giving an impetus to the practical workings of federation. In a number of cities and towns the federated churches have in concerted effort taken a religious census of the population, organized successful co-operative parish work, discovered and directed to the churches of their choice families that had dropped away from church attendance, and thus saved many who otherwise would have been utterly lost to the churches. In some cities the work of local federations has been directed to the concentration of effort for the removal of social evils, the cleansing of the centres of vice and corruption, and the promotion of temperance, Sabbath observance and general morality. The affiliation of the local churches has often proved a beneficent moral force in the administration of civic affairs. In a number

of the States the National Federation has aided in the formation of State organizations, which direct the work in their several States. This has required the approval and aid of the State Synods, Conferences and Conventions of the several denominations, and their co-operation has been freely given. These State and local federations have made somewhat clearer to the world outside what is the essential unity which underlies denominational diversity.

We believe that the growing interest in federation and the widespread conviction of the great possibilities contained in federative movements indicate that the time is opportune for the extension and strengthening of the principles of federation. A national society like ours, however, cannot undertake the immense task of organizing co-operative work in the thousands of cities and tens of thousands of towns in our country. It has neither authority nor desire to intervene in the great questions which vitally concern the various denominations as denominations. We believe that the great Christian bodies in our country should stand together and lead in the discussion of, and give an impulse to, all great movements that "make for righteousness." We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration—indeed all great questions in which the voice of the churches should be heard—concern Christians of every name, and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ.

It is our conviction that there should be a closer

union of the forces and a more effective use of the resources of the Christian churches in the different cities and towns, and, when feasible, in other communities and fields, with a view to an increase of power and of results in all Christian work.

The experience of the National Federation has made it clear that very many of the churches of the several communions are ready to come closer together in the common service of the Master. This has led us to raise the question whether a more visible, effective and comprehensive fellowship and effort is not desirable and attainable.

And yet we might not have considered it to be our duty to propose action to this end if the suggestion and request had not been directly brought to us through formal ecclesiastical channels. It has been said to us that it might seem presuming for any one denomination to make such a proposal to the other denominations, but that such a proposal could better come from an organization like ours which includes representatives of the various denominations.

We, therefore, take the liberty to address you.

In order to secure an effective organization of the various Protestant communions of this country for the practical ends indicated, we would suggest that a Conference of representatives accredited by the National bodies of said Protestant denominations meet in New York City, November, 1905, to form such a representative organization as may seem proper to them. It is understood that its basis would not be one of creedal statement or governmental form, but of co-operative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented.

We invite your hearty co-operation and participation by representation.

We would take the liberty more definitely to suggest that the number of representatives from each denomination be 50 for such as number 500,000 and upwards, 10 for such as number 100,000 and upwards and not more than 5 for those numbering less than 100,000.

We do not ask you to develop or adopt our organization. Ours is a voluntary federation. What we propose is a federation of denominations, to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper.

We do not desire to present arguments in support of such a federation. We doubt not that all will agree that the different Christian communions, largely one in Spirit and devoted to one Lord, should, by united effort, make visible to the world their catholic unity, that the world may know "Him whom the Father hath sent," and at length His prayer for the oneness of His people may be more fully answered. If this seems to you, as it does to us, an object to be partly achieved in the way we suggest, we ask your consideration and approval of our proposal.

We also suggest, if this proposal be approved that you authorize the National Federation to act in making arrangements preliminary to the meeting of the Conference of the representatives of the churches, and it is requested, in that case, that you appoint one person who shall be your special representative for purposes of correspondence with the committee of arrangements for the Conference.

Wishing you the Divine blessing on your deliber-

ations and on the Churches which you represent,  
we are, Fathers and Brethren,

Yours in the service of our common Lord and  
Master,

J. CLEVELAND CADY, President  
ELIAS B. SANFORD, Secretary

WILLIAM HAYES WARD, of the Cong'l Churches  
WILLIAM HENRY ROBERTS, of the Pres'n Alliance  
CHARLES L. THOMPSON, of the Pres'n Ch. in U. S. A.  
JOHN B. CALVERT, of the Baptist Churches  
HENRY L. MOREHOUSE, of the Baptist Churches  
FRANK MASON NORTE, of the Meth. Epis. Church  
WILLIAM I. HAVEN, of the Meth. Epis. Church  
JOACHIM ELMENDORF, of the Rf. Ch. in America  
GEORGE U. WENNER, of the Lutheran Ch., Gen. Synod  
RIVINGTON D. LORD, of the Freewill Bapt. Churches  
COMMITTEE OF CORRESPONDENCE.

The Executive Committee will be pleased to answer any questions from delegates and friends proposing to attend the Conference, which opens its sessions in Carnegie Hall on Wednesday evening, November 15, and closes on Monday evening, November 20, 1905.

Address all correspondence to

REV. E. B. SANFORD,  
*Sec'y Ex. Committee,*  
90 Bisco House,  
NEW YORK.

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## Federating America's Churches

By William Henry Roberts, D.D., LL.D.

*Chairman of the Executive Committee of the Inter-Church Conference on  
Federation and Stated Clerk of the General Assembly  
of the Presbyterian Church in the U. S. A.*

THE SIGNIFICANCE OF THE MOVEMENT FOR INTER-CHURCH  
FEDERATION, AND WHAT THIS EMPHASIZING OF THE SUB-  
STANTIAL UNITY OF THE CHRISTIAN CHURCHES OF THE  
REPUBLIC SHOULD MEAN TO THE MORAL AND SPIRITUAL  
WELFARE OF THE NATION

CO-OPERATION on a far-reaching scale has been an object of desire to many of the leaders of the different Christian churches in the United States of America for many years. The desire has had expression in the formation of such organizations as the Evangelical Alliance, and also in such gatherings as the Ecumenical Missionary Conference of 1900, in the city of New York. Such organizations and conferences, however, mainly develop fellowship, but do not provide practical and permanent methods for the accomplishment of needed results. Fellowship is good, and should always lead to something better.

Early in the winter of 1900, a meeting was held in the city of New York, composed of representative men of the churches interested in co-operative work. Over this gathering William E. Dodge, Esq., presided, and the deliberations resulted in the formation of the voluntary organization known as the National Federation of Churches and Christian Workers. During the past five years this organization has rendered effective service in New York,

Ohio, Massachusetts, Wisconsin, Michigan, and New Jersey, by the promotion of local and state federations, and especially by bringing into fraternal fellowship leaders in denominational activities. Its annual meetings have been practical in method and fruitful in results, and at the meeting in the city of Washington, in 1902, a Committee of Correspondence was appointed, having as its object the bringing about of an official federation of the Christian churches of the whole country.

It was felt that the time had come for the Churches to act in the matter as organizations. Of this committee, the Rev. William Hayes Ward, LL.D., editor of *The Independent*, was the chairman. Letters were sent out by the committee, as opportunity offered, inviting the churches to appoint, through their governing or advisory bodies, delegates to a General Conference on Federation to be held in the city of New York. In this work Dr. Ward was efficiently assisted by the secretary of the National Federation, the Rev. E. B. Sanford, D.D. The letter inviting the appointment of delegates contained definite statements as to the character and purposes of the Conference, such as the following:

"What we propose is a federation of denominations to be created by the denominations themselves. We have no elaborated plan or scheme of organization to present for approval. That would not be proper.

"It is understood that its basis would not be one of creedal statement or governmental form, but of co-operative work and effort. It is also understood that the organization shall have power only to advise the constituent bodies represented.

"We believe that the great Christian bodies in our country should stand together, lead in the discussion of and give an impulse to all great movements that make for righteousness. We believe that questions like those of marriage and divorce, Sabbath desecration, the social evil, child labor, the relation of labor to capital, the problems created by foreign immigration, the bettering of the conditions of the laboring classes, and the moral and religious training of the young,—indeed all great questions in which the voice of the churches should be heard,—concern Christians of every name, and demand their united and concerted action if the Church is to lead effectively in the conquest of the world for Christ."

Up to the present time seventeen Christian denominations have either appointed or authorized the appointment of delegates; namely, the Methodist Episcopal Church North, the Methodist Episcopal Church South, the Methodist Protestant Church, the Presbyterian Church in the U. S. A., the Cum-

berland Presbyterian Church, the United Presbyterian Church, the Reformed (Dutch) Church, the Christian Connection, the Disciples, the Evangelical Association, the Baptist Churches North, the Free Baptist Churches, the African Methodist Episcopal Churches (two bodies), the Congregational Churches, the Moravian Church, and the United Evangelical Church. It is expected that the Lutheran Synods will take favorable action at their meetings this year, and the Protestant Episcopal Church, it is hoped, will be represented by its Commission on Christian Unity. If all the Protestant Churches are represented, the total delegates will be from six hundred to seven hundred, and will represent about twenty millions of church members, and a majority of the Christian people of the United States.

The place of meeting of the Conference will be Carnegie Hall, New York City, and the time November 15-20, 1905. The churches officially appointing delegates have authorized the Executive Board of the National Federation to make the preliminary arrangements for the gathering, and have named persons to represent them in all matters requiring correspondence. Some of the advantages expected from the Conference can be concisely stated.

1. Expression will be given as never before to the substantial unity of the Christian churches of the Republic. While the churches are separate as the billows, they are yet one as the sea. That this unity is generally admitted as a fact seems to require such public recognition as will be given to it through the Conference.

2. This visible expression of unity will emphasize the need and the opportunity for co-operation in securing the moral and spiritual welfare of the nation as a whole. There are great problems which must be dealt with from the viewpoint of the nation, not of a geographical section or of a denomination, if they are to be righteously and adequately solved. For such solution a federation seems the best agency.

3. Through federation the differences which exist between the churches will be acknowledged and realized as being far less than their agreements. As a result, in connection with all practical Christian work there will be manifest that unity in effort which is the natural result of a realization of Christian brotherhood.

4. Through federation undue rivalry between the several denominational churches will be reduced to a minimum. There has been some such rivalry, with resulting injury to all parties concerned, and moral and spiritual loss to communities.

5. Federation in connection with all general interests, especially in the

great cities, will lead to a conservation of resources both of men and means, and, in connection with national problems of a moral kind, such as marriage and divorce, Mormonism, and evangelization, will bring to bear upon them in practical ways the tremendous moral influence of the churches. Public opinion is the greatest of all forces, and it can be controlled and used for righteousness and salvation.

It is to be clearly understood that no plan of organized co-operation has been determined upon. The first issue before the council will be the question whether any federative scheme is practicable, and if that be decided in the affirmative, then some simple plan will be determined upon having to do solely with general lines of work. Any plan adopted, further, will carefully avoid interference with the autonomy of any Christian church. The position is taken clearly and emphatically by the writer that denominationalism is not sin, but is a proper method of giving expression to individual convictions and the performance of realized Christian duty. But the denomination is a means to an end, not the end itself. Each Christian denomination represents a separate corps in the army of the Lord, and the present movement is an effort to bring these different corps first into line, and then into concerted and effective action according to definite plans, for the securing of the triumphant advance of the kingdom of Christ in the Republic and throughout the world.

The source of this movement towards federation is to be found in the growing fraternal feeling between the different Christian churches of the country, and in the desire in many quarters for concerted action in Christian work with a view to the spiritual welfare of the whole nation. There is, in connection with its advocacy, no effort in the line of compulsion. Two great principles are specially applicable to it which have been emphasized in connection with federative movements in certain world-wide denominational families. Concisely stated, these are "Co-operation, not incorporation," and "Persuasion, not compulsion." The good wishes, the prayers, and the earnest support of every Christian are asked to secure for the federative movement that success which is its right.

# Church Federation

THE SECOND  
ANNUAL REPORT  
of the Executive Com-  
mittee having charge of  
Work and Arrangements  
for the First Meeting of  
the *Federal Council of  
the Churches of Christ in  
America*, to be held in  
Philadelphia, December  
Second to Eighth, 1908

*The above Committee was appointed by  
the Inter-Church Conference of 1905*

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SIXTH ANNUAL REPORT OF  
THE BOARD OF MANAGERS  
OF THE NATIONAL FEDER-  
ATION OF CHURCHES AND  
CHRISTIAN WORKERS, 1907

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OFFICE  
EIGHTY-ONE BIBLE HOUSE  
NEW YORK CITY



# Church Federation

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D.D.

# SECOND ANNUAL REPORT

OF THE

SECRETARY TO THE EXECUTIVE COMMITTEE.

1907.

The Federal Council  
of the Churches of  
Christ in America.

The "Plan of Federation" recommended by the Inter-Church Conference held in New York, November 15-21, 1905, was accredited by delegates from National bodies representing thirty Protestant denominations having an aggregate membership of over seventeen millions. More than two-thirds of the constituent bodies through their highest judicatories and conferences have already approved the "Plan," which under its provisions is now operative. From this time on, the "Federal Council of the Churches of Christ in America" will occupy a vantage ground of leadership and influence such as never before has been given to any organization representing the evangelical Christian Churches of America.

This Federal Council is not an organization of voluntary workers. It has come into existence by the official action of the Churches, and is a part of their life, controlled and conducted by them. While it has no authority over the constituent bodies adhering to it, it has been charged by them with definite responsibility.

The object of the Federal Council as stated in the "Plan of Federation" is

- (1) To express the fellowship and catholic unity of the Christian Church.
- (2) To bring the Christian bodies of America into united service for Christ and the world.
- (3) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.
- (4) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- (5) To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

Function and work  
of the present Ex-  
ecutive Committee.

Effective work along these lines under the direction of the Executive Committee of the Inter-Church Conference on Federation and the National Federation of Churches has been carried on during the past year. These committees have worked together

in close consultation and complete harmony of action, and this report covers their joint activities.

The activities of the office may be grouped under three departments. *The Department of Correspondence*, which includes the activities of your Committee in its care and preparation for the first meeting of the Federal Council, to be held in Philadelphia, December 2-8, 1908. This work has involved consultation and correspondence with representatives of ~~eight~~ denominational bodies having an aggregate membership of over fourteen millions. The office has kept in close touch with state and local federations, and given them such aid as was possible. As a bureau of information, it is meeting increasing demands.

From the beginning of our work we have had the hearty co-operation of the religious press of the country. This co-operation has made possible a use of the *Department of Literature* that has enabled us to reach several millions of readers with items of information. If this literature had been sent out through the mails in leaflet form, the cost would have been many times the entire amount expended in meeting all of the expenses of the office. Information brought to individuals directly through the religious papers which come into their homes is most effective and helpful in its influence.

We gratefully recognize the aid church federation is receiving, both from the secular and religious press. This co-operation is a far-reaching influence in the discussion and illustration of practical methods of united work.

*The Department of Organization* covers the work of aiding and promoting state and local Church Federation movements. The field work of this department has for the most part been in charge of the Assistant Secretary. Personal consultation with leaders of church activities in Chicago, Pittsburg, Cleveland, Minneapolis, Milwaukee, Buffalo and other cities, and a careful study of religious activities and methods of work in these great centers of population, deepens our conviction that the spirit of federation is already fruitful and gives promise, in the near future, to effectively co-ordinate and unify their Christian forces. No question of more vital importance will come before the Federal Council at its first meeting, than that of the organization and support of Church Federations in our larger towns and cities.

One of the main objects of the work placed in your hands, as stated in the Constitution of the Federal Council, is "to encourage devotional fellowship and mutual counsel concerning the spiritual life and activities of the Churches." That part of our report which refers to state and local federations gives testimony that the spiritual interests of the churches are already securing, to an encouraging extent, the benefits of that closer union of forces and more effective use of resources which federation in fellowship and counsel supplies.

Union evangelistic campaigns, the Laymen's Missionary Movement, Summer Tent work, Vacation Bible Schools, Christian Endeavor, and kindred activities are federative in their methods and mark the progress of the spirit of united effort.

Young Men's and  
Young Women's  
Christian Associa-  
tions.

Action taken at the great International Convention of the Young Men's Christian Association held in Washington, D. C., November 21-26, 1907. and the relation in which they have placed themselves in connection with the Churches

entitled to membership in the Federal Council, promises to strengthen a tie that will bring the Associations into most helpful connection with the Church Federation movement. The action taken by the Young Women's Christian Association is a part of the report of last year.

The federation of local Churches in evangelistic work and other institutional activities has already found much larger expression in the United States and Canada than in any other part of the Christian world.

#### WORK SUGGESTED BY THE CONFERENCE OF 1905.

The Inter-Church Conference of 1905 in the messages which it sent out to the Churches and in resolutions which it adopted, made reference to certain great questions that "concern Christians of every name, and demand their united and concerted action, if the Church is to lead effectively in the conquest of the world for Christ."

Among the questions were specifically named "the saloon, marriage and divorce, sabbath desecration, child labor, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration."

The relation in which your work as a committee stands to these great questions, bears witness to the position of influence which the "Federal Council of the Churches of Christ in America" already occupies.

#### Temperance.

The victories of temperance sentiment and temperance legislation have made 1907 a memorable year in the history of this movement. These victories prove that when Christian forces move together against giant evils, they are irresistible.

We note with interest the progress of action that promises to give the "Federal Council" an opportunity in the beginning of its work that will open the way to large usefulness in advancing the cause of temperance. For some years past, those who have been actively identified with denominational temperance organizations have felt the need of

closer co-operation. As the result of extended correspondence, committees representing sixteen denominations met in Pittsburg, January, 1907, and adopted a "Basis of Agreement." Among the objects which it sets forth we quote as follows:

"1. To express the unity of the Church in temperance principles and in her aggressive temperance work.

"2. To promote gospel temperance in the name of the Church, with the authority of the Church, supported by the Church, and responsible to the Church.

"3. To secure the mutual counsel and the larger combined influence for the Churches of Christ in the temperance cause.

"4. Unification of temperance effort by agreement upon plans and methods of work, and the practical measures most worthy of promotion by the whole Church, so that denominational temperance work shall not be divisive but combined in moral sweep and impact.

"5. To so inculcate temperance principles as to preserve the rising generation from the ravages of intemperance and to produce a stalwart army in opposition to the liquor traffic.

"6. To create a sentiment which will compel the civic authorities to perform their whole duty concerning the traffic, prevent any seeming necessity for any Christian, directly or indirectly supporting, encouraging, condoning, or acquiescing in this heinous wickedness, and impress upon the individual Christian his duty to refrain from any encouragement to the traffic.

"7. To enlist pulpit, platform, and printing press in behalf of better temperance laws, and to protest against non-enforcement or violation of the existing laws."

The attention of the Conference at Pittsburg was called to the organization of the "Federal Council of the Churches of Christ in America," and approval has been given to the suggestion that this Basis of Agreement be presented to the Federal Council at its meeting in Philadelphia, December 2-8, 1908, having in view the constituting of a department that shall give special attention to co-ordinating and making more effective the temperance work of all the Churches.

Whatever action may be taken by the Federal Council, it is interesting to note the position of leadership that it is desired that the Council should assume in this great movement.

**Immigration Problem.** Aliens to the number of 1,285,349 were admitted into the United States in 1907. Europe contributed 1,199,566 of this immense volume of emigration. More

than 40,000 came from Asia, among them 30,000 Japanese and 931 Chinese. These figures stand for facts that make the immigration problem one of paramount importance in the missionary thought and work of all the Churches. It has already come to the front in denominational counsels and is the theme of discussion and outlook in all the Home Mission Boards. It is a national problem and one that calls for the united efforts and co-operative planning of the United Churches. In a vigorous way, it has been taken up in the counsels of the Executive Committee. Investigation and extended correspondence has been undertaken to obtain as helpful information as possible, regarding methods now in use or that might be suggested for reaching the foreign population in our towns and cities through federated efforts. In this quest the reports of all the Home Mission Societies and books and leaflets treating of the immigrant problem were examined. In addition to this, letters were sent to leading pastors in 169 cities of the United States and use was made of personal experience and knowledge in connection with federated work throughout the country, covering a period of eight years. After careful consideration by a special Committee of the information placed in their hands, the following report was made to the Executive Committee at a meeting held December 2, and unanimously adopted.

The careful study of the agencies now at work and planning larger things, deepens our conviction,

(1) That there is need of a closer correlation of the forces and agencies that have a common aim and purpose in seeking to reach the immigrant population.

(2) That while a large proportion of work for the present will be conducted under denominational auspices, it should be undertaken and carried forward in a spirit that will manifest the essential oneness of all these Churches in Jesus Christ as their Divine Lord and Saviour, and make their combined work more effective.

(3) That the "Federal Council of the Churches of Christ in America" is the now officially organized channel through which this unity can find practical expression, and the Executive Committee may properly raise the question as to plans and methods under which it may aid all of the Churches in their labors in behalf of the foreign population.

(4) It would seem feasible and practical that a department of the executive office of the Federal Council should have special charge of this work.

(5) As the Home Mission Boards of the constituent bodies are looking after and planning for this work in a national way in behalf of the churches they represent, we venture the suggestion that the question of the relation of the Federal Council to this work be brought to the attention of the Secretaries of the Home Boards, and that they be asked to co-operate as an advisory committee in this discussion of plans and methods.

A part of the information upon which the above report is based will be found on pages 14-17.

International Arbitration.

The Lake Mohonk Conference on International Arbitration is now recognized as the foremost center of influence in our country, in efforts to unify and develop "those forces which are making for international peace through international justice." The following members of your Committee were honored with invitations to attend the Conference held at Lake Mohonk, May 22-24th, and took part in its deliberations: John B. Calvert, John Bancroft Devins, Frank Mason North, James Wood and E. B. Sanford.

In response to a communication received from the Committee having charge of the National Arbitration and Peace Congress, held in New York, April 14-17th, the following delegates were appointed to represent your Committee in that great convention: W. H. Roberts, E. B. Sanford, R. D. Lord, F. M. North and George U. Wenner. The meeting of the Second Hague Conference has made 1907 an epochal year in the history of international arbitration. The federation of the Churches will make possible a uniting of forces and unifying of sentiment and action in the interests of peace that cannot fail to be an important factor in national decisions and the promotion of friendship, amity, and just dealings among the nations.

In this connection a further record can be made regarding *Conditions in the Congo Free State*. As stated in my report of last year, your Committee authorized action under the resolutions adopted by the Conference of 1905, that instituted an active correspondence with personal interviews, calling the attention of the President, the State Department, and Congress to this matter. We have reason to believe that among the agencies that urged the Government to take action in promoting an international inquiry, none exerted a more potent influence than your Committee. The resolutions adopted by the Inter-Church Conference, backed by the action of great national denominational bodies, and the testimony of the entire body of Protestant missionaries laboring in the Congo, could but impress the President, the Secretary of State and the members of Congress with the fact that they were called to listen to no ordinary appeal.

Soon after the action recorded in the report of last year, at a meeting of your Committee, held January 27, 1908, the following resolution was adopted and ordered sent to all the members of the Senate:

*Whereas*, We have learned with great satisfaction that a resolution has been introduced in the Senate of the United States by Hon. H. C. Lodge, of Massachusetts, calling attention to conditions in the Congo Free State that have aroused the "attention of the civilized world and excited the compassion of the people of the United States."

*Resolved*, That as the representatives of the Inter-Church Conference on Federation, that unanimously put on record its belief that "the facts of the existing

situation in the Congo State should be investigated by a tribunal beyond suspicion of partiality, we respectfully and earnestly urge that the resolution introduced by Senator Lodge may be acted upon at the earliest convenient date."

By unanimous vote the Senate, on February 15, 1907, adopted the resolution introduced by Senator Lodge, as follows:

*"Whereas*, It is alleged that the native inhabitants of the basin of the Congo have been subjected to inhuman treatment of a character that should claim the attention and excite the compassion of the people of the United States; therefore, be it

*"Resolved*, That the President is respectfully advised that in case he shall find such allegations are established by proof he will receive the cordial support of the Senate by any steps, not inconsistent with treaty or other international obligations or with the traditional American foreign policy which forbids participation by the United States in the settlement of political questions which are entirely European in their scope, he may deem it wise to take in co-operation with or in aid of any of the powers signatory of the treaty of Berlin for the amelioration of the condition of such inhabitants."

This action, we have reason to believe, did much to bring about the present condition of affairs by which the question of the annexation of the Congo Free State to Belgium is before the Belgian Parliament. Will Belgium take over the Congo on the terms consistent with the Berlin act of 1885, guaranteeing the fair treatment of the natives, or will the powers be forced to intervene? This is a question which cannot long be delayed in its answer. The answer will decide if the forces of righteousness in this and other lands have a further duty to discharge in this matter.

#### Child Labor.

The permanent Chairman of the Inter-Church Conference of 1905 (Dr. William H. Roberts), at the close of its sessions said, "We are ready to co-operate as an organization with good men of all creeds and races for the moral uplifting of mankind, both at home and abroad. Having in our own ranks, unity of spirit and aim, we can heartily assist every good cause." The possibility of such co-operation is already finding happy illustration.

Assurance has been given to the National Child Labor Committee having its headquarters in New York City, that we shall be glad to aid them in any way that may seem feasible in the great work they are so efficiently conducting in awakening public sentiment to the evils of Child Labor and securing legislation to prevent these evils. This National Committee has realized its dependence upon the Churches for the support of its work, and in order that their plans might have the benefit of a leadership and counsel as representative as possible, a special Committee of Clergymen in New York was appointed to give the matter due consideration. The letter sent out by this Committee will be found

on pages 19-20. In acting upon this Committee, your Secretary was confident that in so doing he acted with the approval of your Committee. The interest awakened against the evil of child labor has already borne fruit in the enactment of improved laws in eighteen states, and by the Congressional authorization of an investigation of the conditions of working women and children, within the past year. The action of ecclesiastical bodies and the earnest appeals that have been voiced by the religious press, have been a powerful factor of helpful influence. The declaration made by the General Convention of the Protestant Episcopal Church, at its session in Richmond, Va., October, 1907, is one that may be incorporated as expressing the position of all the Churches.

*Whereas*, The evil of child labor is apparently on the increase in the United States, and it is known that the employment of children in factories, mines and shops reduces wages to the child's standard, disintegrates the family, deprives the child of the natural right to a period of training, and,

*Whereas*, We recognize the profound responsibility of the Church for our ethical as well as our spiritual standards; therefore,

*Resolved*, That we call upon employers and parents to exercise their influence toward better legislation and better enforcement of the laws, to the end that the exploitation of the labor of children shall become impossible in his Christian country."

#### Religious Training of the Young.

The report of the Chairman of the special Committee on *Week Day Instruction in the Public Schools* is given on page 20. It is a record of progress in connection with a movement of profound significance. The information which your Committee will be able to lay before the Federal Council cannot fail to prove of great value in the consideration of this subject. Reference was made in the report of last year to the opening of *Vacation Bible Schools* under the auspices of the New York City Federation of Churches. This work was taken up early in the year in the counsels of your Committee. The Rev. R. G. Boville, the recognized founder of the Vacation Bible School work, was placed in charge of this department, and during the summer 45 schools were opened in five cities and over 140 students were employed as teachers. With the full concurrence of your Committee this work is now in the hands of a National Committee that will promote this interesting work with Mr. Boville as its director. We have reason to anticipate that local federations will give hearty support in this effort to bring the children in congested sections of our great cities, under religious influences and training during the summer vacations.

The work of the International Sunday School Association is taking on new vigor and the Churches will welcome the advance movement for the training of teachers.

Church Federation a  
World-wide Move-  
ment.

Among the signs of the time that reveal the spirit of unity that is drawing believers of every name into closer fellowship, none are more significant than the organized federations that are linking Christian forces together within national lines. The history of the founding of the Federal Council in the United States has aroused world-wide interest and has opened the way for correspondence with similar Church Federations in Great Britain, Japan and China.

Message from the  
China Centenary  
Missionary Con-  
ference.

In response to a letter sent from your Committee to the great China Centenary Missionary Conference, the following reply was received:

Shanghai, May 7, 1907.

To the Executive Committee of the Inter-Church Conference on Federation.

Dear Brethren:—Your letter of February 13 has been presented to the China Centenary Missionary Conference, in session at Shanghai. We have been instructed to reply to your welcome message. In so doing we desire to thank you most heartily for your appreciation of our work, for the sympathy which prompted your letter, and for your desires and prayers for our success. In the first hundred years of our work in China the Lord has done great things for us. The early missionaries hoped for one thousand converts after a century—and they were men of faith; but to-day we report more than 175,000 communicants, with certainly 500,000 adherents. Beyond this, Christianity has already proved itself a leavening power in the national life of China. No one knows how much of the new spirit is due directly to missionary efforts, but we are sure that all of the uplifting influences now manifesting themselves are from the Spirit of God, and we give thanks. Stirring as the past has been, its greatest interest is in the astounding promise it gives for the future. The tasks before us are tremendous and immediate. Within half a generation, it is possible for Christianity to be established as the most decisive force in Chinese affairs. To this task we propose to set ourselves with renewed devotion and a new sense of its urgency. In this emergency we require the backing and co-operation of Christendom. Your prayers, your fellowship, your efforts, united and forceful as never before, are a source of profound gratitude on our part. It is not less important that we, on the far-flung battle line, shall be one in spirit and aim, and that we shall co-operate in our common work. This has already led to union or combination in educational work, increasing economy of working force by division of labor, and frequent consultation in our plans. At the present Conference, Protestant missionaries, representing many countries and many branches

of the Church of Christ, have come to a new realization of our unity, and have given definite expression to a common desire and hope that in China we shall not perpetuate our Occidental distinctions; and we have expressed our definite purpose to plant one Church, in which all disciples may have a common fellowship of joy and service. We have taken action which will soon result in organic union between Churches having a common policy. And we have planned for a federation of all Christians in the empire. In these deliberations we have been conscious of divine guidance, without which all our plans must fail. Please accept, on behalf of this Conference, this expression of sympathy with your Committee, as you undertake a work similar in many respects to that on which we are entering here.

In prayerful dependence on our common Master and Savior, we remain yours in His name,

WILLIAM BANISTER,

IMANUEL GENAHR,

CHARLES E. EWING,

Committee on Communications.

The Constitution of the Federation authorized by this great Conference is given on pages 28-29. Steps looking to similar organization in India have already been taken. Japan has a strong national Church Federation in its Standing Committee of Co-operating Christian Missions. The third annual meeting of the "General Council of Protestant Evangelical Missions in Korea" was held at Seoul September 7-11, 1907. We can but rejoice in these movements that promise to link together as never before, the Christian forces of every land.

#### WORK OF THE NATIONAL FEDERATION OF CHURCHES.

The general work of promoting federations, state and local, has been the special responsibility of the National Federation of Churches.

**State Federations.** The report of the work in New England comes to us from the Rev. E. Tallmadge Root, the efficient Field Secretary of the State Federations of Massachusetts and Rhode Island. Mr. Root writes:

Maine, Vermont,  
New Hampshire,  
Rhode Island,  
Massachusetts,  
Connecticut.

"On February 22, 1907, I addressed the annual meeting of the *Maine* Interdenominational Commission at Portland, and had a glimpse of their business session in the afternoon, where I was much impressed with the statesmanlike handling of questions of comity by this pioneer State Federation. The same afternoon I met the Portland

City Federation to explain the Parish Plan, and urged the necessity of raising enough to employ some one in such a city to superintend the details. The result has been the reorganization of the Portland Federation, so as to include all Churches in general co-operation, with a committee of the Evangelical Churches for Evangelism. In November, at a meeting in which every Church was represented, it was voted unanimously to raise \$1,000, employ a lady as Secretary, and introduce the co-operative parish plan. This Secretary is spending January, 1908, in Providence, New York and Worcester, studying methods."

The *Vermont* Inter-denominational Commission has empowered its Executive Committee to appoint a Secretary to collect thorough statistics bearing upon the problem of Federation. Effective work has been done in *Massachusetts*.

The *Connecticut* State Federation, at a meeting held in Hartford, December 10, 1907, completed its organization. The Constitution will be submitted to the consideration of the state constituent bodies before aggressive work is undertaken. Reports of the work in *Massachusetts* and *Rhode Island* will be found on pages 21-25. These reports are full of practical and helpful experience and suggestion.

**New York.** The New York State Federation Council has held several meetings during the year in which important matters have come under consideration. With the co-operation of the National Federation of Churches, it is still continuing a vigorous campaign against Race Track Gambling. This battle in the interests of morality and civic righteousness has gained leadership that promises victory through the stand taken by Governor Hughes in his recent Message.

**New Jersey.** The Executive Committee of the Inter-Church Federation of Trenton has entered into correspondence with the larger towns and cities, that has met a response that promises to quicken interest in local federation work and develop a strong organization.

**Wisconsin.** The Wisconsin Federation is undertaking, during the coming year, to make a thoroughly scientific study of religious conditions in every town and city in the state.

Reports from *Pennsylvania*, *Ohio*, *Michigan*, *California*, *North Dakota*, *South Dakota* and other states make very clear two facts: First, that Church Federation offers a solution in meeting needs that are recognized on every hand. Second, that in order to secure these bene-

fits plans must be worked out that will support efficient and permanent secretarial and executive work. The statement made in the report for 1906 will bear repetition. The attempt to develop and carry forward any large work through local, state, or national work, when the details are left in the care of volunteer agents, lay or clerical, will in most cases soon end in comparative failure. Who is to blame? It seems to us the failure is not due to any weakness either in the organization or those who launched it. The lack is simply that of proper executive care. As soon expect a church to thrive without pastoral oversight, or the smallest business to run itself without direction, as to expect federation to work out large results by putting the best of plans on paper, endorsing them in a mass meeting and then leaving them to be wrought out by a group of overworked pastors and busy laymen, who wonder how they will find time to do the duty that lies nearest to them as the servants of those who have a first claim on their time. Church Federation, as regards practical and helpful activities, must remain to a great extent a matter of fluctuating sentiment and sporadic effort until it receives the financial support that is absolutely necessary if it becomes a useful and potent instrumentality, helping all the Churches. This matter of methods and support deserves far more consideration than it has thus far received. The pressure of needs has developed a multitude of interdenominational agencies outside the Churches that look to them for financial support. Has not the time come when the Churches in a united way may do more of this work within their fellowship and give support to those who shall be called to look after the details and management of affairs conducted in the interest of all the Churches?

#### LOCAL FEDERATIONS.

The work of local federations in Portland, Me., Providence, New York City, Los Angeles, and other cities is giving practical illustration of the possibilities and value of organized and united effort under plans that are directly supported by the Churches with efficient superintendence. The work of the federation in Los Angeles, to which special attention was called in the report of last year, has prospered and enlarged its activities.

The story of the organization and fruitful service of the Inter-Church Federation of Trenton, N. J., is given in a statement by its Corresponding Secretary on pages 26-28.

Who can measure the spiritual influence that will be set in motion for the advancement of the Kingdom of God and the strengthening of the work of all the Churches when federations like these are organized in all our towns and cities?

First Meeting of the  
Federal Council,  
December 2—8,  
1908.

The cordial invitation of the Churches of Philadelphia has been accepted, and this city, historic in its relation to the life of the Nation, will welcome the delegates of the constituent bodies to the first meeting of the Federal Council. When this great Council comes together you will be prepared to place in their hands a report of work accomplished since the close of the Conference of 1905, with suggestions growing out of facts and experience gathered in connection with this work that cannot fail to be most helpful in their deliberations. Your message regarding the adoption of the Plan of Federation recommended by the Conference of 1905 (see page 32) has been widely published.

The death of the Rev. M. E. Dwight, D.D. (Sept. 14, 1907), Recording Secretary of the National Federation of Churches since 1904, has removed from your counsels a beloved and honored fellow worker. The life of Dr. Dwight was a very beautiful illustration of Christian character and devotion unspoiled by material prosperity and ever realizing the responsibilities of stewardship.

A tribute to his memory and services in the cause of Christian unity has been incorporated in the minutes of your Committee.

Respectfully submitted,

E. B. SANFORD,  
Secretary.

## Methods Now in Use for Reaching the Foreign Population of Our Cities and Towns Through Federated Efforts.

(Part of a Special Report of the Executive Secretary.)

In order to secure a full understanding of the missionary work now being done by the churches in the fellowship of the Federal Council, in behalf of the foreign population, use has been made of the following sources of information.

(1) Letters received from leading pastors in 169 cities of the United States. (2) Reports of Home Mission Boards. (3) Reports of Commissioner of Immigration. (4) Books and Leaflets, especially treating of the immigration problem. (5) Personal experience in connection with federated work, during the past eight years.

The information gathered from correspondence has come to us in response to the following questions contained in a circular letter:

(1) Is there any work being done in your city to reach the foreign population?

(2) Is any of this work looked after and supported in a federative or inter-denominational way?

(3) Is this field of work among foreigners divided among different denominations? Please note, as far as you can, the denominational work and the agents used.

(4) What is your thought in regard to the situation in your city, and the methods and plans that seem to you best in efforts to solve this great and pressing problem?

This correspondence, in connection with Home Mission and State Federation reports, shows that federated work is being done along the following lines:

(1) To a limited extent there is direct co-operation between the

Missionary Boards of different denominations. This co-operation is illustrated in the plan adopted in dividing up the work in Porto Rico, under which denominational Boards become responsible for definite sections of the Island.

(2) Division of work in some of the cities under an arrangement by which denominational groups of Churches undertake to care for different nationalities. As in Detroit, where the Presbyterian Church is looking after the Italians, the Baptists after work among the Germans, and the Congregationalists, the Poles.

(3) Considerable work, federative in its spirit and support, is being done by local Bible and Tract Societies and city missions.

(4) The aid in co-operative planning of work that can be given through State Federations is already illustrated in Maine, Massachusetts and Rhode Island. In a recent report the Secretary of the Massachusetts Federation says:

"Negotiations between the Boards are quietly taking place. E.g., "Where," as a pastor put it, "there were four little Gospel shops side by side among the Italians," two withdrew, one to another section of the same city. Into this section, the denomination to whom the first field had been left, recently entered; but its new secretary soon called on the secretary of the other Board. "Did you have an understanding with my predecessor that if you withdrew from the first field, the second should be left to you?" "I certainly did." "Then I will withdraw our new work."

Such incidents are no less the fruit of federation because they come by direct negotiations between the parties. A meeting of the entire Missionary Boards of the three denominations most concerned in the one hundred towns, Baptist, Methodist and Congregational, to dine and discuss, is now suggested by one Secretary. Such is the encouraging progress in the task of preventing "overlapping." Re-adjustment will take time. Difficulties and set-backs are to be expected. But this is the way to do it."

The Rhode Island Federation has published and circulated a leaflet printed in several languages, in which the essential oneness of the Protestant Churches is illustrated in an effective way. It is brief, and I give it, entire.

#### AN ADDRESS TO AMERICANS BY CHOICE.

##### *Fellow Americans:*

Some of you come from lands where there is one great Church. You are doubtless puzzled by our many Protestant Churches. You rightly think, "The true church of Christ must be one." Protestants seem to be divided into a dozen sects or more in Rhode Island alone.

We want you to know the truth. The Protestants are a many-in-one. That is just like the United States. The State of Rhode Island is independent, and its people govern themselves in all their own affairs. The same is true of Massachusetts, Connecticut and all the forty-six states. Yet the United States are *one nation*. Is it not as great and strong as any in the world? Yet, you see, it is a one-out-of-many. Just so the Protestant Churches; though many, are one. In Rhode Island, sixteen of them have formed a Federal union, the Federation of Churches; and consult and act together more and more.

Think again. Are there not different Catholic Orders, Jesuits, Franciscans, etc., each with its officers and head? Are they not as distinct as the Protestant Churches? You say, "Yes, but they all obey the Pope." So all the Protestant Churches obey one Head. We do not need a Pope because Christ said, "Lo, I am with you always!"

Look at the facts. Do not the Pro-

testants work together? Besides the Federation, there is the Temperance League, the Sunday School Society, etc. They frequently unite to have a great evangelist hold a mission. Read the daily papers and see how much they do together!

Now, some of these churches are preaching Christ in your own languages. We want you to know that all the Churches are back of them. That they consult how they may help, and pray or give for those who do this work. If we work and preach in different ways, it is that, like Paul, we "may be all things to all men, that by all means we may save some." With malice toward none, with charity toward all, we beseech you all to turn to God through Jesus Christ!

(3) In Massachusetts and Rhode Island the State Federations representing all of the Protestant Churches are bringing together those in charge of denominational work. Out of this federated counsel has already come fruitful co-operation. The Secretary of the largest Home Mission Board in Massachusetts has placed on record this conviction: "In our labors among the peoples speaking foreign languages, coming to us with foreign ideals, we must federate. The Kingdom must be a larger thing than any ism. Policy and varieties of doctrine must be subordinated to the leadership of the unifying spirit of Jesus. In view of the changing condition of the state (Massachusetts) it is imperative that the Protestant bodies federate or merge their work."

In answer to the question: How can the Churches co-operate in this great work? I venture to make these suggestions.

(1) Let the Home Mission Boards utilize the Federal Council as a means of co-ordinating forces and securing co-operation in support of work that may be administered to the advantage of all. Among these agencies may be mentioned:

*Training schools* to prepare the great force of workers that must

be raised up to meet the need of the hour could be supported in a federated way. As Dr. Grose, of the American Baptist Home Missionary Society, says: "No more important educational work can be done in our country in the present emergency. These schools might be inter-denominational, with special classes, where required, for the specific denominational training, and thus a united Protestantism could be rallied to their support, and make them of size sufficient to impress all with the real consequence of the work. In this work the inter-denominational comity and co-operation represented in the federation of evangelical churches would secure the best covering of the whole field, in the true fraternal and Christian spirit. What all desire supremely is the salvation of the immigrants. And only a united Protestantism can present such a massive front as to impress the world. This work must be large enough to be self-respecting. At present it is extremely doubtful if there is enough of it to make individual members of the churches feel its worth and importance. There should be a mighty movement, calling for millions of money and thousands of missionaries, and reaching into a multitude of places now destitute of Gospel influence. Then the alien in America would realize the American spirit and purpose and interest in him, and the birth of a new citizenship would begin."

*Christian Settlement work* is another form of united service for which Dr. Grose makes an earnest plea in his inspiring and helpful

volume, "Aliens or Americans?" "We need young men and young women to go down among these people and live Christian lives in the midst of them. I do not believe that any one should take his children there to rear them. But young men in groups, or young women in groups, or young couples without children, who are able to earn their own living, could contribute greatly to the solution of these problems if they would live among these foreigners and help in the process of digestion and assimilation. And there is nothing that can do that work so quickly and effectually as for Christian men and women to dwell among these people, as Christ once left His home on high to dwell among the sinful ones of earth. And if there are young men and young women who are willing to give themselves wholly to work for these people, and will live among them, and seek by the power of divine grace to lift them up, it surely is very little for you and me to sustain them while they toil."

*Publication Work* is another co-operative plan by which all of the churches may be added through a common agency. This plan is illustrated through the publication department of the Young People's Missionary Movement.

*Co-operation* with the work of certain undenominational agencies, such as the Young Men's and Young Women's Christian Associations, seems feasible. These organizations, at the present time, are carefully considering the situation and undertaking some work in behalf of the immigrants.

Extracts From Letters Received in Response to Request for  
Information Regarding Work in Behalf  
of Foreign Population.

**St. Louis, Mo.—J. H. Garrison, D.D.**

"The Protestant Churches in St. Louis need stirring up on the question of their responsibility to the foreign population, and to the unevangelical masses in our city. This problem can best be solved by a co-operative work, and the sooner the churches here can be induced to form a local federation for the prosecution of this work the better."

**Denver, Colo.—R. F. Coyle, D.D.**

"So far as I know, nothing of an interdenominational sort is done for our foreign population. My impression is that there is room here for an interdenominational movement along the lines which you suggest."

**Springfield, Ill.—T. D. Logan, D.D.**

"We have a mission among the Italians in LaSalle County, an unordained worker laboring at Ladd where the Presbyterian influence prevails, and at Spring Valley where the Congregationalists have a more efficient organization. The Presbyterians pay two-thirds and the Congregationalists one-third of the salary and expenses. The plan has worked very satisfactorily, and is a good illustration of what can be done by denominational co-operation at the beginning of this work, but when it reaches the stage of Church organization, the one at Spring Valley ought to be Congregational, and the one at Ladd Presbyterian, rather than to attempt a union Church organization. There is so much work of this kind to be done in Illinois that all the

denominations ought to be doing it, and I think the Inter-Church Federation can be helpful in securing an agreement as to the fields to be occupied. Beyond this, I think it would be unwise to go in the organization of Churches on inter-denominational lines."

**Rochester, N.Y.—Henry H. Stebbins, D.D.**

"The churches, or at least the ministers, are waking up to the necessity of dealing with the problem in question. There is on foot a plan of great promise, namely, the division of the entire city into parishes, to be assigned to the forty-five or fifty churches which have consented to co-operate to shepherd the city. By such means it is hoped that all classes of the population, native and foreign, will be looked after according to their respective needs."

**Cleveland, O.—Rev. Chas. H. Small.**

"I believe there would be quite an advantage if the various denominations at work among the foreigners here in Cleveland could get together and plan together for the further development of the work. There is a very friendly feeling and no clashing to my knowledge. Last Monday I was one of the speakers at the Baptist ministers' meeting to present what is being done by the various denominations in the City Missionary Work, especially among foreigners. There was no effort at this meeting to unite our activities, but simply that the brethren might ascertain what is being done. We are all so busy in our separate fields and there is

so much to do that we have had no time to plan for concerted action."

**Allentown, Pa.—J. F. Pollock.**

"What we need first of all is men, men of tact and consecration as missionaries. (2) Some central body, who could commend them to the localities where they are needed, and whose recommendation we could trust. (3) Some central body, having knowledge of the fields, who could have some influence in preventing the men being moved about unnecessarily, and could assist in transfers when needed."

**Easton, Pa.—Plato T. Jones, D.D.**

"As chairman of a committee appointed by our local Ministerial Association, I was able to secure consent of the school authorities that on presentation of petitions signed by enough names to warrant the project, night schools would be provided in certain districts. This action is to be ratified in January. I believe that such schools would mean very much for the enlightenment of the older men, while the boys and girls will be reached in the regular day schools.

"Our city churches are possibly just awakening to a sense of responsibility to the foreigners and will, I hope, be ready to co-operate with the city authorities in reaching them, morally and spiritually."

**Youngstown, Ohio.—Wm. H. Hudnut, D.D.**

"I wish that this foreign work might indeed be a federated work. I am very sure that so it would be better for the foreigners themselves, and better for the churches participating. It would be very difficult, however, to effect this change in the work in Youngstown at the present time."

**Worcester, Mass.—L. Call Barnes, D.D.**

"Personally, I long for the time when we can have close and efficient co-operation of denominations in such work. As things now are, I believe more enthusiasm and efficiency can be secured through denominational channels than in any other way. The principle underlying this is so deep in human nature that we have found the work to be more efficiently carried on by assigning the missions to individual churches, than by carrying them on at large, even by one denomination. I think, however, that in this as in every thing else, the denominations ought to come together and map out work to be done co-operatively, leaving it then to be performed by denominations and individual churches as may seem best."

**Pertland, Me.—R. Colkins, D.D.**

"Our newly formed church federation has not as yet considered the subject of work for our resident foreigners. The Maine Missionary Society, through its local committee, is considering the possibility of a home into which immigrants may be temporarily received pending their departure for their points or their permanent settlement here. It is possible that this subject may be brought to the attention later of our church federation and the matter be cared for in a federated way."

**Dubuque, Iowa.—George L. Cady.**

"The work seems to be divided very largely among the different denominations without very much federation. I fear that it has been more haphazard than it should have been. I believe that if some federation or combination of methods here in the city could be brought about it would be a good thing, and I think it may be done soon.

Detroit, Mich.—A. E. Barr.

"Without predetermined plan the work has been partitioned among various denominations. I do not think it is likely any denomination would step over into the field of another. Dr. Grose, for example, of the Baptist Board, very kindly and definitely advised against the suggestion of work among one of the foreign colonies by the Baptists because in another part of the city, but among the same colony, another church was at work. The work has

been partitioned as follows: German work to the Baptists, so far as any work outside of their own strong churches has been done; Poles to the Congregationalists; Magyar and Italian to the Presbyterians."

Altoona, Pa.—H. L. Bowlby.

"I believe that especially for a city of 60,000, like Altoona, a federated movement would accomplish much larger results than is at present noticeable."

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### Letter Sent Out to Ministers of All Churches by a Special Committee of Clergymen in New York, Appointed by the National Child Labor Committee.

"NEW YORK, Dec. 25, 1907.

"*Reverend and Dear Sir*—We join with the National Child Labor Committee in asking you to unite with your brethren in all parts of the country on Saturday, January 25, or Sunday, January 26, in bringing to the attention of your people the subject of child labor as a national evil and a menace to good citizenship, education and normal industrial life. We believe it is an imperative duty of the Church everywhere to discuss social questions where the moral consequences are so serious as in the case of the premature employment of children.

"We hope that you will present this subject in a way to arouse the active co-operation of your people to secure a higher regard for the children of your own community, for the better enforcement of the child labor laws of your State and the enactment of better protective legislation if that is needed."

Lyman Abbott, Editor *The Outlook*; S. Parkes Cadman, Central Congregational Church, Brooklyn; Sydney Herbert Cox, Bethany

Congregational Church, New York; John Bancroft Devins, Editor *The New York Observer*; Howard Duffield, Old First Presbyterian Church; George P. Eckman, St. Paul's Methodist Episcopal Church; Percy Stickney Grant, Church of the Ascension; David H. Greer, Bishop Coadjutor, Episcopal Diocese New York; Rudolph Grossman, Temple Rodeph Shalom; Maurice H. Harris, Temple Israel; Newell Dwight Hillis, Plymouth Church, Brooklyn; Frederick Lynch, Pilgrim Congregational Church; Wallace MacMullen, Madison Avenue Methodist Episcopal Church; D. J. McMahon, Roman Catholic Church of the Epiphany; H. Pereira Mendes, Shearith Israel; Henry Mottet, Holy Communion, Protestant Episcopal, New York; Leighton Parks, St. Bartholomew's Protestant Episcopal; Charles H. Parkhurst, Madison Square Presbyterian Church; John P. Peters, St. Michael's Protestant Episcopal Church; Henry C. Potter, Bishop Episcopal Diocese, New York; J. Herman Randall, Mt. Morris

Baptist Church; E. B. Sanford, General Secretary National Federation of Churches and Christian Workers; Samuel Schulman, Temple Beth-El; Joseph Silverman, Temple Emanu-El; Thomas R. Slicer, All Souls' Unitarian; Leighton Williams, Amity Baptist; Stephen S. Wise, Free Synagogue.

The National Child Labor Committee is an organization of American citizens devoted to the study and prevention of child labor. The work is maintained entirely by voluntary contributions and includes investigations of child labor, efforts to secure more adequate laws and their enforcement in various States, and co-operation with school authorities for the readjustment of the school curriculum to the needs of an industrial age. That this work may be carried on effectively the Committee invites the churches throughout the country to aid by such offerings from the people as may be deemed wise, either on this special Child Labor Day, or at a more convenient time.

### Report of the Committee on Religious Education.

The committee to which was referred the Resolution of the Inter-Church Conference on the subject of more systematic education in religion, and the recommendation of the "Wednesday afternoon" plan, that is, of allowing the children to absent themselves from the public school on Wednesday afternoon for the purpose of attending religious instruction in their own churches, report that they have corresponded with the Methodist Episcopal Conferences of September and October, the Congregational State Meetings of September, 23 Lutheran Synods of September and October, 35 Synods of the Presbyterian Church in the U. S. A., 13 Synods of the Presbyterian Church,

A multitude of organizations working independently can accomplish little against this widespread evil, but a coordination of the churches of America will be irresistible. It is the mission of the Committee to represent you and to declare your convictions before Congress and before the governments of the commonwealths of our Republic.

Addresses, essays and reports from the leading American authorities on Child Labor are published by the Committee. These publications describe the conditions of working children in various industries, the relation of child labor to the family, to health, to education and morals, and the efforts that are being made to protect working children. These, together with a pamphlet containing special themes for pulpit addresses and for Sabbath School and Young People's services, will be cheerfully sent upon application to the National Child Labor Committee, Owen R. Lovejoy, secretary, 105 East Twenty-second Street, New York.

South, and with the Bishops of the Protestant Episcopal Church.

A number of church conferences have taken favorable action and the subject is receiving in many quarters the attention which its importance demands. The committee will continue its work during the present year, 1908, and will communicate with all the ecclesiastical associations of the denominations connected with the Inter-Church Conference and will endeavor to secure the results of their deliberations in time for presentation at the meeting of the Federal Council.

GEORGE U. WENNER,  
MORRIS W. LEIBERT,  
Committee.

## The Massachusetts Federation of Churches.

Annual Report of Field Secretary for the Year Ending November 30, 1907.

On October 21, 1901, a conference on inter-denominational comity adopted a constitution and elected officers, thus organizing the Massachusetts Federation of Churches, which met as such for the first time November 30, 1901.

One President has served from its organization till his sudden death, November 9, 1907. The fact that the Federation has not only survived but has developed into aggressive usefulness is largely due under God, to the faith, faithfulness and generous personal gifts of Dr. Reuen Thomas.

This Annual Meeting seems a fitting time to sum up the progress of these six years.

That progress must be estimated according to the nature and purpose of the organization. A state federation is a joint committee of denominations, for the purpose of removing "the two great faults of Protestantism, overlooking and overlapping," by learning all the facts and allying all the factors. The difficulty of this task arises solely from the inertia of our present ecclesiastical organizations. There is no doubt that the churches can do great things together, if they will. But will they? To secure this willingness is your task. By your progress in "overcoming resistance along this line," your work is to be judged.

The progress in "allying all the factors" is evident. Four denominations formed the original organization. Since November, 1904, when you began aggressive work, with a field secretary, the number has increased to thirteen denominations, and including six Methodist Conferences and two Episcopal

Dioceses, nineteen ecclesiastical bodies. That this is really official endorsement is proved not merely by the appointment of representatives, but also by the reports accepted and printed in denominational minutes. At the last Congregational Association, while there was a warm debate as to an appropriation, its opponents took pains to assert their approval of the Federation.

In your second task of "learning all the facts," also, substantial progress has been made. The collation and publication of facts is the back-bone of your work; for a voluntary federation can possess no authority but the logic of the facts. It is true that your work is only beginning to appear above the surface: but that is because the effort has been to lay a broad and deep foundation rather than to rear quickly a showy structure. The first step was to locate all churches of all denominations in every town and city, with statistics regarding every work receiving Home Missionary aid. This task is not completed, but is in such shape that only adequate clerical help is necessary to put it into shape. Lists of all Home Missionary work have been put in the hands of each denominational Board. Thus a foundation has been laid for careful study of church conditions.

Armed with such facts, we shall be prepared for conference with the denominational authorities. One Secretary plans to spend a whole afternoon or evening with your agent to go over every town in the state where his Board has any work. Negotiations between the boards are quietly taking place. E. g.

Where there were "four little Gospel shops side by side among the Italians," two withdrew, one to another section of the same city. Into this section, the denomination to whom the first field had been left recently entered; but its new secretary soon called on the secretary of the other Board. "Did you have an understanding with my predecessor that if you withdrew from the first field, the second should be left to you?" "I certainly did." "Then I will withdraw our new work." Such incidents are no less the fruit of federation because they come by direct negotiations between the parties. A meeting of the entire Missionary Boards of the three denominations most concerned in the One Hundred towns, Baptist, Methodist and Congregational, to dine and discuss, is now suggested by one Secretary. Such is the encouraging progress in the task of preventing "overlapping." Readjustment will take time. Difficulties and set-backs are to be expected. But this is the way to do it.

To remedy the "overlooking" which leaves so many without church connection, you have proposed various forms of local co-operation, adapted to city, suburb and county. Within the last year your survey of tested types has been completed by Bulletin No. 13, "Rural Co-Operation," and it was possible in May to authorize a State Campaign with the motto: "Some Church responsible for each square mile!" September 30 a circular calling attention to this campaign was mailed to a representative pastor in every town or city, with the exception of a few where conditions as in Boston were known to be exceptional. Among the letters that have come in one pastor writes: "The parish plan adopted by me two years ago when coming to this church has enabled us to

double resident membership." Here there seems to be lack of inter-church co-operation. Lynn reports failure of the attempt to introduce the plan; which simply means that it cannot be successful in a city, unless someone is employed to give time to it. Portland, Me., is wise in planning to raise at least \$1,000 a year for a visitor and office expenses. The way to attain the ideal must of course be left to each group of churches; the Federation serving simply as a clearing-house of information and inspiration. The announcement of the ideal itself must produce an effect. These responses show this: "Complete agreement!" "Heartily approves!" "Glad to push!" "Count on me!" etc. Perhaps the strongest endorsement comes from Dr. Emrich, who writes: "That motto! Emphasize it! It grows on me. It has been on my heart ever since I became secretary."

The mere announcement of such an ideal will not suffice. It must be followed up by persistent correspondence with every place, those responding and those not. Discussion in religious papers and denominational or union meetings must be secured. Thus we shall make progress toward a practical Protestant parish-plan covering the State. It can be done with adequate office force.

*Special problems* are emerging. It has been suggested that this office should collate the facts as to the foreign-born population of every race in every city, as a basis for an understanding between the denominations for the equitable division of this all-important field. The statistics are available. We can do it, as soon as we have clerical assistance.

Another problem is that of the rural field. The real cause of church-decline is the decline of population due in turn to decline

of industries. Where there are no people there can be no church. Where the people are not thrifty, the church cannot thrive. The young minister, therefore, who asked: "What possible record can I make in this field, where the last industry employing four men has just closed?" needs to have his eyes opened. As the foreign missionary has been often compelled to educate and organize an industrial community as the basis of church life, so many a country minister must do. For such a new task he needs training. The President of the Massachusetts Agricultural College, with statesmanlike insight, sees this and proposes a summer school for country pastors at Amherst. The State can furnish instruction in rural sociology and agriculture, but may not touch the religious side. He, therefore, asks this Federation to appoint a committee who may co-operate with him by furnishing 20 lectures on the moral and religious side for a two weeks' course.

The committee on *overlapping philanthropies* appointed in May will report, advising a permanent committee of investigation and adjustment. It needs to be done by some body. This body, representing all the churches, would seem to be the one to do it. By such action the objection to Federation, "One more organization!" is made an argument in favor: "Yes, to render unnecessary further multiplication of organizations, and to act in the name of all the churches to secure all possible consolidations of overlapping philanthropies!"

This brief summary of your progress demonstrates vastness and importance of your work. The question of funds to carry it on is undoubtedly serious. The failure of the largest denominations to renew its appropriation makes it acute. A strong argument may be made for direct denominational ap-

propriations. A Federation of Churches holds a unique relation to the denominations and their work. Like The Hague Tribunal its expenses ought to be shared by the ecclesiastical states establishing it. Only thus can we make it truly representative. But each denomination finds that it is held back by its most conservative members. We are compelled, therefore, to supplement denominational appropriations by individual or local-church contributions. The eyes of our business men need only to be opened to the needs and possibilities, and their response will be adequate. Thus, statistics prepared by the R. I. Federation and made the basis of sermons in every Congregational pulpit so impressed one layman that he said: "I see that the churches of this state can never meet these needs unless Federated. And if your Federation is not strong enough we must have a Federation of laymen." He paid all the expenses of a dinner to which a hundred representative laymen were invited; and the impression of them was similar. The Lieutenant Governor presided; an ex-Governor spoke. The chairman appointed a committee of five of the strongest business men of the state to secure funds for the Federation; not a man declined. Returns are already relieving the financial stringency which has held back the work in Rhode Island. It is recommended that such laymen's lunches be arranged in Boston, Worcester, Springfield and Pittsfield; and that a strong committee be appointed by this Council to do it.

Just as soon as finances permit, a Boston office, or at least desk-room should be secured, with one clerk or stenographer. Then your work can be pushed in every line.

Respectfully submitted,  
EDWARD TALLMADGE ROOT.

## The Rhode Island Federation of Churches.

Annual Report of Field Secretary. November 25, 1907.

Brethren of the State Council:

The recent announcement that the President of the United States has invited the Governors of all the states to a conference on the conservation of the natural resources of the country, is deeply significant in two respects.

It illustrates the manner in which a federal union may and must work. The states are sovereign and independent of each other and of the national government. Yet concerted action is often indispensable. It can be secured by knowledge of each other and the facts. Church Federation is a similar attempt of our ecclesiastical states to learn all the facts and ally all the factors.

The coming event is also a sign of the era of serious grappling with all our social problems on which we are entering. A glance at one of our reviews is enough to convince of the depth and breadth of the impending readjustment in rural and urban, civic and economic life. It has been brought home to us the past week by the meetings of the Municipal League and Civic Association. In this general movement, the Churches, the natural leaders in all social betterment, cannot lag behind. They must readjust their special work that they may at least help and not hinder the general movement of society.

At your semi-annual meeting in May it was recognized that your work has reached such a stage, by the definition both of tested types of local corporation and of comity, that a "State Campaign" with the motto: "A Christian Commonwealth! Some Church responsible for each square mile" could be

announced; and a vigorous effort made to secure adequate financial backing. The two first of the steps to be reported are the advances made in these two directions.

### I. THE STATE CAMPAIGN.

The very announcement of such a watchword must have an educative effect. The response of the few leading men is prophetic. The earnest conviction of your President that this campaign must be brought before every congregation in all its significance should rouse us all. A similar effect has been produced in Massachusetts, where the Secretary of the Congregational Home Missionary Society wrote me: "That motto- Emphasize it! It grows on me. It has been on my heart ever since I became secretary." Presentation by some member of this council in every church, simultaneously in each community if possible, should be secured.

The campaign has already promoted the organization of Township Federations. The scattered churches of Cranston have organized for civic reforms, the Chapman meetings and the parish plan. The pastors of Burrillville, despite some peculiar hindrances, met, recognized that a town federation enabled to overcome these difficulties, organized and adopted the name "The Federated Churches of Burrillville." A concerted effort of pastors, under the Temperance League, nearly carried the great town of Warwick for no-license, and prepares the way for our suggestion of a permanent organization of the churches.

The announcement of our campaign has also given a new impetus to the parish plan in Providence. The response of Grace Episcopal Church that it would canvass its district for the third time has enabled us to secure the promise of a re-canvass of contiguous districts. The readiness of the First Baptist Church to take a third canvass suggests a conference of East side pastors for a redistricting and other co-operation. The new rector of Christ Episcopal Church, gratified by record cards from neighboring parishes, found awaiting him, will reciprocate by a re-canvass. The five churches of Watchemoket in East Providence have just completed a re-canvass. The Auburn churches are employing Miss Black as a joint visitor. If the re-canvass, so timely in preparation for Dr. Chapman's coming, is not more general, it is mainly due to lack of time for the personal interviews, by which the work was inaugurated.

## II. COMMITTEE ON COMITY.

This committee will report substantial progress. The best thing is the organization of the committee itself and their serious facing of their task. Its chairman said at its last meeting: "There is no committee of any kind to which I so gladly give my time." It has instructed me to prepare a list of every case of overlapping in the state. A prominent pastor suggested a conference of denominational representatives regarding work among that race. We have held several such conferences. The time now seems ripe for one that will make possible forward steps. I suggest that the committee be asked to consider the question of mutual rights and duties in pastoral visitation.

## III. CITY MISSIONS.

November 15, nine missions, including the Salvation Army and Volunteers, were invited to a conference; and five were represented. There was clearly revealed a need; first of some method of endorsement of worthy enterprises; second, of greater interest on the part of the churches; third, of greater unity of spirit and effort among the missions themselves; fourth, of closer co-operation with the Charity Organization.

(For lack of space we omit the portions of the report dealing with Religious Education, Rural Progress, and other matters.)

Mr. Root reports that the annual meeting of the Council "in its dignity and interest was well worthy of the Senate of the Federated Church of Rhode Island. Its marked feature was the importance and value of the committee reports, particularly those of the committees on Comity, Charities, Endorsements and Religious Education, including the Vacation Bible School at St. John's. The verbal report of the Committee on Divorce was timely because of the public interest aroused by a recent protest of President W. H. P. Faunce against making Providence a 'Gretna Green' for runaway Massachusetts couples. The committee, whose name was changed to 'The Committee on Marriage and Divorce,' will have an opportunity for usefulness during the coming year. The ideal of the Federation, namely, an organization of the churches to do anything which they need to do together, not already provided for by other organizations, is clearly beginning to be realized. The work of the executive officer is no longer 'the whole thing,' but is taking its proper place in subordination to the co-operation of the Federated Churches themselves."

## The Inter-Church Federation of Trenton, N. J.

REV. HUGH B. MACCAULEY, D.D., Corresponding Secretary.

The Inter-Church Federation of Trenton, N. J., includes thirty-seven Protestant churches in Trenton, of various denominations, numbering about 14,000 communicants. It was organized on October 22, 1906, as the result of a common feeling on the part of pastors and laymen of the city that the churches ought to get together in a strong federation, and by that means exercise their power more effectively. It was thought that such a combination might make advances in evangelistic work, Sabbath observance, temperance and excise, and other departments in the proper field of the Church's work that could never be accomplished by the churches separated.

The Federation has been founded on churches, and not on voluntary societies of either ministers or laymen. This plan secures a permanent foundation. It also enlists the direct interest of every church, and is one of the reasons why its financial support has been liberal. Church societies, especially of men, can give the movement tremendous force, and at the same time enlist the services of all their members. Also the hearty co-operation of the conferences and judicatories in the various denominations is possible, because of its churchly character.

The objects of the Federation are as follows:

1. To express the unity and fellowship of the Christian churches of Trenton in Jesus Christ as their divine Lord and Saviour.

2. To bring the Christian bodies of Trenton into united service for Christ and the world.

3. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

4. To carry on evangelistic movements; to advance the charities of the city; to protect the interests of the Sabbath, temperance, good fellowship, law and order, and to secure and exercise a larger combined influence for the churches of Christ in matters pertaining to the moral and social life of the people.

The lines followed are those laid down by the great Inter-Church Conference on Federation, that consisted of delegates from thirty Protestant denominations, and was held in New York, November, 1905. The bodies invited were those churches or denominations that "were already in fraternal relations and in substantial agreement as to fundamental Christian doctrine." In this way it was hoped to have the most agreements and the fewest differences. At the same time provision is made for co-operation with outside denominations whenever necessary. The delegates and speakers included many of the most prominent men in their respective denominations, bishops, president of universities, educators and editors, together with laymen well known for their philanthropy and evangelistic zeal. These men met and considered for a week great questions of the church's work, social, moral, and religious. The account of the proceedings fills a heavy volume. The Conference adopted a plan of federation and sent it out to the Christian churches of America. It was

expected that in due time, local Federations would be formed as branches of the National. It is not too much to hope, that *this movement will mean practically a union of Protestant Evangelical Christianity*. It is to be noted that the movement aims first of all to bring the gospel to the people everywhere, and as a means to that end, also to advance charity, to promote religious education, and to establish civic righteousness and social betterment.

The idea of a local Federation was first taken up at a regular meeting of the Ministerial Union of Trenton, held on October 1st, 1906. By their arrangement a conference of pastors and laymen was held in the Y. M. C. A. building on October 11th following, and took the following action:

"Resolved (1), That it is the opinion of this meeting that there should be formed an Inter-Church Federation for Trenton along the lines of the National Inter-Church Conference on Federation of Thirty Denominations, held in New York, November, 1905.

"Resolved (2), That notice of this matter be sent by the Federation Committee of the Ministerial Union to each of our pastors and churches, with the request that if they are in favor of forming such a federation they appoint a lay delegate, in addition to the pastor, to have power to represent the church, and to be present at a meeting to be held on Monday, October 22d, 1906, at 7:45 P. M., in the First Presbyterian Church, there and then, if the way be clear, to form such federation; and also if the federation shall be formed, to adopt suitable constitution and by-laws for the new organization."

Accordingly, the Federation was started, electing for its first president Hon. William M. Lanning, of Trenton.

It has passed through its first year with harmony and success. The various committees, as directed by the Council, have been carrying on the following works that make for moral betterment:

1. *Executive*—A conference with the charity organizations in the city as a plan of united work; holding of a mass-meeting on May 26th, 1907, in behalf of our Federation; correspondence with other cities in New Jersey, with a view to other local federations, and so ultimately the federation of the state; a conference with the Governor as to what the churches may be expected to do to help the Child Labor movement; a conference with the Board of Education as to the exact status of Religious Education in our public schools; a great mass-meeting held December 9th, 1907, in behalf of greater interest in our foreign population, addressed by Mr. Robert Watchorn, U. S. Commissioner for Immigration at the Port of New York.

2. *Evangelistic*—A religious canvass, by the churches in each ward, of all the houses in the city, with a view to ascertaining who are church-goers and who are not, and influencing as many as possible to attend the churches of their choice; the investigation of the subject of Vacation Bible Schools in Summer; the question of union or simultaneous evangelistic services.

3. *Sabbath Observance*—An arrangement for simultaneous sermons on Sunday, October 27th, 1907, in defence of Temperance Reform and the American Sabbath; a union meeting of boys and young men for Temperance and Sabbath Observance; assistance to local movements for Sunday Rest.

4. *Temperance and Excise*—Remonstrances resulting in the rejection of five applications for new saloons; prosecution resulting in the forfeiture of two licenses; a

map of the city showing the location of all the saloons; a list showing the owners of all saloon properties in the city; a study of the excise laws with a view to a stricter code; an agitation leading to a steady reduction in the number of saloons.

5. *Social Purity*—An attack upon the objectionable side-shows at the Inter-State Fair; the question of the attendance by young children at theatres, etc.; the removal of obscene pictures at two amusement places..

6. *Finance*—The successful collection of one thousand dollars for the work of our Federation.

It has been the intention of our churches to make practical the principles of the National Inter-Church Federation, of which we are a branch, by proceeding carefully and persistently on the path

leading to the improvement of the condition of the poor, the former establishment of civic righteousness, and the spread of true religion among all the people. It is our earnest desire to see this movement extended among all the churches of the state, especially in all our cities. What a tremendous power for religion and reform would be created if the churches in every city were to form their local Federation, and what a mighty army those federated cities would be! The churches would then have an effective force making for righteousness, with very little machinery, and at very small cost. With the presence and blessing of her divine Lord, no one can foretell what this new movement might not then accomplish.

Trenton, N. J., December 1, 1907.

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## The Christian Federation of China.

The Missionary Conference at Shanghai in May, 1907, adopted the following report:

*Resolved*, (1) That this Conference recommends the formation of a Federal Union under the title,

THE CHRISTIAN FEDERATION OF  
CHINA.

(2) The object of this Federation is to foster and encourage the sentiment and practice of union, to encourage union effort wherever possible, "and in general to seek through all such effort to hasten the establishment of the Kingdom of God in China."

(3) The following methods are recommended for the accomplishment of the object in view: (a) The formation in each province or group of provinces—"the missions working among emigrants in Malaysia and Hawaii being con-

sidered as constituting such a group"—of a Council to consist of delegates both Chinese and foreign, representing all the missions in the province or group of provinces. Meetings of this Council to take place once a year, or at least once in two years. Two secretaries, one Chinese and one foreign, to be appointed for each Council. (b) The formation of a National Representative Council, to consist of representatives, Chinese and foreign, from each of the Provincial Councils. The form of the representation to be adopted to be referred to an Organizing Committee after consultation with the Provincial Councils, to decide whether it shall be on the basis of a general representation of the province, or of the representation of the missions working in the province, or of the representation of churches of the

same ecclesiastical order in each province. Meetings to take place once in three years or at least once in five years. Two secretaries, one Chinese and one foreign, to be appointed by the National Council. Secretaries and members of Council to hold office until next meeting of the Council.

(4) That this Conference appoints an Organizing Committee of twenty-two missionaries. The nominations to be reported before the close of Conference.

(5) That the duty of this Organizing Committee shall be to take steps to secure the formation of the Provincial Councils at the earliest possible date; and after full consultation with the various Provincial Councils, to effect the organization of the Representative National Council.

(6) That the National Representative Council when properly and constitutionally formed, shall act as a consultative and advisory body only—

(a) To receive reports from the Provincial Councils and to act, if required, as a medium for the expression of Christian opinion in China. (b) To appoint sub-committees, and in general to do all in its power to further everything connected with the work of the Federation.

(7) That the work of the Federation shall be:

(a) To encourage everything

that will demonstrate the existing essential unity of Christians. To watch for opportunities of united prayer and mutual conference between representatives of different bodies of Christians in China; and as opportunity offers, to initiate and arrange for representative meetings for the furtherance of Christian unity. (b) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men and time and money. (c) To promote union in Educational work. (d) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried out most efficiently, e. g., translation and literary work, social work, medical work, evangelistic work, etc. (e) And in general to endeavor to secure harmonious co-operant and more effective work throughout the whole Empire.

(8) That in response to the suggestion of the Anglican Conference Committee on Unity, this Conference appoint a committee to draw up in Chinese a form of prayer to Almighty God for His blessing on the Empire of China and the Church of Christ therein, to be issued by the Conference and recommended for use at the Sunday morning service of every Christian congregation throughout the land.

## To the Churches of Christ in America.

At a meeting of the Executive Committee having charge of the arrangements for the first meeting of the "Federal Council of the Churches of Christ in America," held in the Managers' Room of the Bible House, November 8, 1907, the Chairman and Secretary were directed to send out the following message:

The Inter-Church Conference on Federation held in New York City in 1905, brought together the representatives of thirty of the Christian Bodies in the United States, holding to historical and evangelical Christianity.

After careful deliberation these delegates from churches having an aggregate membership of nearly eighteen millions, adopted a Plan of Federation and recommended it for the acceptance of the constituent bodies through their highest ecclesiastical Judicatories, Conferences and Councils. The plan provides that when two-thirds of the bodies have given their approval it shall become operative. It is our pleasure to announce that such action has been taken, and that we have reason to anticipate that all of the Christian bodies represented in the Conference of 1905 will soon be united in the fellowship of the "Federal Council of the Churches of Christ in America" constituted under the "Plan of Federation."

From this time forward we bespeak the prayerful interest of this great constituency of believers that hold to Christ as the Head, in the important work now in the hands of the Executive Committee charged with the duty of arranging for the first meeting of the Council in December, 1908.

This Federation has for its purpose "to manifest the essential one-

ness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them." The Federal Council has "no authority over the constituent bodies adhering to it," but it does provide for a close and effective working together in order to secure "larger combined influence for the churches in matters affecting the religious life and the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

As the Executive Committee chosen by the Conference of 1905 to carry forward the plans which it inaugurated we rejoice that we can make this report of progress. Confident that the spirit of unity and love that has prevailed in all our counsels is the expression of a unity that is drawing the followers of our Lord and Saviour Jesus Christ, all over the world, into closer fellowship, we look forward with glad anticipation to the activities and influence of this Federation of American Christian Churches.

May we not cherish the hope, expressed in the message that called together the Conference of 1905, that through these activities soon to be undertaken by mutual counsel and direction, the Church as the Body of Christ will, as never before, aid in all great movements that concern Christians of every name and require their united and concerted action?

In behalf of the Executive Committee.

WM. H. ROBERTS, Chairman.  
E. B. SANFORD, Secretary.

# A Prayer

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By CHARLES H. SPURGEON



SPIRIT OF GOD, make us all more holy. Work in us more completely the image of Christ. We long to be as the Lord Jesus Christ in spirit and temper, and in unselfishness of life. Give us the character of Christ. Redemption from the power of sin is purchased with his blood, and we crave it, and pray that we may daily receive it. Let the whole militant Church of Christ be blessed; put power into all faithful ministers; convert this country; save it from abounding sin; let all the nations of the earth know the Lord. The Lord bless his people. Bring the Church to break down all bonds of nationality, all limits of sects, and may we feel the blessed unity which is the very glory of the Church of Christ; yea, let the whole earth be filled with his glory. Our prayer can never cease until "Thy kingdom come, thy will be done on earth as it is in heaven." Hear us as we pray for the chief magistrate and all in authority, and for thy blessing to rest upon this land. Let thy blessing extend over all the family of man. We ask it for Christ's sake. Amen.

## Constituent Bodies.

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REPRESENTED IN THE INTER-CHURCH CONFERENCE  
ON FEDERATION OF 1905.

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- The Baptist Churches (North).
- The Free Baptist General Conference.
- The Christians (The Christian Connection).
- The Congregational Churches.
- The Disciples of Christ.
- The Evangelical Association.
- The Evangelical Synod of North America.
- The Friends.
- The Evangelical Lutheran Church, General Synod.
- The Methodist Episcopal Church.
- The Methodist Episcopal Church, South.
- The Primitive Methodist Church.
- The Colored Methodist Episcopal Church in America.
- The Methodist Protestant Church.
- The African Methodist Episcopal Church.
- The African Methodist Episcopal Zion Church.
- The General Conference of the Mennonite Church of North America.
- The Moravian Church.
- The Presbyterian Church in the U. S. A.
- The Cumberland Presbyterian Church.
- The Welsh Calvinistic Methodist or Presbyterian Church.
- The Reformed Presbyterian Church.
- The United Presbyterian Church.
- The Protestant Episcopal Church.
- The Reformed Church in America.
- The Reformed Church in the U. S. A.
- The Reformed Episcopal Church.
- The Seventh Day Baptist Churches.
- The United Brethren in Christ.
- The United Evangelical Church.

*CHURCH FEDERATION*

—X—  
SECOND ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE

OF THE

Federal Council of the Churches  
of Christ in America

1910



NATIONAL OFFICE  
EIGHTY-ONE BIBLE HOUSE  
NEW YORK CITY

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# Minutes of the Second Annual Meeting

of the

Executive Committee of the Federal Council of the  
Churches of Christ in America, Held in  
Washington D. C., January 24, 25, 1911

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OPENING SESSION OF WELCOME TUESDAY EVENING,  
JANUARY 24th

The meeting on Tuesday evening was held in the First Congregational Church, the Rev. William H. Roberts, D.D., LL.D., Chairman of the Committee, presiding. The Scripture lesson was read by the Rev. George A. Miller, and prayer was offered by the Rev. John E. Briggs, D.D.

## Address of Welcome.

BY THE REV. SAMUEL H. WOODROW, D.D.

Pastor of the First Congregational Church, Washington, D. C.

Mr. Chairman and Members of the Federal Council:

It gives me great pleasure to welcome you to this church, where so many important gatherings have been convened. From this platform every cause that has had for its aim the intellectual betterment and moral uplift of the people has been advocated. Every man who has had a message and would give that message with a spirit of love has here had the right of free speech. In this spirit of largest tolerance and utmost freedom we welcome you. It is a pleasure also to welcome you to the capital of the nation. People sometimes speak in disparagement of our laws and our law-makers, but the citizens have to accept such law-makers as you send us. We, in the District, have no vote upon any question. If the law-makers are not all that they should be the fault is yours, not ours. The endeavor is to send your law-makers back at least as good, if not better, than when they came. The people of the District are interested in every intellectual, moral and religious question. Perhaps in no city in the union is there a larger per cent. of the population who are genuinely interested in religion and that work for the social betterment of the people than here in Washington. Every American should have a deep interest in the capital of this great, new republic. It is your city as well as ours.

It is also a pleasure to welcome you because of the great work for which you stand. We are living in a good time and we are looking forward to a better. The day of religious polemics has largely passed. The day of irenics has come. Polemics takes its stand upon doctrinal or ecclesiastical differences and fights to force all others to take its position. Irenics takes its stand upon the things concerning which there is general agreement and from that vantage ground seeks to understand the differences. Dr. Samuel Harris taught his students "in reading the book find first the points on which you are in agreement and with that as a basis proceed to discuss the points of difference." When we start in this way in the religious life of our day we find that upon the great fundamentals there is substantial agreement. Faith in God, love and loyalty to the Lord Jesus Christ, obedience to the Divine will, service for the good of mankind are not the possession of one creed, but the inheritance of all.

We are in agreement in our day as to the importance of evangelizing America in order to evangelize the world. That is a task so stupendous that no one group of believers and no one denomination can accomplish it. In the populous city and in the remote hamlet we are to make the truth of God effective in the lives of men. This task calls for united effort. The co-operation of the religious forces of our time is prophetic of a new and better day. We are no longer merely to discuss religious truth. We are to live the Christian life and perform Christian service.

It is well for us to remember that there never has been a time when all men believed alike, worshipped according to the same ritual or worked under the same ecclesiastical control. Sometimes we hear men speak as though there had been a Utopian age in the church when this was so, but one reads the pages of history in vain to find such a happy period. While the Apostles still lived there were divisions in Corinth, and one said "I am of Paul," another, "I am of Appolos," another, "I am of Cephas," and others said, "I am of Christ." Probably neither the wisdom of Paul, the authority of Peter or the eloquence of Appolos persuaded them all to be of one mind. At Nicea, at Dort, at Westminster, and at Trent, men were not of like minds. Theological discussions were carried on with great heat and bitterness, and left lasting hatred, but God's eternal truth can neither be defined nor limited by a popular vote. Where this has been attempted it has always resulted in failure. The finite can never grasp the infinite or set bounds to the Almighty. Religion is the life of God in the soul of man and must be infinite in its varieties and in its modes of expression. Eternal truth is always the same, but there must be a constantly growing apprehension of its length and breadth, its height and depth. Any unity that is formal and mechanical is of little value. To have every one assenting to the same creeds governed by the same ecclesiastical machinery and worshipping in the same form of words would be both stale and unprofitable. No two minds capable of thinking ever reached the same conclusions on

all points. No two hearts ever made the same response to the Divine appeal. No two souls ever expressed their faith and love in exactly the same form of words. The things that bring the blush of shame to the Christian of to-day are the attempts that have been made to enforce unity of belief and similarity of worship. No one admires the Inquisition of the Court of High Commission, yet they were both attempts to force an external unity upon an unwilling people. Christian fellowship is something deeper and more far-reaching than any external unity. It is an invisible but universal bond. Unity that is the result of faith in the same Saviour, love for the same God, obedience to the same divine will is of vast importance and of great practical and spiritual significance. It is when men have found access through one spirit unto the Father that they become "fellow citizens with the saints and of the household of God." Those who have come to God in this way are sharers in the divine life, one in faith, in hope, in love and in labor. They are one in their prayers "Thy kingdom come, Thy will be done on earth as it is in heaven." They are one with all who have hated evil and loved righteousness from creation's dawn till this present moment. We may continue to differ in our intellectual apprehension and formal statement of religious truth. We may continue to differ as to the order of service and ritual of worship. We may continue to differ as to whether church government should be hierarchial or democratic, but we are one, and we shall in increasing measure be one in our love to God and our loyalty to Christ, one in our obedience to the Divine will and in our prayer for the coming of His kingdom of righteousness and peace. The Divine love and the Divine life knows no denominational, national or race barriers. It is because you are the heralds of this new and better day that I bid you hearty welcome to our church and our city and pray that the wisdom and blessing of God may rest upon you in all your deliberations.

### Response to Address of Welcome.

BY THE REV. EDWIN HEYL DELK, D.D.

Pastor St. Matthew's Lutheran Church, Philadelphia, Pa.

Mr. Chairman, Dr. Woodrow, Ladies and Gentlemen:

It is a congenial task which has been assigned me. I am to voice the appreciation of those who come from the East and West, North and South—and Boston. We are instantly made comfortable in learning from Dr. Woodrow that we are not only in a law making but in a law keeping community. Our meeting in Washington places us in a most propitious atmosphere for the growth of that spirit of co-operation and union which is essential to the wisest and most effective consideration of the questions which will come before the sessions of the Executive Committee of the Federal Council of the Churches of Christ in America.

We are reminded, Dr. Woodrow, that your city is a symbol of our national unity. It recalls to our mind the early history of this country. Once we were widely separated colonies, separated by geographical, political, religious and social positions and differences. There was little communication, much suspicion, no small amount of misunderstanding. It was a common enemy and a common heritage which brought forth the confederation of states. The recognition of the need of a closer alliance for defense and the national welfare produced our national constitution and created us truly a nation. Still there was needed the closer contact made possible by a federal congress, executive and judicial. The system of canals, roads, telegraphs, railroads, the interchange of commerce and intelligence helped to acquaint and co-ordinate the political, industrial and social factors in our various commonwealths. Still there existed provincialism in political view point and action. Our severed democracy had not attained to a genuine federalism. Not until these opening years of the twentieth century have we come to a full centralization of a reconciliation of a nation-wide democracy and a sane centralization of national supervision of interstate activities. Our states retain their statehood and exercise more efficiently certain state functions, but we realize as never before that certain old-time state functions have grown to the proportion of federal tasks and national duties. A new spirit of nationalism is in the air and we rejoice in meeting the broader task. There is a significant parallelism, it seems to me, between our national and religious development in this country. As religious bodies we came from different lands—Germany, England, Scotland, Holland. Various historical faiths were set up in the separated colonies. There was suspicion, exclusiveness, difference of language and rite. The polemic spirit was rife. Sects sprang up and a destructive individualism threatened to make a mockery of the one body in Christ. The denominational spirit and denominational success were the hope and goal of our leaders. Slowly the larger vision of Christianity and the church dawned upon the mind and filled the heart of a few choice spirits in our land. The folly and impiety of bitter factional rivalry have passed and we have emerged into the irenic and constructive spirit of co-operation and statesmenlike purpose of a federation of our religious forces. As our national life has been a vital growth and not merely a constitutional proposition, so our denominational federation will not come by mere resolution and convention, but by personal contact and the facing of mighty missionary problems at home and abroad. We love our denomination none the less, but we are learning to love all of the household of Christ more. We recognize that our various communions face common problems that we can not individually solve, and that a divided Protestantism—yea, a divided Christian Church is a contradiction of the spirit of Christ.

We are here as the guests of the churches of your city to consider how we may conserve the wealth and vital forces of our separated de-

nominal boards. The economic problem is the material side of our federal problem. That there is some overlapping and much overlooking in the home mission field is beyond dispute. The spirit of comity and common sense demand that we no longer indulge in wasteful and useless expenditure of the funds of our churches. To conserve the material and vital forces of our Protestant constituents is our first concern. We further realize that it is through Christian fraternity and not through theological and ecclesiastical likeness that our ends are to be secured. There is a forum in which theological and ecclesiastical debate may eventuate in the settlement of the essentials of Christian thought and forms of church organization. The assumptions and aloofness of certain men need the prick of modern scholarship and a humbled conscience, but this is not that forum. We believe that it is in the thick of an active Christian propaganda where men of Christlike mind and heart touch shoulders that the barriers to co-operation disappear. There is a brotherhood deeper than that which is built on the intellectual and political interpretations of Christianity. There is a unity of believers which make them one body in Christ. It is the only unity that is insisted upon by Christ and Paul. This unity which is potential we desire, sir, to make actual. We therefore accept your kind welcome as a presage of that glad vital communion for which our one common Lord prayed.

We are glad to be your guests on this occasion because we believe that we shall see more clearly the face of Him who is our vitalizing King. We come to acknowledge a present and commanding Lord, the inspirer of our faith in the final triumph of righteousness. We believe that we are engaged in His supreme purpose and must have His fullest and abiding presence in our deliberations. It is because we see His glorious form back and above your outstretched hands of welcome that we have left our far placed homes and exacting tasks and meet here in our nation's capital to continue the work so auspiciously begun by the men who projected this Federal Council in New York City. We come in high hope and in the deepest appreciation of the hospitality you so eloquently have voiced for the good churchmen of Washington. May God guide and bless you and us in our attempts to unify the Christian forces of our beloved land for the redemption of our people.

Dr. Wm. H. Roberts gave the opening address of the evening on "Christian Unity and the Salvation of the World," (see page 18), followed by the Rev. Charles L. Thompson, D.D., Secretary of the Presbyterian Board of Home Missions, New York, who spoke on "The Federal Council of the Churches and Home Missions." (See page 24.)

The closing address on "The Federal Council, an Achievement in Christian Unity," was given by the Rev. Earl Crans-

ton, D.D., LL.D., Resident Bishop of the Methodist Episcopal Church, Washington, D. C.

The benediction was pronounced by Bishop E. R. Hendrix, D.D., LL.D., President of the Federal Council.

#### WEDNESDAY, JANUARY 25th

The Annual Business Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held at the Shoreham Hotel, Washington, D. C., on Wednesday, January 25, 1911, at 9:15 A. M.

Dr. Wm. H. Roberts, presiding.

After the reading of the Scripture by Dr. Roberts, prayer was offered by the Rev. Albert G. Lawson, D.D.

The roll was called by the Corresponding Secretary.

The following members responded:

#### *(Members by Virtue of Section IX of the Constitution)*

Bishop E. R. Hendrix, D.D., LL.D., Kansas City, Mo.

President of the Council.

Rev. Wm. H. Roberts, D.D., LL.D., Philadelphia, Pa.

Chairman of the Executive Committee.

Rev. E. B. Sanford, D.D., New York City.

Corresponding Secretary.

Rev. Rivington D. Lord, D.D., Brooklyn, N. Y.

Recording Secretary.

Alfred R. Kimball, Esq., New York City.

Treasurer.

#### *(Members by Election)*

Baptist—

L. Call Barnes, D.D., New York, N. Y.

Albert G. Lawson, D.D., Waterbury, Conn.

Hon. H. Kirke Porter, Washington, D. C.

Free Baptist—

Joseph W. Mauek, LL.D., Hillsdale, Mich.

Christian—

Martyn Summerbell, D.D., Lakemont, N. Y.

Congregational—

H. C. Herring, D.D., New York.

S. H. Woodrow, D.D., Washington, D. C.

## Disciples—

Rev. George A. Miller, Washington, D. C.

Rev. L. G. Batman, Youngstown, O.

Mr. Earle Wilfley, Washington, D. C.

## German Evangelical Synod of N. A.—

Adolf Schmidt, Ph.D., Brooklyn, N. Y.

## Lutheran—

Edwin Heyl Delk, D.D., Philadelphia, Pa.

## Methodist Episcopal—

C. M. Boswell, D.D., Philadelphia, Pa.

Bishop Earl Cranston, D.D., LL.D., Washington, D. C.

Robert Forbes, D.D., Philadelphia, Pa.

Wm. I. Haven, D.D., New York, N. Y. .

Bishop T. B. Neely, D.D., LL.D., New Orleans, La.

Frank Mason North, D.D., New York.

## Methodist Episcopal, South—

John M. Moore, D.D., Nashville, Tenn.

Mr. Arthur B. Pugh, Washington, D. C.

## African Methodist Episcopal—

John Hurst, D.D., Washington, D. C.

## African M. E. Zion—

Bishop George W. Clinton, D.D., Charlotte, N. C.

## Methodist Protestant—

F. T. Tagg, D.D., Baltimore, Md.

## Mennonite Church—

Rev. Anthony S. Shelly, Bally, Pa.

## Moravian—

Paul de Schweinitz, D.D., Bethlehem, Pa.

## Presbyterian—

Hugh B. MacCauley, D.D., Trenton, N. J.

William Henry Roberts, D.D., LL.D., Philadelphia, Pa.

Louis H. Severance, Esq., New York.

Charles L. Thompson, D.D., New York.

## Presbyterian (South)—

A. J. McKelway, D.D., Washington, D. C.

## Reformed Church in America—

P. H. Milliken, D.D., New York—

## Reformed Church in U. S.—

Cyrus Cort, D.D., Overlea, Md.

Reformed Presbyterian Church—

James Y. Boice, D.D., Philadelphia, Pa.

Seventh Day Baptist—

T. L. Gardner, D.D., Plainfield, N. J.

Society of Friends—

Mr. James Wood, Mt. Kisco, N. Y.

United Brethren—

Bishop George M. Mathews, D.D., Chicago, Ill.

United Presbyterian—

T. B. Turnbull, D.D., Philadelphia, Pa.

*(Members of Committees of Federal Council and Corresponding Members of the Executive Committee)*

Ernest Hamlin Abbott, New York.

Nolan R. Best, New York.

Edwin C. Dinwiddie, D.D., Washington, D. C.

Lloyd C. Douglas, Washington, D. C.

Albert E. Dunning, D.D., Boston, Mass.

John M. Glenn, New York.

Harry Wade Hicks, New York.

John B. Lennon, Bloomington, Ill.

C. S. MacFarland, Ph.D., So. Norwalk Ct.

William A. Riee, D.D., New York.

J. Brownlee Voorhees, New York.

*(Secretaries, Present by Invitation)*

Charles E. Bacon, D.D., Chicago, Ill.

George Frederick Wells, New York.

The record of the last meeting of the Executive Committee, held in New York City on Tuesday, April 26, 1910, was read and approved.

Voted that the pastors of Washington, D. C., and the members of the Women's Missionary Council, now in session in this city, be invited to accompany the Executive Committee to the White House at the reception to be given by the President at 2:30 this afternoon.

Voted that a Business Committee pro tem., consisting of five members be appointed by the Chairman.

The Chairman appointed the following:

Dr. Wm. I. Haven, Dr. P. H. Milliken, Dr. H. C. Herring, Dr. Edwin Heyl Delk, Mr. L. H. Severance.

The Corresponding Secretary submitted his annual report.

Voted that the report be received and placed on file and an appended resolution be referred to the Business Committee pro tem. (See page 38.)

Dr. MacCauley submitted his report as Secretary for the Eastern District with certain resolutions.

Voted to receive the report and place on file and that the recommendation be referred to the Business Committee. (See page 48.)

Dr. Bacon submitted his report as Secretary of the Central District.

Voted to receive the report and place on file and to refer the recommendations to the Business Committee. (See page 55.)

The Corresponding Secretary presented the report of Dr. Thomas, Secretary of the Western District.

The report of Dr. Thomas was received and placed on file. The resignation of Dr. Thomas was ordered placed on record and the Corresponding Secretary was directed to tender to Dr. Thomas its kind wishes for his success in his new field of labor. (See page 46.)

Rev. G. Frederick Wells submitted his report as Research Assistant.

Voted to receive and place on file and that the recommendations be referred to the Business Committee. (See page 62.)

The following resolution was unanimously adopted:

*Resolved*, That the Business Committee be especially charged with the duty of reporting upon the problem suggested by the reports of the Secretaries involving the relations of the Council to other general organizations representing federated co-operation and receiving their chief support from the churches.

Mr. Alfred R. Kimball presented his annual report as Treasurer for the year 1910.

Voted to receive and place on file. (See page 79.)

Bishop Hendrix presented a request from the Federated Churches of Kansas City, Mo., that the next meeting of the Executive Committee be held in Kansas City. The request was referred to the Business Committee.

A suggestion received from Dr. Paul de Schweinitz regarding Christian work in Alaska when organized as a territory, was referred to the Business Committee.

Voted to take a recess until 2 P. M.

Prayer was offered by Dr. Lord.

Reception of the Committee at the White House. (See pages 33-37.)

The Committee met at 3:25 P. M., and prayer was offered by Dr. Paul de Schweinitz.

Dr. Barnes, Chairman, presented his report for the Home Missions Committee.

Mrs. Coleman, Chairman of the Women's Council of Home Missions, who was present by invitation, discussed the report. Further discussion was participated in by Bishops Cranston and Neely, Doctors Herring and Barnes.

Voted that the report be received and placed on file and be printed separately. (See page 70.)

Dr. Haven, Chairman of the Business Committee, reported that the Budget presented for the ensuing year by the Permanent Business Committee be accepted as the Budget for 1911.

Voted that the consideration of the Budget be postponed until the reports of all the Standing Committees have been presented.

Dr. North, Chairman, presented the report of the Commission on the Church and Social Service. (See page 66.)

Voted to receive the report and place on file.

Voted to refer Part I of the Report of the Committee on the Standardization of Constitutions and By-Laws, Dr. Roberts, Chairman, to the Business Committee.

After prayer by Dr. Barnes the Committee took a recess until 7:00 P. M.

The Committee resumed its session at 7:00 P. M. at the call of the Chairman, Dr. Roberts.

Prayer was offered by Mr. L. H. Severance.

The minutes of the morning and afternoon sessions were read and approved.

The Recording Secretary presented a resolution received from Mr. Voorhees, Secretary of the Home Missions Council, concerning a protest to the government of the United States against the acceptance for National use of a gift bearing the marks of special religious organizations.

Voted to refer the same to the Business Committee.

In the absence of the Rev. Rufus W. Miller, D.D., Chairman, Dr. Sanford presented the report of the Standing Committee on Temperance.

Voted to receive and place on file. (See page 75.)

Dr. Paul de Schweinitz of the Standing Committee on Foreign Missions, called the attention of the members of the Executive Committee to the Commission of Reference and Counsel of the Foreign Mission Boards of the United States and Canada, Arthur J. Brown, D.D., President.

Dr. Sanford read a letter from Dr. John B. Devins, tendering his resignation as Chairman of the Committee on Literature and Education, owing to pressure of other duties.

Voted to accept the resignation of Dr. Devins as Chairman of the Committee on Literature and Education with regret, and that the Corresponding Secretary be instructed to express to Dr. Devins the high appreciation of the Committee for his faithful and efficient services.

On motion the report of the Business Committee on the Budget for 911 was taken up for consideration. The following resolution was adopted:

*Resolved*, That the Business Committee be authorized to expend during the current year a sum not to exceed \$5,000, for purposes proposed by the Commission on Social Service and approved by the Business Committee. It is understood that these expenditures are to be in the line of that correlation and guidance of existing forces which is contemplated by the nature and function of the Federal Council.

Dr. North introduced the following resolution:

*Resolved*, That provided, in addition to the amount included in the budget, funds are secured specifically for the work of the Commission on the Church and Social Service, the Commission shall be authorized

on plans approved by the Business Committee further to extend its activities within the general limits fixed by the action of the Federal Council.

Mr. John B. Lennon, Treasurer of the American Federation of Labor, was introduced by Dr. North and addressed the Committee on the importance of social service as related to the Christian Church, dwelling especially on interesting and reaching the laboring man through the channel of social service by the Church.

After full discussion the resolution was unanimously adopted.

Voted that the Business Committee be empowered to appropriate a sum not to exceed \$2,500 for the employment of a financial agent.

The Business Committee presented a report on Standard By-Laws for Local Federations. The By-laws were amended by striking out the last clause of Article III, Section 4. The document was then referred back to the Business Committee with power.

REPORT OF THE COMMITTEE ON BUSINESS TO THE EXECUTIVE COMMITTEE ON DEFINITIONS OF TERMS AND ON RULES OF THE COUNCIL AS TO OFFICERS.

To the Executive Committee:

The following report upon certain matters connected with the business of the Federal Council, is respectfully submitted. The report is divided into two parts:

1. Definitions of matters connected with the Federal Council.
2. Duties of officers amended so as to secure greater harmony and efficiency.

The subjects named are taken up seriatim:

I. DEFINITIONS

In view of the fact that the Constitution of the Federal Council provides for the organization of local branches, etc., the following definitions will, it is believed, be found useful and are recommended for adoption, viz:

Federal Council

The Federal Council of the Churches of Christ in America is a body of clerical and lay delegates, chosen by the National Assemblies of the Christian Churches Federated, and acts as the central congress of such

churches under a constitution duly adopted, and thus manifests their essential oneness in Jesus Christ as their Divine Lord and Saviour, and brings them into united service for Christ and the world.

#### An Inter-Church Federation

An Inter-Church Federation is a voluntary association of two or more churches contiguously situated in any state, county, city or other locality and connected with the denominations which are in the Federal Council, and organized under a code of by-laws adopted by them as a branch of the Federal Council, for the purpose of working together in behalf of the social, moral and spiritual betterment of their communities.

#### The Council of an Inter-Church Federation

The Council of an Inter-Church Federation is a committee consisting of pastors and lay delegates chosen by the churches of a Federation, for the purpose of representing them, and as their executive agent for securing their co-operation in carrying out the purposes of the federation.

### II. DUTIES OF OFFICERS

The following changes in and additions to the rules for the duties of officers are recommended:

1. Alter Section 3 of Rules, which deals with the duties of the Executive Secretary, so as to read:

“The duties of the Executive Secretary shall be to act as the executive and field agent of the Federal Council, and of its standing committees and commissions, promoting efficiency, economy and co-operation in all parts of the work; to initiate and to aid in organizing state and local federations as opportunity may offer, and to visit and confer with the same when organized; to assist the treasurer in securing funds; to stimulate interest in all the work which has been established by the Federal Council; to supervise the work of the District Secretaries; and to carry forward any work assigned to him by the Executive Committee or the Business Committee. He shall keep accurate and complete records of all his work and the work of the District Secretaries, and make such report to the Executive or Business Committees as may from time to time be officially required.”

2. Alter Section 4 of Rules, which deals with the duties of the Treasurer, so as to read:

#### Treasurer.

“The Treasurer shall have charge of all the moneys of the Federal Council from every source; shall deposit the same in the name of the Federal Council in an approved bank; shall pay out moneys upon warrants issued by the Corresponding Secretary in accordance with the directions of the Finance Committee, and

shall give a bond in the sum of \$10,000. He may request the aid of the Executive Secretary in securing funds, and in consultation with said Secretary, and with the approval of the Business Committee may appoint a financial agent to collect funds. The accounts of the Treasurer shall be audited annually by a committee appointed by the Business Committee, and shall be examined and attested by a certified accountant."

Submitted in behalf of the Committee,

WILLIAM H. ROBERTS, *Chairman.*

The following items of the preceding report were referred back to the Business Committee, viz: The definition of a local branch, and the rule as to the duties of District Secretaries. Add to Section 6, entitled District Secretary, defining his duties as an officer as follows:

6. "The duties of a District Secretary shall be to organize, in consultation with the Secretary, within the geographical district assigned him, state, county, city and other Inter-Church Federations as local branches of the Federal Council, to promote within the said district fraternal relations and co-operation between such federations and other local educational, charitable, religious and moral organizations, whose purposes involve social, moral and religious betterment; to co-operate with the Secretary in promoting co-operation among federations formed, to that end using the literature approved by the Federal Council or its committees, and to report monthly both to the Executive Secretary and the Business Committee."

#### Local Branches

"The various State and Local Federations being already represented in the Federal Council, not directly but through the delegates chosen by the highest national assemblies of the denominations federated, shall be expected, as local branches, to aid the Federal Council in the promotion of its aims in their communities, and to that end shall be expected, subject to the law of Christian liberty, to follow the rules as laid down in the Standard By-Laws approved by the Federal Council through its Executive Committee, and to be guided by its deliverances; and similarly the local federations within a state shall be expected to promote the unity of the federation movement within the state, subject to the higher law of denominational unity and fellowship as expressed in the organization of the Federal Council."

The Business Committee reported, recommending that the third annual meeting of the Executive Committee be held in Kansas City, Mo.

The recommendation was adopted and the details as to the time and place of meeting in Kansas City were referred with power to the Permanent Business Committee.

The Business Committee reported in regard to the following resolution presented by Bishop Cranston:

*Resolved*, That the Business Committee be especially charged with the duty of reporting upon the problems suggested by the reports of the Secretaries involving the relations of the Council to other general organizations respecting federated co-operation and receiving their chief support from the churches, as follows:

In view of the magnitude and delicacy of the questions herein involved your committee recommend that this resolution be referred to the Permanent Business Committee to be reported upon at the next annual meeting of the Executive Committee. Adopted.

The Business Committee reported in regard to the following resolution:

*Resolved*, That the report of the Corresponding Secretary be referred to a committee which shall take up and consider that part of the report which refers to the object, purposes and definition of the constitutional scope and significance of the Federal Council as the realization of a distinct conception of church union.

We recommend the approval of this resolution and that the following persons be appointed as the committee to prepare this statement and present the same to the Permanent Business Committee for approval before publication:

Rev. E. B. Sanford, D.D., Rev. Wm. H. Roberts, D.D., Rev. Frank Mason North, D.D., Rev. Edwin Heyl Delk, D.D., and Rev. L. Call Barnes, D.D.

The Business Committee recommended that the following resolution be referred to the Permanent Business Committee:

“That the Business Committee of this body be requested to investigate whether any steps can be taken to keep the schools for the Esquimaux and Indians of Alaska under the care of the Federal Bureau of Education in case Alaska be organized as a territory according to the bill now pending before Congress.” Recommendation adopted.

The Business Committee recommended in regard to the following resolution:

*Resolved*, That this Business Committee of the Executive Committee of the Federal Council of the Churches of Christ in America does in the name of the thirty-two denominations duly federated in the Federal Council and constitutionally representing a Christian constituency of

eighteen million enrolled church members, hereby protest against the passage of H. R. Bill No. 27320, "donating 300,000 acres of land to J. B. Pitaval, Archbishop of Santa Fe, New Mexico, and his successors, to be held in trust by him for the establishment of a manual training school for the youth of New Mexico," as being sectarian, inconsistent with our American precedents, and we believe clearly unconstitutional, that our District Secretaries be asked to follow this up with the co-operation of the Washington Committee.

The Business Committee recommended the approval of the action taken by the Permanent Business Committee on September 22, 1910, that the rate of denominational apportionment for the support of the Federal Council becomes on January 1, 1911, one dollar to each one thousand members of the respective denominations in the Council, hoping that in view of the importance of the work and its increasing scope the denominations will find some way to increase their contribution.

The Business Committee reported the following resolution which was adopted:

*Resolved*, That it is very desirable that our Secretaries should wherever possible be assisted in the holding of conferences on federated work in city and country, and that we hereby ask the Home Missions Council and similar church agencies to give to our Secretaries, wherever possible, the aid of their secretaries and facilities.

Dr. Sanford presented an invitation received from the Secretary of the Chicago Church Federation Council asking the Federal Council to hold its next annual session in the city of Chicago, Ill., and stating that this invitation had been ratified by unanimous vote of the United Protestant Ministers' Meeting of Chicago.

Voted to accept the invitation and that the quadrennial meeting of the Federal Council, December, 1912, be held in Chicago, Ill.; all matters of arrangement for the meeting to be referred with power to the Permanent Business Committee.

Voted that any unfinished items pending before the Business Committee pro tem., excepting that referring to the Standard Constitutions and By-Laws, be referred to the Permanent Business Committee, with power.

Voted that the Corresponding Secretary be requested to convey to the First Congregational Church of Washington, and the Committee on Hospitality, the gratitude and thanks of the Executive Committee for their courtesy and kindness in the matter of the entertainment of this Committee during the present session.

Voted that the approval of the minutes and all items of unfinished business be referred to the Permanent Business Committee.

After prayer by Dr. A. G. Lawson the Committee adjourned, sine die.

RIVINGTON D. LORD,  
*Recording Secretary.*

# Christian Unity and the Salvation of the World

BY THE REV. WM. H. ROBERTS, D.D., LL.D.

Chairman Executive Committee.

The prayer of Christ for the unity of believers "that they may all be one," is ordinarily interpreted either from the theological or the ecclesiastical standpoint. It is taken to be a prayer for uniformity of doctrinal belief or of governmental organization, or of both. It can, however, be interpreted in other than creedal and churchly ways, for it has relations not only to these things, but likewise to Christian life and Christian work. This appears from John 17: 20, the verse immediately preceding, which reads: "Neither pray I for these alone, but for them also that shall believe on me through their word." The prayer in the first place was for the apostles and in the second place for their converts. The primary object of the prayer, therefore, was for such a unity as would promote effort for the bringing to Christ as Saviour and Lord, of an increasing number of human beings throughout all the generations. This view of the bearing of the prayer upon Christian work is sustained, by the declaration of our Lord as to the great object to be secured by the unity of believers, as shown by the closing words of the prayer, "That the world may believe that thou hast sent me." The one supreme purpose of all Christian unity is to bring a sinful world to believe in Jesus Christ as Saviour.

Christian unity and the salvation of the world, such is the subject to which your attention is directed at this opening hour of the second meeting of the Executive Committee.

The basis of the unity whose purpose is salvation is to be found in the sense of fellowship between Christians. This fellowship is indispensable in order to bring such a response on the part of believers as will secure actual co-operation in

effort in the work of bringing men and women to Christ. Just in proportion as this sense of fellowship has been realized with increasing power in the Church, has the Church added to itself of such as shall be saved. The advance made by the Christian Church generally, during the Nineteenth Century, is directly traceable to the increase of this spirit. As Christians have come practically to act upon the fact that they are all members of the household of faith and brethren one of another, so has there come to them an enlarging blessing, so has the number of converts from the world been greatly increased.

This sense of fellowship, this brotherhood in the household of faith, when clearly apprehended, leads inevitably to an increasing sense of obligation to Jesus Christ. Saved by Him, there comes through it into both heart and life increasing loyalty to the purpose expressed in this declaration, "Neither pray I for these alone, but for them also that shall believe on me through their word." The dissemination of the Gospel, the one great purpose of the Christian Church, as a result of this loyalty, will permeate more and more the work of all believers, and will be made manifest in the earnest preaching of the Gospel in home lands, not only in isolated congregations, but by union movements, such as that which is now going forward in this city of Washington. In addition, there will be increasing interest in the religious education both of young persons and of adults, and in world-wide work for the vast masses of the populations of heathen and Mohammedan lands, who, knowing not Christ, must die in their sins. They who believe with all the heart in Christ as Saviour and Lord, because of their loyalty to Him, will endeavor to carry out in a world-wide manner His mission as expressed in the words, "The Son of man is come to seek and to save that which was lost."

There is a reflex influence involved in united practical effort on the part of Christians to realize Christ's desire for the salvation of souls throughout that world for which he died. Just in proportion as this desire finds expression in the life of believers, just in proportion as they seek to have men believe on Christ "through their word," will the certain

result he to draw them closer together in the fellowship of the faith. The most remarkable recent illustration of this fact is to be found in the World Missionary Conference, held last June at Edinburgh, Scotland. The simple purpose of that gathering was to bring the representatives of all Protestant churches into conference one with another, in order to make more effective their work for the salvation of the world. That gathering, however, was remarkable above all other things for the development among its members of the sense of their fellowship as believers in Jesus Christ. The touch of His hand was consciously laid upon every heart. The periods of prayer were those in which His presence was keenly felt, and the souls of all who participated in the conference were not only at such times uplifted to the highest levels of Christian experience, but were also brought to realize clearly the existence in them all of that kinship, which is the priceless possession of those who are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Praying for the world, the brethren of Christ assembled in Conference, forgot all their differences, and remembered only that they were fellow-workers with their Lord for the salvation of a lost world.

This sense of fellowship, this realized brotherhood in Christ Jesus, is the principal bond which holds together the thirty-two Christian bodies in the Federal Council of the Churches of Christ in America. We as their representatives cannot but recognize their essential oneness in Jesus Christ as the only divine Saviour and Lord, and the fact that they are each pledged to promote the spirit of fellowship, service and co-operation among Christians.

Such being the case our duty is clear in relation to united work for the bringing of men and women everywhere to believe in Jesus Christ. The instrument for the accomplishment of the work is clearly indicated in the sentence, "that believe on me through their word." The Gospel of Christ, is the one great instrumentality, that believers are to employ for the salvation of the world.

There are certain tendencies abroad, however, which seek to emphasize as supreme purposes of the Christian Church,

other interests than those directly connected with evangelization.

The far reaching spread of socialism for instance, and the low social conditions which account therefor, have drawn attention in a marked way to the deep need there is for social service on the part of the churches, both in our great cities and elsewhere. As a result the Church has organized agencies, which have been highly effective in the amelioration of evil social conditions, and the workers therein are worthy of all praise. Yet social service is not the chief direct purpose of the Church of Christ. You cannot get sound morals into people by furnishing them with better food, and sanitation is not the equivalent of spiritual salvation.

Again, there is the weighty immigration problem. The world is pouring into this Republic from every nation multitudes of persons, men, women and children, who, by their training are not fitted to be citizens. The churches have given themselves to the solution of this problem likewise in effective ways. There can be no estimate in dollars and cents put upon the work done for the foreign-speaking immigrants by Christian believers. But care for the outward condition of the immigrants and assistance rendered them in the way of securing a proper wage and higher moral and educational attainments for themselves and their children, are not the primary objects of Christian effort.

These, and all other matters which might be dealt with, in this age of complex problems, are but illustrations of the need of the dissemination of the Gospel in such fashion as that it shall reach the hearts of men and women. It is out of the heart that the issues of life proceed, and it is the Gospel of Christ which alone reaches the heart, and through its transformation, transforms the life. Social regeneration is largely dependent upon spiritual regeneration, and moral uplift comes permanently only through the higher life in Christ.

Let us plead then for increased interest in all our churches for the dissemination of the Gospel, whether it be by the spoken or the printed word, by the sermon or by the lesson help, by the preacher or by the teacher. There should be everywhere in this land added emphasis on the value of the

Gospel as life and as power. Believers everywhere should personally respond to the Saviour's desire expressed in the words, "them also that believe on me through their word." The deepest need of the hour is enthusiasm, the enthusiasm rooted in the love of Christ, which seeks the salvation of souls by any and all instrumentalities. That enthusiasm how greatly it could be increased through Christian unity.

We have seen not many years past, the whole nation agitated by the results depending upon an election. Two great political parties, vigilant, active, energetic, fired with the hopes of victory, and each feeling that the destiny of the nation hung in quivering balance, were arrayed one against the other. Committees were appointed, funds were gathered, public meetings were held, committees were canvassed, nothing was left undone to rouse the nation as one man to zealous effort, until at last as the day of decision approached there was hardly a man, woman or child in the land, who was not entirely absorbed in deepest interest as to the result. We blame not this zeal. Nay! rather is it to be commended! We simply refer to it in this connection to emphasize the inquiry why at the least a like enthusiasm should be lacking in the support of religion. Why should not all Christians and Christian churches evince the same ardor for the furtherance of the interests of their Lord and Redeemer, that men, Christian and un-Christian, evince in the furtherance of the interests of party. Is religion less important than politics? Is anxiety of mind more befitting a struggle for a public office than for the salvation of immortal souls? Is it more becoming to be enthusiastic in a conflict whose object is the control of the national policies, or of the government of a city, for a limited period of time, than in a conflict whose purpose is to overthrow wickedness not in one town or state, but throughout the world? The many good persons who bemoan the so-called degeneracy of the times, and bewail the rule of evil over the human heart and life, need to remember that much of the wrong they complain of must be laid at their own doors. Their efforts, their enthusiasms, are too frequently wrongly directed. They work for the overthrow of evil and the salvation of men, not in God's way, but in their own

way. Christians, and those allied with them, far too often support with fervor every good cause but the supreme good, back with words and work and money every interest but the most momentous. Away with all such conduct in connection with life's profoundest issues. If every wrong is to be set forever right, individually, nationally, it will be achieved alone by the rule over the individual man of the Gospel of Christ. That Gospel is not only the supreme good but the bestower of supreme good. Let then Christians exhibit an enthusiasm in the support of the Gospel commensurate with its value to man. Let not the partisan shame the believer! If it is good to be zealously affected in a good political cause, it is good a thousand times over to burn with fervor in effort after the temporal and eternal salvation of men. Christian enthusiasm should be the possession of all who bear the name of Jesus, a zeal which beginning with the individual shall win this friend and that for the Saviour, and which widening in its sympathies with every passing hour shall permeate with its quickening impulses all the churches, until it includes within the scope of their co-operative work the whole round globe, and makes the deepest inspiration of their fervor, the highest keynote of their labor of love this cry, "The world, the world for Christ!"

The one chief purpose of this federation is the development of this enthusiasm, securing all resources and all abilities in all the churches, for the fulfillment of the desire of Christ, "that the world may believe that thou hast sent me."

## The Federal Council of the Churches and Home Missions.

BY THE REV. CHARLES L. THOMPSON, D.D.

New occasions call for new potencies. The interrelations of people demand a new power. No longer can we exhaust the possibilities of Christianity by personal devotion—be it never so heroic. The history of the Church from Xavier to Marquette, and from Marquette till to-day, is full of stranded solitary heroism—of sacrifices all too great because unsustained—of fallings on the firing line because the army lingered. The path of individualism is hedged in by the multitudes. The force of personal conviction gets clogged. Even organization has struck a limit because of the counter-organizations our modern society presents. We have not come to a halt, but we haven't the momentum of rapid advance. With our present movement the talk of world-conquest in this generation is chimerical.

So then—what now? Perhaps we may get an illustration from our Civil War. It began in clashing personal conviction, which resounded in legislative halls. That was before a gun was fired. Lincoln saw it when he uttered the immortal, explosive words, "This country cannot exist half slave and half free." Then came the heroism of personal devotion. Paths of fire and blood were trodden. And it was all in vain. From Bull Run down—it was a costly libation of personal sacrifice on the altar. Then we came to better drilled armies. Well organized troops fought in the East—fought in the West— or made spectacular marches to the sea. And this was in vain.

At last came a masterful genius who federated organized armies East and West. Instead of an eastern campaign and a sympathetic but separate western campaign, there was one campaign, one army, one line of march, and then victory.

Denominational enterprise has done the best it could. It has been heroic. There is something sublime in the heroism

with which Presbyterians have struggled to make Presbyterians, and Methodists to make Methodists. That is, it would be sublime if it were not so silly. As if the Tenth Wisconsin had spent itself to subdue South Carolina soldiers to the flag of the Badger State, or the New York 71st to win Georgia soldiers to the flag of the Empire State. Of course, we haven't said that. We have been careful not to say it. But you know Emerson said: "What you are talks so loud, I can't hear what you say."

Let us now take the measure of our job. In a word I take it to be to so vitalize our Christianity that it shall have its full potency. The dynamics of the Gospel are unspent. Not only so. It should accumulate voltage with the passing of time. By all the triumphs of the past should it be mightier in the present. Pentecost and the Reformation and the missionary age should give it increasing force. It should feel the push of the age. And it would if we hadn't broken the current here and there. Did you ever play the child's game of transmitting the magnetic current by holding hands? Even so we have not been holding hands. Or holding hands, someone has dropped out and the current has been broken. In a word, the final requisite is to get into vital relations with each other. I say vital—I mean relations that will give an uninterrupted flow of the divine current. These relations cannot be expressed by comity. That means only feeling kindly. Nor co-operation—that means an occasional help—unhitching your team for a minute to get your neighbor's load out of the mire, and then hitching up again and going your own way. It means that for which this Council stands—the last, and I think, the final advance of the Church of God. It means Federation—not a matter of kindly sentiment—not a matter of sporadic help, but a life partnership in a common service. The platform of this Council is sustained, I think, by three great pillars:

First: As a measure of economy. It is not the argument on which I lay great stress, but it is the one most readily seen. It is constructed by tourists looking out of car windows on a small town having two churches. "Why is the waste of this ointment?" Well, it is a pity to waste ointment and

the economic argument has value. But it is not particularly germane to this platform. It is not specially a home mission argument. For every ease of wasteful overlapping out West I will give you a half dozen of far more wasteful overlapping down east. It is a pity there should be two little churches in a town of 300—each drawing a few hundred dollars a year from home mission treasuries. But what about churches crowding each other in the great cities at an outlay of a hundred thousand dollars a year, crowding till they mutually crowd each other off the field and then leave it churchless and hopeless. Since this is a dollar argument, see where the criticism strikes the hardest. On the mission field there is usually hope that the condition is temporary, but in the cities it is permanent till it ends in capitulation, surrender, retreat and moral disaster. I will not again quote the figures about conditions in New York. But there she stands in the bad eminence of waste of men and money beyond any other home mission field I know of. Let no man talk of western overlapping so long as the ecclesiastical history of New York and other capitals is remembered.

Second: The apologetic value. Personally, I do not believe that even federation is the ultimate—I cannot forget Christ's prayer—nor do I believe that its meaning is exhausted by anything less than the unity of Christendom. I think all the steps this side of it are concessions to our frailty of head or frailty of heart. We have taken several steps along the road to unity. Step by step—it is the best we can do. We shall see eye to eye by and by—not necessarily all the ramifications of truth—what is nearest to us, to our experience or traditions or environment, may always have peculiar value which others may not be able to see. But yet, some day there will be an undivided intellectual and spiritual assent to the great changeless ranges of God's truth. Looking on them from whatever angle, we shall own their finality and bow to their commanding authority. Meantime, the nearer we can get to that hour, the nearer will we be to that hour in heaven when we shall know as we are known and when faith and hope and charity and all that pertains to them shall appear in their everlasting character.

But even federation will help to make men believe that Christ is heaven sent. We have largely passed by the value of library apologetics. They stand for less and less in the path of modern human thought. The man with an argument will always find a man with another argument, and perhaps be silenced by it.

We are also beyond ecclesiastical apologetics. Church spires are easily ignored. Great cathedrals have lost their convincing power. They had it once. There were sermons in stones. But we are past that pictorial stage of church history. We are grown up.

Nor is there much value in sentiment. Certainly not if it stands alone. Only tears are idle tears. The world knows not, cares not what they mean.

But when the world sees men and bodies of men climb over creeds and church walls and hallowed sentiments just to get together, then it takes off its hat. In France when a funeral cortege passes every man takes off his hat--the laborer will let go his trowel or hod long enough to bare his head one moment. But when the Church passes along the road men bare their heads only when she is alive and proves it. No historical pageant of creeds, no matter how venerable--churches, no matter how sacred--will stop the world from its toil or its folly. But when the world sees Christians forget their shibboleths and become indifferent even to sacred traditions, that with other Christians they may wheel into the line for the kingdom, then this doubting, carping, caviling world will believe. Lessing said (and every generation repeats it): "When I see which church is living most for the world, I will know which church to believe in."

Third: For spiritual power. That of course, is supreme. Economy and apologetics are nothing without it. Christ's last prayer puts the stress there. The federation of the Church will produce faith. It will bring upon us that spirit which Christ said is the condition of power. Is not that the lack of the Church overtopping all others? Our orthodoxy will do, our machinery is up-to-date, our banners are displayed, but somehow the army is not terrible. The early Church got power when they got together. When all were in

one place the Spirit came. And in modern times the Spirit has come when Christians, over all barriers of denominations, have clung together. And if the Spirit came when they were together for worship, will he not also come when they unite for service? Such union for service is the special need on the home mission fields. Bad as the competitive spirit is on mission fields in an economic way and in an apologetic way, it is far more disastrous spiritually. It saps national vigor—chills enthusiasm, weakens faith and discourages effort. Spirituality dwells only when there is brotherly love and where the kingdom is more than the Church. Just as the clan of an army depends on the extent to which the highest motives of love of country pervade the ranks, so the conquering power of the Church depends on the degree to which she has freed herself from narrowness and selfishness and churchly pride, and loses herself in a passion for the kingdom of Christ. Given this passion and it will not need resolutions to bring the saints together. In the battle of Lookout Mountain it is said the regiments far separated at the base. As they ascended they approached each other and near the summit it was shoulder to shoulder and foot to foot. On the lowlands our divisions abound. As we rise we touch each other. On spiritual heights the battle is one for it is shoulder to shoulder and foot to foot.

Thus have I briefly sketched some reasons for federation in home missions. Now to the practical question—what can each do for the other? What can Federation do for Home Missions? I think I will include practically all its service when I say federation and federation alone can fully standardize home missions. Every great cause feels somewhat the pressure of its own horizon, or if it does not feel it the horizon is there. It cannot fully see its place in the great economics of the kingdom. That it is self-centered is no mistake. It must be as the prime condition of its victories. But at last it needs the corrective of its relation to other causes—for no cause ever stands alone—and for the full momentum of each there must be a vision of all. Thus foreign missions start with the non-Christian world and is tempted to stop there. It thinks of home missions mainly as the reflex of itself. Home

missions start with this country and its relations to this country and is tempted to forget that even home missions is not an ultimate. So with all the great reforms. Intensity of conviction excludes breadth. Narrowness is often the penalty of devotion. It is for federation, as represented in this Council, to climb to the top of the world and see and show us the kingdoms thereof; to see and interpret the interplay of moral and spiritual forces; to see and to affirm the standard values of all parts of the one kingdom of God. It ought to be the spiritual clearing house whence values are distributed and standards erected.

Its duty is to answer questions like these: What are the relations of spiritual enterprises? How may they play to each other? How may they move into a common final momentum? How merge their individuality in that great play of forces that moves to one far off divine event? As to home missions, federation should be able to say, "How is it related to the state; to kindred reforms; to world problems, and to international policies? In a word, what is its scope for establishing the kingdom of God on earth? What part does it play in God's program for this world?" It must claim and live up to its place in the great human march. That is, it must conceive itself according to the breadth of its new opportunities. It must accept the new definition of its enterprise. Having once stood on the mountain top it never can go down again to the old self-centered life.

Thus, it is no longer merely a western invasion; no longer a race to the frontier merely. That indeed—only the frontier is a wholly different thing; no longer deserts and mountain canons, and thin lines of pioneers. The frontier zig-zags back through all our civilization. It crosses over into neglected country regions; strikes down into the mine and factory; trails among the hosts of the great cities and leaps to the dark islands of the sea. Nothing that belongs to ninety millions is foreign to its colossal enterprise. Nothing, whether on the firing line of the populations or in their congested centers; nothing, whether in the ignorance of the mountains or the culture of the academy; nothing, whether in the slums or the avenues.

This larger vision is now rising before the eyes of home mission leaders, and in proportion as this vision shall become definite and clear will the cause of the vitalizing of American Christianity feel the triumphant thrill of a world-wide enterprise. It will not be merely establishing churches, important as that is. It will be the quickening of national life in all its higher realms, for whatever plans God Almighty may have for the American Republic. It will be as when a regiment swings into the lines of an army corps and feels, what it cannot define, an irresistible movement toward victory.

Now let us reverse relations and enquire, "What can home missions do for federation?" For I fancy obligations are mutual and opportunities are shared. To put it tersely, home missions must accept to the full the responsibility imposed by the larger view and the wider connections. It must live up to its standard value as that value may appear in the clearer view of the entire kingdom. Home missions is redefined; not to build churches, that might be all in vain: but to vitalize God's dynamo for his last, perhaps final, experiment in the building of a nation.

Again—this acceptance of responsibility must be local as well as large. Home mission forces must take local responsibility for federation ideals. Thus, on the frontier, if federation is not applied; if its principles are ignored, or feebly applied; if the vice of denominationalism still abides; it is for local forces to unite in a demand for federation and in practical measures to secure it. Federation at the top is a Utopian dream without federation at the bottom. And here is where failures abound. Here is the chance for the Home Mission Council to say to local forces everywhere,—it is up to you to carry out the principles to which you stand pledged. And since action often fails for lack of localized responsibility, it might be well to assign responsibility for definite districts to particular Christian bodies and hold them accountable for leadership in their own districts.

And so, in questions of reform, and social conditions in great populations, churches planted where these conditions exist must accept their leadership. If working men are groaning under unjust laws or customs; if children are deprived

of a child's right to have a chance for the best development of every sort; if public health is menaced by unsanitary conditions in shop and factory; if morals are undermined by unlawful temptations; if masses of unassimilated foreigners pull down the moral and spiritual level of entire communities, it is for the Church, then and there existing, to take the burden which Providence imposes and to federate in a leadership which only federation can make effective.

And now for a final word. We are here on the verge of a great chance. God has not only given us open doors everywhere, and the last equipment from the realm of nature, and the best intellectual furnishing the Church has ever had, but we have risen to that vantage ground where at home and abroad we can see our field, measure its forces and plan for a final campaign. Paul, at Ephesus, found adversaries as well as an open door. We shall not fail of that stimulus either. But by all that the salvation of our country means in every part of it and on every level of it; by all that it means for the stability of our institutions and for the perpetuation of free government among men let us hear the divine call to prove ourselves worthy of these tingling times—these crucial days in which God has cast our lot. Such a chance calls for an unmeasured consecration. The world was astonished a few years ago by the magnificent fighting power of the Japanese armies. One question trembled on every lip—"How did it come about that the people on that little island forced the Russian bear to his haunches on field after field?" George Kennan said, "By their masterful military system." That is part of the truth. It was part of the victory. But back of their science of war, back of their marvellous preparedness, back of their prompt initiative, was the consecration of life to the saving of an empire. Perhaps you called it recklessness—that flinging themselves without caution or reserve on the guns of the enemy. At such awful price, however, are battles won. At Liav Yang, battalion after battalion was annihilated, and the vacant places swiftly filled with another battalion ready to go the same way—and all for love of Japan! Something of the militariness of Japan in initiative and in method, the Church of Christ needs—but far beyond that a

spirit of consecration which counts not life dear for the service of the Master.

The clock in the tower of the young century has struck. The hour to wheel into line has come. Let this Council signal the advance. Hear again the words of the sweet singer recently laid to her honored rest—

“He has sounded forth a trumpet that shall never call retreat,  
He is sifting out the souls of men before his judgment seat,  
Oh, be swift my soul to answer Him—be jubilant my feet,  
Our God is marching on.”

## Reception at the White House\*

ADDRESS TO PRESIDENT TAFT BY BISHOP E. R. HENDRIX, D.D.,  
LL.D.

President of the Federal Council of Churches

Mr. President: Our fathers in the very first amendment to the Constitution forbade Congress to make any law respecting the establishment of religion, wisely deeming it the duty of the Church to establish the state and not the duty of the state to establish the Church. Thus from the beginning, in the free exercise of their religious views, the various churches have expressed their devotion to the best interests of our common country, notably to Washington and Lincoln, when our national government began and when it was in greatest peril. The memorable responses to those greetings showed how grateful they were to the highest executives in our land in the two preceding centuries. Representing more than 100,000 ministers of the Gospel and some 17,000,000 communicants, or nine-tenths of the Protestants of our country, federated in a permanent organization known as "The Federal Council of the Churches of Christ in America," we bring Christian greetings to the Chief Ruler of the greatest nation in history standing for self-government. Greatest alike in numbers and in territory, with more than 101,000,000 souls in Continental United States and in our possessions and dependencies, our experiment of self-government is closely watched in every quarter of the globe. A gracious Providence and not any national land hunger has made us a world-power as we face our unparalleled opportunities and duties in this the greatest of the centuries. As former greetings were made by individual churches and were welcomed by

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\*By special invitation President Taft, on the afternoon of Wednesday, January 25th, received the Executive Committee of the Council in the East Room of the White House.

our rulers when the fate of the nation was yet undecided, much more we believe will be welcomed this Christian greeting to our Chief Magistrate by the federated churches as the sign of the compact and growing strength of our National Union. The late Mr. Justice Brewer declared that such a Federation of Churches was also an unmistakable proof that ours is a Christian nation despite the fact that we have no established Church.

We are happy to state that the growing spirit of catholicity and the belief that the work of the churches could better be done in co-operation than in separation ripened into this notable and permanent federation, not of individual Christians but of churches, and that by the authority and the unanimous action of the highest ecclesiastical assemblies of the land. It is a happy coincidence that the final organization of the Federal Council of Churches should have been effected in the good city of Philadelphia, where, by the adoption of the Constitution a hundred and nineteen years before, the thirteen colonial states became a Federal Union.

Believing with Webster that what makes good Christians makes good citizens, we are glad to state that in addition to the distinctively religious work which is sought to be done by all the churches as never before, such as Home and Foreign Missions and the vital work of evangelism, the Federal Council of Churches is doing in unison humanitarian and philanthropic work calculated at once to bless and to strengthen the nation. Thus through our large standing committees of some two hundred leading ministers and laymen, careful study is being given to the advancement of such great interests as Sunday Observance, Temperance, the Sanctity of the Home, the Church and Social Service, and Literature and Education. Happy results have attended these efforts in checking race-track gambling, in annulling loose divorce laws, in stopping twelve-hours-a-day labor and that for seven days in the week in certain industries, in bringing about kindlier relations between the Church and laboring men, in safe-guarding the physical and moral wellbeing of women and children who are bread-winners and in promoting wholesome literature and the better intellectual development of our youth.

In all this we are unitedly seeking the highest welfare of our great nation whose Chief Magistrate has our daily prayers and our loyal aid. We rejoice to recognize as President one who is exceptionally acquainted with our great and varied national interests, and who fully commands our confidence so that we are content to see through his eyes a completed Panama Canal and the conservation of the best possible good of the Philippines whose little brown men he delights to call brothers.

Golden were the years of the Hebrew Commonwealth, after which our own government is so largely modeled, when the people had a great judge as their ruler and prophet, and Samuel became to them what John Marshall was to our nation, not alone through one generation but through all later history, "the Chief Justice." May it be recorded of another great Judge that after he had served in the highest executive office with such notable wisdom and impartiality as the ruler of the whole nation, he, like Samuel "judged Israel all the rest of his life." And all the people will say, Amen.

## Address of President Taft

Bishop Hendrix, and Gentlemen: You have honored me by coming here. I have listened to the address of Bishop Hendrix with a great deal of interest—listened to it because it confirms what has been deeply seated in my mind before from an experience with churches, that the spirit of Christian brotherhood and of tolerance has greatly increased in the last three decades, and that there is a disposition in all Christian denominations toward teamwork in the fight for better humanity, a fight that requires every effort that can be made, and an effort made as effective as possible by organization.

You have been good enough to refer to the Philippines. I have had considerable experience with that archipelago. I had at one time a great deal of responsibility, because when you are far away from home and you are the head of a government, there is a good deal you have to decide without aid from home; and never before did I realize how large a part of the life of a people, how large a part of their improved conditions, must depend on the influence of the church and the churches that surround them. It is true that we have no established religion here, and it is also true that that fact declared in the Constitution has led a good many people who do not understand our government and our people and our Constitution to think that the absence of a provision of that kind in the Constitution is dictated by some sort of hostility of the civil government toward the churches and toward religion. Nothing could be farther from the fact. As a matter of truth you know that the attitude of the Government toward every church is that of as much friendliness and support as it can possibly give without actually adopting its creed and its tenets, or furnishing money to it for support. The result of that favorable attitude of the Government toward the Church in protecting every church in its rights and in the exercise of its legitimate influence, and at the same time not

permitting any interference with it or not forcing any of its views upon the Church, has been to give to the churches in this country an independence, a strength, and a power and force that I believe is exceeded in no country in which there is an established church.

I welcome you here. I hope sincerely that your efforts and co-operation will result in your having additional influence as a combined force. There is to-day, I think, a stronger feeling toward the uplifting of humanity, toward sacrifice in effort and in money for the depressed and the unfortunate, than there ever has been in our country; and that feeling is certainly promoted and increased by church movements. Churches differ, as people differ, as parties differ. The truth is if we all agreed on everything, in tastes, in belief, there would be a commonness of ambition, a pursuit of the same thing, and a monotony in result that would ultimately kill us all of weariness. What makes man is that he is an independent being, with independent responsibility and with the power of independent thought, and therefore it must create differences of opinion; but it is very satisfactory to know that all the Christian peoples are coming closer together in thinking that certain unessential tenets are not of the highest importance, and that that which is most important is a union of all our forces for the spiritual uplifting of all the people.

I thank you sincerely for coming here, and I wish again to testify to my earnest interest in the success of your meeting.

# A Report of Progress for 1910

BY THE REV. E. B. SANFORD, D.D.

Corresponding Secretary of the Federal Council.

The Federal Council of the Churches of Christ in America stands for Christian Unity. Its constitution officially ratified by National Conferences, Assemblies and Synods representing churches with a membership of over fifteen millions, voices the conviction that the time has come to manifest more fully than ever before "the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation."

Neither permitting or desiring authority over the constituent bodies adhering to it, this great Council is already proving its efficiency as a unifying force illustrating the federal conception of Church unity as contrasted with ecclesiastical uniformity.

History that has been in the making since the dawn of the 20th Century bears testimony that the time was ripe for this correlation of Christian forces. It is only nine years ago (Feb. 8, 1902), that action was taken in Washington, D. C., that brought together in New York in 1905, 400 officially appointed delegates representing 32 denominations. The Plan of Federation adopted at this meeting during the years 1906-1908 was presented to and approved by the national judicatories and conventions of 31 denominational bodies representing by far the larger part of the Protestant Church membership of the United States. Two years have passed since the meeting in Philadelphia in December, 1908, where the Council completed its organization and the work which it approved and mapped out was placed in your care until as a delegated body it comes together again in December, 1912.

During the year 1910 in addition to the general correspondence and executive work connected with the national office in New York, I have met in conference official leaders and committees in Chicago, Kansas City, Denver, Washington, Philadelphia, Boston and other cities. The record of these two months, necessitating 8,000 miles of travel, is so woven into activities that will find place in the reports of your District Secretaries that it can be briefly mentioned in the summary which I submit in this general survey of the work.

I confine my report to things done and doing. In this record the achievement of a plan of Co-operative Advance in Home Missions deserves a high place. The chairman of the Council Committee on Home Missions will give you further details connected with this epoch making action. Suffice it to say that upon the basis of an investigation of religious conditions in Colorado (an investigation authorized and carried forward under your direction in 1909), a report was formulated in a most careful way by a Joint Committee composed of the Committee on Home Missions of the Federal Council and a special committee appointed by the Home Missions Council. This report with its recommendations was sent to the Home Missions Boards of all the churches connected with the Council.

These recommendations have already been adopted by boards aiding over 5,000 of the 6,066 listed missionaries west of the Mississippi River. I need not dwell upon the far-reaching significance of this action. If the Federal Council of the Churches had achieved nothing more than the linking of forces represented in this plan of co-operation and comity in Home Mission work, all of the time and money thus far expended in furthering its objects would be more than justified. I need not dwell upon the many details of executive guidance and correspondence that this action has demanded of your national office,—an achievement that as a working program, will still require constant and strenuous attention.

A very important report of progress will be submitted by the chairman of the Commission on the Church and Social Service. It would be difficult to measure the influence, national and international, that has followed "The Churches'

Appeal in Behalf of Labor" and the "Report Concerning the Industrial Situation at South Bethlehem, Pa." Plans of organization and equipment for a larger service have been under discussion and we may hope that the Commission will soon be placed in a position where it can fulfill a mission that already has attracted world-wide attention. We are under great obligation to the religious and secular press for wide publicity that has been given to our work through editorial comment and the publication of special bulletins sent from the national office. This is especially true of the reports to which I have referred.

For eleven years past it has been my privilege to prepare an annual secretarial statement regarding the progress of state and local Inter-Church Federations. To-day I have the joy of sharing this responsibility with others. My report will be but a brief survey based upon personal information and our office correspondence. A correspondence, I may add, that is placing a welcome but increasing demand upon time and thought.

The Interdenominational Commission of Maine, now in its 21st year, has in 1910 been more fruitful of large results than ever before.

The New Hampshire Interdenominational Commission is in the stage of practical co-operation.

The Vermont Interdenominational Commission is broadening the scope of its work and has already become the Inter-Church Federation of Vermont.

The Federations of Massachusetts and Rhode Island have had a fruitful year. Some of the competing churches of the smaller communities are practicing methods of federation for work and worship under one pastor. Such federations exist in Vermont, Wisconsin, Maine and other states.

The New York State Federation has in its history been a notable force for civic righteousness. Plans looking to renewed vigor are under way.

The foundations are being laid in New Jersey for a State-wide Inter-Church Federation.

West Virginia has recently formed an Inter-Church Federation, and Delaware, together with the eastern portion of

Maryland, has an Interdenominational Council representing leading churches, which is undertaking the constructive re-direction of forces in many needy localities.

The work in Pennsylvania is developing by cities, counties and selected districts and a state organization will soon follow.

Ohio, Michigan and Minnesota are ready to take up their work with renewed interest under the direction and with the help of the Secretary of the Central District.

Wisconsin has recently held the most remarkable State Federation Conference in the history of the movement.

A strong Inter-denominational Council has been formed in Indiana, and North and South Dakota have Federations with good records to their credit.

The recently organized Inter-Church Federation of Arizona is inaugurating a campaign of state-wide investigation and education.

Colorado, Wyoming, Montana and Idaho are organizing under plans similar to the Inter-denominational Commission of northern New England. These are their Councils on Home Missions, composed of the leaders in the home missionary work of those states and having for their special function the carrying out of the program of comity and co-operation adopted by the Home Mission Boards.

The second annual meeting of the Nebraska Federation of Churches, to be held Feb. 6-8, at Lincoln, will open with an all-day conference of field superintendents and representatives of church work throughout the State.

Interest in many sections of the South is increasing, and Kentucky has already taken steps looking to the formation of a State Federation.

As regards local federations, a mere mention of the names of the places which have such instances of co-operation would require several minutes for their reading.

Summing up this record of the progress of State and local work, I note—

(1) More progress has been made this year in organizing State Federations than in the five previous years.

This advance is due to the activities and executive leadership of your District Secretaries. With my personal knowledge of the labor involved in bringing about these organizations that call for the official action of a score or two of denominational bodies. I bespeak for these brethren your full appreciation of the difficulties and the numberless details that are involved in this service. It is a work that requires far more than an ordinary clerical equipment. It demands a knowledge of men and conditions that only a rich life experience can give. It calls for the highest type of executive and administrative talent. In a word, it is a service that cannot be measured by any yard-stick of routine such as may very well apply in a purely business or clerical office. Miles traveled, places visited, interviews, etc., are only incidents in a work like this, the helpfulness of which can alone be recognized as it is taken up and judged by those standards of achievement that will first of all consider its relation and effect upon the life of the churches in advancing the kingdom of God.

(2) If I had not been firmly convinced of the value and need of this work I should not as a member of the Committee on Organization and Development have submitted the plan of district supervision which was incorporated in the report of the committee at Philadelphia and endorsed by the Council. The Executive Committee were directed to develop this plan "as rapidly as funds will permit."

It is certainly not the fault of our Treasurer that he is compelled to report a deficiency of funds caused by demands that have outrun the present sources of income. I cherish the expectation that this work of district superintendence will so justify its worth by the reports you receive that you will plan to carry it forward and support it as generously as possible.

(3) Last but not least, I venture to repeat a conviction placed on record in other years.

"The attempt to develop and carry forward any large work through local, state, or national plans, when the details are left in the care of volunteer agents, lay or clerical, will in most cases soon end in comparative failure. Who is to blame?"

It seems to us the failure is not due to any weakness either in the organization or those who launched it. The lack is simply that of proper executive care. As soon expect a church to thrive without pastoral oversight, or the smallest business to run itself without direction, as to expect federation to work out large results by putting the best of plans on paper, endorsing them in a mass meeting and then leaving them to be wrought out by a group of overworked pastors and busy laymen, who wonder how they will find time to meet the duty that lies nearest to them as the servants of those who have a first claim on their time and strength. Church Federation as regards practical and helpful activities, must remain to a large extent a matter of fluctuating sentiment and sporadic effort until it receives the financial support that is absolutely necessary if it becomes a useful and potent instrumentality helping all the churches. This matter of methods and support deserves far more consideration than it has thus far received. The pressure of needs has developed a multitude of interdenominational agencies outside the churches that look to them for financial support—a support that makes a heavy drain upon their resources. Has not the time come when the churches in a united way may do more of this work by providing for the support of those who shall be called to executive superintendence that will look after the details and management of affairs conducted in the interest of all the churches?" Outside agencies ought not to be asked to fulfill the mission of the Church.

You will be reminded of the next meeting of the Council by communications calling for action regarding the place where it shall be held.

Nine constituent bodies have already, through the official action of their national assemblies, appointed delegates to represent them in the quadrennial session of the Council in 1912. It is interesting to note the large space that has been given in the proceedings of these ecclesiastical judicatories to the work of the Federal Council.

Correspondence and published reports have kept the national office in close fraternal touch with the Church Federation movement in other lands. In response to the request

of the London office of the National Council of Free Churches in England and Wales a report has been prepared regarding federated work in the United States, which, as in years past, will be incorporated in their annual volume of proceedings.

The mission and work of the Council is finding wide recognition and helpful interpretation.

From the editorial pages of a recent issue of one of the most influential and widely circulated journals in our country I quote these words:

“The Federal Council of the Churches of Christ in America has supplanted no denomination, it has drawn up no new creed, it has set forth no common ritual, it has substituted for the present church organizations, no new organization, nor has it caused one organization to absorb another. It has simply done for the Protestant churches of America what the Confederation did for the American colonies—it has bound them together, it has enabled them to work in union. The action thus far taken indicates only a primitive form of federal union. Nothing more could be expected within nineteen months; but primitive though it is, it is real. The American states, when they were first federated, were as truly a nation as they are to-day. The Federal Council demonstrates the fact not only that church union is practicable, but also that it has been achieved.”

If this statement is correct, and I believe it is, the magnitude and importance of the work you have in hand can scarcely be exaggerated.

As the duly appointed representatives of 31 denominational bodies constitutionally federated for specific purposes you come together under delegated responsibility akin to that which rests upon the men who sit in yonder legislative halls.

I close this report with reverent gratitude for that “gracious operation of the Spirit of God that has knit together” Christian bodies, representing by far the larger part of the church membership of these United States, in such bonds of fellowship that they have declared to the world “their essential unity in Jesus Christ as their Divine Lord and Saviour” and pledged their support “in the prosecution of work that can be better done in union than separation.”

Plans for promoting this spirit of fellowship, service and co-operation are now an active and co-ordinating force in the life of the churches.

The year 1910 has in many ways been the most fruitful in the history of the Federal Council. It is a record of achievement. A working program, providing practical methods of co-operation and substituting comity for rivalry has received such wide official sanction that the danger of unhappy divisions and waste of spiritual energy has been decreased and such an object lesson of Christian Unity given to the world, that all the churches of our country, holding to historical and evangelical Christianity, it is to be hoped, will desire to join in this correlation of Church and missionary forces.

Rejoicing with you that this report-of progress can be made, we look forward with anticipation to even larger achievements that will witness a unity in spirit and purpose that will give increasing testimony that the great fellowship represented in this Federal Council, "being many. are one body in Christ, and every one members one of another."

## Report of Work in Western District

The Rev. John T. Thomas, Jr., D.D., with office headquarters at Denver, Col., began work as Secretary of the Western District of the Federal Council, January 1, 1910, and continued until December 1, 1910.

The following items are noted concerning work and results during the year:

1. The Inter-Church Federation of Arizona was organized in October, 1910.

2. Home Missions Councils are in process of organization in Wyoming, Montana, Idaho, Utah, Colorado and New Mexico.

3. More than 100 addresses and sermons upon some phase of Church Federation were delivered and preached at denominational conferences and special federation meetings in the Western District, giving educational and inspirational stimulus to the movement.

4. Local and State Federation meetings were attended, interviews held with leaders, the work of existing organizations strengthened and initial work begun towards new local federations.

5. A large office correspondence was cared for, a part of the time without the aid of a stenographer.

The following paragraphs are from a report rendered by Secretary Thomas on September 17, 1911. They report in detail the work, experience and conclusions of three summer months.

"June 2d a conference was held in my office in Denver of all those engaged in general church extension work—was attended by twenty-seven of a possible forty. Steps were taken looking to the formation of a State Home Mission Council, the object and aim of which is to prevent overlooking and overlapping, to secure co-operation and understanding. The meeting was a success.

"The month of June was spent in visiting personally those who did not attend. In many instances long private conferences were held with denominational leaders. During the month fourteen hundred miles were travelled and seven addresses delivered.

"July 1st to 10th was spent in a short vacation. In July six addresses were delivered—five sermons preached on Church Federation—a number of smaller conferences held—correspondence attended to.

"In August the matter of calling together those engaged in general home mission work was taken up. Correspondence was instituted with men in Wyoming, Montana, New Mexico, Arizona, Utah, Idaho—these men were all written to. They replied and asked many questions—were written to again. The correspondence proves several things—first, that your Secretary cannot summarily summon these men together. A few will come, more will not. Distances are great, salaries are small—in

few instances is provision made for expense money. But they will come when they understand. Hardly without exception all agree such a work is seriously needed. Some think it is impossible. Quite a few have said they have been praying for this for years. Much time has been consumed in a correspondence which produces no immediate results. Your Secretary is appealed to for all kinds of seemingly impossible things—such as to come to towns and stop encroaching denominations—to merge small churches—to undertake the formation of federated or union churches—to prevent the breaking up of such churches already formed, etc. These letters are all carefully answered, your Secretary believing that in this way the object and aim of our work will be understood and appreciated.”

*Ultimate Results.*

The success of a board of health in any given city is not so much to be measured by the number of cases of disease which it brings to medical treatment as it is by the extent to which it eradicates the cause or possibilities of disease. Likewise the most successful federation movement is not the one that organizes the largest number of local federations, so much as it is the one that makes the largest number of Church Federations unnecessary.

The presence and work of Dr. Thomas as a representative of the Federal Council in the Western District has had several valuable ultimate results.

1. It has given the Churches of Christ in America a more accurate apprehension of true conditions and needs in the great West.
2. It has afforded an object lesson which will tend to indicate the personal qualifications and material equipment and provisions necessary for a successful Federal Council superintendency.
3. It has had the value of making more clear the meaning of the federal principle as actually applied in inter-church activities.
4. It has established several centers of influence which will insure the increased practice of the principles of comity and co-operation by the churches in their work for the West.
5. It has served to discover, enlist and train many voluntary leaders who will be efficient promoters of Church Federation in all needy fields.

# Report of Work in the Eastern District

BY THE REV. HUGH B. MACCAULEY, D.D.

District Secretary.

This report covers the first seven and a half months of my work as Secretary of the Eastern District, beginning June 1, 1910. During this period I have presented to the Business Committee three reports in writing (two quarterly and one monthly), giving items in detail. Copies of these reports are herewith submitted for information and reference. It will be seen that I have pursued some ten different lines of work, growing out of the experiences of a field secretary as related to various departments of our complicated problem. My itinerary will show in detail what was the nature of my journeys, what places were visited, the time of meetings, whom I met and what was the result. It is to be remembered that under the present arrangement I am giving a portion of my time to the duties of my office. I shall be glad to give my full time to this work, just as soon as the financing of the office shall warrant me in giving up the pastorate.

The first three months from June 1, to Sept. 1, were spent in a thorough investigation of the various parts of my district, making the acquaintance of the leaders, especially in New England, New York, and Pennsylvania; visiting for a few days at a time, the Summer Conferences, and making preparations in important centres for the federations that should be formed in the Fall, that is, State, County and City Federations.

## *I. Summer Conferences*

I attended some of the Summer Conferences held within my district, whose programs pertain to our work for the purpose of establishing friendly relations between them and the Federal Council as pertaining to my district. Their names and principal topics considered were as follows, to-wit: Stony Brook, Long Island, evangelistic work; Amherst, Mass., on the Country Church; addressed the conference; Northfield, Mass., personal religion; Chautauqua, N. Y., social and moral topics; Montrose, Pa. (Dr. Torrey's) on Bible Work, conducted a sub-conference. The leaders at all these conferences professed great interest in the Federal Council and many of them expressed a willingness to make some arrangement by which our matters might be heard at their conferences. I regard this as very desirable. The matter is now before the Business Committee.

*II. Field Work*

During the course of this trip from one conference to another, and throughout the summer, I was able to open up the subject of forming local Inter-Church Federations, State, county and city, calling conferences of ministers and laymen together and arranging for a consummation of the plans in the Fall. I held such conferences at Huntingdon, Pa., meeting delegates of seven counties at once; at Baltimore, Md., Warren County, and Sussex Co., N. J.; West Virginia at Clarksburg; Washington, D. C.; Boston, Mass.; Vermont; New Hampshire; Rochester, N. Y.; Buffalo, N. Y.; Wilkes-Barre, and Scranton, Pa.; Salem Co., and Middlesex Co., N. J.; Synods of New Jersey, New York, Pennsylvania, Baltimore; Harrisburg, Pa.; Jersey City, N. J. These preliminary visits were followed up by meetings for definite federation purposes in the Fall, and I am now able to report to you that in the last four months there have started four State Federations, to-wit: West Virginia, Vermont, Pennsylvania, and New Hampshire. West Virginia and Vermont have held their first council meetings and taken up their programs. Pennsylvania is to hold another meeting to complete their organization. New Hampshire will meet to complete their organization, Feb. 4th. There are also federated three counties in New Jersey, to-wit: Warren, Sussex and Salem, which have taken up their work; and two large cities, Harrisburg, Pa., and Baltimore, Md. The latter Federation meets next Monday to elect officers and committees. Likewise the Washington ministers are to vote on the matter next Monday. A mass meeting and convention of Federation delegates have been arranged for to take place on Friday next in Trenton, at which Governor Woodrow Wilson, of New Jersey, has consented to speak. Other prominent speakers have also been secured covering the principal topics of an Inter-Church Federation program.

The experiences of the field work bring into view various needs and relations which are now to be considered.

*III. Standardizing of Our Work*

Another subject that has occupied me has been the standardizing of our work. Under this head come:

1. Model Constitution and By-Laws.
2. Terms and Definitions to be Used in the General Work and in the Bureau of Research.
3. New name, "Inter-Church Federation."
4. Our Administrative Processes.

I have given a great deal of attention to these subjects. I have prepared a code of by-laws for state, county and for city. These have been modeled on the principles of the Federal Council and have been further tested by actual discussion and adoption, in the meetings called to organize federations for States, counties and cities. The essential parts of these codes have been adopted by Inter-Church Federations of

Trenton, New Brunswick, Bayonne, Paterson, Camden, Somerset Co., Hunterdon Co., Warren Co., Sussex Co., Hudson Co., all in New Jersey; by Mifflin Co. and Philadelphia in Pa.; by Omaha, Neb., and by Harrisburg, Pa., and Baltimore, Md. The time has come when we should lay aside all previous codes as preliminary and partial and adopt a model code, to be used as suggestive in the organizing of new Federations.

(2) Our terms and definitions have been confusing. "Federation" stands for almost anything. "Council" has been more fortunate. But the model of the Federal Council shows that the Federation consists of the constituent churches federated, and the Council is the associated body of the delegates chosen by the churches federated. Emphasis is put by those terms upon the fact that an Inter-Church Federation is not a ministerial union nor a voluntary society, nor a society of secretaries, but is a Federation of churches. The important thing, then, for all our churches to see is that they should come together as a Federation, before any civic movement is started for the combining of all the moral forces.

It seems to me, brethren, that the time has come when it is wise to use uniform means and methods throughout all the counties and States in this great work of federating, subject of course, to the variety of local details. Otherwise, our movement will lack unity and cohesion and will be in danger of falling apart.

(3) Also in this connection comes in the question of a better name for the local Federation than "Federation of Churches." This name belongs to the preliminary period of the early days before the first Federal Council. It has now a variety of meanings in different states, and is thought by some to mean a sort of organic union. It is cumbersome and cannot be used in the form of an adjective. I have therefore advised the use of the term, "Inter-Church Federation" in all the new codes for State, county and city. I have not found a single objection to it. If adopted, it would mean the "local branch" of the Federal Council. It can be used to describe its own departments, such as "Inter-Church Federation Charity," "Inter-Church Federation Home Missions Committee," etc. And best of all, it would go back to the beginning. The first term used was the Inter-Church Conference on Federation," that splendid Council sitting in 1905 at New York.

#### *IV. Programs of Work*

Besides the field work and the codes of by-laws for State, county and city federations, I have worked out programs of work for State, county and city federations. These have been fully discussed by bodies of delegates, and have been helpful in attracting their attention and in leading them to a decision as to organization.

#### *V. Relation of the Supervising Judiciary*

Such a superior body can stimulate and advise the Federations, and in some cases, it is the only rightful authority for handling some of the

Federation problems. All effort should, therefore, be made to get the appointment of the Committee on Inter-Church Federation in the supervising judicatory. I have corresponded with the 293 Presbyteries and 37 Synods throughout the Presbyterian Church, and have obtained the list of their committees so far as appointed. These will be of use to all our districts. It is desirable that this should be done for all the similar church bodies.

#### *VI. Relation to Boards*

I would call the attention of the committee to the fact that there is a general feeling of uneasiness among the pastors and churches, as to the many Boards and agencies now doing work and that there is a strong desire to stop the overlapping and waste.

I think we should not rest satisfied with recommending, as we have done, that the boards should form co-operative agreements among themselves, and with us, but that we should now urge this matter upon them, with a view to getting the closest co-operation established as soon as possible. I would also raise the question for careful thought, whether it might not be wise to recommend to the Federal Council that our Standing Committees on those departments of work cared for by Boards, be dispensed with, and the Councils in joint relation be substituted therefor.

#### *VII. Relation to Voluntary Societies*

I have also taken up with some of the voluntary societies, such as the Lord's Day Alliance and the American Bible Society, the question of co-operation with local Inter-Church Federations. The result was that the Executive Committee of the Lord's Day Alliance of New Jersey agreed to recommend that the Alliance merge itself with the Inter-Church Federation of New Jersey as soon as the same should be organized.

Also the Bible Society agent for New Jersey has agreed to send their colporteurs, under a plan of co-operation, to aid the city and county federations. Such a plan was carried out last summer by the Inter-Church Federation of Trenton.

Some of the voluntary societies are gigantic and will eclipse the Federal Council with its present limited amount of financial strength, and might assume some of the duties and powers of the churches. I would instance the World's Citizenship Conference, the Charity Organization Society, the Sage Foundation, and the Y. M. C. A. I think the time has come to form alliances with all approved voluntary societies with a view to getting them to perform their work in connection with us, without overlapping, rivalry and waste, and in return for their loyalty, to give them our public approval and personal help. Some of the voluntary societies have achieved great success. Some of them are handling large sums of money, audited by their own agencies. There is a general feel-

ing that they ought somehow to be brought into effective and economical unity and that if this could be done, the advances along the line of social, moral and religious betterment would be great and permanent. Now the Federal Council is above all others the one great agent to accomplish these co-operative arrangements.

In this connection I would call your attention to the following action of the Conference on the Country Church, held under the auspices of the International Committee of the Y. M. C. A. at their building in New York, on December 1, 1910, to-wit:

*“Resolved, That this confereence would welcome some kind of official co-operation between the local Inter-Church Federation and the Y. M. C. A. County Work; and to this end, we recommend that this matter be forwarded to the Federal Council and to the International Y. M. C. A. for their mutual consideration.”*

Such co-operation should be established. Until the Federal Council acts, we could make tentative arrangements. I understand that by the action of the Business Committee, I am authorized for my district, to hold such conferences with the parties concerned and report for formal approval as soon as possible. If such arrangements could be established for one district, the presumption is that they would prevail for all the districts.

In my first report to the Permanent Business Committee at its meeting in September, I brought to its attention the following questions, to-wit:

(1) Agreements pending with summer conferences with a view to co-operation between them and us.

(2) Alliances with the voluntary societies to prevent the formation of rival organizations and to co-operate with the Federal Council.

(3) Conference with the church boards and agencies with a view to their forming Councils that would be in joint relation with the Federal Council.

(4) Approval of model by-laws for State, county, and city federations now in use in the Eastern District, including the new name “Inter Church Federation.”

(5) Standardizing of our means and methods so as to promote nunity and co-operation in all parts of our work.

(6) Matter of adequate financial support, to be taken up as soon as possible.

(7) Authorize Secretary of Eastern District to continue work in behalf of the Indian work and chaplaincy appointments in connection with the Home Mission Council and Home Mission Committee.

(8) Closer relations between the Church and labor in behalf of moral betterment.

As the questions were referred by the Business Committee at the said meeting to various sub-committees for consideration and report, I do not think it necessary now to do more than refer to the matter.

*VIII. Conference on State and Local Work*

It is of great importance that there should be held from time to time interesting conferences on various phases of the work that can be and ought to be done by State and local Federations. Such conferences furnish the most opportune time for the starting of new federations. An instance of this was the Conservation Congress on the Country Church held in December at Huntingdon, Pa., and gotten up by the Home Mission Board of the Presbyterian Church. It was a great success and brought together 400 enrolled delegates. I was invited to make an address on "Inter-Church Federation," and according to notice previously given, there was formed at the same time the Inter-Church Federation of Pennsylvania. Similarly, I have arranged a conference for New Jersey workers to be held on Friday, January 27th inst., at which Governor Woodrow Wilson has agreed to speak; Rev. Dr. Roberts also will speak. This conference will be the occasion of the Federation of New Jersey. It is highly desirable that we have the aid, in preparing these conferences of our own agencies and of the facilities of the Church Boards, such as the Social Service Department of the Presbyterian Church. The relation is mutual. The aid they render us in getting our Federation started comes back to them in sustaining their social service.

*IX. Our Work at Washington*

Last but not least, I would remind the Executive Committee of the increasing need of watchful attention to matters pertaining to the relation of church affairs and missionary work as they come into relation to the government at Washington. I have been called upon to attend to two matters on this behalf.

## (1) As to Indian Affairs.

On June 6th I attended a conference of the Home Mission Council and was requested by it to represent it in the matter of the dispute with the Roman Catholics over Indian affairs. On June 7th I met, in company with Dr. Sanford and Dr. F. C. Moffett, of the Presbyterian Board of Home Missions, the local committee at Washington, D. C., consisting of Bishop Cranston, Rev. Dr. Wallace Radcliffe, Rev. Dr. Gilbert, Mr. McFarland, et al., and by request, I conducted the interview with Mr. R. C. Valentine, Commissioner of Indian Affairs of the Department of the Interior. The result was the allowance by him of two of the points controverted, but the third was questioned and was referred for further investigation. It is the question as to legal rights in the matter of the use of a sectarian garb in Indian schools.

## (2) Sectarian Appropriation.

I would also call the attention of this committee to the enclosed bill, House of Representatives No. 27320, proposing to "donate three hundred thousand acres of land to J. B. Pitaval, archbishop of Santa Fe, New Mexico and his successors, to be held in trust by him for the establishment of a manual training school for the youth of New Mexico."

I called the attention of the Permanent Business Committee to the need of protest and the following action was taken, to-wit:

“*Resolved*, That this Permanent Business Committee of the Executive Committee of the Federal Council of the Churches of Christ in America, does, in the name of the thirty-two denominations duly federated in the Federal Council, and constitutionally representing a Christian constituency of fifteen million enrolled church members, hereby protest against the passage of H. R. Bill No. 27320, “Donating three hundred thousand acres of land to J. B. Pitaval, archbishop of Santa Fe, New Mexico, and his successors, to be held in trust by him for the establishment of a manual training school for the youth of New Mexico,” as being sectarian, inconsistent with our American precedents and as, we believe, clearly unconstitutional, and

“*Resolved*, That the Secretary of the Eastern District, Rev. Hugh B. MacCauley, D.D., be authorized in the name of the Federal Council, to voice this protest and take all other necessary steps in the premises.”

In accordance with this action, I report that I called upon Mr. Hamilton, the chairman of the House Committee on Territories, and formally presented our protest, and had a very satisfactory interview with him.

#### X. Resolutions

I also present the following resolutions for action by the committee, to-wit:

(1) *Resolved*, That communities desiring to federate their religious forces be advised that their first step should be to form Inter-Church Federations, and then, if desirable, invite other moral agencies into co-operation with them, thereby securing permanency and unity to the movement in their localities.

(2) *Resolved*, That the attention of all our communities and churches be called to the fact that it is not desirable to have more than one federation of the Christian forces in any community, and that therefore the plan of the Federal Council should be adopted by them and they become local branches thereof.

(3) *Resolved*, That it is very desirable that our secretaries should, wherever possible, be assisted in the holding by them of conferences on federated work in city and county, and that we hereby ask the Home Missions Council and our other agencies to give to our secretaries whenever possible, the aid of their secretaries and facilities.

Respectfully submitted,

HUGH B. MACCAULEY,

Secretary of the Eastern District.

# Church Federation in the Central District

BY THE REV. CHARLES E. BACON, D.D.

District Secretary.

I present the report of the most recently organized District. The Central District of the Federal Council of the Churches of Christ in America consists of eight States, Ohio, Indiana, Illinois, Missouri, Iowa, Wisconsin, Minnesota and Michigan, with Chicago as the headquarters.

Protestantism is strong in these States. In a total church population of 9,614,205 there are 5,833,842 Protestant church members, or 61.5 per cent. The States range in order of per cent. of Protestant communicants to the total ecclesiastical population, from Indiana, which leads with 80.3 per cent., to Wisconsin the lowest, with 49 per cent. The order of the eight States with regard to per cent. of Protestant church members to total ecclesiastical population is as follows:

Indiana, 80.3; Iowa, 72.2; Ohio, 67.2; Missouri, 66.9; Minnesota, 54; Illinois, 53.4; Michigan, 49.1; Wisconsin, 49.

To analyze these figures will require more time than is profitable to use, but it will be observed that the four last named, which drop suddenly from 66.9 per cent., the lowest of the first four, to 54 per cent., the highest of the last four, are States which have been invaded by foreigners in large numbers, which usually means an influx of Catholic population; and that Illinois, which is largely Protestant outside of Chicago, has its average cut down by the large foreign population of that great city.

Then the great States of Michigan, Minnesota and Wisconsin are situated along the line of travel of those early and devoted Jesuit pioneers who came into the United States from Canada, i. e., by the Mississippi and its upper tributaries, and again thousands of foreign laborers are settled through the mines and lumber camps of these States.

The distribution of denominational strength as far as it gives a picture of opportunity and need of Federation is interesting and it shows the denominations which are connected with the Federal Council most enthusiastically are numerous in the Central District. There are seven or eight denominations which are among the first five denominations, numerically, in some one of each of these eight States, and some of which rank among the first five in all the States. They are as follows: The Methodists, the Disciples, the Lutherans, the Baptists, the Presbyterians, the Congregationalists, the United Brethren and the Episcopalians. The Lutherans lead in two States, Minnesota and Wis-

consin, with 32 per cent. of the total ecclesiastical population, showing that the large proportion of foreigners in these States are not Roman Catholics. The Baptists lead in one State, Missouri, and are second or third in numbers in almost all the States. The Methodists lead in five States, Indiana, Iowa, Ohio, Illinois and Michigan, and are second in every State where they are not first. The Lutherans, Presbyterians, Baptists, Disciples and Methodists represent more than four-fifths of the entire Protestant membership in this District.

Another guide to the characteristics of this territory is found in the large number of great cities located within its bounds. There are at least ten large cities of over 200,000 inhabitants exclusive of Chicago: St. Louis, Mo.; Cincinnati, O.; Milwaukee, Wisconsin; Minneapolis, Minnesota; Cleveland, O.; St. Paul, Minnesota; Detroit, Mich.; Indianapolis, Ind.; Kansas City, Missouri; St. Joseph, Missouri; and then there are cities like Toledo, O., and Columbus, O., which come up nearly to the 200,000 inhabitant mark. Then comes Chicago, the second city in the nation. All city problems occur in this group, and in all their perplexity and discouragement, the problems of the ignorant and sometimes vicious foreigner, the saloon, Sabbath desecration, the sweatshop system, child labor, municipal corruption, etc., etc. These cities, with a few exceptions, have the distressing realization, that the Church of Christ is not growing in their midst and in some of these cities and in its Protestant forms, is decreasing in proportion to population. The religious conditions are as complicated and as confusing as the cities are large, and the territory is broad.

Religious sentiment is more pervasive and commanding in civil and social life, and the movements born from the Christian spirit like Y. M. C. A. and Asso. Charities, and the various Laymen's Movements, are commanding more attention, and receiving more money, and in many ways assuming the standing and work of the churches. This hints at one of the perplexing phases of the Church Federation work.

What is the status of Church Federation? First, The great masses of all our churches, both ministers and laymen, are unacquainted with 'The Federal Council of the Churches of Christ in America.' Some know only the name. There are choice spirits and privileged individuals who have been educated by the National Councils, and by the occasional article in the religious press, but sadly the religious press is not read by a large number of the members of any of our churches.

There is one devoted and intrepid pioneer who has left seeds of Federation truth scattered throughout this wide area. Like Paul, he touched the cities as strategic places, and led here and there a leading preacher or educator (we find many college presidents and professors with the Federation vision) to his own mountain outlook, and hid them see what he saw. This man is Dr. E. B. Sanford, our courageous and indefatigable Corresponding Secretary. The more I see of the footprints of Dr. Sanford over that western field, the more I admire his

unconquerable faith and perseverance. It is true that his work in many places does not abide, and the resurrection of dead Federation is the hardest work I have to do. It is impossible that one man, however energetic and alert, can be in more places than one at a time, and while he was sowing new seed, the harvest he planted in another place was lost, because the fields were wide, and the laborers were few. The chosen leaders moved or died, and this work like every other pioneer enterprise, hangs upon the few inspired souls. This only proves the necessity of supervision. There must be with the planting of the seed the watering and the culturing of the growing plant. But all this labor, so devoted and true, was not lost. Many of the best friends of Federation in this wide District are those made so by Dr. Sanford, and I do not know what I would do without the seed he sowed.

I entered upon my office August 1st, while the sweltering heat was still resting on the great city. My first time was naturally occupied in furnishing my rooms and hanging out my sign, metaphorically speaking. The furnishing was real and prosaic, and the hanging out of the sign largely metaphorical and imaginative. Few knew I had arrived, and few cared. The great city moved on, and the wide area of eight states revealed no commotion because of my inauguration into office. I knew, in advance, it would be so. I knew I must rush around and make my own commotion, and maybe in the end I would be moved more than anyone else, but I knew also that constant "pegging away" moves things and people.

I found Chicago, at that time, inaccessible, i. e., there was no one to approach. The ministers and people were still on their vacation, and did not get to their homes until Sept. 15th. We soon called a meeting of the Chicago Federation Council, discovered them dispirited and disorganized, and in debt. They began an effort to pay their debt, which through the faithful labors of Prof. Hobson, they have nearly accomplished. During this interval of impossible activity in the city, I turned my attention to the great State of Ohio, traveled persistently, for a short time, met the Rev. W. O. Thompson, the president of their then comitose State Federation. Dr. Thompson is President of the Ohio State University, and with 3,000 or 4,000 students to care for, still has an interest in the welfare of the State, and believes in Federation, and although then skeptical as to results agreed to consult the leaders in Ohio about a State Convention, which after much writing a meeting was held at Dayton during Christmas week, which will result in a call for a conference of the Ohio Federal Council in April or May. I also visited Dayton and Columbus, Ohio, and made an opening for local Federal Councils, and Dayton may be the seat of the coming convention. Leading clergymen are thoroughly enlisted in this work and are eager for a city Federation.

As an illustration of the spirit of Federation, which is in the air, I received a call to visit a little inland village, where an earnest Pres-

byterian pastor had established a Federation of four churches. They have organized a village cleansing and beautifying society; a rural improvement society, by which the people are provided with lectures on themes interesting to farmers; a law and order league. The Methodists and Baptists, the Disciples and the Presbyterians work together in a growing harmony. We have planned, through Dr. Thompson, a series of Federation addresses, delivered by the strongest men of the leading denominations throughout the State, thus disseminating Federation sentiment and information.

Almost simultaneously my attention was called to Indiana, where a baby Federation, which had just been born at Winona, the place where a great many good things have their genesis, was trying to get a constitution and a start in this world. We called a convention for November 7, which was held and was eminently successful. It was a delegated conference, representing the leading denominations of the State. We revised the tentative constitution and the State have begun a positive campaign for Federation.

They first called together the District and State Superintendents of the State, and in an eventful and highly interesting meeting of a day's length they planned to district the State for more intimate personal supervision, and for a religious census later. Never had such a group of men assembled in Indiana, and they were all impressed with the significance of this fraternal meeting with its frank avowals and its brotherly solutions.

We have two city Federations in the State and one in the process of formation. Those formed are at Muncie and Lafayette, and the one in process of formation is at Indianapolis. I have more calls to speak and visit cities and towns than I can possibly fill. I have encouraged the local pastors to take up the subject in the Ministerial Associations. I have furnished them with literature and such information as I could by letter, and have agreed to visit where possible. Rev. Dr. John P. Hale, of the Presbyterian Church, and the Rev. W. E. McKenzie, of the M. B. Church, are the very efficient President and Secretary of the Indiana Federation.

A large part of the months of September and October was spent in visiting conferences and synods and associations and other ecclesiastical bodies in Indiana and Wisconsin, and introducing the work and myself for the work's sake. This series of visits I found later had helped appreciably, both in the Indiana Convention and in the Wisconsin Conference.

December 5-7 the most successful and enthusiastic Federation Conference ever held in Wisconsin, convened at Madison, the beautiful capital, and seat of their truly great university. The program was unique. The methods of research were those of the laboratory. A veteran worker, the Rev. H. A. Miner, the Secretary, and a little group of five University pastors, deserve great credit for this successful conference.

I have not time to describe this gathering of over two hundred regularly elected delegates and their intelligent methods of getting at the ecclesiastical facts of their State, and courageously undertaking their problems. I look for Wisconsin to set the pace for aggressive Federation work, through state organizations, for the entire nation. The report of this conference soon to be issued, will be very enlightening reading and I hope each member of the Executive Committee will provide himself with a copy.

In Illinois I have worked up a conference of the District and State Superintendents of the various denominations having supervision in that State to meet in Chicago on February 16th. The replies to my letters are very encouraging. The group will be small, consisting of men who are thoroughly acquainted with the churches in the State, but they are experts. The program I have prepared is three-fold; Federation as it relates to the provincial city, i. e., all towns and cities other than Chicago; Federation as it relates to the rural problems; Federation as it relates to Chicago; and how a State Federal Council direct all these federated activities. This day's program will close with a dinner at a centrally located hotel, the out of town attendants as the guests of representatives of the Chicago Federation of Churches. We hope this will be the beginning of a State Federation in Illinois and of most pleasant and helpful relations between the various superintendents in their home mission work.

Finally a brief view of the situation in Chicago. I have already indicated how I early discovered the inert and discouraged condition of the so-called Chicago Federation of Churches, and how I determined to leave these privileged ones and turn to the Gentiles, i. e., to the states who would more readily receive the Gospel of Federation. I concluded also that the Russian peasant's method of warming his sod house on the plains by building a furnace outside of it might apply to Chicago, i. e., that the inspiration of the work done elsewhere would be helpful there. I want to say that the attitude to me personally on part of pastors and churches in Chicago is all that I can desire. I have been invited to preach in various churches and have addressed the different Ministerial Associations on Federation and invited to speak to the Baptist Missionary Board, etc. The attitude of laymen and preachers alike is cordial. Dr. Sanford visited our city in November to examine conditions and encourage financial contributions to the national work. After meeting the Church Federation at a called meeting, and looking over the field, he saw the necessity of putting new life in the Chicago Federation and conceived the idea of an assistant in the office, who would give his attention to Chicago and obtain funds for the 'Federal Council of the Churches of Christ in America.' His mind naturally turned to Rev. J. H. Chandler, a gentleman connected with the "Congregationalist," and a true friend of Federation. He introduced him, and recommended him for the work, and after consultation

with the Business Committee he was engaged for three months to see what he could do to obtain funds. He began by infusing more life into the Chicago organization.

As one evidence of the success of this effort, a large and representative meeting of the Chicago Church Federation extends as genuinely cordial invitation for the Federal Council of the Churches of Christ in America to meet in Chicago in 1912; also a largely attended General Preachers Meeting endorsed the invitation, and a very large and enthusiastic meeting of the ministers of Chicago was entertained at the 'University of Chicago,' as the Chicago Federation of Ministers. All these gatherings and many minor evidences indicate a real revived condition of the Chicago Church Federation. A reorganization with regularly elected representatives from the various denominational bodies, in and about Chicago, is planned, so that from being simply a Federation of Denominational Ministerial Bodies with occasional elected or selected laymen, it will become a body representing the denominations officially.

Not only have we these symptoms of revived life in itself but from our office we have planned a campaign to place Chicago under her share of the financial obligations of the 'Federal Council.' We have obtained the valuable endorsement of some of the leading clergymen and laymen of Chicago, and Mr. Chandler is now completing the final preparation for an active campaign to raise funds both for Chicago and the national work, and while the difficulties are great, yet I am sanguine in my hopes for financial returns.

Undoubtedly the Chicago Church Federation is showing signs of coming to normal manly vigor. Those who know the problems of a Federation in a great city can and will appreciate these signs.

As to the District every sign is favorable. The preachers and people know little comparatively about the Federal Council but they are eager to learn, and having learned are glad to apply the principles as far as they know them. What theory have I in the beginning of my work? First, that there must be continued supervision after the starting of any form of Federation. This need will ultimately result in State Secretaries, selected and supported by the Federated Churches of the State, but we are not that far along, and that is not a pressing necessity, and any hot-house method which forces an organization or an officer where the demand is not clearly apparent will surely result in a reaction, because of the financial burden of it. So this continued supervision must, as far as possible, be given by the District Secretary, in seeing that the right kind of officers are selected, and that they are inspired and instructed from the central office. I conceive the idea of sending to such officers monthly bulletins of that which is accomplished elsewhere. The subject of a city Federation is a serious one. There are those who boldly advocate that a city Federation of the Churches, with the various individualistic Federations like Y. M. C. A., Associated Charities, etc., etc., is a useless expenditure of time and energy. They

affirm that there is no successful Federation in such large cities as New York, Chicago, Philadelphia, etc., and that there cannot be on account of the lack of an "esprit de corps" in these large cities. In view of this sentiment, I have believed that the thing to do is to organize a city and then "camp near such city" until the experiment is thoroughly tested. I have in my territory such cities as Dayton, Ohio, Springfield, Ill., Indianapolis, Ind., Des Moines, Iowa, etc., where the experiment can be tried.

And second, I believe that patient efforts at education are necessary. To organize either cities or states where there is not a deep and lasting desire and where continued supervision is not possible, will be but to multiply wrecks of Federations which always must be laboriously and painfully removed before the successful efforts at building can be accomplished.

Third, I believe the machinery of our State universities can be utilized and imitated in a kind not of "University Extension" but "Federation Extension." These plans are floating around in my brain, not yet formulated nor tested by practice, but convincing me by their exceeding reasonableness.

Fourth, I believe that the positive side of Federation, i. e., aggressive service, in all philanthropies, and charities, and reforms, will become more appreciated than our efforts to prevent "overlapping and overlapping" which now engage the attention of most Church Federations. But this will not be entirely successful until the Church settles its relation to the numerous individualistic federative movements which are created by Christian love, and run by Christian energy, and supported by Christian money, but which are accepted by many as satisfactory substitutes for the churches federated.

This Central District is virgin soil, and the seed of fraternal regard and practical co-operation fall into welcoming hearts and there will be a great harvest. The vastness of the enterprises and the variety of the application of the federative principle and the absolutely untrodden paths, make my pioneer feet move with wonder and fear. One moment I open my heart in praise at the wideuing vistas of possible usefulness, and at another I tremble on the brink of an unexpected precipice of some perverted judgment of friend or foe.

The entire movement is in accordance with the Spirit's action on the hearts of the people, and we need to pray much and use all the common sense and experience we have, that we may guide this mighty awakening consciousness and conscience in the paths that will most please the Great Head of the Church.

# Standard Research and Christian Progress

BY THE REV. GEORGE FREDERICK WELLS.

Research Assistant.

In reporting upon Standard Research as related to Christian progress my object is to call attention to a few leading tasks which fall within the scope of research by which the movement in Church Federation and union may increase its practical efficiency.

By standard research I do not mean simply statistical research. The federation movement must often depend upon statistics to aid in the solution of its problems.

Statistics alone, however, are able to provide only a small part of the needed conviction and illumination.

The churches by federation seek the social redirection of their forces. By federation they emphasize the social point of view in their spiritualizing efforts. Even though these things are true our standard researches cannot be confined to the science and arts of sociology. Some investigations may need to be purely theological. Ethics, psychology, history, economics and other branches as such are often indispensable.

There are many reasons why the Federal Council of the Churches of Christ in America must look to standard researches for help in determining its policies and programs, in adapting its methods to meet present conditions and local needs, and in making it a practical force commensurate with the vast scope of its constituency and opportunity. The progress of this work has been and can only be in proportion to its use of standard information. By standard research we mean such work of observation and retrospection, classification and generalization, induction and deduction as shall produce data which will be accredited by any properly constituted court of judgment which may reasonably pass upon it.

The reasons for the use of standard investigations by the interchurch propaganda will be mentioned as we at the same time present in outline specific programs of research which seem to be called for.

For two years the Federal Council has been doing its work in only partially explored territory. It has been seeking to create and disseminate specialized information without first knowing to what extent such information is already current.

Though the national office of the Federal Council comes nearest to this equipment there is no comprehensive nor adequate library upon the

history, science and arts of Church Federation, Church Union and Christian Unity. An evident fundamental demand of the Federal Council, therefore, is that its agents, promoters and constituency shall provide and have access to at least a standard bibliography dealing with both the academic and the practical phases of the subject of which it seems to be the world's leading exponent. To avoid in the future the repeated experience of the past of doing again at great expense what has already been accomplished, the Federal Council has the opportunity of an extended program of the bibliographic research, which, it appears, is centrally necessary to true Christian progress.

The Federal Council, though it is the first and the most comprehensive national church unity agency in the United States, does not occupy an undisputed field. Since the formation of this representative congress other agencies, highly endowed, scholarly, equipped with great leadership and widely announced, have stepped into the same forum for realizing the answer to the prayer for the oneness of Christ's followers. I am not minded to say: "Such things ought not so to be." But I do say that there would probably have been no such duplication of church agencies for the purpose of remedying the duplication of churches if Protestant Christians in America had been aware of the true meanings of Christian unity, ecclesiastical uniformity, practical church union, church federation, inter-church comity, and associational Christian union. How much longer will the churches of America create agencies to secure the unity of their work before they have sought the meaning of such unity and the true scope of the agencies which they launch? To serve the best interests of Christian progress among the churches of America there is a demand for such a research as shall define, classify and cite to practical examples of work already common among the churches and for which these movements stand.

Federal Church Union is no longer an experiment. The same may be said of related forms of practical church union, which have sprung into existence in many States and localities. There are in the United States leaders who know the definite steps to be taken in the formation of inter-church federations for State, cities, counties, towns and village communities. Nevertheless, new leaders who enter this field of executive service are required again to work out these same methods by initial and expensive experiences. The Christian Unity movement has not yet provided itself with a guide to its approved working methods.

The Federal Council has no science of management. Its administrative processes, though they are performing functions of telling importance, are undefined, unorganized and uncertain. They are unable in their present condition to perform their maximum service. Description and exposition in this case have not kept pace with leadership and experience. Here, then, is a third demand for a special task of research, the outcome of which will be a system of management, administration and leadership.

Completed investigations in Colorado, Vermont and Wisconsin indicate the central importance of impartial, first-hand facts in promoting the economy and efficiency of home missionary work. Judged according to conditions as found in these typical localities radical redirection in the use of missionary resources is greatly needed throughout the country.

Missionary work in American fields is the self-conscious, purposive and responsible work of the churches as such. Economic, ethical and religious pressure tends to bring these forces to their maximum efficiency through the adoption by them of the federal, the social or the missionary view-point. We see, therefore, the strategic advantage of researches which shall command the intelligent regard of all churches. Furthermore, it is not only apparent in the very nature of the case but it is in keeping with the experience of the Bureau of Research of the Federal Council, that, given the vision of the possibilities of such work, the churches themselves in the various home missionary States or districts are glad voluntarily, and largely at their own expense, to conduct, with the aid of some central guidance, the needed standard surveys of their own fields.

Standard research in this case, upon only a small outlay for central administration, can result in nothing else than almost infinite Christian uplift.

An unanswered question in Christian unity which is at the same time a standing challenge to Church Federation is the relation of the multiplicity of social agencies to Christian social progress. How many times can the primary resources of a community be taxed for the support of institutional life in that community? How soon will the point of diminishing returns or of exhaustion be reached? Shall the few more fundamental institutions, of which the Church is one, perform a larger number of functions in behalf of uplift, or shall the personality and the money which belong primarily to these be invested in manifold indirect agencies to realize the same ends? Is it to the advantage of Christian progress in country communities, for instance, that their churches so often give over not only their leadership but their essential integrity to secondary, derived and dependent agencies? Shall the churches in great cities so largely expend their energies in indirect ways that they shall be rendered thereby incapable of speaking and being heard upon no issues of commanding importance?

In order that the churches themselves, various State and local Federations and the Federal Council may determine their policies with respect to such duplication of organized forces a standard investigation of this problem is an apparent present urgent demand.

During the year 1910 the municipality of New York is reported to have employed a force of 90 skilled investigators at an expense of more than \$200,000 for the purpose of providing the administration of that city with reliable information tending toward the efficiency of its departments in promoting civic welfare.

During the same period of 1910 the Federal Council of the Churches of Christ in America with its nation-wide constituency and responsibility, weighty beyond measure in shaping the spiritual destiny of Christendom, has employed one man who, together with other duties for the Federal Council and at a total expense of less than \$2,000, has provided the national office with the most adequate bibliography upon Christian Unity in America, a preliminary comprehensive report upon the vocabulary and interrelated expressions of Christian and church union, a descriptive catalogue of more than 200 organizations of church federation and union, assisted, directed or executed investigations of inter-church relations in Colorado, Vermont, New Hampshire, Maine, Wisconsin, Arizona, New Jersey, New York and other states and conducted about 100 other researches and surveys to aid the work of the national and three district offices. Though the equipment for research work by the Federal Council is yet rudimentary it provides a practical Bureau of Research and Information upon the various forms of inter-church work. During 1910 this Bureau, aside from furnishing the literature of the Federal Council to more than 200 inquirers, conducted a part of the editorial and publicity work of the Federal Council. The research assistant, in charge of this Bureau, stands ready to aid in furnishing standard researches bearing upon inter-church and church-social relations and problems according to the provisions made for the same and in behalf of all forms of Christian progress.

# Commission on the Church and Social Service \*

Work of 1910.

The Commission on the Church and Social Service beg leave to report as follows:

## *Organization*

Pursuant to the action of the Executive Committee of the Federal Council at its meeting at Louisville a year ago, a Special Committee of the Federal Council representing also the Commission on Social Service, entered into conference with a committee of the Home Missions Council to secure, if possible, some basis by which both the Federal Council with its Commission and the Home Missions Council could be represented in one Bureau of Social Service through which both might act.

After frequent conference and patient examination of the question in all its bearings, a tentative plan was formed by the joint committee, was agreed to by the Commission on the Church and Social Service, but was not considered feasible by the Home Missions Council, which body, however, expressed the warmest sympathy with the aims of the Federal Council's Commission, and promised its co-operation.

Immediately following this decision, your Commission proceeded to organize for more definite work. A Committee of Direction was created by referendum vote, the committee consisting of the following:

F. M. North, Chairman; Charles Stelzle, Secretary; Ernest H. Abbott, Edward T. Devine, John M. Glenn, John S. Huyler, Charles S. Macfarland, J. H. Melish, Josiah Strong, Charles L. Thompson, Charles R. Towson, Leighton Williams.

We lament deeply the death on October first of one of the members of the committee, Mr. John S. Huyler, whose place has not yet been filled.

The committee appointed two standing committees, one on Investigation and one on Propaganda, Rev. Charles Stelzle being chairman of the former and Dr. Josiah Strong, chairman of the latter. Through these committees and the special committees from time to time ordered, the practical work of the Commission has been carried forward.

Through the moderate provision made by the Executive Committee at its last meeting, the Commission has been enabled a part of the time to

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\*This report was submitted by the Rev. Frank Mason North, D.D., Chairman of the Commission.

employ a stenographer and to establish a small office with files for literature and facilities for correspondence.

#### *Activities.*

The activities of the committee have included the following items:

First: Early in the year was issued a statement entitled, "The Church's Appeal in Behalf of Labor." This consisted of a re-statement of the position adopted by the Federal Council concerning one day's rest in seven, a living wage and reasonable hours of labor. The brief document has been in the hands of the members of the Federal Council, and has been given a wide circulation; 10,000 copies have been distributed to industrial workers organizations, the churches and other organizations for betterment, in addition to circulation through the religions and the labor press. The correspondence indicates that this statement of the Federal Council's attitude on these questions has exerted a marked influence on public opinion, and has been practically useful in centers of agitation and of reform movements.

Second: In May, 1910, the Commission appointed a special committee consisting of Rev. Charles Stelzle, Rev. Josiah Strong and Mr. Paul U. Kellogg, to investigate the industrial situation in South Bethlehem, Penna., in view of the exhaustive strike in the steel works at that point.

The result of the committee's investigation was incorporated in a report which the Commission on the Church and Social Service adopted at a meeting held in New York on June 14, 1910. The report consisted

First: Of a careful study of the industrial situation.

Second: Of a statement of the attitude of the ministers and churches of Bethlehem toward the situation and certain suggested recommendations.

Seven thousand of these reports were distributed throughout the United States, quantities of them being sent to ministers who desired them for special distribution. Individual copies were also mailed to labor editors and practically every student in the theological seminaries in the country; besides this, copies were mailed to the four hundred delegates to the last convention of the American Federation of Labor. Smaller groups—those who are especially interested in the social problems of the Church—were also supplied with copies. Three different stories were prepared with reference to the Bethlehem investigation, and were sent to the daily papers, the religious press and the labor press.

Third: In co-operation with the Federal Council's office, the Commission through its Secretary promoted the observance of the first Sunday in September as Labor Sunday. It is believed that a much larger number of churches observed the day than in any previous year, and that deeper interest was created as a result.

Fourth: A new edition of 10,000 copies of the report of the Committee on the Church and Modern Industry to the Federal Council has

been issued during the year and has been very widely circulated. It has been in demand for circulation throughout the several denominations, and has been made the basis of action in the denominational bodies where some pronouncement on social service has been made, and especially where social service committees or bureaus have been organized.

Fifth: Through the Committee of Investigation a plan of studies on social topics has been agreed to, and is now in use in connection with the Institute of Social Service and its agencies in many hundreds of Bible classes and other organizations throughout the churches.

Sixth: Through the Committee on Propaganda, acting under the instructions of the Commission, the chairman of that committee has begun an investigation as to labor conditions in the various trades, having special reference to the three principles for which the Social Service Commission and the Federal Council have declared themselves, viz: One Day's Rest in Seven, A Living Wage, A Reasonable Number of Hours of Labor. A number of communications have come to the office from international officials of labor organizations with regard to the conditions in the different trades, and many requests have been made by labor unions and churches for addresses on these subjects.

The results of the publication and distribution of literature are shown in the frequent comments in the labor press with regard to the attitude of the Church toward social problems. There has been a very marked commendation from this source. The religious press has also called frequent attention to the work of the Commission and the daily papers have, in editorials and leading articles, spoken of the possibilities of the Commission. The Social Service Commission has been especially effective in furnishing inspiration to the various denominational agencies. The leaders in the churches of the different denominations have strongly commended the work of the Commission because of the practical things which have been advocated, and the hope has frequently been expressed that the Commission may become a real source of power in the solution of the industrial and social problems.

#### *The Future.*

It is quite clear that the concern of the churches represented in the Federal Council that the Christian Church in America shall meet the obligations, emphasized in the Federal Council's report on the Church and Social Service, and crystallized in the organization of this Commission, is deepening with each year. The appointment of Social Service Commissions, or Departments of Labor, or Federations for Social Service, indicates a purpose which is one of the brightest signs of the times. From every quarter there is appeal to this Commission as representing a united Protestantism, to project a program of advance and to correlate in a well articulated system of service the several agencies which are now being placed in the field for active work. The conviction within the churches as well as the expectancy of the forces outside of

the churches, creates for the Commission a position of large opportunity which is, however, not without its embarrassments and its perils.

Your Commission is made up of men intensely occupied in fields of labor to which they owe a first obligation. It is impossible for any one of them to do the work which a progressive program will inevitably demand. The only course that seems open, if at this critical time we are not to fail in the presence of perhaps the greatest opportunity which has come to the Church for the expression of the spirit of Jesus Christ in the methods of ministry to all sorts and conditions of men, is to secure an effective basis for the organization and the activity which a real program must involve.

Your Commission believes that perhaps no larger problem comes to the Executive Committee at this time than that of securing a permanent and sufficient basis for the work to which the Commission seems to be called in the order of the Church, and, as we believe, by the mandate of our Lord.

Respectfully submitted,

FRANK MASON NORTH,  
*Chairman.*

## Co-operative Advance in Home Missions \*

The Committee on Home Missions respectfully reports to the Executive Council that it has made a careful study of the problem of denominational overlapping and overlooking in the West. Its findings and recommendations were printed and sent to the Home Mission Boards as a confidential communication.

When the boards had taken action the committee prepared a condensed report embodying the action of the boards and issued it in type-written form for the public and especially for the use of the boards in commending the recommendations to the leaders of Home Mission work in the West. This is "Exhibit B," which is submitted as an integral part of the present report.

What the boards have done to make effective their action in this matter will be ascertained and reported in the future. It is known already that some of the boards have sent these recommendations with emphatic approval to their leaders in the West. In at least one denomination its highest representative body—the Northern Baptist Convention—has voted, without dissent, approving of the movement.

Up to the present time inter-denominational organizations to help carry the plan into effect have been formed or are in process of formation in seven of the extreme western states.

L. C. BARNES, *Chairman.*

### EXHIBIT B

#### CO-OPERATIVE ADVANCE IN HOME MISSIONS

A Joint Committee was formed in the Spring of 1909, composed of the Committee on Home Missions of the Federal Council of the Churches of Christ in America and a Special Committee appointed for the purpose by the Home Missions Council. It will be remembered that the Federal Council was organized by the specific and formal action of thirty denominations acting as entire denominational bodies, composed of over sixteen million communicants, and that the Home Missions Council is a combination of the Home Mission Boards and officers of fifteen communions, including nearly all the larger denominations. This Joint Committee consists of forty representative men from twenty-one denominational bodies.

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\*This report was submitted by the Rev. L. C. Barnes, D.D., Chairman of the Committee on Home Missions.

This Joint Committee undertook as its first task to make an investigation of the actual conditions on the Home Mission field, to discover in what degree there is overlapping of effort, and in what degree there exist Home Mission fields which are being neglected by all. Offhand observations on this subject are easy. What is needed is a wide and careful induction of facts.

As a beginning in this direction, the Joint Committee requested the Federal Council of Churches to make careful inquiry concerning a single and typical western State. In response to this request, Mr. O. F. Gardner, Assistant Secretary of the Federal Council, took up his residence in Colorado, in the very heart of the western Home Mission field, and gave his attention for some months to this investigation.

On a blank prepared by the Joint Committee, and with the co-operation of the State Superintendents of the various Home Mission Boards, church statistics were obtained directly from the fields. These were verified in three ways: (a) by denominational year books; (b) by a census just taken by the Colorado State Sunday School Association; (c) by the Bulletin of Religious Bodies recently issued by the U. S. Census Bureau.

The tables go over the entire State, county by county and town by town, giving the population, the area, the postoffices, the churches, the membership, the current expenses of the churches, and the amount of Home Mission aid received. In addition to statistics, many written descriptions of conditions were secured. Since this information was necessarily obtained through voluntary co-operation, it is surprising that definite returns cover at least 75 per cent. of all the church work now being done in Colorado. Substantially we have a conspectus of over 90 per cent. of all.

At one end of the scale eleven per cent. of Home Mission aid goes to fields where there is but one church; 77 per cent. goes to the strategic centers, the nine largest towns and cities of the State (35.6 per cent. to the two largest cities). Nearly 90 per cent. therefore (88.8 per cent) of the Home Mission aid goes either where there is no duplication whatever or to the swiftly growing cities, where the future of the people is pivoted, leaving but 11.2 per cent. at the other end of the scale.

Facts ascertained enable us to answer two questions.

#### *A Minor Question—Is There Overlapping?*

It is plain that overlapping of effort where it exists at all is to be found, in the 11.2 per cent. of aid going to places of no considerable size, where two or more Mission Boards are aiding in the maintenance of churches. This statement does not overlook the fact that overlapping is possible even in populous and growing cities through undue multiplication of churches in certain neighborhoods. Nor does it ignore the further fact that there may be over-churching in communities which do not receive Home Mission aid. But the former condition appears to be exceptional, and the latter is beyond the scope of the responsibility

of Home Mission Boards. These boards need mainly to turn their attention to the 11.2 per cent. of aid mentioned above, in order to ascertain whether it is justifiable in a large view of the case. Although no positive judgment can be expressed as to a given field without an exhaustive examination made on the spot, it is yet plain from general conditions that there is occasion for the Home Mission Boards to give fresh consideration to this feature of their responsibility. Such very exceptional cases as that of a town with four hundred people and four churches receiving Home Mission aid to the amount of \$660, and another of three hundred people with six churches receiving \$530 of such aid, call for prompt and careful scrutiny. Other places without such patent excess of churches show conditions which create a similar presumption.

The importance of this aspect of the subject has to do not so much with the waste of home mission money, of which waste the amount at worst is small, but with the loss of effectiveness which accompanies undue multiplication of churches.

*The Major Question—Is There Overlooking?*

Turning to the urgent, vital question of neglected fields, the results of the investigations are a surprise even to those most intimately familiar with western conditions. One hundred and thirty-three places were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant churches of any kind; and one hundred of these are also without a Roman Catholic church. Some of these places have two or three saloons and other agencies of evil but no preaching of the Gospel of righteousness and salvation. It is not to be assumed that the communities thus indicated are all villages. Some of them are rural communities, some are mining communities scattered up and down a narrow valley, being difficult to care for because thus scattered. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have postoffices, but without any churches. There are whole counties with no adequate religious work. Examples are, San Miguel, with over 5,000 people in twelve places, and only three churches in the county; Lake County, with four churches in Leadville, which has 13,000 people; Las Animas County, with eleven churches in Trinidad, where there are 14,000 people, but only four churches for the 16,000 people, largely Mexican, in all the rest of the county; Cheyenne County, a rapidly developing dry farming county, with only one church. Of the sixty counties in the State at least eighteen appear to be without adequate church work of any kind. If the same ratio of destitute communities to total population through all the eleven mountain and Pacific States holds good, there are more than one thousand of them; counting postoffice neighborhoods without churches, over four thousand.

The conditions thus revealed are a reproach, either to the Home Mission Boards or their supporting constituencies or both. Swift and concerted endeavor should be put forth to remedy them.

The Joint Committee, on the assumption that in one degree or another other western states would show a state of affairs like that in Colorado, recommended to the boards constituting the Home Missions Council that they instruct their representatives as follows:

1. To confer with like officers of other Home Mission Societies or Boards and arrange to allot the entirely unoccupied fields among the various bodies, so that each shall feel especial responsibility for given fields.

2. To decline to endorse application for Home Mission aid in places where the Gospel of Christ is earnestly and adequately promulgated by others and where assured prospects of growth do not seem to demand the establishment of other churches.

This recommendation has been endorsed in spirit and principle by the following organizations: The American Baptist Home Mission Society; the Congregational Home Missionary Society; the Board of Home Missions of the Presbyterian Church in the U. S. A.; the Board of Home Missions of the United Presbyterian Church in N. A.; the Board of Home Missions of the Presbyterial Church in the U. S.; Board of Home Missions of the Reformed Church in the U. S.; the Reformed Church in N. A.; the United Brethren in Christ, and the American Christian Missionary Society (Disciples). The Executive Committee of the Board of Home Missions and Church Extension of the Methodist Episcopal Church has placed on record the following action: "That while as members of the Board we are favorable to the principles stated in the Joint Recommendations, we feel that final action must be referred to the governing body of the Church, namely the General Conference."

It was not possible for any of these bodies to adopt these resolutions in their literal form, since all of them carry on their work through and with Conventions, Conferences, Associations, and Presbyteries in such way that the co-operation of local and national bodies must be solicited and secured in order to the full working of the plan. But without dissent the members of all these boards expressed their sympathy with the end in view. Under the commission of the boards named are 5,115 out of the 6,066 home missionaries west of the Mississippi River. Steps are being taken to secure in each State a conference of Home Mission representatives, looking to the initiation of such co-operative measures as has been described. It is believed by the Joint Committee that the fields where co-operation is feasible are exceedingly varied, comprising such as the following:

1. In Spanish-speaking fields, in some of which it has long been in force.
2. In work for the Indians, where it is in process of adoption.
3. In mining and lumbering camps, where the population is especially shifting.
4. Among immigrants who do not find in this country already a considerable body of their own nationality in evangelical churches.

5. In the congested sections of great cities, where there is no coping with the vast needs except by co-operating.

6. In thinly populated sections which are not strategic numerically and yet, judging by the past, are the springs of the best life of the nation.

7. Experience indicates that recommendation 2 is likely to find its most frequent application in the smaller towns and villages which have no assurance of large growth.

In these and like forms of effort, both within and without Home Mission lines, persistent endeavor should be put forth to bring about the largest measure of conference and co-operation.

In behalf of the Joint Committee,

L. C. BARNES, *Chairman.*

E. B. SANFORD, *Secretary.*

# Report of the Committee on Temperance

BY THE REV. RUFUS W. MILLER, D.D.

Chairman.

After correspondence with the members of the Committee on Temperance and conference with various brethren, your committee begs leave to submit a brief report.

In a survey of the Temperance forces of the churches and nation and the progress made during the past year, there is reason for gratitude to God and encouragement in the work, a prophecy of larger advance yet to be made. In every state in the Union there are signs of progress. There are many agencies and associations at work in behalf of the Temperance Reform and Prohibition. Among these may be mentioned the time-honored National Temperance Society, the Anti-Saloon League, the Women's Christian Temperance Association, National Order of Good Templars, the Sons of Temperance, Templars of Honor and Temperance, the Scientific Temperance Federation, the National Inter-Church Temperance Federation, and a score of other allied organizations. A large number of denominations have Temperance Committees or Commissions representing their highest judicatories and are doing effective work. The Roman Catholic Church, through its Catholic Total Abstinence Union, stands opposed to the liquor industry and is enlisting thousands in the cause of Temperance. A study of the situation makes it plain that the Church must solve a threefold problem in standing for Temperance and for the safety of the individual and of the State.

1. How each single congregation or a group of congregations can best exert its influence for total abstinence and temperance reform in a single community.

2. How each group of congregations, as they are at present organized into denominations, can best carry on the work in harmony with their own spirit and cultus.

3. What the different denominations can do in a Federal capacity.

It would seem to be the province of the Federal Council to assist in the solution of this threefold problem.

The bed-rock of Temperance Reform is a sound, healthy and well grounded public sentiment with respect to liquor traffic and liquor selling. Without such a sentiment there can be neither the enactment nor the enforcement of law for the repression or suppression of the evils of intemperance. It would seem to be a legitimate work of the Christian churches to disseminate information, to educate and to enlist its membership in behalf of total abstinence for the individual and no saloons

for the State. The Federal Council should voice the united judgment of the whole Church on the fundamental principles of Temperance Reform. It can awaken interest and oversee such investigations as would go far to destroy the sophistries which so largely bulwark the liquor traffic to-day.

The Council can, and should, take the consensus of opinion of its various constituent bodies; it can refrain from partisanship; it cannot conduct purely political work or engage in any efforts that would have the semblance of improper interference in the affairs of the State on the part of the Church. It can, nevertheless, voice its own judgment on questions of public policy immediately connected with the traffic in intoxicating liquors. It is evident that the crux of the position is Public Sentiment. Public Sentiment must be educated to the position of science. The basic principle of Temperance Reform lies in the nature of alcohol as a poison. There is an imperative necessity to do more educational work. This work does not belong to one agency but must be done by all. The verdict thus far given against the saloon is based largely on what the saloon has done. Make the people realize what that really is and they will sweep away the whole traffic with a "Besom of destruction."

The startling results of scientific investigation reveal alcohol in all its destructive deformity and it deserves nothing but death. "Facts are stubborn things" and science puts within the reach of every church, every preacher, teacher and reformer, facts so stupendous which, if rightly and persistently used, will open the eyes of the people, old and young.

In this connection it may be well to call attention to the fact that the Interdenominational Sunday School Association, which represents practically all evangelical churches in this country and Canada, has, through its Temperance Department, issued a definite outline of its position on the Temperance Question. The effort is made to have every Sunday School in America endorse this platform which is thus given:

1. Temperance Education.—Educate every Sunday School member for: (a) Total Abstinence, (b) The Destruction of the Liquor Traffic, (c) The Extinction of the Cigarette Habit, (d) The Surrender of Every Self-Indulgence which impairs or destroys the power to give service to God and service to man.

2. Regular Time for Temperance Teaching.—(a) Observe all appointed Quarterly Temperance Sundays, (b) (special) Anti-Cigarette Day—Temperance Sunday of the Second Quarter, (c) World's Temperance Sunday—the Fourth Sunday in November, to be emphasized as Christian Citizenship Day.

3. Organization.—A Temperance Department in every Sunday School, conducted by a Temperance Superintendent.

4. Pledge-Signing.—Enrol every Sunday School member of proper age as a pledge-signer.

The International Pledge Reads:

That I may give my best service to God and to my fellowmen, I PROMISE GOD AND PLEDGE MYSELF never to use intoxicating liquors as a drink and to do all I can to end the Drink Habit and the Liquor Traffic. Date ....., 19... Member of .....  
.....Sunday School (on reverse side)."

Members of your committee have embraced the opportunity afforded of co-operation with the National Inter-Church Temperance Federation. One of your committees suggest that the Federal Council enter upon an active campaign to protect foreigners from the saloons and the local traffic. One member calls attention to the unique closing law of Nebraska by which all saloons must be closed by eight o'clock P. M. daily.

It is evident that the Federal Council can and should exercise its influence in behalf of interstate regulation of the liquor traffic and the question of a Federal license. As the Social Service Committee of the Federal Council touches vitally the question of Temperance, your Committee believes that it would be well, if all organizations and societies soliciting the support and sympathy of the churches, be requested to file with the Social Service Commission of the Federal Council of the Churches of Christ in America, an annual report containing an outline of their plans of work and a detailed financial statement properly audited and that any organization failing to do this should not expect the commendation of the Social Service Commission or the support of Christian people.

Summing up, briefly, the present situation, we would call attention to four facts as the highways of progress and activity open to the churches represented in the Council:

1. The discovery of science that alcohol is a life-destroyer and confirmed by common experience as in industry and insurance; that total abstinence is the supreme wisdom and the only safety.

2. The wide and convincing publication of these vital facts by pulpit, press and school, to guide personal conduct and create public opinion.

3. The incarnation of Temperance principles in character and their incorporation into the social customs by the Christian nature of the churches, aided by all special organizations.

4. The enactment and enforcement of laws to give effective expression to common knowledge and conviction, to diminish temptation and to restrain greed. The task of the State to be pushed continuously just as far and as fast as public sentiment warrants.

To aid in this great work your committee believes that through the general officers of the Federal Council and its executive force, constant correspondence should be had with the various church commissions, committees and boards having in charge the work of Temperance in the respective churches. It recommends the appointment of co-operating Temperance Committees by the various State and City Federations,

such committees to co-operate with temperance organizations in their particular localities.

Your committee is profoundly impressed with the conviction that much more could be accomplished if there could be secured definite responsibility and united action on the part of the large number of Temperance organizations and we would submit the question of "How more effective co-operation can be secured?" to the earnest consideration of the Executive Committee.

Respectfully submitted,

RUFUS W. MILLER, *Chairman.*

# Report of the Treasurer

Alfred R. Kimball

The expenses of the Federal Council are under the careful supervision of the Business Committee.

The Treasurer is a member of this committee and each item of expense is carefully considered when not already determined by the Executive Committee.

The account for the year 1910 is as follows:

## Expenses

### New York Office—

Corresponding Secretary, .....	\$4,000 00	
Research Assistant, .....	1,200 00	
	<hr/>	\$5,200 00
Stenographer, .....	780 00	
Rent, .....	522 00	
Telephone, .....	70 09	
Postage, .....	267 20	
Incidentals, .....	159 55	
Printing annual report, .....	203 43	
Printing, .....	321 05	
Traveling, .....	458 29	
	<hr/>	\$7,981 64

### Eastern District—

District Secretary, 7 months, .....	\$875 00	
Traveling, .....	423 36	
Printing, .....	117 16	
Incidentals, .....	77 13	
	<hr/>	1,492 65

### Western District—

District Secretary, 11 months, .....	\$2,750 00	
Expenses, .....	928 74	
	<hr/>	3,678 74

### Central District—

District Secretary, 5 months, .....	\$1,666 66	
Expenses, .....	610 75	
	<hr/>	2,277 41

## Commission on Social Service—

Office expenses, .....	\$271 62	
Printing, .....	204 13	
Traveling, .....	134 97	
		610 72

Total expenses, ..... \$16,041 16

## Receipts

Denominations, .....	\$10,053 93	
Churches, .....	317 00	
Individuals, .....	2,836 00	
Special, .....	35 86	
		13,247 79

Deficit of 1910, ..... \$2,793 37  
 Add deficit of 1909, ..... 263 04

Total deficit January, 1911, ..... \$3,056 41

The result is a deficit for the year 1910 of \$2,793 37; to which must be added the deficit at the end of 1909, \$263.04, making a total deficit January 1, 1911, of \$3,056.41.

The apportionments from each constituent denomination, adopted by the Federal Council at its first meeting in 1908, was at the suggested rate of \$50 per delegate.

The amounts received from this source in the first year of the Council, 1909, out of a total apportionment of \$16,500, amounted to a little over \$9,000.

The second year of the Federal Council has closed and the amount received has been a little over \$10,000.

The foundation of the support of the Federal Council is in the contributions from the constituent bodies, but while some have general funds to draw upon for such a purpose, others have not, and the gathering of such a fund presents many difficulties.

The Treasurer has in his own name conducted the correspondence in this matter with the officers of the Denominational bodies, and on the part of all who have been heard from, there has been a cordial endeavor in good faith to meet their share of the expense.

## Denominational Payments, 1910

	Appor.	Am't Pd.
Baptist Churches, North, .....	\$1,200 00	\$1,200 00
National Baptist Convention, .....	1,900 00	*
Free Baptists, .....	100 00	100 00

\*No payment.

REPORT OF THE TREASURER.

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Christian Church, .....	150 00	50 00
Congregational Churches, .....	750 00	763 35
Congregational Methodist Churches, .....	50 00	*
Disciples of Christ (a committee is raising a fund and will make up the full amount of apportionment), .....	1,250 00	183 08
German Evangelical Synod of North America, ...	250 00	200 00
Evangelical Association (overpaid \$50 in 1909; this makes full payment), .....	150 00	100 00
General Synod of the Lutheran Church (paid for two years), .....	300 00	500 00
Mennonite Church (paid for two years), .....	50 00	100 00
Methodist Episcopal Church, .....	3,100 00	2,000 00
Methodist Episcopal Church, South, .....	1,700 00	1,700 00
African Methodist Episcopal Church (overpaid \$100 in 1909; this makes full payment), .....	500 00	400 00
African Methodist Episcopal Zion Church, .....	600 00	100 00
Colored Methodist Episcopal Church in America, .	250 00	*
Methodist Protestant Church, .....	200 00	*
Primitive Methodist Church, .....	50 00	*
Moravian Church, .....	50 00	50 00
Presbyterian Church in the U. S. A., .....	1,350 00	1,412 50
Southern Presbyterian Church, .....	300 00	*
Protestant Episcopal Church, .....	950 00	*
Reformed Church in America, .....	150 00	150 00
Reformed Church in the U. S., .....	300 00	200 00
Reformed Episcopal Church (paid for two years),	50 00	100 00
Reformed Presbyterian Church, .....	50 00	50 00
Seventh Day Baptist, .....	50 00	50 00
Society of Friends (paid in 1909 for two years), .	100 00	.....
United Brethren Church, .....	300 00	300 00
United Evangelical Church (paid for two years), .	100 00	200 00
United Presbyterian Church, .....	150 00	150 00
Welsh Presbyterian Church, .....	50 00	*

\$16,500 00 \$10,058 93

From the above it appears that of the 32 denominations represented, 24, having a membership of about 12,500,000, have contributed, and 8, with a membership of 3,500,000, have not met the apportionment.

If the twenty-four denominations who have contributed had paid their full apportionment, it would have amounted to \$12,750 in each of these years, and the Council would now be free from debt, with a balance on hand.

If all had contributed their full quota, a much larger balance would have accumulated.

The Treasurer has used all the facilities he could command to increase the gifts of individuals.

By death and other causes over \$1,500 of individual contributions have been lost during the year, but there has been a gain of about \$500 from former friends who did not give in 1909, hence the individual amount of \$2,836 against \$4,195 in 1909.

There have been hopes of individual help from friends in the Central and Western Districts, where nearly \$6,000 has been expended, but these anticipations have not been realized.

Had they contributed one-half, there would be no deficit.

By the action of the Executive Committee, at its meeting a year ago, the apportionment for the year 1911 and hereafter, will be based on membership, at the rate of one dollar (\$1) for each one thousand (1,000) members.

The following is the list of apportionments for the year 1911. The figures of membership are from Dr. H. K. Carroll's report, viz:

	Mem'ship.	Appor.
Baptist Churches, North, .....	1,199,943	\$1,200 00
National Baptist Convention, .....	1,986,222	1,987 00
Free Baptists, .....	70,880	71 00
Christian Church, .....	87,478	88 00
Congregational Churches, .....	741,400	742 00
Congregational Methodist Churches, .....	15,529	16 00
Disciples of Christ, .....	1,363,116	1,364 00
German Evangelical Synod of North America, ...	236,615	237 00
Evangelical Association, .....	108,666	109 00
General Synod of the Lutheran Church, .....	302,440	303 00
Mennonite Church, .....	18,674	19 00
Methodist Episcopal Church, .....	3,186,862	3,187 00
Methodist Episcopal Church, South, .....	1,832,946	1,833 00
African Methodist Episcopal Church, .....	500,000	500 00
African Methodist Episcopal Zion Church, .....	547,216	548 00
Colored Methodist Episcopal Church in America, .	234,721	235 00
Methodist Protestant Church, .....	188,437	189 00
Primitive Methodist Church, .....	7,346	8 00
Moravian Church, .....	17,940	18 00
Presbyterian Church in the U. S. A., .....	1,328,714	1,329 00
Southern Presbyterian Church, .....	281,920	282 00
Protestant Episcopal Church, .....	928,780	929 00
Reformed Church in America, .....	116,815	117 00
Reformed Church in the U. S., .....	297,116	298 00
Reformed Episcopal Church, .....	9,610	10 00
Reformed Presbyterian, .....	9,455	10 00
Seventh Day Baptist, .....	8,119	9 00
Society of Friends, .....	100,072	100 00
United Brethren Church, .....	283,682	284 00

United Evangelical Church, .....	73,399	74 00
United Presbyterian Church, .....	135,010	136 00
Welsh Presbyterian Church, .....	13,753	14 00

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16,232,876 \$16,246 00

#### Loan Fund

The plan and conditions of the Loan Fund were fully stated in the report of 1909. It amounts to \$5,500, and no effort has been made to increase it, as it has proved adequate for present needs, but the first obligation under the arrangement with the loaners is to reimburse that fund.

The possession of such a fund alone has made possible the regular payment of expenses during these two years, as the Federal Council of the Churches has no bank credit on which to borrow.

#### Individual Church Subscriptions for the Year 1910

Brick Presbyterian Church, New York, .....	\$100 00
Church of the Covenant, Washington, D. C., .....	25 00
First Presbyterian Church, Berkeley, Calif., .....	5 00
First Presbyterian Church, Buffalo, N. Y., .....	25 00
First Presbyterian Church, Elizabeth, N. J., .....	5 00
First Presbyterian Church, Passaic, N. J., .....	5 00
First Presbyterian Church, Utica, N. Y., .....	10 00
Hyde Park Presbyterian Church, Chicago, Ill., .....	5 00
First Presbyterian Church, Hutchinson, Kas., .....	41 50
Brick Presbyterian Church, East Orange, N. J., .....	10 00
North Reformed Church, Newark, N. J., .....	10 00
Park Hill Reformed Church, Yonkers, N. Y., .....	6 00
Second Church of Christ, Brooklyn, N. Y., .....	2 00
Second Presbyterian Church, Cleveland, Ohio, .....	25 00
Second Presbyterian Church in Germantown, Phila., Pa., ..	10 00
Trinity Presbyterian Church, Montclair, N. J., .....	5 00
West Presbyterian Church, St. Louis, Mo., .....	2 50
Westminster Presbyterian Church, Minneapolis, Minn., ..	25 00

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\$317 00

#### Subscriptions Received During 1910 from Individuals

Rev. Harris Ely Adriance, New York, .....	\$1 00
L. M. Alexander, Milwaukee, Wis., .....	5 00
Mrs. Anne P. Allison, Hazleton, Pa., .....	2 00
Reese F. Alsop, D.D., Brooklyn, N. Y., .....	5 00
Miss Christina Arbuckle, Allegheny, Pa., .....	25 00
C. E. Bacon, D.D., Chicago, Ill., .....	25 00
Simeon E. Baldwin, New Haven, Conn., .....	25 00
Summerfield Baldwin, Baltimore, Md., .....	10 00
Mrs. Wm. I. Barry, Passaic, N. J., .....	10 00

## Individual Contributions—Continued

L. G. Battelle, Bellaire, Ohio, .....	2 00
T. T. & H. A. Bent, Oglesby, Ill., .....	5 00
E. L. Bishop, Great Falls, Mont., .....	10 00
W. W. Blackburn, Pittsburg, Pa., .....	10 00
Nathan W. Blanchard, Santa Paula, Cal., .....	10 00
Isaac N. Browne, Morristown, Tenn., .....	2 00
James H. Bunce, Middletown, Conn., .....	5 00
Thos. H. Brewer, Spokane, Wash., .....	5 00
Miss F. L. Carter, Watertown, Mass., .....	5 00
W. D. Chamberlin, Dayton, O., .....	5 00
Miss Helen E. Chase, Waterbury, Conn., .....	10 00
George W. Collord, New York, .....	10 00
David C. Cook, Elgin, Ill., .....	10 00
Hanford Crawford, St. Louis, Mo., .....	5 00
Frank A. Day, Boston, Mass., .....	10 00
Percy Davenport, Central Falls, R. I., .....	1 00
S. S. Davis, Rock Island, Ill., .....	25 00
Wm. Deering, Evanston, Ill., .....	25 00
Edward L. Dobbins, Newark, N. J., .....	20 00
Cleveland H. Dodge, New York, .....	500 00
Miss Grace H. Dodge, New York, .....	100 00
Philip Doremus, Montclair, N. J., .....	5 00
Mrs. Wm. Howard Doughty, Williamstown, Mass., .....	5 00
G. W. Dulany, Hannibal, Mo., .....	10 00
Mrs. M. E. Dwight, New York, .....	100 00
Calvin Fentress, Chicago, Ill., .....	10 00
Harry E. Flory, Brooklyn, N. Y., .....	1 00
Lewis Francis, D.D., New York, .....	15 00
W. A. Gallup, North Adams, Mass., .....	5 00
Robert H. Gardiner, Gardiner, Me., .....	25 00
John M. Glenn, New York, .....	25 00
C. L. Gray, St. Louis, Mo., .....	5 00
William Halls, Jr., Summit, N. J., .....	10 00
S. P. Harbison (Estate of), Pittsburg, Pa., .....	5 00
C. H. Harding, Philadelphia, Pa., .....	25 00
Wm. Hayes, Winona, Minn., .....	5 00
Wm. Christio Herron (Estate of), Cincinnati, O., .....	30 00
M. S. Hendricks, Shamokin, Pa., .....	1 00
Daniel R. Howe, Hartford, Conn., .....	10 00
Wm. A. Huneke, Spokane, Wash., .....	5 00
Mrs. E. A. Huntington, Auburn, N. Y., .....	10 00
Rev. John T. Huntington, Hartford, Conn., .....	5 00
A. A. Hyde, Wichita, Kas., .....	10 00
H. C. M. Ingraham, Brooklyn, N. Y., .....	25 00
S. M. Inman, Atlanta, Ga., .....	10 00

## Individual Contributions—Continued

Henry S. Jacoby, Ithaca, N. Y., .....	1 00
Rev. F. L. Janeway, Hanover, N. H., .....	10 00
Allen W. Johnson, Schenectady, N. Y., .....	5 00
Clarence H. Kelsey, East Orange, N. J., .....	25 00
H. D. Knight, Seneca Falls, N. Y., .....	5 00
M. L. Knight, Beaver Falls, Pa., .....	10 00
Thomas Liggett, Pittsburg, Pa., .....	1 00
Mrs. Rufus P. Lincoln, Plainfield, N. J., .....	5 00
R. A. Long, Kansas City, Mo., .....	25 00
Harry S. Ludlow, Troy, N. Y., .....	10 00
Chas. W. McCutchen, New York, .....	150 00
Allan Mackenzie, Great Falls, Mont., .....	3 00
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giving ten cents when they ought to be giving twenty-five, fifty cents or one dollar. There was lots said at the convention about individual responsibility.

We have often heard it said, if you take care of the cents, the dollars will take care of themselves. This is true, because the cent is the unit. The visible church is an organization of individual members, working in their collective capacity, in which the individual is the unit. Therefore the strength of any single church for service is measured by the percentage of its fruit-bearing members. We often see one church doing more in proportion to its ability than another under similar circumstances. Why? Simply because it has a larger per cent of live members, and is carrying less dead weight.

But, does the individual cease to be responsible and lose his identity when he becomes a member of the visible, organized church? By no means (Rom. 12:3-8, I. Cor. 12) are injunctions to the individual to make use of the various gifts with which he has been endowed, under the illustration of the body, where each and every different member perform that specific function for which it was made, all going to make up one harmonious whole. I. Cor. 16:2, "Let every one of you lay by him in store, as God has prospered him." In the Parable of the Talents, it is the individual that is dealt with, and at the final judgment it will be a personal account that will be rendered.

A consideration of individual responsibility, brings out the essential features of the Assembly's financial plan. It is an every member canvass, and is an effort to arouse each and every one to a sense of their responsibility. A work along this line is a work on the foundations, and to the extent this is accomplished, to that same extent the different departments of the Church's work will, as it were, take care of themselves. God has given and equipped each one with some gift or talent with which to serve Him; the Church is engaged in a great work, and needs the services of every one. Fifty per cent of the members can not do the work of all.

Some of this has been written looking at things from the human standpoint. I well know that the machinery of the Church, however smoothly it may seem to work, is utterly worthless without God's quickening Spirit.

For the Presbyterian Standard.

#### A MESSAGE FROM BARIUM WORKERS.

In the issue of Our Fatherless Ones, March 26th, there was a brief statement made of the Livingstone Celebration at the Presbyterian Orphans' Home, in Little Joe's church, and in this statement the different amounts contributed by the bands, society and church was given. In addition to this amount over \$150 was given Christmas by the children and workers of the Home and the members of Little Joe's church for the Foreign Mission debt. This from a charitable institution of the Church might lead some people to feel that more money is handled here by the children and workers than in most homes and churches, and to avoid making a wrong impression this article is being written in explanation.

Last fall when several mission bands were organized among the children, the leaders of these bands felt that it would be best for the children to have something definite to work for, and in this way teach them the blessing of giving and helping others. About this time an article came out in the Church papers urging the societies, churches and individuals to put forth some special effort for the lifting of the debt from our Foreign Mission Board. It spoke of the bands each trying to raise as much as \$5.00, and how much it would aid in this great work if all the hands in our Southern Church would raise this much. We at once began work to this end. The leaders of the bands furnished the material and aided the children in making articles which we put on sale in Statesville. As a result over \$17.00 was realized from this sale. At Christmas the talent plan was taken up by most of the leaders of bands and by one of the Sunday School teachers. The band leaders bought material again and aided the small members of their bands to make numerous articles which were sent off to friends in Charlotte, Winston and other places for sale. This was done at no small sacrifice to the leaders of the different bands, both in strength and material things. Practically every worker in the Orphanage has his or her hands and heart full all the time and extra work means extra tax on mind and heart. However, this work was done willingly

and gladly, both for the children's sake and for the great cause we are trying to aid. Every article made was sold and the amounts realized from this sale, added to what was made before Christmas, gave each band a nice sum when the time came for the celebration.

As an illustration of some of the sacrifices made to accomplish this end, some of our larger girls, when given fruit in the dining room, saved it to make salad to sell. A number of children on the last day before the celebration brought the last penny they had to be given for this cause. As has already been said, before our offering at Christmas, many of the children and workers denied themselves the pleasure of giving Christmas presents that they might give on the debt fund.

What has been done by our small church and the children here in the Home could be done by almost any church in our Assembly or Synod. If all the churches in our Assembly gave in proportion, taking into consideration that most of our church members are orphan children, the debt would be wiped off our Church with a big surplus.

We have no desire to boast of what has been done, but trust that the enthusiasm and devotion to the Master's cause, and the expression of such devotion in efforts made to advance His kingdom, may be an incentive to other churches and societies in our beloved Church.

Yours in the Master's Service,  
Barium Workers.

For the Presbyterian Standard.

#### GRADUATES FROM OUR SEMINARIES.

The whole Church should pause to thank God for the number of men to be sent out by our Theological Seminaries this year. The increase in the number of candidates began in 1902. It has not been large, but has continued without interruption each year. It takes several years for the increase to be felt in the ministry, however, as most of the candidates received by the Presbyteries must take the four years' college training and then the three years in the Theologies' Seminary.

We give below the names of the graduates of our own Seminaries and of our men at Princeton, and the Presbyteries from which they come. Those marked (\*) have already accepted work at home. Those marked (\*\*) are expecting to go to the foreign field. Several of those who go abroad will spend some time on the home field before entering upon their chosen field of labor.

Union Seminary, Richmond, Va.—\*\*A. G. Anderson, Roanoke; Wesley Baker, East Hanover; \*\*W. M. Baker, Kings Mountain; C. C. Beam, Kings Mountain; Herman Bischof, Norfolk; T. W. Clapp, Abingdon; \*\*J. C. Crane, Central Mississippi; \*\*P. S. Crane, Central Mississippi; E. D. Curtis, Mobile; T. C. Delaney, Abingdon; \*\*D. W. Dodge, Swannec; \*\*R. D. Dodge, Swannec; W. H. Eubank, East Hanover; E. L. Flanagan, Bethel; \*\*W. P. Gihhs, Concord; \*\*J. O. Gonzales, East Hanover; W. H. Goodman, Concord; \*\*J. E. Guthrie, Abingdon; \*\*J. W. Hassell, East Hanover; J. W. Hickman, Durant; \*\*Andrew Howell, Wilmington; B. R. Lacy, Jr., Albemarle; \*\*R. V. Lancaster, Jr., East Hanover; A. T. Lassiter, Fayetteville; \*\*R. O. Lucke, East Hanover; C. G. Lynch, Kings Mountain; \*\*W. C. McLaughlin, Mecklenburg; J. M. Millard, Norfolk; \*\*H. E. Morton, Albemarle; J. J. Murray, Orange; C. C. Myers, East Hanover; \*\*W. W. Pharr, Mecklenburg; J. L. Rogers, West Hanover; \*\*J. W. Rowe, Lexington; \*\*R. M. Stimson, Mecklenburg; \*\*R. D. Torres, East Hanover; J. W. Wethers, Cherokee; R. C. Wilson, Macon; \*\*T. E. Wilson, Ouachita; W. W. Morton, Albemarle.

Columbia Seminary, Columbia, S. C.—W. B. S. Chandler, Harmony; W. U. Guerrant, East Hanover; C. D. Holland, Atlanta; John McSwen, Jr., Pee Dee; Ovid Pullen, Concord; F. R. Riddle, Bethel.

Southwestern Presbyterian University, Clarksville, Tenn.—J. B. Butler, Red River; H. S. Henderson, Nashville; J. E. McJunkin, East Mississippi; \*\*J. H. Rosenberg, Memphis; \*\*E. L. Sneed, Nashville; J. C. Stewart, Central Mississippi; Alwin Stokes, Mississippi; \*\*C. B. Tomb, Louisiana; C. N. Raiston, Nashville.

Kentucky Seminary, Louisville, Ky.—James Jaffray; C. C. McNeill, Lexington; H. S. Presnell, Holston; E. E. Preston, Louisville; \*\*VerHulst, Antton, Ebenezer.

Austin Seminary, Austin, Tex.—Wade H. Boggs, Central Texas; W. R. Hall, Dallas; T. D. Murphy, Ouachita; R. L.

Owen, Ft. Worth; J. C. Sligh, Pan Handle; \*H. D. Smith, Central Texas.

Princeton Seminary, Princeton, N. J.—C. A. Engle, Winchester; J. A. McQueen, Mecklenburg; R. M. Patterson.

#### PROGRESS IN CHURCH FEDERATION.

[The Standard takes pleasure in presenting to its readers the following address by Mr. J. E. McAfee at the Memphis Convention. While we do not endorse all of its views, we believe in presenting every side of a question, and in the main we agree with the speaker.]

Church Federation has advanced beyond the sentimental stage. There are already twenty-one State Federations, thirty-five County and District Federations, 125 City and Town Federations, about fifty other partial or tentative Federations in addition to the full fledged. Some are courageous and dare take hold of their task with a firm hand; others are timid and have all they can do to preserve the name and foster the sentiment. The National Federal Council embraces all the major Protestant denominations except one and almost all of the minor, including a membership of sixteen to eighteen millions. It has held its second quadrennial meeting, the second more pretentious and brave than the first. Some of us hot-heads wish the Federal Council would make more speed, but by standing still long enough in one spot almost any one can notice that it moves.

The Home Mission Council is the liveliest Federation of them all. It includes the National Home Mission Boards and Societies of the Protestant denominations. It holds annual sessions, and each is more confident and aggressive than its predecessors. The Executive and several Special Committees are active all the year through. The Council promoted Home Mission Week last fall, the most effective and far-reaching campaign in American Home Missionary history. The movement was so successful that Home Mission Week has been established as a feature of the annual program of the churches to be observed every autumn. The Council has formed a common policy in Indian Missions, and the Government at Washington now hears the voice of the United Protestantism in matters pertaining to the conduct of the Indian office. Washington has heard and heeded the voice of a United Romanism for many a long year. The Council is working out a comprehensive western policy, and has for more than a year been conducting extensive surveys through Western States to avoid neglect of new communities, and to check duplications and overlapping of Home Mission work. The charge of wastefulness in the expenditure of missionary funds, or of a narrow sectarian policy, can no longer be lodged against the National Boards and Societies. They are uniting not alone in a co-operative sentiment, but upon a co-operative policy and method. They are of one mind in all the essentials both of the Kingdom's meaning and of the administration of their common trust.

But the surest and most wholesome evidences of the progress can not be expressed in tables of Arabic figures nor even in concrete results as yet. They are rather the simple facts that we face the problems, that we realize their complications, that we talk about them without either slipping over from a fanatical zeal or hemming and hawing from timidity, that somebody has set me up here on a program like this to try to make you listen for twenty or thirty minutes. We understand now that to sit comfortably in our luxurious church pews and lift our eye-brows over the scandalous waste of Home Mission money in duplicating churches in the far-distant frontier towns does not undo the mischief which is to be seen all about us. We do not rant any longer or talk platitudes about seamless garments and the like. At least there is now no excuse for that method of treating the subject. We have turned the seamy side of the garment out, and are accustomed to the spectacle, or ought to be by this time. And with the calmer view of the actual facts the conviction is deepening that big and difficult as the task now appears, there is the more reason for determined and thorough handling of it. We know that seven separate mission boards have no business dribbling out seven different annual subsidies to keep seven different organizations in existence in the same town in Arizona, we know that nine independent church organizations ought not to be perpetuated in a stagnated town of less than a thousand in New Mexico; we know that other towns in the same State of 1,233 souls has no legitimate

business with twelve different religious organizations; we know of the four churches which stand side by side at a certain cross-roads here in Tennessee at least three are out of place; we know that ten fully equipped churches in a section of one-half mile square in a city of Kansas embracing but a population in the block of 3,000 all told are ridiculous; we know that three churches in a community of 150 in Indiana are a disgrace to the community and to our religion, especially when the latest arrival of the three has been supported by outside money for forty years; we know that the system is badly awry which perpetuates twenty-nine churches each equipped with a building among an agricultural population in a single community of Pennsylvania described by a radius of a little over four miles.

These are facts which everybody must face who looks into present day church conditions. But those of us who have run squarely up against such facts understand how little they can be cured by saying had words or by a contemptuous indignation. These conditions have not been created nor are they maintained by Home Mission Boards, nor by district superintendents, nor by narrow minded preachers—by none of them alone, nor indeed by all combined. The rock-ribbed stronghold of secretarianism is—no, if you will excuse the grammar. A wider, deeper, more conscience-stricken public sentiment must be involved before these conditions can be appreciably changed. We like this sort of thing ourselves, or at least are too little concerned to insist upon its correction. There is much boasting about the progressive spirit of the laymen, and how they will not tolerate outworn methods, but the unvarnished fact is that laymen and laywomen are almost uniformly blocking federation movements. From every quarter there roll up reports of the groans and sweat of pastors and other leaders who are wearing themselves out at this task against the opposition of the petty lay factions in the community. Every community is eager that the method should be practised on some other community, but ours—well, you know, our own town is peculiar; it is simply impossible to get our churches together; the truth is nothing can ever be done until we have had a lot of funerals. Now, it must be admitted, that waiting for funerals is a rather slow way of getting things done. While we wait a new generation comes on like unto their fathers, compelling delay for new obsequies.

There is a larger and speedier hope in a persistent and wide education of public sentiment, tedious as education always is. And the education has begun. It must be pressed with a new vigor every day not by exploiting somebody's pet theory of how the business might be done in a twinkling if human nature were different from what it is, any more than by waiting for all the people in the churches to die before any attempt is made to bring the churches to their senses. We are studying this stupendous task and working at it, increasing numbers of us; we are discovering causes; are going beneath the mere surface and are seeking to understand human nature instead of being content to give over to it a narrowness and pettiness in disgust. It is inherent in the present Federation movement dispassionately to face the facts.

I speak this summarily of concrete results. You will be more interested in the causes which have brought federation to its present status, and which guarantee a rapidity of development not yet conceived. Already events make haste. The survey effort of the Home Mission Council has brought up more causes of unity for adjudications during the last ten months than emerged in the ten years preceding. I heard the superintendent of the Massachusetts Federation declare in Boston the other day that more Federations have been formed in that State in the last six months than in as many preceding years. The movement is inevitable. Federation must grow. The stars in their courses are fighting for it. The mills of the gods are surely grinding out this grist, however slowly at present the wheels may seem to turn. God Almighty has benign purposes which can alone be fulfilled by the larger realization of this movement.

Among these causes I point out four which make continued progress in Federation as certain as the existence of the Church in American life. The first is the revolt of young trained leadership against a system which halves, thirds and quarters their lives, by excoining them to the pastorate of competing churches in small communities. The death of competent ministers is universal. The so frequent wail over the loss of the heroic sacrificial spirit in today's young life is mostly wasted tears. There never was more

nor a better quality of heroism than now. Young men are eager to surrender their lives to hard and sacrificial labor. But they are in open revolt against a system which condemns ministers to squabble over the petty concerns in small communities in everlasting competition with their fellows, where no vital principles are at stake, and where the competition only wastes good energy which might be devoted to some worthy purpose. Only small minds and unheroic spirits can be content with such a program. Every denomination of the church which depends upon a highly educated ministry is today in keen distress over the dearth of competent leaders. The distress is not so apparent in those denominations whose system accommodates itself to any sort of leadership available, no matter how competent or incompetent. But the distress is scarcely less real even there. Some of us are disposed to abet the rising generation in this rebellion. How is it with you? Honestly, now, would you encourage a talented, highly trained young man of your acquaintance to undertake the ministry of a church in a town of a thousand or fifteen hundred residents where there are two or three other ministers puttering about leading the petty contending social factions which center in the three or more churches? But no matter about your reply. Whatever you or I may think of the case; however we may be inclined to censure or excuse the youngsters for their rebellion, the revolt is on. Young fellows with their eyes open do not purpose to commit themselves to such a program.

The second cause operating to bring the churches together upon some basis is the ever clearer social interpretation of the church's task, and the demand that it shall show a social efficiency. I need not contend that such a cause is actually at work. The fact is patent to every one. No church can longer fulfill its mission by keeping a roof over a more or less devout congregation who come together more or less often to hear the tenets of their particular sects expounded with more or less vehemence from the public desk. No church can longer so much as hang together on that program. It is the recognized business of each to serve its community through a definite social ministry. Now, it is inherently impossible for three or four organizations operating independently of one another to carry out a program of social service in any community. Affairs come into a hopeless muddle at every point that such a blundering method is attempted.

A friend tells me of his recent experiences in a town where there are six churches. They are for the most part perfectly lady-like mutual admiration societies. No one of them, up to recently, thought of interfering with the others by doing anything in particular for the good of the community as such. My friend came to the pastorate of one of the six with social wheels in his head. He found the boys running wild on the streets, left to their own devices, inventing the gang spirit which is as normal in a boy as eating blackberry jam—when he can get it. He organized a boy's club and it flourished mightily. It was no more than well started, however, before the life was taken out of it by the organization of five other rival boy's clubs. My friend next discovered a Negro quarter for which no one had thought of attempting any religious effort. He started a work there and interested unemployed energy of his own congregation in it. At last accounts there was prospect of six little dinky missions conducted by as many contempting churches in that little Negro colony. My friend exclaims, Oh, what's the use!

I need not elaborate what is so patent. No thorough social ministry can be conducted by the church so long as each community maintains two or ten or twenty absolutely independent organizations. They can not help but compete in a wasteful manner, and run into sharp conflict with each other. Federation is as certain as the social obligation of the Church in American life. Surely no one is disposed to deny the fact of that obligation, whatever disagreement there may be as to the precise form such service should assume.

The third compelling the get-together process is more subtle, but it is none the less potent. I will call it our increasing coherent sense of the Americanism. I do not mean jingoism; that is on the decrease. Americans do not carry a chip on their shoulder. But we are growing all the time more intensely and rationally American. We appreciate more intelligently the mission and destiny of our civilization. And the fact to which we are slowly awaken-

ing is that every one of our major American denominations is an importation from Europe; every one of them, with the one apparent exception. That exception is not real when its system and history are analyzed. The same is also true of almost all of the minor denominations. That is to say, American religious organization has been hoddily imported from alien conditions of society out of a vitally alien history. Yes, it is some time superficially concluded, that is natural for American civilization in all its departments has been imported; but the people themselves are immigrants and they brought their institutions with them ready made. That is precisely what is not true. People in every generation have immigrated to America for the very purpose of finding and creating new conditions of society. The American state is not an importation. Its elements are drawn from every epoch of human history, to be sure, but the system itself is original. Our political fathers were innovators, and gloried in their originality. They produced an original literature, and established a new branch of the science of statescraft. The American state has become the admiration and hope of much of the world through its intelligent and whole adaptation of civil government to the time and place and the people.

And the American Church—well, we Presbyterians, for example, boast to this day of the purity of the system which has hammered into its shape by sixty or seventy not over-amiable divines, who were indeed in a perpetual wrangle with each other and England's famous Long Parliament. It was constructed particularly for application to the narrow territory of Scotland, the whole of which might be lost in one of our Western countries. I say we are still boasting of the purity of the system wrought out 275 years ago under as different conditions from those of ours today as can well be imagined. To make it fit Twentieth Century conditions in the vast territorial ranges of American civilization is giving us a merry time. Every once in a while now-a-days we sheepishly put a patch on here and stretch the fabric beyond the breaking point there, but we still boast of the integrity of the system. Particularly will we allow no profane outsider to hint that it may not be the best scheme of church administration when can be devised.

And all the while the members of every other denomination are putting up the same solemn bluff on their own behalf. The Congregationalists and the Baptists are as tenacious as ever of the principles for which their European ecclesiastical progenitors 'fit and died.' Each congregation must be kept free from any restraint of the whole body; each is entity of itself and its absolute independence must be maintained at any cost. So much for theory. As for the fact Congregational Associations and Baptist Conventions are assuming more and more actual power each year, until some of them rule with a hand such as a few Presbyterian Presbyteries dare lay upon their churches. Yet independence is still the little god of Congregational and Baptist shrines.

And so the story runs among all branches of the American church. Everywhere we are crudely patching up outworn systems originated for conditions vitally different from our own. A growing church intelligence is uncovering their incongruity, and the reaction will bring diverse church elements into affiliation as certainly as we think in American terms of common American religious concerns.

The fourth cause, and the last the time will permit pointing out, is the glimmering dawn of an appreciation of what the Gospel of Jesus Christ really is. It would be too audacious to say that the discovery has been made, but one may not be reckoned over-bold to remark that a glimmer of Christianity's meaning now appears to those of the strongest vision. In the light thus revealed our present system of church organization shows grotesque. Of course it is well understood that Jesus did not mean anything in particular when He prayed that His followers might be one. Our ingenious exegesis of Scripture has effectually taken the sap out of that utterance. He might have meant that all Protestants, Romanist and Gregorian alike press shoulder to shoulder in crowding the Moslem back across the Bosphorus into Asia. But of course it could have never entered his mind that it would be a good thing for all His followers to get together to fight the devil. When in a given American community three or four sects get started each with a separate meeting house and a minister of its own, no consideration so common as the devil's domination of that community must be permitted to disturb the status

quo. Using Scripture to reprobate the accepted divisive program is to be resisted as an horrible heresy.

All the same teachings of Jesus do give an increasing number in the churches a bit of uneasiness over the present program. And I will not undertake to say how many sincere spirits are alienated from any and all of the churches on account of what they consider the present inconsistency between Christian teaching and denominational practice. Nor may one presume to say to what limits of Church Federation and reconstruction a full appreciation of the Gospel's meaning might carry American religious organization. But that it should leave us content with the program now accepted is unthinkable. Christianity is little better than nonsense if the present line-up of American churches is intended to be its proper product.

The fact is, all we need is to get acquainted. The time can never come when two national boards, members of the Home Mission Council, can seriously disagree on any vital question. Because the officers know each other, understand each the sincerity of purpose of the others; have sat together through long joint committee meetings; have laid hand to hand in the grapple with common tasks. A common zeal and a common purpose henceforth bind them in a fellowship which no conceivable circumstance can destroy. I am frank to say that I enjoy more intimate and vital fellowship with certain co-laborers of other denominations than I do with large elements of my own.

A serious common task will weld the most diverse elements into one force. Such a task spiritual leadership in American society certainly supplies today. Here is an absolutely guaranteed prescription for your seat-ridden community; find a common task and go to work at it. No sectarian vagaries of the head and no un-Christian bitterness of the heart can finally resist the unifying charm of an absorbing, worthy task. Go to work together, and the business of getting together is already done.

Church Federation must come. The church can claim no competent leadership in the present program; no effective scheme of community service can be carried out on the present basis; *outworn European systems of two, three or five centuries ago cannot cope with today's religious needs in America*; the Gospel of Christ on any rational, vitalized interpretation outlaws the present divisive system. The stars in their courses are fighting this battle; the mills of the gods are grinding this grist; God Almighty has large purposes which can be fulfilled only by bringing together forces now divided.

For the Presbyterian Standard.  
**DAVIDSON ENDOWMENT FUND.**

We desire to present to the readers of the Standard and friends of Davidson College a report on the present status of the new endowment fund, this report, of course, having no reference to the old endowment fund existing before the beginning of the recent campaign. The campaign was undertaken a few years ago to add \$300,000 to the resources of Davidson College. Cash and pledges for the full amount were in hand by June 1, 1910. Of this total sum, paid in and pledged, \$75,000 by agreement went into material improvements, leaving \$225,000 to go toward increasing the permanent endowment, when all paid in. Of the \$300,000, the sum of \$75,000 was pledged by the General Education Board in New York, to be paid in four annual installments on a pro rata basis. Three of these installments have fallen due and have been paid. The great number of pledges or notes covering the rest, for the most part, call for four equal annual payments. Three of these installments have fallen due and have been collected (except in the case of certain delinquents), and the remaining installment falls due next June. The statement is as follows:

Paid to date by General Education Board .....	\$ 54,933.73
Pro rata amount collected by College .....	164,801.17
Collected by Agent and checked to Treasurer .....	1,000.00
Cash in hands of Agent .....	71.73
Stock collected, face value .....	5,500.00

Total to date .....	\$226,306.65
Balance to be secured .....	73,693.35
Expected from General Education Board .....	20,033.27
To be collected from notes .....	52,660.08

It will be observed from the above that a little more than 75 per cent of the \$300,000 has been collected and is in the hands of the college. Deducting the \$75,000 used for material improvements, it is observed that the endowment has received already \$145,806.65 in cash, besides stock with face value of \$5,500. Invested at 6 per cent, this cash is now yielding to the college for current expenses a new annual income of \$8,748.40.

We hope to give next week a supplementary statement that will be of interest to readers of the Standard.

Thos. W. Lingle,  
Agent Davidson College.

For the Presbyterian Standard.  
**TO ROTATE CHURCH OFFICERS.**

Our Church has three distinct officers, the session composed of teaching and ruling elders, and deacons, all are ordained and installed under the same ordination vows, according to our Book of Church Order, and they are ordinary and perpetual. Our Book of Church Order provides a plan to get rid of an officer not acceptable to the church or people, without censure.

In the first place, our teaching elder or minister usually rotate themselves every two, four, or six years, very often against the will of the majority of the members of the church. What about our ruling elders? Who ever heard of one laying aside the office; it does not matter how unacceptable they be to the people of the particular church. Death or removal from the bounds of the church, and I have known them to be outside the bounds of the church 10 or 12 years, and still retain their membership in said church. The church needs all its officers, to be live, working officers, and especially when the church happens to be without a pastor. What is the remedy? I say rotate the officers, every two, four and six years, letting part of them go out every two years. I don't propose to lay them on the shelf, but if they have made good elders or deacons, re-*elect* them; if not, retire them and elect others that may be more acceptable to the church.

I think it would be a good idea for Presbytery to take up the matter and set upon it for the best spiritual interest of the whole church. Let not self-ambition or pride stand between us and the building up of God's church, and the advancement of His glory on earth.

Old Deacon.

For the Presbyterian Standard.  
**"AT THE RIVER."**

"Shall we gather at the river?"  
Sang our darling, faint and low,  
Eyes were tearful, lips would quiver,  
For we knew that she must go.

At the river? Yes, my darling,  
But upon the Other shore,  
Where you will be gladly waiting,  
And we'll meet to part no more.

At the river which divides us  
For the Father's "little while,"  
But we trust Him and He guides us,  
And we live to win His smile.

"At the river?" life behind us,  
With its sorrow and its cares,—  
Heaven our Home, and Jesus with us  
Where time is not marked by years.

At the river? Yes, my darling,  
When we meet you over there  
There'll be no more pain of parting,  
No more grief and no more fear! O. H.

Never fancy you could be something if you only had a different lot and sphere assigned to you. The very things that you most deprecate, as fatal limitations or obstructions, are probably what you most need. What we call hindrances, obstacles, discouragements are probably God's opportunities.

# The Sabbath Recorder

A Seventh Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 75, NO. 11.

PLAINFIELD, N. J., SEPTEMBER 15, 1913.

WHOLE NO. 3,576.

## Children's Hour at Conference.

The Conference program announced a children's hour at 4.30 each day for four days. These children's meetings were held in Exhibition Hall on the fair grounds, and were in charge of Rev. and Mrs. H. L. Polan of Dunellen, N. J. Mrs. Polan conducted these meetings each day, and was assisted by several willing helpers, who proved to be excellent hands in children's work.

The general music was in charge of Miss Ethlyn Davis, now of West Edmeston, N. Y. She was assisted by the other members of the Iowa quartet, of which she is also the leader. The daily order of exercises was: (1) songs by all the children; (2) Lord's Prayer in concert; (3) special music, either by the quartet, or a solo; (4) song by the children; (5) chalk talk by Rev. Edwin Shaw; (6) a brief talk by some delegate. These talks were given by H. Eugene Davis, Mrs. R. R. Thorngate and Miss Susie M. Burdick.

Edwin Shaw's chalk talks, one of which was given each day, were especially interesting to the children. Three of his subjects were: "Four Anchors," "The Christian Stereoscope," and "Paul's Purse." Mrs. Dr. Arnold Davis, Miss Gertrude Ford, Ruth Davis, Elmina Camenga and Mrs. Geo. W. Post Jr. assisted in the music by solos or otherwise, and we noticed that Miss Edna Burdick and Revs. Geo. W. Lewis, H. Eugene Davis, A. G. Crofoot and G. M. Cottrell were called in for some special part in the exercises during the four days. An organ, violin and a harp were brought into requisition to make the music interesting. We could not be in every meeting, especially when four or five were being held at the same hour, but we did manage to get glimpses enough of these children's meetings to convince us that most excellent work was done there by consecrated souls whom the children will never forget. Good seed was sown upon heart-soils that should give a rich harvest by and by. It may be after the workers are gone from earth; but the harvest is

sure, for God will take care of the fruits wherever such faithful work is done.

It is difficult to tell which enjoyed these little meetings most, the little children or the grown-up ones, for we saw fully as many of the older people there watching the work, as we did of the children taking part in it. It was a pleasant sight to see forty or fifty children, under the auspices of our General Conference, standing together and singing America or some gospel song; and I don't blame the older people for standing around doorways and within the building to hear them.

It is also a good thing for the children to have such a happy time with the denominational leaders and faithful workers. Before another Conference can bring them together again in Brookfield, those children, if living, will be grown to manhood and womanhood. It was nineteen years ago that Conference was last held at Brookfield, and, before this present year, it had only been there twice in thirty-four years. Very seldom do the children of any given church have opportunity to meet the denominational leaders from far and near. And after such a series of children's meetings the little ones can never forget those who taught them. By and by, when years of toil have bowed the forms of faithful servants of God, and their lingering footsteps draw near the other shore, some of these children, grown to be church workers themselves, will say, "We saw Edwin Shaw and his interesting chalk talks, away back in Brookfield at a General Conference, and the help he gave us there will never be forgotten." Or, "I saw Susie Burdick, and heard her tell about Chinese children, and since that time I have never lost my interest in foreign missions." Others may recall in after years, "We once saw Rev. L. C. Randolph in charge of the boys' games at the Conference in Brookfield, and noticed how H. Eugene Davis, Henry N. Jordan and others enjoyed the sports, and marked the genial spirit of those ministers as they helped us play, and we have loved them ever since."

It pays to look out for the children in connection with these annual gatherings. No one knows what denominational ties are being strengthened at such times. No knowing what bents are being given there to childish thoughts and purposes, to result in consecrated ministers and missionaries in years to come. To say the least, ties of loyalty to the denomination are being formed that shall give us staunch and faithful laymen, to stand in the rank and file of God's army to do valiant service for Christ and the church.

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### Rev. Charles S. Macfarland at Conference.

Those who have seen the Conference program already know that Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, visited us at Brookfield and occupied the usual time for the sermon on Sabbath morning. Knowing that Secretary Macfarland is in the habit of visiting the annual conventions of the denominations represented in the Federal Council, President Daland invited him to visit ours, and to preach on Sunday morning. But previous appointments made it impossible for him to be there on Sunday, and he was given the Sabbath morning service. He arrived on Friday morning, and just before the noon hour was introduced to our people. His words, of necessity, were few at that hour, but he told Seventh Day Baptists how he had classed them in comparison with other peoples, from what he had seen of our representatives. He would not place us in the very front nor yet in the rear, but about in the middle of the line.

On Sabbath morning he gave his audience a brief life-sketch, together with some personal experiences illustrating the readiness with which an individual may adapt himself to the various denominations, according to his environment. His mother was a Lutheran and his father a Baptist. He was first a Baptist, then a Methodist lay preacher, and afterward a Congregationalist. He always worked with the people with whom his lot was cast, and by blending the best in all faiths, much good had come to him from all the churches. He recalled some reference, made by a friend

before he left home, to his prospective visit to the Seventh Day Baptists, whereupon his wife had said, "Yes, and when he comes back he will say, 'My, but those Seventh Day Baptists are a loving and attractive people.'" Doctor Macfarland spoke of the privilege he enjoyed as an official in a body comprised of thirty Christian denominations. He did not regard denominationalism as a backward step, but a movement toward broader, larger views and progress. The speaker was certainly felicitous in his personal and introductory remarks, in which he paid a high tribute to our people and expressed his appreciation of Seventh Day Baptists as a body. His address appears on another page of this paper.

We were glad to have Doctor Macfarland meet Seventh Day Baptists face to face in Conference assembled, and learn something of their Christian spirit and of their loyalty to God's law. We are glad, also, to join heart and hand with all other peoples in the great reform movements of our times, working with them for the uplifting of men, and coöperating in all matters upon which we agree, only stopping when to go farther would mean compromise of conscience. This is what the Federal Council means to all the bodies belonging to it.

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### A New Young People's Editor.

Our readers have doubtless noticed that the name of Rev. R. R. Thorngate of Verona, N. Y., has taken the place of that of Rev. H. C. Van Horn as contributing editor in the Young People's department. We have known for some time that Brother Van Horn, with the work of a large pastorate on his hands, was feeling the need of some change that would relieve him of this extra burden. Last year at Conference he tried to lay it down, but was persuaded to hold on to it another year. Just before the last Conference he informed the editor that he had decided to give it up, and that he had found one in Brother Thorngate who would be willing to take hold of the work.

We wish to record here our hearty appreciation of the faithful services of Rev. H. C. Van Horn during the years in which he has served the young people as their contributing editor. They have found in

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*Confidential*

# REPORT

TO

The Federal Council

OF THE

Churches of Christ

in America

OF

The Christian Embassy to Japan

TO THE FEDERAL COUNCIL  
OF THE CHURCHES OF CHRIST IN AMERICA

The undersigned, members of the Christian Embassy to Japan, have the honor to submit the following report.

By action of the Federal Council of the Churches of Christ in America the undersigned were appointed to serve as a Christian Embassy to Japan.

Sailing from San Francisco January 9th we spent one afternoon and night at Honolulu, where we received the first of our welcome banquets and made our first addresses. We landed in Yokohama Wednesday, January 27th, and found that the committee of the Japanese Federation of Churches, in co-operation with the Secretary of the Federated Missions, Rev. J. L. Dearing, D.D., had arranged a complete program for the entire time of our stay. This program, although continually expanded, was followed without material change. It involved addresses and sermons before the Japanese Christians, educational institutions and missionary bodies, in addition to banquets, receptions, conferences, and incidental engagements both social and literary. The total number of these engagements was two hundred and twenty-three, of which one hundred and thirty-two were addresses, lectures and sermons, forty-nine were formal luncheons, dinners, banquets and sermons, and forty-three were conferences and interviews.

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The reception given your representatives, not only by the Pastors, Christians and Missionaries, but also by the highest representatives of the nation, official and unofficial, surpassed our most sanguine anticipations. Opportunities were given us for many unhurried conferences, both public and confidential. The addresses and statements on both sides, while evincing absolute good will, were characterized by remarkable frankness and definiteness. Your commission returns from Japan with profound conviction of having been admitted not only to the inner circles of Japan's best life, but also to the real thought and desire of the responsible leaders of the nation.

The press of Japan, both English and vernacular, was most generous in its report of our movements and addresses. These editorials expressed a warmth of welcome and appreciation that was highly gratifying to all who are seeking to promote right relations between America and Japan.

A detailed narrative of the crowded events of the months would be far too long. We accordingly condense these statements into a bare chronological table.

## A GENERAL OUTLINE OF ITINERARY

The members of your Commission were together most of the time. It seemed wise, however, for greater effectiveness to separate on two or three occasions. We spent the first ten days in Tokyo. Both of us went to Sendai for two days. Mr. Mathews went thence for one day to Morioka in the extreme north while Mr. Gulick returned to Tokyo for conferences. After three additional days in Tokyo, together we went to Kyoto and Kobe.

From Kobe Mr. Mathews went to the extreme south, visiting Kumamoto, Fukuoka, Yamaguchi, Hiroshima and Okayama. Mr. Gulick remained in Kobe and Osaka for two days, then went to Matsuyama, joining Mr. Mathews at Hiroshima. Kyoto and Osaka occupied us for two more days. On his return to Tokyo Mr. Mathews alone stopped over at Nagoya for a half day. The last three days in Japan were crowded with appointments in Tokyo and Yokohama.

Advance letters to Japan had suggested that while Mr. Mathews was prepared to respond liberally to invitations for addresses and lectures, it seemed desirable that Mr. Gulick should reserve his time for personal interviews and private conferences. This suggestion was carried out. As a result Mr. Mathews spoke not only at the regular receptions and Christian gatherings, but also at all the principal Universities and Higher Educational Institutions of the land. He was accompanied throughout the entire time by Professor Chiba, of the Baptist Theological Seminary, who ably interpreted for him wherever needed.

CHRONOLOGICAL STATEMENT OF  
RECEPTIONS, BANQUETS, ADDRESSES,  
LECTURES, SERMONS AND CONFERENCES

---

YOKOHAMA

- Wed., Jan. 27 Met on the steamer by representatives of the Federated Churches, Federated Missions, and the English and Japanese press.  
The first of a large number of photographs, of which no further mention will be made.

TOKYO

- Thurs., Jan. 28 Asiatic Society Annual Dinner (S. M. & S. L. G.)  
Address (S. M.)  
Formal call upon Ambassador Guthrie (S. M. & S. L. G.)  
Welcome Banquet, Federation of Churches and Federated Missions.  
Addresses (S. M. & S. L. G.)  
Conference with Messrs. Fisher and Clement (S. M. & S. L. G.)
- Fri., Jan. 29 Address Duncan Academy (S. M.)  
Conference with President Naruse (S. L. G.)  
Conference with Ambassador Guthrie (S. L. G.)  
Interview with Representative of Nichinichi Shinbun (S. L. G.)  
Conference with Vice-Minister of Foreign Affairs Mr. K. Matsui (S. L. G.)  
Welcome Dinner, Japan Peace Society, Addresses (S. M. & S. L. G.)
- Sat., Jan. 30 Formal Reception by Count Okuma, Prime Minister (S. M. & S. L. G.)  
Reception by Tokyo Pastors.  
Addresses (S. M. & S. L. G.)

**TOKYO**

Sun., Jan. 31 Address, Japanese Baptist Church  
(S. M.)

**YOKOHAMA**

Sermon, English Union Church (S.  
M.)

**TOKYO**

Sermon, English Union Church (S.  
M.)

**TOKYO**

Sermon, Japanese Ginza Methodist  
Church (S. M.)

**TOKYO**

Mon., Feb. 1 Conference and Lunch with Baron  
Shibusawa (S. L. G.)

Conference, President T. Harada (S.  
L. G.)

Interview with Representative of Jiji  
Shimpo (S. L. G.)

Tues., Feb. 2

Address, Disciple's Mission School  
(S. M.)

Address, Baptist Theological Sem.  
(S. M.)

Conference, Rev. K. Kozaki (S. L. G.)

Interview, Representative of Taiyo (S.  
L. G.)

Banquet at Dr. and Mrs. Nitobe's (S.  
M. & S. L. G.)

Wed., Feb. 3

Address, St. Paul School (Episc.)  
(S. M.)

Lecture, Imperial University (S. M.)

Address, Mass Meeting, Y. M. C. A.  
(S. M.)

Thurs., Feb. 4

Formal Reception and Conference by  
Baron Kato, Minister of Foreign  
Affairs (S. M. & S. L. G.)

Lecture, Aoyama Gaku-ii (Meth. Col-  
lege) (S. M.)

Reception and Address, Baptist Mis-  
sionaries (S. M.)

Thurs., Feb. 4

Conference with Peace Committee of  
Federated Churches.  
Address (S. L. G.)  
Addresses, Mass Meeting, Y. M. C. A.  
(S. M. & S. L. G.)

Fri., Feb. 5

Lecture, Meiji Gaku-in (Presby. Col-  
lege) (S. M.)  
Lecture, Keio University (S. M.)  
Conference with Messrs. Abe and Su-  
zuki (S. L. G.)  
Conference with a group of Lawyers.  
Professors, M. P.'s and Ministers,  
at G. M. Fisher's (S. M. & S. L. G.)  
Address Central Tabernacle (Japanese  
Methodist) (S. M.)

Sat., Feb. 6

Lecture, Meiji Dai Gakko (Imperial  
Law School) (S. M.)  
Lecture, Waseda University (S. W.)  
Formal Luncheon by Count Okuma  
(S. M. & S. L. G.)  
Address (S. M.)  
Public Reception at Count Okuma's  
(S. M. & S. L. G.)  
Address (S. M.)  
Addresses, Waseda University Chris-  
tian Students' Dormitory (S. M. &  
S. L. G.)  
Reception and Dinner, Keio Univer-  
sity Club (S. M. & S. L. G.)  
Address (S. M.)  
Address and Conference with Keio  
University Professors (S. L. G.)  
Address Chinese Y. M. C. A. (S. M.)

## SENDAI

Sun., Feb. 7

Sermon, Japanese Baptist Church  
(S. M.)  
Sermon, Japanese Congregational  
Church (S. L. G.)  
Sermon, English Union Church  
(S. M.)  
Sermon, Union Meeting Japanese  
Christians (S. M. & S. L. G.)

## SENDAI

- Mon., Feb. 8      Address, Boys' School (S. M.)  
Address, Girls' School (Baptist)  
                          (S. M.)  
Address, Boys' School (German Re-  
                          formed) (S. M.)  
Lunch with Governor, Officials and  
Professors at Baptist Girls' School  
                          (S. M. & S. L. G.)  
Official Reception by Governor, Pro-  
fessors and Leading Citizens.  
Addresses (S. M. & S. L. G.)  
Dinner with Sendai Pastors at Rev.  
and Mrs. Gerhardt's (S. M. & S.  
                          L. G.)  
Addresses, Students' Mass Meeting  
                          (S. M. & S. L. G.)  
Conference with Sendai Pastors (S.  
                          L. G.)

## MORIOKA

- Tues., Feb. 9      Luncheon to Governor by Rev. M.  
                          Stradman  
Address (S. M.)  
Address, Citizens' Meeting (S. M.)  
Dinner by Governor, Address (S. M.)  
Sermon, Baptist Church (S. M.)

## TOKYO

- Tues., Feb. 9      Conference with M. M. Hanihara,  
                          Chief of Bureau of Telegraphs  
                          (S. L. G.)  
Address and Conference with joint  
session of two special Committees  
of Fifteen of the two Peace So-  
cieties (S. L. G.)  
Dinner and Address and Conference  
with American Peace Society Spe-  
cial Committee of Fifteen (S. L. G.)

## TOKYO

- Wed., Feb. 10      Luncheon and Conference with Tokyo  
                          Pastors (S. M. & S. L. G.)  
Address, Foreign Language School  
                          (S. M.)  
Address, Missionaries' Japanese Lan-  
guage School (S. M.)  
Banquet by Association Concordia.  
Addresses (S. M. & S. L. G.)

Thurs., Feb. 11

Addresses, Women's University (S. M. & S. L. G.)

Luncheon, Women's University (S. M. & S. L. G.)

### YOKOHAMA

Address, Mass Meeting Japanese Christians (S. M.)

Lecture, Yokohama Literary Society (S. M.)

### TOKYO

Fri., Feb. 12 Conference with Baron Sakatani (S. L. G.)

Fri., Feb. 12

Lunch with Baron Sakatani (S. M. & S. L. G.)

Address, First Koto Gakko (Higher School) (S. M.)

Reception, Shunjukwai (Tokyo Press Men's Club).

Addresses (S. M. & S. L. G.)

### KYOTO

Sat., Feb. 13

Address, Doshisha (S. M.)

Lunch by President Harada and Doshisha Professors (S. M. & S. L. G.)

Reception by Kyoto Pastors and Missionaries.

Addresses (S. M. & S. L. G.)

Sat., Feb. 13

Address, Kyoto Imperial University (S. M.)

Banquet, Kyoto Peace Society.

Addresses (S. M. & S. L. G.)

### KOBE

Sun., Feb. 14

Sermon, Japanese Baptist Church (S. M.)

Sermon, English Union Church (S. M.)

## KYOTO

- Sermon, English Union Church (S. L. G.)  
Conference, Students' Christian Literature Distribution Society (S. L. G.)  
Conference with Prof. Suyehiro of Imperial University (S. L. G.)

## OSAKA

- Sun., Feb. 14      Address, City Teachers' Association (S. M.)  
Sermon, Baptist Japanese Church (S. M.)

## KOBE

- Mon., Feb. 15      Address, Higher Commercial School (S. M.)  
Addresses and Conference, Kobe Branch American Peace Society Special Committee (S. L. G.)  
American Association Annual Dinner. Addresses (S. M. & S. L. G.)  
Address, Kwansei Gaku-in (Methodist College) (S. M.)  
Banquet and Reception by Kobe Pastors and Missionaries.  
Addresses (S. M. & S. L. G.)  
Addresses, Mass Meeting of Citizens (S. M. & S. L. G.)

## FUKUOKA

- Tues., Feb. 16      Address, Christian Workers (S. M.)  
Lecture, Imperial University (S. M.)  
Dinner to Governor, Lawyers and Officials by Rev. M. Dozier.  
Address (S. M.)  
Address, Fukuoka Citizens' Mass Meeting (S. M.)

## KOBE

- Address, Kobe College (S. L. G.)

## OSAKA

- Address and Conference with Missionaries (S. L. G.)

## KOBE

- Tues., Feb. 16 Dinner by Mr. Hahn (S. L. G.)  
Address and Conference with Special  
Committee of American Asiatic As-  
sociation (S. L. G.)

## KUMAMOTO

- Wed., Feb. 17 Address, Citizens' Mass Meeting  
(S. M.)  
Dinner by Governor and Address  
(S. M.)  
Address, Mass Meeting of Japanese  
Educators (S. M.)

## OSAKA

- Lunch, Address and Conference with  
Bankers (S. L. G.)  
Address and Conference with Repre-  
sentatives of four Osaka Dailies (S.  
L. G.)  
Address and Conference with Pro-  
prietor and Editors of Osaka Mai-  
nichi Shinbun (S. L. G.)  
Address and Conference with Pro-  
prietor and Editors of Osaka Asahi  
Shinbun (S. L. G.)

## SHIMONOSEKI

- Conference with Christians' Leaders  
(S. M.)

## YAMAGUCHI

- Thurs., Feb. 18 Luncheon by Governor, Address  
(S. M.)  
Address, Citizens' Mass Meeting  
(S. M.)

## MATSUYAMA

- Address, Citizens' Mass Meeting (S.  
L. G.)  
Address and Conference, Matsuyama  
Officials and Citizens (S. L. G.)

- MATSUYAMA**  
 Fri., Feb. 19 Address, Matsuyama Girls' School (S. L. G.)  
 Interview with Representatives of Matsuyama Dailies (S. L. G.)
- HIROSHIMA**  
 Address, Higher Normal School (S. M.)  
 Dinner by Christians, Professors and Officials (S. M.)  
 Address (S. M.)  
 Address, Citizens' Mass Meeting (S. M.)  
 Reception by Governor, Professors, Christians and Missionaries (S. M. & S. L. G.)  
 Addresses (S. M. & S. L. G.)
- HIROSHIMA**  
 Sat., Feb. 20 Interview with Representatives of Hiroshima Dailies (S. L. G.)
- OKAYAMA**  
 Sat., Feb. 20 Reception by Governor, Officials, Citizens and Christians.  
 Addresses (S. M. & S. L. G.)
- KYOTO**  
 Sun., Feb. 21 Sermon, Doshisha Chapel (S. L. G.)  
 Sermon, English Union Church (S. M.)
- OSAKA**  
 Addresses, Mass Meeting of Christians (S. M. & S. L. G.)  
 Addresses, Mass Meeting of Students (S. M. & S. L. G.)
- OSAKA**  
 Mon., Feb. 22 Reception, Central Missionary Association of Japan.  
 Addresses (S. M. & S. L. G.)  
 Lunch, Missionary Association (S. M. & S. L. G.)  
 Addresses, Christian Workers' Association (S. M. & S. L. G.)  
 Reception and Conference with Osaka Governor, Officials and Leading Citizens (S. M. & S. L. G.)  
 Banquet, Osaka Branch Japan Peace Society (S. M.)  
 Address (S. M.)

## NAGOYA

- Tues., Feb. 23    Address, Christian Workers (S. M.)  
Address, Citizens' Mass Meeting  
(S. M.)  
Banquet by Governor (S. M.)  
Address (S. M.)

## TOKYO

- Tues., Feb. 23    Conference, Vice-Minister of Foreign  
Affairs, Mr. K. Matsui and First  
Secretary, Mr. Nagai (S. L. G.)  
Conference, Baron Megata, Privy  
Councilor (S. L. G.)

## TOKYO

- Wed., Feb. 24    Conference, Proprietor and Editor of  
Kokumin Shimbun, J. Tokutomi  
(S. L. G.)  
Formal Luncheon, Baron Kato, Min-  
ister of Foreign Affairs (S. M. &  
S. L. G.)  
Address, Higher Normal School  
(S. M.)  
Lecturer, Asiatic Society of Japan  
(S. M.)  
Dinner, Alumni of Chicago University  
(S. M.)

- Wed., Feb. 24    Address (S. M.)  
Conference, Viscount Kaneko, Privy  
Councilor (S. L. G.)

- Thurs., Feb. 25    Conference with Baron Shibusawa (S.  
M. & S. L. G.)  
Formal Japanese Luncheon, Baron  
Shibusawa (S. M. & S. L. G.)

## YOKOHAMA

- Dinner by Governor, Peace Society  
and Bankers (S. M. & S. L. G.)  
Addresses (S. M. & S. L. G.)

## TOKYO

- Fri., Feb. 26      Conference with Labor Delegates  
Messrs. Suzuki and Yoshimatsu  
(S. L. G.)  
Formal Luncheon, Baron Mitsui (S.  
L. G.)  
Conference with K. Sakata, Chief of  
Bureau of Commerce (S. L. G.)  
Conference with President Naruse,  
Women's College (S. L. G.)  
Farewell Banquet, Tokyo Branch  
Japan Society of New York and  
Tokyo Business Men (S. M. & S.  
L. G.)  
Addresses (S. M. & S. L. G.)

So fully was the time occupied by appointments that travel from Tokyo to Morioka in the North, from Morioka to Kumamoto in the South, and from Kumamoto back to Tokyo was nearly all by night.

Through the month of travel, not an engagement or train was missed nor an accident or untoward event of any kind incurred.

Abundant health was granted for all our needs.

## SPECIAL MENTION

Among the many receptions and banquets, recorded above, some were of special significance. Among these may be mentioned the private interview of more than an hour with Count Okuma, and on later day a formal luncheon and public reception, the latter occupying an entire afternoon. The guests included many of the leading officials and citizens of the Empire.

In the same category belong the luncheons given by Baron Kato, Minister of Foreign Affairs; Baron Shibusawa, Banker and Premier Citizen of Japan; Dr. and Mrs. Nitobe, "The bridge across the Pacific"; and Baron Mitsui, a leading financier of Japan. The two farewell dinners given by the Peace Society and Bankers of Yokohama and by the Business men of Tokyo should not be omitted from this list of significant attentions and courtesies.

Also demanding special mention were the receptions and attentions given by the Prefectural Governors of Sendai, Morioka, Kyoto, Osaka, Fukuoka, Kumamoto, Yamaguchi, Hiroshima, Okayama, Nagoya and Yokohama.

In all these cities the Mayors and many other high officials also took important parts.

Baron Sakatani, Mayor of Tokyo, in spite of special duties incident to the circumstances of his impending resignation, gave us unstintedly of his time and counsel.

## LETTERS AND PAMPHLETS

So widespread and increasing was the attention given the Embassy by the press and public, and so intense was discovered to be the interest of the entire nation in the relation between Japan and the United States, that it seemed imperative to deepen and as far as possible to make permanent the impression made by our addresses and conferences. Especially important did we find it to disabuse the minds of the Japanese of any widespread hostility on the part of the United States.

For the furtherance of the purposes of our Embassy, we therefore published several letters and three pamphlets.

Copies of the Federal Council Message of Greetings, to the Christians of Japan were sent by mail to each pastor, evangelist and missionary in Japan. This was accompanied by a brief covering letter by Mr. Mathews.

A letter by Mr. Gulick was also sent in the same envelope to the same persons, giving a brief statement of the way in which he had been led of the Lord to enter upon this work and of the steps by which the Federal Council of the Churches of Christ in America had decided to establish its Commission on Relations with Japan and to send to Japan a Christian Embassy. The number of individuals to whom these letters went was nearly 3,500 (1,000 missionaries and 2,500 Japanese workers).

The preparation and publication of so much material required not only much time and attention from Mr. Gulick, but also much assistance. Mr. Tomita, for many years Mr. Gulick's personal literary assistant, gave his entire time for the month of our stay in Japan. Mr. Gilbert Bowles also gave himself unstintedly to the promotion of the success of our Embassy.

Before leaving the United States your Commission received in reply to a letter of inquiry some sixty-five letters from representative Americans. These letters seemed so significant of the real attitude of America as a whole toward Japan that after consulting prominent Japanese and Americans we decided to make these public. We selected twenty for publication in full; of the rest a summary was made with quotations of the most important sentences. The whole was published in the form of a pamphlet entitled "The Friendship of America for

Japan." It contained introductory and supplementary sections and also the personal letters of President Wilson and Secretary Bryan to Mr. Mathews.

Three thousand five hundred copies of this pamphlet were distributed in Japan, with a covering letter. Copies were mailed to three hundred of the leading dailies, to all missionaries and to nearly all pastors and JOB 497—APRIL 13—GAL. 5.

Five hundred additional copies were printed for use in America.

Before leaving California, in response to a letter of inquiry, replies were received from fifteen Japanese residents describing the improving personal treatment of Japanese in California. These letters in Japanese seemed so pertinent that these also were issued in pamphlet form preceded by an introductory statement by Mr. Gulick. Three thousand five hundred copies of this pamphlet were also issued and distributed to the same persons in the same envelopes as the preceding pamphlet. Its title is "Zai-bei Nihonjin ni tai suru Beikokujin no Taiju" ("American Treatment of Japanese in America").

We took to Japan some fifty copies of the Federal Council Bulletin No. 67, "Two Addresses on the American Japanese Problem." The supply was soon exhausted. The demand for more was so urgent that it seemed wise to print one thousand copies of this pamphlet to be distributed to American business men in Tokyo, Yokohama and Kobe, to American Missionaries, and to certain selected Japanese leaders.

On account of certain statements made by Japanese, criticising articles published in America by Missionaries in Japan calculated, it was said, to promote among Americans anti-Japanese feeling, Mr. Gulick prepared in consultation with Mr. Mathews a personal letter which was sent to some eight hundred American missionaries.

## THE GENERAL MESSAGE OF THE EMBASSY

There were three classes of audiences to whom your representatives spoke, Japanese Christians and Missionaries, Students of higher schools and universities, and Representative Citizens.

(1) Opportunities to address the Christians of Japan were numerous. Wherever we went we were most cordially welcomed by the Christian workers, both native and missionary, and, whenever possible, we preached to Christian assemblies. Exclusive of all others who made up the various audiences, we met several hundred Christian workers and thousands of Christian men and women.

To all of these we gave the "Message" of the Federal Council. We also, as already stated, mailed a copy of the same with accompanying personal letters to every Christian worker. Japanese or missionary. As far as possible we joined in evangelistic services and frequently were rewarded by a large number of enquirers.

The heartiness of the reception accorded us and the appreciation of the action of the Federal Council in sending the Embassy appears in the resolutions appended to this Report.

(2) At least 15,000 students of the grade of Higher Schools and Universities were reached by our various addresses. The subjects with which these young men were approached depended generally upon the choice of the Director of the Institution or on other circumstances, but as we were always received as the representatives of the Federal Council, each address was intended to set forth the need of moral and religious elements in the life of educated men and in the treatment of international relations. There was constant opportunity to present American foreign policies and to emphasize the opportunity for educated men to share in developing better understanding between Japan and the United States.

(3) The governors and mayors organized public welcome mass and other meetings generally accompanied by luncheons and banquets, in Tokyo, Sendai, Morioka, Kyoto, Kobe, Osaka, Fukuoka, Kumamoto, Okayama, Yamaguchi, Matsuyama, Hiroshima, Nagoya, and Yokohama. In this way we met many thousands of representative citizens including hundreds of Bankers, Educators, Officials, and Merchants. At such gatherings we spoke always by request directly upon the American-Japanese problem. We always spoke frankly concerning the difficulties involved both for the United States and for Japan, and Mr. Gulick described with some detail his general immigration policy. He explained carefully the distinction between alien laborers and bona fide immigrants; he also spoke frankly of the difficulties experienced by Californians with tens of thousands of Japanese peasants, ignorant of the English Language as well as of American customs and morals. The reception given us was always cordial and the applause during and invariably at the close of the addresses was hearty. We were always introduced as representatives of the Christian Churches of America, a fact which was everywhere spoken of as highly significant, and as ground for special welcome. The influence of such official recognition was said by many Christian workers to be of great value to the Christian community. These meetings received very considerable attention from the press.

The Christian Embassy was thus brought to the attention of the entire Empire. We could have prolonged our tour for several weeks, speaking in other cities. Many persons in a position to know said that no representatives of religion had ever been accorded such a hearing in Japan.

## FINDINGS

(1) The attitude of Japan to the United States is primarily that of friendship. Repeated reference has been made in our hearing by officials and others to the help rendered by the United States to Japan from the days of Commodore Perry onward. The results of American policies prior to the Russo-Japanese War were such as to make Japan a friend of America.

(2) The leading Japanese insist that she sincerely means to maintain the Open Door in China and that she has no designs upon the integrity of China or the Philippines. Friendship with the United States is still a leading element in Japanese foreign policy.

(3) Yet anti-American feeling is developing in Japan. This feeling varies in the different classes and sections of the Empire, in some being hardly observable, and in others outspoken. To some extent it may be due to a misunderstanding of the policy by the United States relative to China, and to a sense of rivalry in Asiatic commerce. But generally speaking, it is not indigenous in Japan but rises and falls with the anti-Japanese sentiment, utterances and legislation in the United States. On this latter point, leading Japanese are unanimous.

Further, its intensity depends upon the character of the newspaper treatment of such news—too often colored by the desire of interested parties to involve Japan in trouble with the United States—as concerns directly or indirectly the relations of the two countries. The Japanese newspapers are widely read and exercise very considerable influence upon their constituencies. As they are in close touch through their correspondents with America, any anti-Japanese sentiment there expressed in public or in the press tends to be immediately transformed into anti-American sentiment in Japan.

The policy of the government to develop an intense national loyalty by specific instruction through its schools and in the army and navy makes the thousands of students and all military men particularly sensitive of any word or act that seems to injure Japan's national dignity or honor.

(4) Although among the higher official and really representative classes there is no hostility to the United

States, there is a keen sense of injured honor, because of discrimination shown in America against the Japanese as Japanese. These intelligent men recognize to a noticeable degree the difficulties America faces in immigration and they disavow any desire for the removal of the existing limitations set by the Japanese government upon immigration to the United States. This should be clearly understood. *Japan does not ask for free immigration to America.* The Japanese government fully recognizes the right of the United States to control immigration and naturalization and has honorably and strictly maintained the "gentlemen's agreement" to prevent the emigration of Japanese laborers to the United States. Strictly speaking *there is no longer any Japanese immigration question,* for by the action of the Japanese government *there is no new emigration of Japanese workmen to the United States.*

The single and exclusive cause of such anti-American feeling as positively exists in Japan is the discrimination shown against the Japanese by the people of the Pacific Coast States, particularly California. So long as differential legislation and personal treatment is in force in America, humiliating to Japan, the people naturally and properly feel that their honor is at stake and their dignity injured. Here again it should be said that Japan does not question the right of the United States or of the individual States to enact laws limiting the right to naturalization or to land-holding. The insistence is that such laws should be without discrimination.

(5) We were impressed with the simplicity, unanimity and reasonableness of the view taken by representative Japanese Statesmen, Educators, Business men, and Editors, viz.:

The Japanese government has stopped the emigration of Japanese workmen to the United States, Canada and Mexico, out of consideration for American friendship, and wishes only the same sort of treatment for its subjects lawfully in America as is accorded those of other friendly nations. *There is no question of immigration; there is only the desire for treatment free from invidious discrimination.*

*The issue thus raised is solely one of the humiliating treatment of Japanese lawfully in the United States by which the honor and dignity of Japan are felt to be involved.* Such differential treatment as that given the Japanese in California and other Pacific Coast States cannot fail to weaken the traditional friendship of Japan for the United States. It is certainly shortsighted to alienate a nation whose friendship will be of determining significance during the period of reconstruction of the com-

merce and the politics of Asia, particularly of China. And what is vastly more serious, *such treatment is contrary to the fundamental principles of democracy and of Christianity.*

(6) So concerned have Japanese leaders become over the continued development in America of anti-Japanese agitation and legislation, actual and proposed, to the detriment of the historic international friendship, that Count Okuma, as President of the Japan Peace Society, has appointed to study the American-Japanese relations a Committee of Fifteen of the strongest leaders of the Empire. The American Peace Society of Japan has appointed a corresponding Committee of Fifteen. These two committees are to work conjointly and also separately.

(7) There is also a belief in Japan, especially among military and naval circles, that the United States has imperialistic ambitions in the East which are hostile to the development of Japan's interests. Strange as it may seem to Americans, there is a suspicion in Japan of America's aggressive ambitions in the Orient, akin to the suspicion of Japan felt in certain circles in America. These two feelings doubtless react upon and evoke each other, and neither will be allayed until each nation understands better each the other's fundamental problems and motives. As long as an "inevitable" war between the two countries is preached by the military and naval cliques on each side of the Pacific, and is urged as adequate ground for increased naval and military preparation, on the part of the United States, so long will misunderstandings and suspicions be magnified.

(8) While the leaders of Japan recognize that the situation in California may be traced to economic conditions, many of them assert that racial rather than economic motives are becoming paramount. This gives them serious anxiety because they are well informed as to race questions within the United States. This view is given further weight by Governor Johnson's unanswerable argument that racial distinctions were not first made by the California alien land-law, but by the federal law specifying those races that alone are eligible for citizenship by naturalization.

(9) The Christian community in Japan is relatively small (about 90,000 Protestants, 60,000 Roman Catholics and 30,000 Greek Catholics), and is correspondingly sensitive to the objections frequently raised that Christianity is opposed to Japanese loyalty. For this reason it has not been active in attempting to influence international politics. At the same time we found a general determination on the part of Christian leaders to make the Churches

of Japan centers of international good understanding. We also found an equally general feeling expressed by Japanese officials of high standing that the difficulties between the two nations would be adjusted now that the Christians of America had taken up the matter. The constant reference to this latter feeling was one of the marked characteristics of addresses of welcome throughout the country.

(10) In conclusion we return from Japan with a deepened sense of Christian opportunity and responsibility at this time of world-crisis. *The Gospel must be applied to internationalism if the world is to be at peace.* By giving justice rather than by demanding rights can nations remain friends. Churches must be more than local institutions interested in local souls; they must also be forces through which the Spirit of God shall enable nations to follow the sacrificial calls of Jesus Christ. Not by diplomacy nor by militarism but only by Christian comity can the world secure that spiritual internationalism by which it can rise above the limits of nations and the bondage of traditions and of history. The ideals of foreign missions must be extended to this new opportunity. We must not only evangelize foreigners; we must evangelize our foreign policies.

The kingdoms of this world in all their relations must become the Kingdom of our Lord and of His Christ.

## DIFFICULTIES IN THE WAY OF ADJUSTMENT

### (1) ON THE PART OF AMERICA:

- a. General indifference of the citizens of the United States to international questions.
- b. Failure to see that Japan does *not* ask for free opportunity to send emigrants to the United States, but that Japanese legally resident in the United States shall be treated without discrimination.
- c. The constitutional difficulty which, under present laws, prevents the Federal Government from enforcing in the various States the general purposes as well as the letter of treaties.
- d. The complication of the Japanese question with various other issues now in the public mind.
- e. The antiquated legislation regarding naturalization.
- f. The tendency of individual politicians and of political parties to make political capital of economic struggles and race prejudice.

g. The persistent misemancipation on the part of many Americans that Japan is insincere in its professions of friendship and is really planning war.

## 2. ON THE PART OF JAPAN:

a. Failure to appreciate the real situation in America and a tendency to exaggerate the practical difficulties experienced by Japanese in sections of the United States.

b. Misunderstanding of the actual situation regarding the relation of the California legislation to the Japanese-American treaty. This it is believed (1) that the treaty provides for "most favored nation treatment" in all particulars, which, however, is not the case. (2) That the California Land Law is in flat conflict with the treaty, whereas the law (Sec. 2) distinctly provides for the rights granted by the treaty. At the same time there is a failure to note that Japanese in most States of the Union do enjoy most favored nation treatment, even though this is not guaranteed by the treaty; and that the California Alien Land Law takes away no privilege guaranteed by the treaty but only privileges which had been enjoyed by Japanese as well as other aliens beyond those granted by the treaty.

c. Tendency to regard unfriendly actions in a few of the Pacific Coast States as the action of the U. S. as a whole.

d. Failure to understand the Constitutional peculiarity of the United States whereby States have sovereign rights which the Federal Government cannot invade. As a consequence,

e. Insistence that the Federal Government is at fault in not coercing California, ignoring the fact that the technical correctness of the law makes it impossible for the Government to take any such action.

f. Ignorance of the fact that the American law granting citizenship by naturalization only to "free white man" was enacted in 1790 (amended after the Civil War to include "men of African descent") and had no reference whatever to Asiatics. This ignorance leads to the assumption that the distinction between aliens eligible for citizenship by naturalization and those not eligible, was devised to exclude Japanese and is therefore a manifestation of race prejudice.

g. Failure of Japanese generally to recognize the important respects in which Japanese emigrants to America really differ from emigrants from other lands.

It is, however, to be noted that a change is taking place in Japanese in regard to these matters. Individuals who have resided for many years in California, or Hawaii,

have become remarkably Americanized in thought and feelings, no less than in appearance and conduct. They feel strange on returning to Japan and critical of their own land, preferring America. This is especially true of American born and American educated children. Many Japanese now desire to become American citizens with all that that means. Moreover, Japanese in Japan are beginning to see that Japanese in America must give up the idea of becoming colonists, if they are to be treated on a basis of equality with immigrants from other lands.

### AN IMPORTANT SUGGESTION

Before we left California, Mr. Paul Scharrenburg, Secretary of the California State Federation of Labor, made the suggestion that one important method for promoting mutual understanding and friendship between Japan and America was to arrange for the exchange of Fraternal Delegates by the respective working classes of the two countries. He assured us that a "suitable" representative from Japan would be received by the labor unions of California and America. It was understood that effort should be made to see if any such delegate could be found.

Before leaving San Francisco, full consultation was held on this matter with Consul General Numano; for the opposition of the Japanese Government to labor unionism is well known, and we wished to avoid danger of injuring the main purpose of our Embassy by raising needless doubts or opposition. Following Mr. Numano's advice, on reaching Tokyo, we secured an early interview with Mr. K. Matsui, Vice Minister of Foreign Affairs, and other gentlemen in the Foreign Office, and also with Baron Shibusawa, the recognized leader in Japan for the promotion of right relations between our two countries. Later, through Mr. Galen M. Fisher, Foreign Secretary of the Y. M. C. A., a conference on this matter was had with Professor Abe and Mr. Suzuki, both of whom for years have given much attention to Japan's labor problems. Not, however, until the second day before leaving Japan did a hopeful issue of our efforts seem probable. Just at the end a sudden change took place, the details of which, however, need not detain us. It is enough to say that a bona fide working man, Mr. Yoshimatsu, was found who appears to be just the right individual to render the needed service. Responsible parties in the Government have given their approval of his going to America as fraternal delegate; they desire that he shall especially investigate the various activities and methods of organization of American labor unions with a view to

their suitability for introduction to Japan. Should this plan for sending him as a fraternal delegate to California be carried out, he will be accompanied by Mr. Suzuki, who is the organizer of the most important labor organization in Japan, the "Rodosha Yu-ai Kwai" (Laborers' Mutual Help Association).

## RECOMMENDATIONS

(1) That the Federal Council in co-operation with the Church Peace Union press the campaign of education in America emphasizing especially:

(a) The need of readjusting the relations of the Federal and State governments relative to the treatment of subjects of nations with whom there are treaties.

(b) That the Japanese question is a phase of the immigration and other related questions.

(c) That the real question at issue concerns the honorable treatment of Japanese lawfully in America.

(d) That the Japanese question be not dissociated from these general considerations.

(2) That steps be taken towards framing a bill that will express the Christian attitude in relation to immigration and to aliens in America.

(3) That arrangements be made to furnish the Special Joint Peace Committee of Japanese with reliable information on all matters that will help it in educating Japanese public opinion.

(4) That American Educators be urged to present such information to the public under their influence as to remove the more or less unconscious spirit of disdain of the Asiatic which is so common in many sections of our country.

(5) That pastors be urged to study this question of the relation of the United States to Asia and thus be able to give their congregations a deeper appreciation of foreign missions, and to guide them into an intelligent and Christian attitude towards international policies as a means of furthering the world-wide establishment of the Kingdom of God.

(6) That the Commission on Relations with Japan be asked to prepare for the use of pastors a list of suitable books and articles dealing with the Oriental Problem and also a suggestive summary leaflet of the most important information and topics suitable for sermons and prayer meeting addresses.

(7) That peace workers, and members of peace societies be urged to regard the establishment in America of the right treatment of Asiatics and right legislation dealing with them as the immediately practical question before us for the establishment of permanent world peace.

(8) That Chambers of Commerce, Labor Councils, Men's Clubs, the Federated Women's Clubs, Reading Circles, and all kinds of organized groups of men and women be urged to turn their attention to the gravity of America's Oriental problem arising from widespread ignorance and misunderstanding with regard to Japan and consequent unjustified suspicions. Not a few of the articles in our current magazines and daily papers are poisoned by this ignorance and suspicion.

(9) That the Federal Council take steps to emphasize the need of establishing adequate educational facilities for Asiatics in the United States, aiding them to acquire English as rapidly as possible and such other knowledge and customs as will enable them to adapt themselves completely to their new social surroundings.

(10) That wherever Asiatics are habitually subjected to invidious treatment and humiliation, as in restaurants, barber shops, movies, theaters, Y. M. C. A.'s and churches, patriotic citizens are recommended to form local leagues for the development of right popular sentiment that will frown upon such discrimination and internationally unfriendly and un-Christian conduct.

(11) That the Federal Council be asked to endorse the following resolution of the Commission on Relations with Japan, calling upon Congress and the people of the United States to adopt an adequate Oriental Policy:

The awakening of Asia and her rapid acquisition of important elements of Occidental civilization inaugurates a new era in world history in which Asia is to play a new and increasingly important rôle. Whether that rôle shall be one of peace, good will and mutual co-operation, or one controlled by increasing suspicion and fear between the East and the West will depend largely upon the attitude of the western nations themselves.

It has seemed to many of our citizens who have become familiar with the questions raised by this more intimate and ever-increasing contact with the Orient that the United States might well adopt a more adequate Oriental Policy. Therefore be it

*Resolved*, That the Commission on Relations with Japan, appointed by the Federal Council of the Churches of Christ in America, urge upon Congress and upon the people of the United States the importance of adopting an Oriental Policy the fundamental principle of which shall be the just and equitable treatment of all races, and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education, and naturalizations of

immigrants), in such a way as to conserve American institutions, to protect American labor from dangerous economic competition and to promote an intelligent and enduring friendliness among the peoples of all nations.

(12) That Chambers of Commerce, Labor Councils, Merchants' Associations, Educational Bodies, Ministers' Associations, and all representative groups of responsible citizens be urged to consider at an early date the foregoing appeal for an adequate Oriental Policy, and if found satisfactory to endorse the same, sending report of such endorsement to their respective representatives in Congress, to President Wilson, and also to the Secretary of the Federal Council of the Churches of Christ in America.

(13) That all bodies adopting the resolution calling for an adequate Oriental Policy be also urged to ask that legislation dealing with the same shall be framed and acted upon as a national non-partisan, international program.

(14) That arrangements be made for a Christian Embassy from Japan to America.



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SECRETARIES

## EDUCATIONAL OPPORTUNITY IN CHINA

From Report of Committee on Reference and Counsel to Conference of Foreign Missions Boards, of United States and Canada, January 13, 1909

THE REV. ARTHUR J. BROWN, D.D., CHAIRMAN.

Prominent among the matters that have been referred to the Committee was a communication from the Rev. J. B. Paton, D.D., of England, as the representative of a movement in Great Britain entitled "China Emergency Appeal Fund Committee." The President of this Committee is Sir Robert Hart, the Vice-Presidents include the Archbishop of Canterbury and the Bishop of London, the Treasurer is the Lord-Mayor of London, and there is an Advisory Committee of seven gentlemen representing several of the missionary Societies of Great Britain. This Committee has issued a pamphlet entitled "An Appeal to the Nation on Behalf of Medical Training and Other Educational Work in China." It sets forth the remarkable changes that are taking place in the Chinese Empire and the urgent need of educational assistance on a large scale. The most pressing needs, in the judgment of the British Committee, are Medical Colleges, Normal and Divinity Colleges, and Literature. A fund of \$500,000 is sought for these objects, to be distributed approximately as follows:

"\$200,000 might be devoted in aid of Union Medical Training Colleges in connection with existing Hospitals for Chinese Students (Christian and non-Christian).

\$200,000 in aid of—

- (a) Union Normal Colleges for the training of Chinese Teachers;
- (b) Union Divinity or Theological Colleges for the training of Chinese Pastors and Evangelists;
- (c) Hostels in connection with these inter-denominational Colleges;

\$100,000 to assist in the unifying of the Literature and Tract Societies already at work in China, and to further the translating and distribution of the best Western literature amongst the Mandarin and Literary classes in China, as well as aiding in the translation of approved medical books."

The Appeal continues: "It is proposed that this national fund should be administered and allocated to the various Missionary Societies concerned by the Committee and a group of Trustees chosen from the representatives of the said Missionary Societies, together with two or three eminent men." This Committee, through Dr. Paton, has requested your Committee on Reference and Counsel to inaugurate a similar movement in the United States and Canada.

The Conference will recall the careful consideration which was given to the whole question of education at the China Centenary Conference of 1907, and the account of it as given in the printed records of that Conference, pp. 478-521 and 757-759. The following action was taken:

"1. *Resolved*, That a General Education Committee of at least forty be appointed, which shall have the following duties: (see Abstract of Minutes, May 7).

(a) To study the whole field of education in China;

(b) To make representations regarding these matters to the Christian public in the home lands, especially in regard to the pressing need of strengthening and extending the work of our secondary schools and colleges.

"2. *Resolved*, That this Committee elect from their own number an Executive Committee of eleven."

This Executive Committee has since agreed upon the following four principles:

"1. It is better to expand and to combine existing institutions than to begin new ones; a. Economy of force; b. Economy of money; c. Avoidance of seeming or real competition.

"2. Some forms of work should be at least partially endowed, and not as at present be left to be supported by annual grants. a. All forms of educational work, from the kindergarten to the university; b. All medical work, dispensaries and hospitals; c. Literary work, publication societies, authorship of books, periodicals, etc.

"3. Any institution before being aided should be rigidly and impartially examined: a. As to its force and equipment; b. Its history and output; c. Its opportunity and prospects.

"4. Under existing conditions it is better *not* to place funds contributed by foreigners, under general joint Chinese and foreign control, but in special cases where suitable Chinese are recommended by those in charge of the funds, their cooperation would be a distinct advantage."

We are in strong sympathy with the objects of this Movement. It would be impossible to exaggerate the magnitude of the transformation that is taking place in China and the pressing importance of providing the right kind of leadership for it. The lines along which special assistance is most needed are educational. The Boards of Foreign Missions have urgent need of a large increase in their resources if they, together with

the growing Chinese Churches, are properly to care for the evangelistic work and for the primary schools which must be multiplied. But if they are given this increase, they can measurably provide for these phases of the work. But the Boards and the Chinese Churches, without special emergency assistance, cannot adequately finance the institutions of higher learning that are required to supply the Christian physicians and surgeons, Christian teachers and preachers, and the Christian books and papers that are imperatively needed, and a statesmanlike policy suggests that every possible aid should be given in producing these men. The Chinese can never be permanently led from the outside. They must be led by their own men. Our province is to see that they are actuated by the motives of Jesus Christ.

We are in strong sympathy also with the thought of the British Committee that the chief colleges should, as far as practicable, be union institutions.

We believe that the colleges that will be most influential should give thorough instruction in the Chinese language, with courses in modern languages, particularly English; that the foreign professors should represent the highest type of Western ability, culture and Christian character; that as a rule they should learn the Chinese language; and that they should tactfully adapt themselves to the Chinese mind and character.

That the institutions should be vitally Christian is evident. China needs financial help in the direction of a purely secular education less than any other nation in the world. The Chinese have exalted scholarship for more than 2,000 years. They are ready to make any sacrifices for the sake of learning. Indeed Imperial decrees have already ordered the establishment of colleges at the Provincial capitals and auxiliary schools of lower grade in smaller towns, and the new educational movement is assuming large proportions. It is true that the supply of suitable teachers is inadequate and that other facilities are yet few. Well equipped institutions of learning cannot be developed in a decade. But Dr. Timothy Richard of Shanghai, says that "the various Viceroy's and the Peking Board of Education are, amid many difficulties and in spite of many obstructionists, making fair progress with the work of introducing the New Learning. Some of the old Examination Halls, covering acres in extent, have been pulled down to give place to large Normal Schools, and the rest are now disused and will follow in due time. . . . The stream of Chinese students towards Japan is slackening, but will likely continue for

some years to come. Those who return furnish the chief source of supply for teachers. Besides these, the Government is sending selected students to Europe and America, with assurance that these on their return will be asked to undertake important posts." Dr. Richard adds that "lack of trained men, proper text-books and adequate funds are three of the chief obstacles." But for her purely secular institutions, China will get these for herself in due time; nor is that time likely to be as long as Europe and America took in developing their educational systems.

Now for Great Britain and the United States to send over money to aid in equipping these colleges, which are as a rule anti-Christian or at best non-Christian, or for them to found other colleges whose professors are indifferent or silent on moral issues, would not be helping China where she most needs help. What China needs is a Christian education, and any assistance from Europe and America should only be given with the distinct understanding that the institutions are to be openly and strongly religious. In the words of Washington: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." We take no narrow view of human progress, but believe that all truth is God's and that all spread of truth of whatever kind ministers to the growth of His kingdom. We are convinced, nevertheless, that the education which China most needs, and the education which is to accomplish the largest and most enduring results, must rest upon Christian principle and issue in Christian conviction and character. This position undoubtedly represents the opinion of the 4,000 Protestant missionaries in China. They are anxious that China should make the truest national progress, and believe that the springs of such progress can only be found in the Christian religion and an education which is pervaded by it.

We believe that the desired ends can best be secured by doing the work, for the present at least, through the Boards and Universities' Missions of Europe and America and the missionaries whom they are sending. These agencies have been constituted expressly for the administration of funds and the supervision of work on the foreign field. They have special facilities for this task in their organization, their experience, and their expert knowledge of the situation. Their

missionaries and teachers are in the present conditions the main dependence for carrying out any educational plan in China, since they are, with few exceptions, practically the only body of foreigners in the Empire who possess the requisite training and knowledge of Chinese language and customs. Union enterprises can be and are being conducted through the Boards of the Christian Churches. The Boards and their missionaries have taken more advanced ground and have done more to show the practicability of real unity and cooperation than any other agencies. They have shown an eager desire to cooperate with one another and to promote union effort wherever practicable. Union institutions are actually in operation today in China, founded and maintained by Mission Boards and conducted by their missionaries.

From the viewpoint of this discussion, we consider such institutions as the Canton Christian College and the educational missions of the several Universities as being in accord with the objects of the Boards. They are conducted by Christian men who are actuated by Christian motives. They are necessarily undenominational, because they appeal to a distinct constituency which includes members of various churches. We are in cordial sympathy with this extension of university work in China and we hail it as powerful reinforcement.

There are now in China a considerable number of institutions of higher education, including colleges, normal, medical and theological. Dr. James S. Dennis, in his Centennial Survey of Foreign Missions, published in 1900, listed 13 universities and colleges, 32 medical schools and schools for nurses, and 68 theological and training schools. Some of these are classes rather than institutions; but the number that may reasonably be classed as institutions is not small. They are located at strategic points and are under the guidance of able and experienced men who understand China and her language and people. The equipment is far from satisfactory. Some of them have a fair plant and staff, as compared with the average missionary college; but as compared with institutions at home, the best endowed colleges in China are extremely modest, while the majority of them are poorly equipped. We agree with the Executive Committee of the General Education Committee of China that a wise policy would give these institutions a more adequate equipment and teaching staff. While it will undoubtedly be necessary in the future to establish some new institutions, we believe that, for the present at least, the wisest

course would be to cooperate with the institutions which are now at work.

On this basis, we recommend that a Committee be appointed to assist the Boards and other Christian agencies, and to cooperate with the General Education Committee appointed by the Shanghai Conference and with the China Educational Association, in bringing the educational needs of China before the people of the United States and Canada, and to aid in securing such sums as may be found practicable for this purpose; and that the Conference consider through its Business Committee any other points which it may deem it expedient to guard.

Respectfully submitted,

ARTHUR J. BROWN,  
HENRY K. CARROLL,  
JAMES L. BARTON,  
THOMAS S. BARBOUR,  
HENRY N. COBB,  
WALTER R. LAMBUTH,  
ARTHUR S. LLOYD,  
PAUL de SCHWEINITZ,  
ALEXANDER SUTHERLAND,  
W. HENRY GRANT,

*Committee.*

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RESOLUTIONS OF CONFERENCE APPOINTING A CHINA EDUCATIONAL COMMITTEE.

The Conference, after careful consideration of this section of the Report, took the following action:

*Resolved*, That the proposal for the appointment of a Committee on the present educational needs and opportunities in China be approved, and that this Committee consist of the Committee on Reference and Counsel with the addition of twelve laymen, not more than half of whom shall be members of mission boards, these laymen to be chosen by the Committee on Reference and Counsel, and this new Committee to appoint its own officers.

*Resolved*, That the function of this Committee shall be to promote a larger interest in Christian education in China, but it shall not itself receive or administer funds therefor without further action of this Conference."

## CHINA'S NEED—AMERICA'S OPPORTUNITY

"China's need is America's opportunity."—*Chas. K. Edmunds, Ph.D., President Canton Christian College.*

"The opportunity for Christian education in China demands broad, far-seeing plans generously executed." Canton, January 6, 1909.—*Prof. Ernest DeWitt Burton, Chicago University Commission.*

"The times call for a forward movement. Through united endeavor we must make Christian Education a greater force in the land."—*Rev. F. L. Hawks Patt, D.D., President, St. John's College, Shanghai.*

"Hitherto the ruling classes have been suspicious of Christianity—having been schooled in the belief that the aim of missions is to steal away the hearts of the people, and prepare the way for foreign conquest. But these absurd prejudices are now dying out; and the truths of the Gospel meet with willing hearers if judiciously brought to their attention."—*W. A. P. Martin, LL.D., Former President Imperial University*

"No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity—the spirit of Christianity—is the only basis for the hope of modern civilization, and the growth of popular self-government."—*President-Elect William Taft.*

"Largely upon the Chinese ministry must rest the burden of evangelizing China. The responsibilities of the first generation of Christian ministers are not the responsibilities which rest upon the ministry of today. China will demand a ministry thoroughly trained in mind as well as in heart."—*Rev. H. F. Rawe, D.D., Nanking University, China, Dec. 8, 1908.*

"Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstition and false systems of belief. They are today the chief, if not the only force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise, we believe that educational missions would be abundantly justified if they were doing nothing but teaching science, history, philosophy, ethics and political economy, in their right relation to Christ."—*Jahn R. Mott.*

"To enlarge and strengthen our existing schools should be the first object of the friends of missions. The demand for teachers and the thirst for knowledge have a tendency to remove obstacles and to open to us an effectual way for moulding the destinies of this empire."—*Unanimously adopted by the members of the Presbyterian Mission in Peking, November 25, 1908.*

"The college is full, and we expect an opening class of about eighty next term, so that we shall be overflowing; this is surely a work for God and humanity, and we must not grow weary in it. It is a splendid cause for which to devote one's life."—*Rev. Paul D. Bergen, D.D., President Shantung Union College, Shantung, China.*

"Now is the strategic time for the Church. The government normal school in Nanking with its four hundred students, has thousands and thousands of dollars worth of apparatus—not less than one hundred high grade microscopes are in one department. Most of this elaborate equipment is still in the original boxes unpacked. The Chinese will spend millions for education. They are now groping in the dark and unable to use what they have. The Christian schools now lead; will they keep up that leadership? If so, you must send men and give money. A million dollars spent in Christian education now will do infinitely more than fifty millions twenty-five years hence."—*A. G. Bowen, President Nanking University, Dec. 8, 1908.*

"It is encouraging to the workers on the field to know that the friends in the 'home land' are making an effort to meet the great opportunities now open in China. Even the seemingly most extravagant language cannot adequately represent the importance of the present conditions in this vast empire. No single agency can compare with the superior advantages offered by Christian education to mould the new civilization of China's millions. Education has been the basis of their civilization of the past; education will be at the foundation of the new. It is for the Church to determine whether this education shall be merely secular or Christian, with all that that means for the peace and progress of mankind."

"I believe there is no work that the Church could do that would hasten the coming of the Kingdom so much as the immediate endowment of the Christian Schools of China."—*Rev. H. H. Lowry, D.D., President Peking University.*

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The Huguenot Churches of France  
to the  
Churches of Christ in America  
and to the  
Christian People of America

## A Statement Concerning the Union Nationale des Églises Réformées Évangéliques de France

**C**HRISTIANITY throughout the world owes a debt to the Huguenot churches of France which it can never repay, and it has been accumulating interest for centuries.

But the French Protestant churches have a present and a future, as well as a noble past. Dr. Mott bears witness that all the Latin countries are more profoundly influenced by what takes place in France than in any other country in the world. His testimony is that no Protestant church in Europe and America, in proportion to its membership and its resources, is conducting a more splendid piece of foreign missionary work than the Protestant Church in France. "It is simply wonderful and almost unbelievable."

France holds a position of unique influence among the great masses of people in Russia, and this influence is now, of course, being greatly deepened. France is on the border of the Moslem advance. The two greatest unoccupied masses of people in the world can best be approached by strengthening the hand of Christianity in France.

In Paris alone there are eight thousand foreign students. As Dr. Mott says, "France is leading Latin-Europe, Latin-America, the Balkan States, the Levant, French Moslem Africa, Indo-China, and, in a very real sense, Russia—but whither?"

The Protestant churches occupy a position in French Christianity far out of proportion to their size and wealth. Their leading laymen occupy high places in the government.

Up to the year 1905, the churches of France had received state support, but by action of the government in that year, the Huguenot churches were suddenly thrown entirely upon their own resources. They had just begun to recover from this reversal when the present war broke out.

At the time of the breaking out of the war, the Protestant population of France was about half a million. They had over a thousand places of worship, but most of the churches were small and had not yet recovered themselves from the days of persecution.

They were, however, at that moment at the beginning of a new era. Coöperation between the few richer churches of the industrial North and the smaller churches of the South had brought about a national union, so that through the principle of the strong helping the weak, it looked as though they were about to make themselves secure.

The ravages of the war, however, were mainly in the northern section of France where their strongest churches were located. Therefore, within a very few months many of their churches were destroyed, their pastors were called to the front to act as chaplains or for actual military service, and it was inevitable that their resources should become depleted.

The following are some items from a report recently submitted by the Union Nationale des Églises Réformées Évangéliques de France, to Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America.

"Of the 413 pastors of the Union Nationale, 157 have been called to military service during the year. The result is that many of the parishes have no pastors and many of the pastors are serving a large number of parishes."

"The same is true of the leading church members, a large proportion of whom have been called to military service."

"All available superannuated pastors, evangelists, and theological students have been drafted to fill the pastoral vacancies. In other cases, laymen have undertaken to act as

pastors. Some of the ministers are ministering to parishes a long distance apart, traveling from one to the other on bicycles and motorcycles."

"The editors of the religious papers, theological professors, and men of similar positions have also come in to fill these vacancies."

"In addition to their own work some of the French pastors are regularly visiting camps of German prisoners."

"The wives of the pastors have given themselves to the work of pastoral visitation, the care of the sick and the old people. When no minister can be present, they sometimes read their husbands' sermons to the people."

The entire report indicates that the old Huguenot spirit is still alive in France. The Union Nationale des Églises Réformées Évangéliques de France is the largest and strongest body of Protestant churches. This body, shortly after the beginning of the war, sent as its fraternal delegate to the churches of America, Rev. Stuart L. Roussel, who visited our churches and secured about \$23,000 toward their needs, which at that time amounted to a minimum of \$120,000, but which have increased probably to about \$150,000.

In January, 1916, the General Secretary of the Federal Council made a visit to the Christian brethren in the warring nations, and while in France volunteered to assume the work undertaken in America by Pastor Roussel, in order that Pastor Roussel might return to France to resume important service there.

He is now, therefore, attempting to raise a fund of \$150,000 which he is asking the American churches and American Christians to contribute. In his report to the Federal Council on his return, the General Secretary urged that the most important thing America could do at the present moment in the interest of reconciliation and reconstruction in Europe was to help relieve the suffering of the innocent.

Therefore, the Federal Council initiated its nation-wide movement for war relief.

The needs of the churches of Europe are, however, a particular and almost exclusive obligation of the American churches, and while the relief of physical suffering should not be neglected, it is also important at this moment in the history of the world to strengthen the spiritual forces in Europe.

Moreover, it is to be remembered that much of the relief work in Europe is conducted by the churches and that the humanitarian spirit there as well as here is kept alive by the appeal to Christian self-sacrifice. It would surely be a blundering, short-sighted policy to neglect the work of the churches in Europe in the supposed interest of the relief of physical suffering. Humanitarianism is dependent upon religion.

The French Protestant ministers are not living in luxury,—some of them receiving about one dollar a day.

Some inquiries have come as to what the money was for. It is to meet meager salaries and to provide humble and at least temporary places of worship in place of those destroyed, and, in a word, it is to maintain the existence of the Protestant churches in France.

If our churches and Christian people want to do something effective looking toward the reconstruction of Europe, they can do nothing better than to maintain these French churches during this time of their awful disaster.

*Charles S. Macfarland*  
General Secretary

Office of the Federal Council of the Churches  
of Christ in America

105 East 22d St., New York

September 1, 1916.



# **A Plan of Social Work**

*The Federal Council of the  
Churches of Christ in America*

Prof. Shailer Mathews, *President*

Rev. Charles S. Macfarland, *General Secretary*

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The Federal Council of the Churches of Christ in America is a National Federation, of 30 Denominations and Communions, united for Common Service

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## **The Federal Council Commission on the Church and Social Service**

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National Offices, 612 United Charities Building  
105 East 22d Street, New York

# A Plan of Social Work

The Federal Council is a federation of the churches, in unity of spirit, and with union of action upon matters of service in which all the churches are in common agreement.

Its national office is the educative and administrative center, both guiding and expressing the common sentiment of the churches on national and international issues, and also providing a common program for the state and local federations which are organized for community service.

The various forms of social opportunity which are before the church offer one of the most vital and permanent of reasons and opportunities for federation.

On the other hand, the opportunities for social service are of such a nature that they can be fulfilled, in large measure, only by the churches acting together.

Social Service is thus in part the basis of the Federal Council, and the Federal Council offers the basis for Social Service.

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It becomes the duty of the Commission to carry out the recommendations unanimously adopted by the first Federal Council in Philadelphia, 1908, as contained in the Report of its Committee, published under the title, "The Church and Modern Industry," and by the second Federal Council in Chicago, 1912, embodied in the Report of the Commission to the Council. Both of these documents, of which the following are typical utterances, should be read in order to see the meaning of this program.

"The Churches of Christ in this Federal Council accept without reserve and assert without apology the supreme authority of Jesus Christ."

"Christ's mission is not merely to reform society, but to save it. He is more than the world's Readjuster. He is its Redeemer."

"The Church becomes worthless for its higher purpose when it deals with conditions and forgets character, relieves misery and ignores sin, pleads for justice and undervalues forgiveness."

"The Church's doors open upon the common levels of life. They should never be closed. Its windows open toward the skies. Let their light not be darkened."

"At no time have the disadvantages of the sectarian divisions of the Church been more apparent than when the call has come for a common policy or a united utterance concerning such problems as modern industry now presents."

"The Church does not stand for the present social order, but only for so much of it as accords with the principles laid down by Jesus Christ."

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"We recognize the complex nature of industrial obligations, affecting employer and employee, society and government, rich and poor, and most earnestly counsel tolerance, patience and mutual confidence; we do not defend or excuse wrongdoing in high places or in low, or purpose to adapt the ethical standards of the Gospel to the exigencies of commerce or the codes of a confused industrial system."

"Our problems, nearly all of them, at least, go back to the fundamental one of Industry. We are not unaware of its confused ethics or of the difficulties in the way of securing an industrial equality which shall ameliorate our social wrongs, but this need not daunt us in our faith that the Gospel professed by the Churches of Christ in America is equal to the task."

"The Christian Church has thus the three-fold vocation of conscience, interpreter, and guide of all social movements. Her viewpoint is from above; she approaches life from within; she guides it toward its spiritual ends."

"Two things the Church must gain: the one is spiritual authority; the other is human sympathy. And be her human sympathy ever so warm and passionate, if she have not her spiritual authority, she can do little more than raise a limp signal of distress with a weak and pallid hand. But if, on the other hand, she assume a spiritual authority without a commensurate human sympathy, she becomes what her Master would call 'a whited sepulchre filled with dead men's bones.'"

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### PRINCIPLES ADOPTED BY THE FEDERAL COUNCIL IN CHICAGO, DECEMBER 9, 1912.

"The Churches must stand:

1. For equal rights and complete justice for all men in all stations of life.
2. For the protection of the family, by the single standard of purity, uniform divorce laws, proper regulation of marriage, and proper housing.
3. For the fullest possible development for every child, especially by the provision of proper education and recreation.
4. For the abolition of child labor.
5. For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.
6. For the abatement and prevention of poverty.
7. For the protection of the individual and society from the social, economic and moral waste of the liquor traffic.
8. For the conservation of health.
9. For the protection of the worker from dangerous machinery, occupational diseases, and mortality.
10. For the right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, and for the protection of workers from the hardships of enforced unemployment.

11. For suitable provision for the old age of the workers, and for those incapacitated by injury.

12. For the right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

13. For a release from employment one day in seven.

14. For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life.

15. For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

16. For a new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised."

## ORGANIZATION, PLANS AND WORK.

The National Office of the Commission, in association with the Federal Council, will be developed as a **CENTER FOR INFORMATION, INSPIRATION AND GUIDANCE**, in the social work of the churches.

Through **INTERDENOMINATIONAL ACTION**, the Commission will bring about **CO-ORDINATION AND CO-OPERATION** among the denominations composing the Federal Council, including, so far as may be possible, the adoption of **A COMMON PROGRAM**, the use of common literature and the presentation of the united appeal of the Gospel in its application to social problems and opportunities.

Through this interdenominational co-operation will come **THE DEVELOPMENT** of this aspect of the work **OF THE CHURCHES**, the **EDUCATION OF THE MINISTRY** and the churches for it, and **THE EQUIPMENT OF THE CHURCHES** for carrying it forward.

Representing the churches of the Federal Council, the Commission will co-operate with **THE THEOLOGICAL SEMINARIES**, so far as invited and permitted, in the formulation of a policy with regard to instruction and practical training in this important subject:

The same co-operation will obtain with the various **SCHOOLS FOR** the preparation of **SOCIAL WORKERS**, that they, upon their

side, may also come into a proper working relation with the Christian churches.

**THE INSTRUCTION** in Social Science and Ethics **IN OUR COLLEGES AND UNIVERSITIES**, imparted to young men and women who should be leaders of the church life of the nation, will be the subject of investigation and mutual consideration, through conferences and inquiry.

The relation of the churches to the multitude of **AGENCIES FOR SOCIAL REFORM** and betterment is an important problem before the Commission. Its influence, together with that of the denominations and churches which it represents, will be brought to co-operate, so far as possible, with such societies and movements, in relation, especially, to those measures which affect **THE MORAL AND SPIRITUAL WELFARE OF THE PEOPLE**. This will include such matters as Child and Woman Labor, Occupational Disease, Sunday Labor, Seven Days' Labor, the Reduction of Hours, the Betterment of Wages, Housing Conditions, and many other similar causes.

The relations between **LOCAL Charity ORGANIZATIONS**, Social Settlements and similar local work will be taken up and considered from the viewpoint of the churches, by conference and inquiry.

Our **HOME MISSION** work involves many social problems and includes the **WORK OF SOCIAL ORGANIZATION**. Indeed, the churches in Home Mission fields are often, if not generally, the initiators of the social and community institutions. This work will be studied, published, encouraged and developed. This Commission and the Commission on Home Missions will work in co-operation to this end.

In the **FOREIGN MISSION** field, this branch of Christian service has in some cases developed more fully than in our own land, especially in **INDUSTRIAL, MEDICAL** and **EDUCATIONAL WORK**, which has lifted foreign nations to a higher social level. This work will be made the subject of careful research and continued development, by a working relation between the Commission and the Commission on Foreign Missions.

By the constant issuing of **LITERATURE** in Leaflets and Handbooks for serious study, and the use of the religious, daily and weekly press, the growing accumulation of material **RELATING TO SOCIAL UPLIFT** and social causes will be put into such shape as to **BE USED BY THE CHURCHES** for education and incitement to service.

The Labor and Trade Journals will receive bulletins informing industrial workers and managers of the deepening interest of the church in their common problems and duty.

Lists of Speakers, Lecturers and Instructors will be prepared, and a Lantern Slide Bureau established and developed.

The Bureau of Research will undertake **INVESTIGATIONS AND SURVEYS** in relation to the whole social problem, especially as it relates itself to the duty of the Christian Church. Bibliographies will be issued.

The Commission will co-operate, in its sphere, with the Field Secretaries of the Federal Council and their associates in **FEDERATING THE CHURCHES** and will endeavor to provide its share of a program for state and community federations.

Working partly by direct access, and partly through denominational agencies and state and local federations, the work of **LOCAL CHURCHES** and communities will be developed, and successful endeavors set before the churches in general for emulation and encouragement.

The Commission will confer with **LABOR REPRESENTATIVES** and will send its delegates to their gatherings.

Similarly it will confer with Groups of **BUSINESS MEN** and send delegates to their gatherings.

It will confer in joint meetings of both of these elements in modern industry and issue its challenge to both of them to unite with the church in a common service.

**INVESTIGATIONS** will be made **IN** various large and important **INDUSTRIES**, similar to the investigation of the steel industry by a special committee of the Commission in 1910. Similar investigations in local communities will be made through pastors and other local agents.

A nation-wide **CAMPAIGN** will be carried on, endeavoring to cover all the States of the Union, **FOR ONE-DAY-IN-SEVEN FOR INDUSTRIAL WORKERS**.

The Commission will continue to preserve and increase the observance of **LABOR SUNDAY** in the pulpits and by the churches of the nation.

Co-operation in the work of **FORWARD MOVEMENTS IN PERPETUATION OF THEIR SOCIAL RESULTS** will be carried out, in association with the Field Secretaries of the Federal Council in their work of community federation for the same purpose. This includes the Men and Religion Movement.

While all the departments of its program should relate equally, so far as applicable, not only to cities, but to suburban and rural communities, it is necessary to recognize that, in many ways, **RURAL BETTERMENT** has its own peculiar problems. The Commission will help to co-ordinate those churches and religious agencies which offer leadership in this work. The Federal Council has appointed a special Commission on the *Church and Country Life*. It will endeavor to provide a clearing-house of bibliographic lists for the aid of rural helpers, instruction as to social surveys by local churches, programs for community service for rural churches, and a bureau of public service, relating to all rural studies, methods and problems.

In addition to these efforts, the Commission will stand ready to take up **ANY SPECIAL TASK** that may seem to fall to its lot.

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While at some points, its action will need to be direct and immediate, its chief purpose is to work through and for the denominational bodies and to place itself at the service of their agencies. Therefore, the Commission will endeavor, at every possible point, to bring about its ends through interdenominational co-operation in this work which is common for all the churches.

Approved and adopted by the Commission, October, 1911.

FRANK MASON NORTH, *Chairman.*

CHARLES S. MACFARLAND, *Secretary.*

This Program was considered as a general plan for interdenominational work and unanimously approved and adopted, at a conference made up of representatives from 17 denominations, at Chicago, November 8, 1911.

FRANK M. CROUCH, *Recording Secretary.*

Approved by the Executive Committee of the Federal Council, December 13, 1911.

RIVINGTON D. LORD, *Recording Secretary.*

Approved and adopted by the Quadrennial Session of the Federal Council at Chicago, December 9, 1912.

RIVINGTON D. LORD, *Recording Secretary.*

Adopted by the Commission, March, 1913.

GEORGE W. RICHARDS, *Recording Secretary.*

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Literature interpreting the various elements of this Program may be obtained on application to the Secretary. Full information will be found in the Year Book of the Church and Social Service. Price, postpaid (paper), \$0.35; (cloth), \$0.50.

# The Commission on the Church and Social Service

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"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves, for even Christ pleased not himself."

# A Second Message to the Churches of Christ in America, to the Sunday Schools, and through the Churches, to the American People

*From the Federal Council of the Churches of Christ in America*

## CONSTITUENT BODIES:

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Congregational Churches  
Disciples of Christ  
Friends  
German Evangelical Synod

Evangelical Association  
Lutheran Church, General Synod  
Mennonite Church  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America

Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America  
Reformed Church in the U. S.

Reformed Episcopal Church  
Reformed Presbyterian Church  
General Synod  
Seventh Day Baptist Church  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church  
Welsh Presbyterian Church

## To Express the United Appeal of the Organizations for War Relief in Europe and Asia



A Committee in every church, a Community Committee and Movement in every city and town.

## **Dear Brethren:**

The response to the first message is prophetic, but not universal or commensurate. Not a word of complaint has come, and many messages have been conspicuously hopeful. For example, one pastor writes: "Ours is a country church of one hundred members. Our offering of over \$200 is the largest we ever made." Another writes: "We are a little rural church. We send \$17.90, and pledge ourselves to send \$10 a week at least, so long as the war lasts." Another: "Our collection was \$2400."

Meanwhile, the cry of distress continues. Our correspondence from Europe and the reports from the organizations bring new stories of suffering, and those who suffer most are the most innocent.

No united movement of the churches could be more far-reaching in spiritual influence than this effort to extend a hand of Christian love and sympathy to the peoples across the sea.

The constituent bodies of the Council, either through their national assemblies or through their executive boards have given unhesitating approval of the action of the Executive Committee.

We, therefore, resort to you again and our message comes this time in a wider representative capacity.

## **WHY ANOTHER MESSAGE?**

The first message was taken up by a voluntary committee consisting of Ex-President William H. Taft, Judge Alton B. Parker, Hon. Seth Low, and Mr. Hamilton Holt, who issued a message to the people, urging them to hear the voice of the churches.

Following this, on June 6, there was held in the Federal Council conference room, a conference of representatives of the outstanding war relief organizations, which unanimously voted to request the Federal Council and the churches to continue to be their voice to the people. It was further

"VOTED: That continuous messages should be sent out to the people through the churches."

This transforms our previously voluntary action into

## **A PROFOUND RESPONSIBILITY**

To have these great causes look to the Christian Church to become their voice is a gratifying token, but it imposes an immeasurable responsibility which we must regard with humility, but from which we must not shrink.

They asked "the Federal Council" to do this. The Council has, therefore, turned over for the time being its staff and its resources. The Laymen's Missionary Movement has given over its forces to the Committee on Armenian and Syrian Relief. But what is "the Federal Council?" It is the sum of all its parts. It is simply your church and all the other churches together.

## **THE CREATION OF A NEW ATMOSPHERE IN THE NATION**

These were the terms in which Professor Samuel T. Dutton, Secretary of the Armenian Committee, described the task of the church at the conference. It is the invoking of the spirit of unselfishness and self-sacrifice. The representatives of the war relief organizations, many of them, have expressed their feeling that this has been the one thing lacking. Our Ex-President of the United States, and the business men and publicists associated with him in re-enforcing our first message, reminded us that we must invoke the religious motive of the people and transfuse the whole movement with a spiritual light.

## **"EVERY EXPRESSION OF UNSELFISHNESS IS A CORD OF LOVE BETWEEN AMERICA AND THE NATIONS"**

Thus writes one of our European brethren concerning our first message. Another says: "Your American churches have already begun to help us rebuild our shattered civilization," referring to a letter of our General Secretary telling of our plans.

Still another of our European correspondents says: "We had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains, but the plans about which you write me show clearly that the great body of our American Christians have not lost their Christian compassion."

In fact, looking over our correspondence, their expressions of gratitude are out of all proportion to what we have thus far done.

## **THE ACCELERATING DISTRESS NECESSITATES NOT A CONTRIBUTION BUT A CONTINUOUS MOVEMENT OF UNSELFISH VELOCITY**

We wish that we might convey to you the reports and the stories that come to us from the war relief bureaus. Here are a few random indications of the increasing suffering and of its momentum.

The B. F. B. Blind Fund writes that 25,000 are blinded, and that at the rate this continues hundreds of thousands will require permanent care, although some of them are taking their own lives. Dr. Lynch is gathering appalling statistics regarding the number of orphans and homeless children in all countries.

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CITIZENSHIP SUNDAY, JULY 2, would be an appropriate time for the initial presentation of this message and for the beginning or re-emphasizing of the movement.

**A WORD FROM THE DAILY PRESS.**—"The Federal Council, using the churches as a voice, will reach the people at a new angle, and this message will succeed because it gets at the deepest of all motives—the spiritual and religious—and its divinest expression—in service."

Every pastor ought to secure from the Jewish organizations and read the pitiful story of the Jews. Peoples like the Montenegrens, Ukrainians, Nestorians, and peoples of Persia and Syria have received almost no relief except that furnished by people of their own race in this country.

The German relief organizations send us the story of 400,000 homeless people in East Prussia, of 35,000 houses destroyed, with the consequent suffering of thousands of women and children. The British War Relief Association sends a special appeal from the hospitals where the demand for equipments is always greater than the supply.

The Secours National tells us of the pitiful efforts at reconstruction of homes, the effort to maintain workshops, the pitiful condition of thousands of released prisoners, of over a million French and Belgian refugees, and of over 7,000 homeless children in one community.

The Belgian Commission writes that the potato supply in Northern France is absolutely exhausted, and that the mortality statistics in cities like Lille are more than doubling. The War Relief Clearing House, as well as the National Allied Relief Committee, tells of its constant cablegrams from all directions which they describe as "heartbreaking."

It is stated that in Poland 20,000 villages are now in a state of complete destruction, that they can look to no one but America for help, and we should simply "compare Poland's need with America's prosperity." The Serbian Committee tells us of new districts where there is no bread at all and practically all the food they eat is unhealthy. The Red Cross writes that its Chapter at Constantinople has thousands of the destitute from surrounding nationalities, that the appeals to it are overwhelming, and "its relief funds are being rapidly exhausted."

Dr. Anet of the American Huguenot Committee, whose churches are ministering to the people, tells a sad story of the needs in dispensaries, and as an illustration, that the Presbytery of Charleroi at its meeting last month had only boiled leeks for food during its sessions.

Finally, the Armenian situation. This Committee finds 50,000 sufferers in Deir Zor, has word that the Arabs killed 500 out of one caravan of 600 people on the road, that in Lonia there are 2,000 orphans, and in Haleb 25,000 orphans, although the number will be reduced because they are being destroyed. Their latest report, received while this was being written, says there are 800,000 destitute Armenians in Turkey and many thousands more in other districts. The main need of this work is \$150,000 a month this summer and at least \$250,000 a month after September 1.

### **SOME OF THE NEEDS**

The first is money, but there is also opportunity to supply, by arrangement with various Committees, new and clean second-hand clothing, woolen yarn and cloth, hospital supplies, blankets, socks, underwear, good shoes, sheeting, flannel; cotton for the want of which hundreds are bleeding to death, while the United States is the store-house of cotton; and there is need of various kinds of imperishable food.

### **LET US DEVOTE OUR PRAYER MEETINGS AND OUR SERVICES OF WORSHIP TO INTERCESSION FOR EUROPE AND ASIA, AND MAKE IT A SUBJECT FOR UNCEASING PRAYER**

"He went out into a mountain to pray, and continued all night in prayer to God.

"And when it was day, . . . he came down . . . and stood in the plain, . . . there went virtue out of him, and healed them all"

### **SPIRITUAL COMMUNITY LEADERSHIP**

Our communities look to their Christian forces for leadership in such a time as this.

1. Appoint a Committee in your Church.
2. Consult with other pastors and laymen and secure the appointment of a Community Committee for continuous service.
3. See that the matter is seriously considered by your Church Federation or Association of Ministers. In some communities it has been found advisable to have a general community fund or community treasurer. In other words, some sort of clearing house for the community.
4. Make special appeals in behalf of the suffering children of Europe to the Sunday School children, the young people, and the day school children, using the Dime Banks, such as are furnished by the B. F. B.

Fund and other similar helps, suggested by the Fund for Starving Children.

5. Organize interest through other groups and organizations in the church and in the community.

6. Give one immediate special Sunday to a presentation of this great cause, unless you have already done so, and in this connection we would suggest Citizenship Sunday, July 2, as a suitable opportunity.

7. Interview people of means for substantial contributions.

In connection with the community campaigns, we would earnestly advise the wide distribution of this message and of our first message.

8. Get continuous publicity, through the press and in other ways. Make it "popular."

**A WORD FROM THE DAILY PRESS.**—"If this movement should fail (we cannot believe it will), if it should show continued indifference, then the whole national conscience needs awakening, and the powerful host of the churches of the Federal Council, with the co-operation of the Roman Catholic Church, can and must do it. It is not conceivable that prosperous America will not be equal to the demand upon it in this crisis of the world."

## THE SPIRITUAL EFFECT ON OUR OWN CHURCHES

While this may not be our motive or impulse, we may well consider it. Who doubts the spiritual reaction of foreign missions? Is not this movement of the same nature?

## THE EFFECT UPON OUR NATION

May this not be the means of lifting our nation out of its political and economic confusion into a higher idealism which shall make it a *moral power in the world*?

## THIS IS NOT SIMPLY A MESSAGE TO THE CHURCHES

Some of the pastors have lost sight of this. It is a message *through* the churches to the people of America, to be voiced by 100,000 voices of ministers consecrated and ordained to reach the hearts of the people.

## INFORMATION—HOW AND WHERE TO SEND CONTRIBUTIONS

The matter will, of course, be taken up with your denominational committees, if they have been appointed. The following organizations are mentioned, without in any way disparaging others, because they cover the sufferers of all sections. To submit any longer list would be confusing and the others will, doubtless, make themselves favorably known. A directory of the leading organizations has been issued by the American Red Cross.

### REVISED LIST

American Relief Committee in Berlin for Widows and Orphans.—John D. Grimmins, Treasurer, 36 East 42d Street, New York City.

B. F. B. Permanent Blind Relief War Fund.—Frank A. Vanderlip, Treasurer, 590 Fifth Avenue, New York City.

The Fund for Starving Children.—Frederick Lynch, Treasurer, 70 Fifth Avenue, New York City.

American Committee for Armenian and Syrian Relief.—Charles E. Crane, Treasurer, 70 Fifth Avenue, New York City.

American Huguenot Committee.—Edmond E. Robert, Treasurer, 105 East 22d Street, New York City.

American National Red Cross.—Hon. John Skelton Williams, Treasurer, 1824 H Street, Washington, D. C. (The Red Cross has a Department of Non-Combatant Relief).

British War Relief Association, Inc.—Henry Clews, Treasurer, 542 Fifth Avenue, New York City.

Committee for Relief in Belgium.—Alexander J. Hemphill, Treasurer, 120 Broadway, New York City.

American Jewish Relief Committee for Sufferers from the War.—Felix M. Warburg, Treasurer, 174 Second Avenue, New York City.

Emet Prussian Relief Fund.—Hubert Cillis, Treasurer, 17 Battery Place, New York City.

The National Allied Relief Committee.—James A. Blair, Jr., Treasurer, 200 Fifth Avenue, New York City.

Relief Committee for War Sufferers (German).—Charles Froeb, Treasurer, 53 Broadway, Brooklyn, N. Y.

Secours National.—Mrs. Whitney Warren, Treasurer, 18 East 47th Street, New York City.

Serbian Relief Committee.—Murray H. Coggeshall, Treasurer, 76 Fifth Avenue, New York City.

Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Fund.—Alfred R. Kimball, Treasurer, 105 East 22d Street, New York City.

War Relief Clearing House for France and Her Allies.—Thomas W. Lamont, Treasurer, 40 Wall Street, New York City.

Polish Relief (Federal Council Fund).—Alfred R. Kimball, Treasurer, 105 East 22d Street, New York City.

Polish Victims Relief Fund.—Frank A. Vanderlip, Treasurer, Aeolian Building, New York City.

## SERVICES OF THE FEDERAL COUNCIL

The General Secretary will gladly render information, and while the Federal Council has not deemed it advisable to add another fund to the suggested ones, inasmuch as many churches have expressed the wish that the Council, on account of its knowledge of the most immediate and pressing needs, should receive and distribute their funds, the Council is willing to do this, whether for designated or undesignated funds. These should be addressed as follows: The Federal Council War Relief Fund, 105 East 22d Street, New York City. Checks should be made out to the "War Relief Fund."

The Federal Council is meeting all the overhead charges of this movement out of its own treasury. Pastors who secured and distributed our first message seem to have aroused the deeper interest, and we believe it would be worth while to distribute the first message, which may be secured at \$5.00 per hundred, and this second message, which may be secured at \$2.00 per hundred.

By order of the Executive Committee, representing the thirty denominations, and in the name of these constituent bodies of the Council,

*Shailes Matthews*

President

*Frank Marvin Smith*

Chairman of the Executive Committee

*Charles J. Macfarland*

General Secretary



June 15, 1916.

"Bear ye one another's burdens, and so fulfil the law of Christ"

A WORD FROM THE PRESS.—"We have here not simply the voice of Christianity in this message, but it gives what has been wanting in the whole matter—the effect of a united and cumulative appeal directly to the hearts of the people."

# Federal Council of the Churches of Christ in America

RECEIVED

CONSTITUENT BODIES:

SEP 23 1916

Reformed Episcopal Church  
Reformed Presbyterian Church  
General Synod  
Seventh Day Baptist Church  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church  
Welsh Presbyterian Church

Baptist Churches, North.  
National Baptist Convention.  
Free Baptist Churches.  
Christian Churches.  
Congregational Churches.  
Disciples of Christ.  
Friends.  
German Evangelical Synod.

Evangelical Association.  
Lutheran Church, General Synod.  
Mennonite Church.  
Methodist Episcopal Church.  
Methodist Episcopal Church, South.  
African M. E. Church.  
African M. E. Zion Church  
Colored M. E. Church in America.

Methodist Protestant Church  
Moravian Church.  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Protestant Episcopal Commission on  
Christian Unity and Social Service.  
Reformed Church in America.  
Reformed Church in the U. S.

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Wireless and Cable Address "Fedcil New York"

Telephone Gramercy 1846

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REV. CHARLES S. MACFARLAND,  
*General Secretary.*

REV. E. B. SANFORD,  
*Honorary Secretary.*

REV. RIVINGTON D. LORD,  
*Recording Secretary.*

May 1, 1916.

ALFRED R. KIMBALL,  
*Treasurer.*

REV. FRANK MASON NORTH,  
*Chairman of the Executive Committee.*

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## WASHINGTON OFFICE:

REV. HENRY K. CARROLL,  
*Associate Secretary,*  
1114 Woodward Building,  
Washington, D. C.

## CO-OPERATING BODY:

The Home Missions Council,  
REV. CHARLES L. THOMPSON, *Chairman.*  
WILLIAM T. DEMAREST, *Secretary.*  
25 East 22d Street, New York.

## COMMISSIONS:

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JAMES A. WHITMORE, *Field Secretary.*

The Church and Social Service,  
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82 Witherspoon Bldg., Philadelphia, Pa.  
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608 Lakeside Bldg., Chicago, Ill.

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GIFFORD FINCHER, *Chairman.*  
REV. CHARLES G. GILL, *Secretary.*  
14 No. 3rd Street, Columbus, Ohio.

Temperance,  
REV. RUFUS W. MILLER, *Chairman.*  
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First National Bank Bldg., Pittsburgh, Pa.  
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State and Local Federations  
REV. A. W. ANTHONY, *Chairman.*

Foreign Missions,  
ROBERT E. SPYER, *Chairman.*  
REV. GEORGE T. SCOTT, *Assistant.*  
156 Fifth Avenue, New York.

Home Missions,  
REV. HUBERT C. HERRING, *Chairman.*

Family Life,  
REV. GEORGE P. ROCKMAN, *Chairman.*

Sunday Observance,  
REV. PETER AINSIE, *Chairman.*

## To the Constituent Bodies of the Federal Council of the Churches of Christ in America:

Your attention is hereby directed to the enclosed communications which have been conveyed to the correspondents of the various constituent bodies for their action.

In considering these reports, attention should be called to the report of the Committee of Eleven, in connection with the Columbus meeting of the Executive Committee, contained on pages 86 to 92 of the volume of 1915 reports, which sets forth certain principles and practical considerations which should guide the constituent bodies with reference to the various reports of the Federal Council to those bodies.

A similar Committee has been appointed to present a similar but more complete statement of principles at the Third Quadrennial Council, to be held in December.

Your obedient servants,

*Shaider Mathews*  
President

*Charles S. Macfarland*  
General Secretary

April 4, 1916.

To the Constituent Bodies:

In behalf of the Executive Committee and its Administrative Committee, I hereby convey the volume of the Annual Reports of the Council for the year 1915 for the consideration of the constituent bodies.

In order to facilitate the consideration of this volume of something over two hundred pages, I will call especial attention to the more significant actions of the Council during the year.

1. Through the Commission on Evangelism, a call was issued for a World-wide Revival, and printed subjects accompanied by a letter were sent to the churches for the observance of the Week of Prayer.

2. Through the Committee of One Hundred, appointed by the Council, a continuous religious campaign was conducted at the Panama-Pacific Exposition, with evangelistic meetings daily and many conferences and congresses.

Measures were prosecuted relative to the moral tone of the Exposition.

A religious Exhibit was promoted in the Hall of Education of the Exposition.

3. The Commission on Peace and Arbitration issued a handbook for church classes, conducted a great field campaign of education, assisted the World Alliance for the Promotion of International Friendship through the Churches, sent out 400,000 books and pamphlets and 170,000 letters to the churches.

The Peace Centenary was observed by the churches.

4. A Christian Embassy, sent to Japan, created a profound impression in the interest of International Goodwill. An investigation was conducted on the Pacific Coast, entitled "The Japanese Problem in the United States," and delegates were brought from Japan for fraternal conference with the American workers.

5. The Social Service Commission united the denominational Secretaries in their work, organized new denominational committees, and issued a Year Book of the Church and Social Service.

6. The Commission on Church and Country Life directed a state-wide survey of Ohio and held a Rural Life Conference with about 500 delegates.

7. The Commission on Evangelism organized and brought into cooperation the denominational committees.

8. The Commission on Christian Education secured the publication of Lessons on Peace and International Goodwill in over two million Sunday School quarterlies, prepared two courses of such lessons, issued a handbook for Sunday School teachers, promoted a third series of lessons for adult classes and a book of Peace Songs for Sunday Schools, in addition to its regular educational work.

9. The Commission on Temperance instituted a nation-wide Temperance and Pledge Campaign, enlisting public men, labor leaders and employers, and held great meetings in Philadelphia and New York, besides its regular work of cooperation between the denominational committees.

10. The Home Missions Council, the cooperating body of the Federal Council, held several important field conferences and conducted a general work of unity to eliminate duplication, prevent rivalry and bring about effective distribution of religious forces.

11. A Committee on the special interests of the Colored Denominations was projected.

12. The Book Department published five important books and distributed 13,000 books, 11,000 Reports and 460,000 pamphlets.

13. A Movement for a general Bureau of Religious Publicity was initiated.

14. At the Washington Office, new Navy Chaplains were secured, a movement for the Religious Welfare of the Army and Navy promoted, a Federal Council Church Year Book was prepared for publication, a Bulletin of Church Statistics issued, several investigations made by the Associate Secretary and the general interests of the churches constantly cared for.

15. The work of organizing and developing local federations of churches was earnestly prosecuted and through the Commission on Federated Movements the great interdenominational movements were brought into cooperation in this work.

16. International relations of the churches were furthered by constant correspondence, by assistance rendered churches in foreign countries, regular correspondents were secured in all countries, and in December the General Secretary visited Holland, Germany, Switzerland, France and England on a spiritual mission.

17. Relief in foreign countries was secured for Persia, for the Armenians in Turkey, and other causes, the response of the churches being remarkable for generosity.

18. The annual meeting of the Executive Committee at Columbus marked great progress, was attended by about 250 regular and corresponding members of the Executive Committee, by about 500 Rural Life delegates, and closed with an address by the President of the United States. The General Secretary left immediately upon his mission of spiritual fellowship among the churches of Europe.

19. The Administrative Committee was in constant correspondence with the churches of the warring nations of Europe, keeping in the closest touch with them, looking toward future opportunity for reconciliation, a delegation being in readiness to go to Europe at the earliest opportunity.

The Administrative Committee of the Executive Committee has endeavored in all these movements to assure themselves of the approval of the constituent bodies through constant consultation with their officially elected representatives.

In conveying the full volume of the annual reports, attention should be called to the fact that the Commission reports contain much matter of a purely informational nature, and the actions of the Council through its Executive Committee are confined to the specific recommendations of the Commissions and the various Secretaries, which were voted as approved by the Committee at Columbus. Upon these actions, the approval of the constituent bodies is requested.

Respectfully submitted,

*Charles S. Macfarland*  
General Secretary

April 1, 1916.

To the Constituent Bodies of the Federal Council  
of the Churches of Christ in America:

The General Secretary of the Federal Council, without formal action, but with the approval and advice of the officers of the Council, has recently visited representative Christian leaders at the Hague, Berlin, Berne, Paris and London.

He has made a confidential report to the Administrative Committee containing significant and striking information concerning political as well as religious conditions, which it does not seem advisable to make public at this time, but upon which important recommendations have been approved by the Committee.

Dr. Macfarland met many Christian leaders in the belligerent countries in thoughtful private conferences, interviewed for purposes of personal information leaders in the affairs of state and influential publicists, and held group conferences of unofficial representatives of the various Protestant bodies.

His visit, which was the result of correspondence with representatives of the Christian churches throughout the entire period of the war, was for the purpose of information and understanding, to preserve and maintain closely our relationships with the churches of these nations, looking forward to the help which our American churches might give in the ultimate process of reconciliation and reconstruction. His distinctively spiritual mission found access and secured a hearing, which would not have been possible to a mission with any other motive. The leaders whom he met shared in greater or less degree, the feeling that the churches have failed to rise above the turmoil and distractions of the moment, and have not fully realized their spiritual mission to the world. The hope was expressed that even in the midst of the war they might rise into a higher atmosphere and help to find, for the nations, their lost way. There appeared an increasing consciousness that we ought now to look forward to the task of spiritual reconstruction.

Dr. Macfarland was warmly received by these brethren in all the countries visited, and we believe that his visit has established points of contact and relationships which will give us great opportunity in the coming days. He encountered no difficulties and his mission maintained throughout an atmosphere of spiritual fellowship.

The conferences were generally characterized both by frankness and good feeling. While thoughtful Christians by no means yielded their political contentions and earnestly maintained their conscientious convictions of the justness of their cause, and while much bitterness and sense of wrong still prevails, the conferences were characterized by simplicity, were on the higher level of spiritual feeling and the wish for a new spirit of reconciliation was often expressed. The desire that the American churches should cultivate the situation created by his visit was general and we have since received expressions of hope that it might be repeated.

"Our Christian Churches in all lands, and especially our own, which has less excuse, have as yet failed to rise to the great occasion and opportunity before them, have lost sight of their distinctive spiritual mission, and have themselves been drawn into the vortex of a seething civilization."

"Our Christian leaders all proclaim that they seek peace with justice, but has not the Christian church a contribution to make towards this end, without losing her own distinctive spiritual mission, and without losing her spirit of reconciliation?"

"The churches of the neutral nations have all assumed an impotent neutrality, and in our own land been content with individual and limited judgments, losing sight of their task to save the world through the reconciling of men one to another in Jesus Christ."

"We must recognize that there are moments in the life of nations as with individuals, when the soul of the nation in the inviolable solitude of its own personality stands face to face with the divine reality, and no other nation may intrude beyond the veil into the Holy of Holies. And yet human help, delicately and reservedly and humbly offered, may assist human beings to answer the questions of their own souls."

"We may ourselves believe and ask our Christian brethren of the nations to believe the best they can of one another. We may, by admitting our own share of blame for an un-Christian civilization, suggest, without offense, the wider distribution of that blame."

"We may, without intruding upon men's consciences, in the spirit of the publican, find ways of suggesting that peace and justice will both be approached by the churches,

and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere."

Our General Secretary, in his report confesses to a great spiritual experience as the result of his prayer and conference with these beloved brethren, to a deep feeling of humility, to a greater sense of the limitations of his own human knowledge and understanding, and, above all, to a deeper faith in the Christians of all these lands, because he has come so much nearer seeing their hearts than they do to seeing each other's hearts.

He finds that misinformation and misunderstanding play no small part in the estrangement of our Christian brethren in all lands.

He feels that despite all mutterings and complaints, all these peoples are really looking or will look to America for light, but that whether or not political differences hinder America's official opportunity, there is nothing in the way of attempting a great work of reconciliation by the Churches of Christ in America with the Churches of Christ in Europe.

We believe that the example of this visit might be followed by representative leaders of some of our constituent bodies who have organic or fraternal relationships in European countries, if carried out, as was this, in a quiet and simple way without publicity and as a distinctively religious mission.

We gather from Dr. Macfarland's report that the time has not yet come for anything approaching political intervention, but that we are to prepare ourselves for the work of reconciliation and reconstruction.

The most emphatic of the recommendations is that we should many times multiply our relief work, not only because this is our strongest asset of moral influence in Europe, but because it is our Christian duty, and we have, therefore, initiated movements to this end.

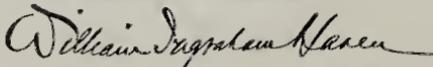
It is further proposed that the Federal Council shall enter into conference with the various interdenominational and international movements looking toward cooperation in the interest of effective reconstruction, including, perhaps, preparations for a conference of the evangelical churches when the time shall come for it.

We believe that when the time shall come for a completer presentation of this report, our constituent bodies will agree that the Federal Council, as representing them, should exercise its opportunity for reconciliation and in the light of this message, we invite all our constituent bodies to give their approval to the action of the Executive Committee of the Council at Columbus, as follows:

"Whereas, the Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open; therefore, be it

Resolved, that the matter of our relations with the churches of Europe be referred to the Administrative Committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian Churches of America."

Respectfully submitted, for the Administrative Committee,



Chairman

John M. Glenn  
Howard B. Grose  
Finis S. Idleman  
Alfred R. Kimball  
Albert G. Lawson  
J. Edgar Leaycraft  
Rington D. Lord

Shailer Mathews  
Rufus W. Miller  
John R. Mott  
Frank Mason North  
E. E. Olcott  
William H. Roberts  
Alexander Walters

March 6, 1916.

To the Stated Clerks and Other Correspondents  
of the Constituent Bodies:

At the Annual Meeting of the Executive Committee of the Federal Council, held in Columbus, Ohio, December 8-10, 1915, the following action was taken:

VOTED: that the Executive Committee recognize the advantage, if not the necessity, of securing some understanding with the several constituent bodies by which there shall be designated by each of them some persons or agency to serve as a channel of communication between them and the executive officer of the Council for the quadrennium between the meetings of the Federal Council. Such agency might be the representatives of the denominations upon the Executive Committee of the Council, some committee of the judicatory, or individuals named for this purpose.

That the General Secretary be directed to communicate to the several judicatories in such manner as may seem wise, in consultation with the Administrative Committee, the hope of the Executive Committee that some working arrangement as has been suggested may be adopted which will be at once in harmony with the administrative system of the denomination and adapted to meet the need of a more definite and responsible medium of communication.

I will say a word regarding the meaning of this action. Matters are constantly arising in relation to which we need to consult immediately with responsible denominational representatives. It is also felt that in relation to proposed actions taken by the Federal Council, some such responsible committee or body ought to be in a position to advise and counsel as to the attitude of the constituent bodies relative to such action.

In other words, it is desired to have some official committee or body which would serve as the point of connection between the constituent bodies and the Council.

Will you please see that action is taken, as soon as possible, either by your national body or by its executive committee, or other responsible body.

Sincerely yours,

*Charles S. Macfarland*  
General Secretary

April 5, 1916.

To the Constituent Bodies:

The Executive Committee, at its session in Columbus, December, 1915, voted that the following message be sent to the constituent bodies:

"The Executive Committee of the Federal Council of the Churches of Christ in America, in session at Columbus, Ohio, December 8-10, 1915, sends greeting to the constituent denominations which it represents; congratulating them upon the evident signs of the growth of the spirit of fraternal cooperation to be seen on every hand and upon the encouraging progress of their effort to express their essential oneness of spirit through the creation and maintenance of the Federal Council.

"During the three years which have passed since the last Quadrennial meeting of the Council the Executive Committee and its Administrative Committee have felt a constant and growing pressure of desire for cooperative effort which has taken the form of manifold proposals. Many of these were of necessity put aside as not germane to the purposes of the Council. Others seemed imperatively to call for action. The Committee has, therefore, increased in marked degree the sum of the Council's activities and has been enabled by the blessing of God to secure the funds and enlist the leadership needed for such expansion.

"Throughout this development it has been diligent in its effort to understand and reflect the will of the churches which it serves and has kept steadily in view the fundamental purpose of the Council as expressed in the following section of the constitution:

'The object of this Council shall be--

'To express the fellowship and catholic unity of the Christian Church.

'To bring the Christian bodies of America into united service for Christ and the world.

'To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

'To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

'To assist in the organization of local branches of the Federal Council to promote its aims in their communities.'

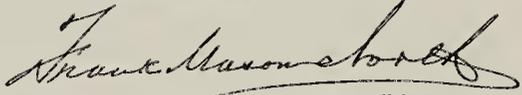
"Because of the magnitude and importance which the work of the Federal Council is assuming the Committee is preparing to gather up in orderly form and present to the constituent bodies a review of the existing agencies and plans of the Council, and a statement of their purposes and methods, an account of the administrative principles and regulations by which they are guided and an estimate of the possibilities and boundaries of coopera-

tive endeavor which are thus in the possession of the Churches of Christ in America. A large special committee, widely representative in character, has been appointed to prepare such a review and transmit it to the proper officials of all denominations allied in the Federal Council, in order that it may be in the hands of the delegates of those denominations well in advance of the quadrennial meeting of December, 1916, to the end that this meeting in the wisest possible way may formulate such constructive plans as shall best accomplish the ends to which our prayers and efforts are dedicated.

"The future is bright with promise for the Church of Christ. Great tasks await her and great power human and divine is hers to meet them. If she shall be true to her Master, shall seek humbly to know God's will, shall depend on His power, shall use His gifts and labor for His Kingdom in fraternal cooperation, there are no bounds to the service she may render to our sinful and sorrowing world.

"May the abundant presence of the Holy Spirit be given to the Churches which constitute the Federal Council that they may be true to their task and equal to their opportunity."

Sincerely yours,

  
Chairman

  
General Secretary

March 8, 1916.

To the Stated Clerks and Other Correspondents  
of the Constituent Bodies:

Notice is hereby given to the constituent bodies of the Federal Council of the Churches of Christ in America that the Third Quadrennial Meeting of the full Council will be held at St. Louis, in accordance with the Constitution, on the first Wednesday of December, namely on Wednesday, December 6, 1916, and will, in all probability, continue in session for one week.

1. If your delegates have been already selected, will you please send me the names and addresses. If they have not been selected, will you see that selection is made at the earliest possible moment and the names forwarded to me.

2. The above request also applies to the list of alternates.

It is desirable that these names should be in my hands as quickly as possible, so that we may take up with the delegates, beginning now and from time to time during the year, the various matters which will require their attention.

It is also important that you should notify the delegates of their election inasmuch as they are appointed by the constituent bodies and not by the Federal Council.

The above suggestions are made on behalf of the Executive Committee of the Council.

Faithfully yours,

*Charles S. Macfarland*  
— *CS* — General Secretary

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SECRETARIES

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OCT 9 1916

Mr. Scott

The Proclamation of  
the President of the  
United States of America  
to the American People  
*and* The Message of the  
Federal Council to the  
Churches and Christians  
of America      ✕      ✕      ✕

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## To the Churches of Christ in America:

The President has issued this proclamation to the nation:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA:

### A PROCLAMATION

WHEREAS, I have received from the Senate of the United States a Resolution, passed July 7, 1916, reading as follows:

"Resolved, That, appreciating the sufferings of the Syrian people, it is suggested that the President of the United States set aside a day upon which a direct appeal to the sympathy of all American citizens shall be made and an opportunity shall be given for our public-spirited people to contribute to a much-needed fund for the relief of the Syrian people."

And Whereas, a Resolution was passed by the Congress of the United States on July 18, 1916, reading as follows:

"Resolved by the Senate (the House of Representatives concurring), That, in view of the misery, wretchedness and hardships, which these people are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Armenians in the belligerent countries."

And Whereas, I feel confident that the people of the United States will be moved to aid these peoples stricken by war, famine and disease;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the said suggestion of the Senate, and the said request of the Congress thereof; do appoint and proclaim Saturday, October 21, and Sunday, October 22, 1916, as joint days upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Syrian and Armenian peoples.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of August, in the year of our Lord one thousand nine hundred and sixteen, and of the Independence of the United States the one hundred and forty-first.



By the President: ROBERT LANSING, *Secretary of State.*

(Certain portions of the President's Proclamation are here omitted in the interest of brevity. Copies giving the full text will be supplied upon application to the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York.)

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**I**N obedience to this address of our Chief Magistrate, the Federal Council thinks it fitting to send forth an accordant message on behalf of the Churches of Christ in America.

The world is in the presence of an increasingly solemn hour. The customary paths of human life have been effaced. The moral judgments of men are conflicting and confused.

One duty that is clear is that of prayer, sympathy and sacrifice. To our moral and spiritual vision, against the dark and measureless background of human wrongs and hatreds and the terrible, prolonged and increasing suffering of mankind, this duty stands out as if

it were the sun shining in the night. One voice is intelligible to the sensitive ear of pity. It is the imperative cry of distress.

Our nation has been spared adversity and enjoys not only a relative but a signal prosperity. "Whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" It is not an hour for the calculating conscience that asks, How many times shall I give, shall it be seven times or seventy times seven times?

Over the Eastern World the Eastern Star looks down upon one of the most dreadful scenes of human misery that the eye of man has ever beheld since, upon the brow of Calvary, Christ bore the suffering of the race.

Out of an Armenian population of two millions, 750,000 have been massacred or have died of wounds, disease, or exhaustion. One million of the survivors are destitute and starving.

Of the Syrians one hundred thousand or more are reported to have perished last winter in the Lebanon District alone, and the same fate appears to await these people as has fallen upon their Armenian brethren.

Our brothers and sisters perish by persecution, hunger and thirst, and face death or endure a pitiless torture, both physical and moral, which is immeasurably worse than death, in part because of a religious faith which our own churches and our missionaries have sought to confirm within them. The whole future of the Christian Church in Eastern Asia is in peril.

No more grievous distress has ever been made clear by more overwhelming witness. No more cruel and merciless treatment of a helpless people has ever outraged the human conscience or shocked a hardened world.

The full story of it will be sent you as soon as it can be prepared and verified. Your servants, whom you have elected to represent you in the Federal Council, feel confident that when you receive this story our petition will not transgress upon your patience, but will impel your gratitude.

You are earnestly invited to present this message to your church and congregation, your Sunday School, your organization of young people, and other such assemblies, and to all the people, and to make arrangements to devote Sunday, October 22, 1916, as a day upon which intercession shall be made to God and entreaty to the hearts of men for the Armenian and Syrian fathers, mothers, and little children. "He that hath an ear, let him hear what the Spirit saith to the Churches" in this hour.

"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

For the Federal Council of the Churches of Christ in America and its Constituent Bodies and in behalf of the American Committee for Armenian and Syrian Relief.

The Federal Council of the Churches  
of Christ in America

105 East 22d Street, New York

September 1, 1916



*Shaikh M. M. M. M.*  
President

*Francis M. Mason*  
Chairman of the Executive Committee

*Charles S. Macfarland*  
General Secretary

### NOTE TO PASTORS

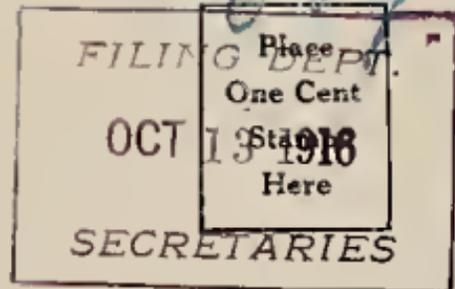
Pastors desiring copies of this message for distribution to their church officers or members, may obtain them on request to the Federal Council, 105 East 22d Street, New York.

Pastors desiring full informational material regarding the situation among the stricken people are invited to correspond with the American Committee for Armenian and Syrian Relief, 70 Fifth Avenue, New York.

The Sunday School Superintendents may receive suggestions from The Fund for Starving Children, 70 Fifth Avenue, New York.

The Treasurer of the American Committee for Armenian and Syrian Relief is Charles R. Crane, 70 Fifth Avenue, New York.

# Post Card



AMERICAN COMMITTEE *for*  
ARMENIAN *and* SYRIAN RELIEF

70 FIFTH AVENUE

NEW YORK CITY

*American Committee for  
Armenian and Syrian Relief:*

Send to address below, preparatory to Armenian-Syrian Days, October 21-22, the following supplies:

..... Copies Speaker's Handbook (32 pages being sent free to all pastors).

..... Copies Large Posters (Free—2 colors, size 12 x 14 inches).

..... Celluloid Dime Boxes—10c. each.

..... Card Board, Individual or Class Collection Boxes (2 colors, size 4 x 2½ x 2½ in., 2c. ea.)\*

..... Large Collection Boxes for use in S. S., Hotels, Banks, Restaurants, public places (2 colors, size 6 x 4 x 4 inches, 5c. each).

..... Copies four-page Leaflet, giving President's Proclamation and statement of need (Free).

..... Copies, The Cry of a Million (Free).

..... Pledge Cards (Free).

\*Cost of collection boxes and any other necessary local expense may be deducted from receipts. Net amount only being remitted to National Committee. 100 cents of every dollar received cabled free to relief field.

Name .....

Address .....

If Pastor, give denomination.....

**GIVE SHIPPING INSTRUCTIONS**

OCT 9 1916

SECRETARY'S OFFICE

# THE OPPORTUNITY AND TEST OF AMERICAN CHRISTIANITY

Why Should the Churches of Christ in America Express a Nation-Wide Appeal for the Relief of the Innocent Sufferers by the War in Europe and Asia? :

In the Period of Reconciliation and Reconstruction that Must Begin when the War Ends, What Part will the Christian Forces of America be Prepared to Take?

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A MESSAGE FROM THE FEDERAL COUNCIL

# Federal Council of the Churches of Christ in America

## CONSTITUENT BODIES:

Baptist Churches, North  
National Baptist Convention,  
Free Baptist Churches  
Christian Church  
Congregational Churches  
Disciples of Christ  
Friends  
German Evangelical Synod

Evangelical Association  
Lutheran Church, General Synod  
Mennonite Church  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America

Methodist Protestant Church  
Moravian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America  
Reformed Church in the U. S.

Reformed Episcopal Church  
Reformed Presbyterian Church  
General Synod  
Seventh Day Baptist Church  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church  
Welsh Presbyterian Church

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Wireless and Cable Address "Federal New York"

Telephone Gramercy 1946

PROF. SHAHER MATHEWS,  
*President.*

REV. CHARLES S. MACFARLAND,  
*General Secretary.*

## *The Message of the Federal Council to the Ministers of the Churches of Christ in America*

DEAR BROTHER:

The Federal Council proposes for your consideration and co-operation—

- (1) A Nation-Wide Effort for the Relief of the Sufferers by the War in Europe and Asia; and
- (2) A Movement that shall prepare our Christian Churches to play the vital part that belongs to them in the Period of Reconstruction and Reconciliation that must follow the close of the War.

It is only through the Churches of Christ that the public sentiment can be created and the sympathy be shown which will enable our nation to help shape aright the future policies of the world powers and lay the solid foundations of world peace through a world court.

It is through the pastors that the churches can be informed, inspired, and impelled to meet the greatest challenge and test that the Christian Churches have ever faced—a test involving the right of moral and spiritual leadership.

As the representative of the great body of these Churches the Federal Council asks your serious and prayerful consideration of the statements that follow. Its purpose is not to set up a new Relief organization, as an addition to the hundred or more already in existence, but to supplement their work and impel a really unselfish giving by bringing the facts home to the hearts and consciences of the millions of members in our constituency. This cannot be done without your active assistance. It rests with you not only to present this matter and secure public contributions, but to enlist the laymen of means who need to be aroused to the situation and the peculiar demand it makes upon the Churches. Of course, the ideal way is to get a permanent committee that will carry out your plans to reach all your members.

The Federal Council asks your aid also in bringing this Movement before the various bodies of your communion that may meet this spring and autumn, and securing for it such action as shall commend it most effectively to the local churches. The Council believes profoundly that the crisis, which involves all the Churches of Christ and the progress of Christianity itself, justifies this unusual demand upon your personal assistance as a Christian leader.

This is a time in which there are no precedents. The Divine call is upon the Churches to do something large, worthy of their Master and Lord, something that shall manifest His spirit to the world and prove the reality of Christian discipleship and brotherhood. We feel sure that when you know the steps that led to this action by the Federal Council, and realize the immediate needs and the yet wider and more lasting service that our Churches may render when peace has come, you will join us in the effort to bring the entire membership into co-operation in this noble work, even to the point of sacrificial giving.

# Make Memorial Sunday War Sufferers' Relief Sunday in Your Church

The Federal Council, in view of the facts herewith presented and the immediate necessities of the situation, urges you to bring this matter before your people on Memorial Sunday, May 28, 1916, or on as near a Sunday as may be practicable, and take an offering as an initial expression of sympathetic interest. This offering may be designated for any of the causes here presented, and the money may be sent directly to the Treasurer of the Relief Committee chosen. A list of leading Relief organizations of wide scope is given in the addenda, as a guide. If advice is desired in this regard, it will be gladly given by the General Secretary of the Federal Council, who has in his office full information as to the most pressing needs. All the matter needed for sermon or address will be found in these pages.

The time is short? Yes, but long enough for starvation, deprivation and death to do their work.

Some churches do not favor special appeals? But a crisis transcends all ordinary rules and even church rules. The churches that catch the vision and rise to meet this world challenge will revitalize their spirituality.

This is where giving enriches and withholding impoverishes.

## What Led the Federal Council to Undertake This Movement for Relief and Reconciliation?

The leading was providential. In December last Dr. Macfarland was profoundly impressed that the time had come for a private mission to the Christian leaders in the different nations of Europe, with whom he had been in correspondence. With the approval of the members of the committee whom he called in council, he sailed on December 14, landed at Rotterdam, and spent the month following in Holland, Switzerland, Germany, France and England, having interviews with leaders both in Church and State, and meeting with most fraternal reception. Word from abroad has left no doubt as to the fruitfulness of his mission. On his return he made a full report to the Administrative Committee, with certain recommendations, among which were the following:

"1. We should prepare to make this work of reconciliation and reconstruction our largest effort for the immediate future, and prepare our minds and activities for it. It might be well to secure some sort of immediate general approval by our constituent bodies.

2. The one thing which has been our strongest asset of influence has been the relief work of America and the American churches. But it has not been adequate or proportional. I learned in conference with the Belgian Relief Commission, that our contributions of money had been disproportionate as contrasted with Canada and Great Britain, although, of course, this is offset by our gifts of food and supplies.

We might issue an immediate call in this matter to the churches and to the American people. Our brethren abroad are saying that, while we may have been confused on the issues of the war, we have entered straight upon the one clear duty of relief, and we shall greatly strengthen our position and influence by opening this door more widely.

Indeed, our most serious weakness is due to the reproach in which we are held because of the allegation, more or less made upon the part of all the nations, that we are utilizing the war for our economic and commercial gain.

Our best countering influence is and will be our work of relief. Again and again, men who criticised our government and our commercial interests, declared that our common people and high-minded men of wealth had largely rectified mistakes in other quarters."

# To Meet a Need Not Yet Sufficiently Comprehended Nor Adequately Presented

## THE SPECIAL CONFERENCE'S RECOMMENDATIONS

The Administrative Committee felt that these recommendations were so weighty that they should be considered by a larger body, and called a special conference of representative men, including the following:

FRANK MASON NORTH, M. E. Board of Foreign Missions.

FRED B. SMITH.

JOHN M. GLENN, Director, Russell Sage Foundation.

FREDERICK LYNCH, Secretary, Church Peace Union.

JOHN R. MOTT, Chairman, World Continuation Committee.

CLEVELAND H. DODGE.

E. L. SMITH, American Board.

S. T. DUTTON, Secretary, Armenian Committee.

ARTHUR J. BROWN, Chairman, Committee of Reference and Counsel.

ALFRED R. KIMBALL.

JEROME D. GREENE, Secretary, Rockefeller Foundation.

JAMES L. BARTON, American Board.

J. EDGAR LEAYCRAFT.

FRED P. HAGGARD, of Russian Prison Work Committee.

After full discussion, this conference unanimously adopted the following findings:

New York, March 23, 1916.

To the Administrative Committee of the Federal Council:

In view of the appalling need for material and spiritual relief created by the European war—a need which the churches of the United States have not yet sufficiently comprehended nor adequately attempted to meet, we recommend:

That a special meeting of the Executive Committee of the Federal Council be called for thorough-going consideration to this need and to adopt comprehensive plans that will help to meet it. That the plans include the following:

The immediate preparation and wide distribution of a strong appeal which should have for its chief purpose to arouse the conscience and stimulate the will of the churches in this great world crisis.

The issuance of bulletins in which greatly needed information may be furnished regarding general and particular calls for help and the several agencies through which assistance may be rendered.

The appointment of leaders and committees in local churches and communities who shall come to feel the burden of this work and give themselves ungrudgingly to its accomplishment.

The fullest cooperation with any and all agencies created for the common purpose.

## THE EXECUTIVE COMMITTEE'S ACTION

Following the advice of the Conference, a special meeting of the Executive Committee was held April 19, and was attended by the official representatives of practically all of the Constituent Bodies. By invitation Professor S. T. Dutton, Secretary of the Armenian Relief Committee, W. B. Millar, Secretary of the Laymen's Missionary Movement, Rev. George T. Scott, and Dr. Charles Riggs, a missionary from Constantinople, were present.

# Have We Yet Done Our Full Duty in this Crisis?

After a full day's session, the Executive Committee unanimously adopted the following:

Inasmuch as the conditions of suffering and need in the nations directly affected by the war in Europe and Asia are appalling beyond description, and are not known to the masses of our people, who have not been sufficiently informed concerning the facts to inspire them to interest or action; and since the inability of the nations, strained as they are, to meet these needs, constitutes an urgent appeal to the neutral nations, and especially to the people of the United States, to use their utmost endeavors to bring relief wherever possible to all who suffer; therefore

Resolved, That the Federal Council of the Churches of Christ in America, while recognizing the various relief organizations already at work, and having no purpose save that of cooperation, believes that the time has come for a relief movement of such magnitude as shall fittingly recognize the obligation of Christianity to respond to all human need and emphasize to all the world the moral and spiritual consciousness and the Christian and philanthropic spirit of the American people.

Also Resolved,

1. That the Federal Council of the Churches of Christ in America initiate a Nation-wide Movement for the Relief of Suffering in Europe and Asia growing out of conditions created by the war.
2. That the movement shall be under the leadership and inspiration of the Churches, a preeminently religious appeal to the people through the churches and religious orders and organizations, endeavoring to arouse among all classes the sentiment of personal self-sacrifice.
3. That the Federal Council suggest for the inauguration of the movement Memorial Sunday for the solicitation of funds for the suffering peoples of Europe and Asia; and invites all the churches and religious organizations of the United States to set apart Memorial Sunday, May 28, 1916, for the consideration of the widespread sorrows of the peoples and for most generous contributions to relieve the suffering.
4. That a letter be conveyed to all the Churches and that the immediate cooperation of church federations and ministerial associations be secured; that the cooperation of denominational boards and of assemblies meeting in May be obtained, and that the Churches also be reached through the religious press; that other movements, such as the Laymen's Missionary Movement and the various Sunday school associations, be enlisted, and that the entire press of the country be invited to render assistance through publicity.
5. That the movement be unrestricted in its appeal both in respect to the securing of funds and in the distribution of relief; and that individuals, churches, and other organizations shall designate their preference for the use of funds.
6. That the Administration hereafter to be appointed shall follow up these initial appeals so long as necessity may exist or until the Executive Committee shall otherwise order.

The Administrative Committee requested Rev. Howard B. Grose to secure sufficient release from the Baptist Boards of Missions to consult and advise with the General Secretary in carrying out these plans, and Dr. Grose has rendered administrative service in initiating the movement.

This places clearly before you the action taken by the Federal Council, and the reasons impelling it. Nine thoughtful representative conferences have been held, and Dr. Macfarland has also widely interviewed responsible men in both Europe and America. We believe you will agree with the conclusions reached by the Executive Committee, and in the conviction that this is the hour of hours for our churches to act heroically in behalf of suffering humanity. "For the love of Christ. In His Name."

# Why a War Relief Movement?

## BECAUSE OF THE IMMEDIATE, APPALLING, AND INCREASING NEED

Our people have no conception of the actual conditions of starvation and suffering. Even those who have seen something of it at first hand cannot fully comprehend it. Language cannot depict the hopeless misery of hundreds of thousands of women and children and helpless old men. John R. Mott says that the remembrance of sights he saw often wakes him in the night and holds him sleepless. His visit to the battle fronts aged him more than ten years of ordinary work. The same is true of Dr. Macfarland. In common with all who have been in the lands stricken and devastated by the war he believes that if the facts could only be made known, an immediate and adequate response would come from the members of our churches. This Appeal is to make some of the facts known.

## LOOK AT THE NEEDS:

### I. BELGIUM

Five Million Dollars Needed at Once. Three Million Destitute People in Belgium Kept Alive by the Relief furnished through the Commission for Relief in Belgium.

Consider these facts taken from the Report of F. C. Wolcott, sent by the Rockefeller Foundation to report on conditions in Belgium:

There would be wholesale starvation within three or four weeks if the importation of food into Belgium were stopped.

If any who cavil at the sending of relief supplies into Belgium could only visit Belgium and see personally the plight of the suffering people, they would come back as eager for the continuance of the work as I am.

Of the 7,000,000 inhabitants in Belgium, 3,000,000 are virtually destitute and drawing daily one meal, consisting of the equivalent of three thick slices of bread and a pint of soup.

"I have seen thousands of people lined up in snow or rain, soaked and chilly, waiting for bread and soup. I have returned to the distributing stations at the end of the day and have found men, women and children sometimes still standing in line, but later compelled to go back to their pitiful homes, cold, wet and miserable. It was not until eighteen weary hours afterward that they got the meal they missed.

"There is another stratum of society just above the poorer, working people, which is only partially destitute, but even these must swallow their pride and stand in line every day for the supplementary ration. Most of them are mothers and fathers who have children only partly nourished.

"Picture the mental condition of people without work for more than a year and a half, daily face to face with the possibility of starvation, cut off from communication with the outside world by barbed wire and armed cordons of a conquering foreign army.

"The need will continue great for many months after peace is declared. Factories have been stripped of their machinery. There is a complete stagnation of industry. It will take months to rehabilitate these industries and to start the wheels again. The needs are daily growing more acute."

History records nothing finer than the manner in which the Belgian and French peoples have met the horrors and sufferings of which they are the innocent victims, nothing more heroic than their self-sacrifice in ministering—the needy and sorrowing to the more needy and stricken.

Surely we ought to leave them in no doubt as to the sympathetic and generous spirit of American Christians who, realizing their afflictions, spring to their relief.

### A BELGIAN GIRL EXPRESSES THE GRATITUDE OF ALL:

"Oh, dear Americans, I am still small. My words cannot tell you very well how I want to thank you, but, dear Americans, you must feel my heart. I pray every day to the good God that he shall bless your lives and that he shall spare you from war, hunger and all other horrors. Take, then, loving and noble people, with my deepest feelings, the thanksgiving of my eldest brothers and sisters. A thankful heart.

"GERARDINA VAN DER VOORDT."

# This Is a Time For Action

## THE REPUTATION OF THE CHRISTIAN CHURCH IS IN A MEASURE IN OUR HANDS

To Make the Case Concrete, here is an estimate of Needs in Belgium and Northern France. Note that the people of Belgium, who desire to work, would rather have materials out of which to make the garments than the garments made up, so that the unemployed might have something to do. That is the spirit of self-help that should lead us to make it possible.

**WHAT IS NEEDED: FOR MEN**—200,000 pairs of shoes, sizes ranging from No. 7 to No. 11; 300,000 shirts; 200,000 pairs of drawers; 200,000 undershirts; 200,000 jerseys or sweaters; 400,000 pairs socks (wool); 350,000 pairs trousers; 300,000 coats; 150,000 overcoats; 100,000 scarfs.

**FOR WOMEN**—200,000 pairs of shoes, sizes ranging from No. 3 to No. 8; 400,000 waists or blouses; 200,000 pairs drawers; 150,000 vests or under-bodices; 400,000 pairs stockings (wool); 160,000 petticoats or underskirts; 200,000 skirts; 240,000 shawls or woollen coats or cloaks.

**FOR GIRLS**—100,000 pairs shoes; 200,000 waists or blouses; 300,000 pairs drawers; 200,000 under-vests; 200,000 petticoats; 300,000 frocks; 400,000 pairs stockings (wool); 200,000 coats or capes for school children; 100,000 woollen caps, bunnets, etc.

**FOR BOYS**—100,000 pairs shoes; 400,000 shirts; 200,000 jerseys or sweaters; 200,000 combination or union suits; 200,000 pairs trousers; 200,000 coats; 100,000 coats and capes for school children; 400,000 pairs stockings (wool); 100,000 caps or hats.

**FOR SMALL CHILDREN AND BABIES**—48,000 pairs shoes, and 300,000 woollen garments. 100,000 blankets are also needed.

## THIS IS AMERICAN CHRISTIANITY'S CALL TO MAKE ITS INFLUENCE WORLD-WIDE

### II. NORTHERN FRANCE

The need here is even greater than in Belgium, according to Mr. Wolcott, because of the lack of native supplies. There is plentiful testimony to bear out this statement. The appeal comes from the stricken people driven from their peaceful homes and left as refugees, dependent upon charity where the resources of charity, not its spirit, were wanting. The distress of the thousands of homeless, added to the helpless condition of the thousands of orphan children, challenges the sympathies and gifts of American Christians.

### CRITICAL NEEDS OF 2,112,000 PEOPLE

The American Relief Clearing House of Paris sets forth conditions as follows:

"In the invaded provinces of France the stock of clothing and supplies has been practically exhausted and the population in general is in a condition of serious want. The German Government has prohibited the exportation of foodstuff from Belgium into invaded France, making serious the question of clothing and feeding the population in this district. The small stock of supplies in the stores and warehouses of the provinces has become completely exhausted, and the situation has become critical in the extreme; people of wealth and consequence are going barefoot; women and children are without clothing; the suffering is extreme, particularly on account of impoverished physical condition owing to lack of proper nourishment. This population amounts roughly to 2,112,000, a very large proportion of them women and children, as the available men have been mobilized or have fled as refugees. We know that there are about 25,000 children in the neighborhood of Lengwy, who are without shoes and insufficiently clad in other respects. This population is entirely non-combatant and we want to make an appeal through you for their relief.

The official list of refugees in France by Departments in October, 1915, showed a total of 858,799, of which about 215,000 are under 15 years of age. It is safe to say that there are at least 175,000 refugee children in France, under 10 years of age. At present these are apportioned in colonies, under the charge of charitable organizations."

# The Opportunity of the Christian Church Is Immeasurable

## HALF-STARVATION IS DOING ITS DEADLY WORK

Latest reports are that the death-rate in the part of France occupied by the German Army has gone up from 20 to 42, and on account of malnutrition this rate is expected to advance enormously.

## AN AMERICAN WOMAN, INVESTIGATING CONDITIONS, WRITES FROM FRANCE:

One who has not visited France cannot realize the tremendous needs of all kinds. Those who last winter had a few things of their own are now without the barest necessities. Money is needed in large quantities, also clothing. I saw persons shivering with cold turned away, as there was nothing to give them.

## TOUCHING APPRECIATION OF THE CHILDREN

Of the work among the 2,000 orphan children at Yvetot she says:

I took some of the "kits" to this place, and the children wanted to show their appreciation in some way. So, in the rain and mud, they lined up in tours, headed by an Alsatian soldier with a wooden leg, and marched around the garden—200 of them—singing the "Marseillaise" with all their might. Then they lined up in front of the doorway and shouted, "Vive l'Amerique" and "Vive la Marraïne Americaine," which means "Long live America" and "Long live our American Godmother." It was too pitiful and I felt ashamed that we have done so little when they need so much. If our American friends could only imagine their own children in the same circumstances I am sure they would make some effort to send supplies to this place.

## III. SERBIA

Five millions of people deprived of their living and of chance to make it.  
Five millions of dollars would give only One Dollar to each sufferer.

Sorrowful as conditions are in Belgium and France, they are not less heartrending in Serbia, which was filled with tragedy when the armies of the invaders overran it, destroying life and property.

"We stumbled over the bodies of nineteen little children. I buried three of them with my own hands." "So many have died on this journey from exposure." "8,000 women and children are waiting at Scutari for ships to take them to Italy; meanwhile they are without food and shelter." These are details of the tragic tale. Thousands went staggering along the terrible way from Nish to Scutari, only to find no ships, no food, no shelter when they reached the sea. Refugees are still arriving at Scutari and Saloniki, and need food and clothing. The Serbian Relief Committee has sent \$70,000 where \$500,000 would not begin to meet the need. Dr. Forbes of Boston and Mr. Stuart are distributing relief at Saloniki, and Dr. Edward Ryan, Mr. Charles Carroil and Mr. Hugh Griffen at Scutari. Blankets, hospital supplies and clothing are immediate and pressing needs. Measures are being taken by the Sanitary Commission and the Agricultural Relief Committee to suppress epidemics of typhus and cholera, and to supply agricultural implements and seed so that crops might be started. Serbia has about 4,500,000 inhabitants, and 600,000 of these are mobilized, so that all the male working population was withdrawn from ordinary pursuits. The peasant women have tilled the fields, but large sections are devastated.

There are over 5,000 orphans in Serbia as a result of the war, and the relief measures include orphanages where these children may be cared for. A helper among these children reports:

"I went out into the villages about Nish, to clothe these ragged children. I also took food, and it was such a pleasure to help these half-starved little children, all skin and bone! This is the first help we have been able to give."

# This Is American Christianity's Call To Make Its Influence World-Wide

## SERBS IN FRANCE

How will our help measure up beside the noble self-sacrifice of the French people? Consider how the French are straining every nerve to care for their dependents, including large numbers of blind soldiers, and then realize what such care as this of Serbian refugees means. Madame Piettre reports:

"Our last work was for the Serbs. We have raised a nice colony for them in the Grandee Dalles. Here we have many intellectuals, ministers, professors, representatives of the Government and reformed officers. They are proud which makes their situation still more sad. One of them, Mayor of Krivoiac, fled with his horses to Saloniki, and had a little luggage. Others fled during 35 days march through the mountains at Albany. The weariness obliged them to deprive themselves little by little of all their luggage. They only kept the food provisions, and after they were exhausted, they marched five days without any nourishment. You can imagine how exhausted they were when they arrived. A special food was necessary, and the allowance for them is \$1.25 a day. They have no linen, and it is a sad sight for those of education to be obliged to receive a shirt, a pair of socks, etc."

## IV. POLAND

Eleven Millions of Homeless, Wandering Peasants, Mostly Women and Children.

Three and a half millions are in a condition of starvation, with certain death facing them unless relief comes speedily. Exposure, hunger and disease are at work. Paderewski, the greatest living pianist, is devoting himself to this relief work in behalf of his people.

President Wilson, in seconding the appeal for Poland, in his proclamation issued in response to a resolution adopted by the Senate, calls attention to "the appalling situation in Poland, where practically the entire population to-day is homeless, and where men, women and children are perishing by thousands for lack of shelter, clothing and food."

Recognizing the fact that "the people of the United States have demonstrated their sympathy for the suffering people on all sides in the great European War by their splendid and successful charitable work in Belgium, Servia and other places," the President expresses the belief that the American people "will quickly respond to an appeal for help in Poland, once the tragedy of the situation is brought home to them."

## PADEREWSKI'S GRAPHIC STATEMENT:

Losses to date in property destroyed and agricultural, industrial and commercial production paralyzed, amount to Nine Billions of Dollars.

The horrors of the gigantic struggle have overwhelmed more than eighteen million inhabitants, including nearly two million Jews. Fully eleven millions of helpless women and children, peasants, workmen, the very essence and strength of the nation, have been driven into the open.

Thousands are hiding among ruins, in woods or in hollows, subsisting on roots and the bark of trees. Hundreds of thousands of once prosperous families are helpless, hungry, sick and succumbing.

Only a great wave of mankind's pity can surmount so immense a wave of human misery.

Only a great, enlightened and generous nation can help effectually our perishing nation.

In the name of Christian charity, in the name of common humanity, I therefore appeal to the great American people to help through the National American Committee of the Polish Victims' Relief Fund.

Americans already have given much to other stricken nations; yet I am certain there is no soul in this noble country who will condemn me for asking—

Some bread for the Polish women and children!

Some food for the Polish farmers!

IGNACE J. PADEREWSKI.

Poland's needs are expressed in millions. The contributions from America for Poland up to January 1, 1916, amounted to only \$205,555.70.

Can the tragedy of the whole situation be brought home to our people?

# Millions Needed—Thousands Only Given As Yet

## V. EAST PRUSSIA

Like Poland, East Prussia has been overrun by the contesting armies, the people suffering whether the Russians or the German forces were victorious, since the contested territory is sure to be devastated. With thousands of people driven from their homes, deprived of their livelihood, the suffering and need have been severe. A relief committee was formed in New York, and has received most of its funds from the Germans in this country. The conditions have not been made known so fully as those in other countries, but they are such as to call for sympathy and help.

## RELIEF FOR GERMAN WIDOWS AND ORPHANS

The American Auxiliary Committee of the American Relief Committee in Berlin for widows and orphans, seeks relief funds for the 500,000 widows and twice as many orphans in the Central Empires, as a result of the terrible slaughter. Members of the American Colony in Berlin did what they could to alleviate the suffering of the needy ones, and then appealed to America.

The Relief Committee for widows and orphans of German and Austrian soldiers has raised over \$523,000 among the German-Americans in New York.

## VI. THE ARMENIAN CRISIS

If the destruction of a race is thwarted, it will be because of the action of American representatives and the relief given by our people. Late consular reports say that there are 500,000 Armenian refugees in the districts of Damascus, Zor and Aleppo. All relief committees strongly urge larger remittances. Mr. Peet, of Constantinople, business agent and treasurer of the four Turkish Missions of the American Board, says the relief already received has worked wonders, and if properly continued, will help save a Christian nation from extermination. There are 300,000 refugees in Turkey who need help besides the half-million referred to. A million dollars could be profitably used at once in his district alone.

We must add to these at least 200,000 survivors in the Caucasus and Persian Armenia—50,000 of them girls under fifteen, and 60,000 boys under fifteen. The total number of survivors is now placed at about 1,175,000. This increased number adds to the need of help. The condition of the refugees requires constant attention to prevent the spread of epidemic diseases.

The report of the Armenian Committee, a committee composed of men of the highest standing, forms one of the darkest chapters in human history, and should be read by pastors to their people—perhaps omitting some of the details too terrible to be repeated in public. This would stir the sources of relief.

## THE SUNDAY SCHOOL APPEAL

The appeal issued to American Sunday Schools by the Armenian Committee is in line with this wider appeal to the Pastors to make Memorial Sunday a War Relief Day in the Churches, not limiting the appeal to one people, but including all sufferers by the War.

What an opportunity this gives to interest the children of the Sunday Schools in the children of Europe orphaned and homeless through the War! And what finer spiritual stimulus could come to the young people in our churches than to enlist their sympathies and activities in this work of relief? Here is an avenue for service. Set them to the task of securing some offering from every member.

## Report of War Relief Organizations

1. That the movement initiated by the Federal Council be continued as in the past, leaving the various War Relief societies to be autonomous.
2. That the Federal Council find all possible ways of deepening this movement, of securing continuous publicity and continuing the appeal to the people and to the religious motive.

That it is advisable to have an effective administration for this work, including a competent secretary who shall give his entire time and thought to it.

That if Mr. Charles V. Vickrey of the Laymen's Missionary Movement be available, his service for this work be secured, to act in cooperation with Dr. Macfarland.

3. That while no additional general national committee seems advisable, it may be found desirable for the Federal Council from time to time to secure endorsement of its various movements from groups of men of national influence. The Federal Council will so conduct its movement that other groups may be influenced, in their own way, to attain the same general results.
4. That a Self-Denial Week be arranged and special Sundays designated as may be found wise and possible.
5. That the war relief organizations articulate their work in accordance with these plans and endeavor, while on the one hand urging their special causes, to avail themselves at the same time of all that may be gained by cumulative effect.
6. That, in so far as the future movement may not be provided for through the treasury of the Federal Council, this expense be met out of undesignated funds that may be sent to the Federal Council, or from proportional contributions from those organizations for war relief which meet with substantial assistance from the movement, this being preferable to having the Federal Council jeopardize individual gifts to the various organizations by approaching in the interest of this particular propaganda.

# "I Cannot Draw an Adequate Picture of the Unutterable Depression and Despair"

## THE NEEDS OF OTHER PEOPLES

The above is but partial. While this message was being written a large delegation of Lithuanians waited upon our General Secretary. There are also the peoples in Persia and Syria; the Jews everywhere, the Nestorians, the Ukrainians in Austria, the Montenegrius, and multitudes of others, and the men in all the Prison Camps, to whom the International Y. M. C. A. is ministering under the leadership of John E. Mott.

## WHAT DO THE FACTS SHOW?

The Belgian Minister of Finance stated recently that our country (which is unquestionably making money out of the War) had given Seven Millions directly to Belgium. In other words, only Seven Cents per Capita; while New Zealand, bearing its own war burdens as part of the British Empire, had given a Dollar and a Quarter per Capita to Belgian Relief. England, staggering under the war load, has received and cared for thousands of Belgian refugees, and given millions of pounds besides. It was thought that the United States, the only great nation untouched by the War, might furnish the food supplies for Belgium, but the Commission was obliged to ask food from the whole world to save Belgium from starvation. It must be remembered also that the gifts to Belgium from our country include the large contributions of the Rockefeller Foundation, so that the total of popular contributions is smaller than appears.

The American Serbian Relief Committee has raised about \$260,000. The British Serbian Relief Committee three months ago had raised a million and a half pounds (\$7,500,000), and France two million francs (\$400,000).

To the Armenians we have given about \$1.00 for each sufferer, covering the entire period, and this is largely money from two or three large givers. It has not touched our people as a whole.

This is a pretty fair indication of the way war relief is being contributed in other countries besides America. It should be said that the Jews of America have given in aid of their people generously.

In answer to our inquiries, an officer of the Belgian Relief Committee reports that the total money gifts from this country to April 1st, 1916, to all of the war sufferers was \$23,740,342. Since these figures were compiled, the Belgian Commission alone has received somewhere around \$125,000 through the efforts of the Daughters of the American Revolution in celebration of King Albert's birthday. Of course, the sums mentioned do not include the vast amount of work performed by different societies, organizations, groups of women, etc., who devote a great amount of their time in providing all sorts of surgical necessities. No price has ever been put on this material. It is merely shipped to one of the Allied countries.

It is natural that in the Commission we feel we should receive five or six times as much as we give, but that is because we think the American flag ought to stand for everything that is generous and helpful to a degree commensurate with our vast wealth. Perhaps our people have only just learned to give.

## WHAT SHALL WE SAY?

Are we willing to let this stand as our final response to such an appeal for suffering humanity as the world has never before heard?

There is no doubt as to America's answer if only the facts can be realized by the masses of our people.

The Churches of Christ hold the keys that will open the Treasure Chests of the people. Secretary Harry F. Ward persuasively pleads that we are not only in danger of losing

# "The Future Need Will Be Greater Than the Past Because all the Stores are Practically Exhausted"

—Report from Belgium

our Christian Ideals, but also our Christian Compassion. Will our prosperity harden our hearts? Are we *getting used to it*?

## ALL THAT IS DONE NOW FOR RELIEF WILL AID IN THE GREAT WORK OF RECONCILIATION.

This immediate work of Relief is only the beginning of a campaign of information looking to the period of Reconstruction and Reconciliation to follow the War.

In that work the Churches of Christ in America should have large part. Dr. Macfarland says, in his conclusions resulting from his visit abroad:

"Despite all mutterings and trivial complaints, all these peoples are really looking or will look to America for light, but whether or not political differences hinder America's official opportunity, there is nothing in the way of a great work of reconciliation by the Churches of Christ in America with the Churches of Christ in Europe. We may continue our spiritual task, unhindered by political limitations, from which we have unique if not absolute freedom.

We may, without intruding upon men's consciences find ways of suggesting that peace and justice will both be approached by the churches, and especially the responsible Christian leaders of all nations, rising above the conflict (even though led in it by conscience) into a higher spiritual atmosphere."

This is something of far greater importance than giving of money. But our gifts are the practical and convincing way of showing our sympathy, and open the door to influence and service in bringing together the sundered Christian forces in a new brotherhood that shall make for peace and righteousness and a better world.

The war relief will be needed long after peace comes. The stricken churches of Europe make a special appeal to our churches, and millions will be required for their rehabilitation.

Efforts thus far to aid our brethren have not met with the desired response. Take the case of

### THE PROTESTANT CHURCHES IN FRANCE

The "Union Nationale des Eglises Reformees Evangeliques de France" has had its delegate, Pastor Stuart L. Roussel in this country, at the office of the Federal Council, and visiting our churches for nearly a year in an effort to meet a deficit of about \$125,000. Many of the pastors of these churches are at the front and it is obvious that we have a special obligation to help the French churches. Pastor Roussel has returned with only about \$20,000 towards this deficit. This offers us an opportunity not only to relieve our brethren, but also by doing so, to begin at once our help in the process of reconciliation and reconstruction in Europe.

Many other Protestant churches are in like need. The McAll Mission in France; the Federal Council's American Huguenot Committee representing the Central Evangelical Society of France and the Belgian Missionary Church; the churches of our own constituent denominations in Northern France and other countries, all these make strong appeal to the brethren in America. Pastor Henri Anet of Belgium is now here at the office of the Federal Council. In all the countries there will be need of help in the rebuilding of churches and their recuperation. The hand of fellowship and heart-touch of sympathy will help mightily to heal the spiritual hurt of the world and bind men in the unity of the faith.

### A REVIVAL OF SPIRITUALITY MUST RESULT

In his report Dr. Macfarland persuasively urges that the reactionary influence for good upon the churches of this active and unselfish sharing in the world suffering cannot be estimated. The churches will receive vastly more than they give.

A One Dollar per Member Offering for this great cause would not seem like an unreasonable self-sacrifice. Yet such a total would mean incalculable help and blessing to

# "America Gives Less per Capita to all War Reliefs than Other Countries"

millions of innocent victims of the War. And what a testimonial it would be to the Christian spirit of our people!

America has done, is doing. Much is given that cannot be tabulated. Let us rejoice in all that has been undertaken and accomplished, and in all that is projected. But who will be satisfied with what we have done, in view of the imperative needs?

The churches have not made their influence felt by any united and widespread manifestation of interest and sympathy as is now proposed by the Federal Council. What a help it would be to the work of reconciliation if every church would voice its sentiments of Christian sympathy with all who suffer from the cruel effects of the War, and send this expression with its offering, placing its action on its permanent records! This is suggested as one of the means by which our Christian brethren in Europe may be led to a true understanding of American feeling. They have had no way of learning the truth. Whatever we can do to make manifest our true spirit and our sincere desire to be helpful in all possible ways will render it easier to work together for the solutions of those problems that will confront us all when peace has come, and the bereft and distracted peoples must find new ways of living together.

## THE VOICE OF THE MASTER

"Then said Jesus unto his disciples, . . . whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it." Is this His voice to the American People and the Churches of America to-day?

### MEMBERS AT LARGE

E. R. HENDRIX.  
WM. H. ROBERTS.  
E. B. SANFORD.  
RIVINGTON D. LORD.  
ALFRED R. KIMBALL.

By order of the

### EXECUTIVE COMMITTEE.

FRANK MASON NORTH, Chairman.  
HOWARD B. GROSE, Vice-Chairman.  
RIVINGTON D. LORD, Recording Secretary.

### DENOMINATIONAL REPRESENTATIVES

#### Baptist Churches, North.

CLARENCE A. BARBOUR.  
WILLIAM C. BITTING.  
JAMES S. DICKERSON.  
ALBERT G. LAWSON.

#### National Baptist Convention.

J. E. FORD.  
W. F. GRAHAM.  
JOHN MITCHELL.  
WILLIAM H. STEWARD.

#### Free Baptist Churches.

ALFRED WILLIAMS ANTRONY.  
JOSEPH W. MAUCK.

#### Christian Church.

O. W. POWERS.  
MARTYN SUMMERBELL.

#### Congregational Churches.

HUBERT C. HERRING.  
WILLIAM T. McELVEEN.  
WILLIAM O. MORGAN.

#### Disciples of Christ.

PETER AINSLIE.  
F. W. BURNHAM.  
F. D. KERSHNER.  
W. P. LIPSCOMB.

#### Friends.

CHARLES E. TEBBETTS.  
JAMES WOOD.

#### German Evangelical Synod of North America.

W. E. BOURQUIN.  
S. D. PRESS.

#### Evangelical Association.

J. J. ARNOLD.  
S. C. BREYFOGEL.

#### Lutheran Church, General Synod.

WILLIAM A. GRANVILLE.  
GEORGE U. WENNER.

#### Mennonite Church, General Conference.

S. K. MOSIMAN.  
A. S. SHELLY.

#### Methodist Episcopal Church.

GEORGE WARREN BROWN.  
EARL CRANSTON.  
J. F. GOUCHER.  
A. W. HARRIS.  
W. F. McDOWELL.  
HENRY WADE ROGERS.  
L. B. WILSON.

# Memorial Sunday is a Fitting Time to Introduce this Great Subject to the People

Methodist Episcopal Church,  
South.  
E. K. CAMPBELL.  
D. B. COLTRANE.  
FRANK M. THOMAS.  
W. F. TILLET.

African Methodist Episcopal  
Church.  
JOHN R. HAWKINS.  
E. F. LEE.

African Methodist Episcopal Zion  
Church.

H. J. CALLIS.  
T. W. WALLACE.  
ALEXANDER WALTERS.

Colored M. E. Church in America.  
N. C. CLEAVES.  
J. A. HAMLETT.  
C. H. TOBIAS.

Methodist Protestant Church.  
LYMAN E. DAVIS.  
SAMUEL HASTINGS KELLY.

Moravian Church.  
JAMES M. BECK.  
MORRIS W. LEIBERT.

Presbyterian Church in the  
U. S. A.  
GEORGE W. BAILEY.  
JAMES H. POST.  
W. H. SCOTT.  
JOHN BALCOM SHAW.  
C. L. THOMPSON.

Presbyterian Church in the  
U. S. (South).  
W. S. JACOBS.  
C. P. JANNEY.

Protestant Episcopal Church.  
Commissions on Christian Unity  
and Social Service.  
CHARLES P. ANDERSON.  
ROBERT H. GARDINER.  
JOHN M. GLENN.  
ETHELBERT TALBOT.

Reformed Church in America.  
JESSE W. BROOKS.  
AME VENNEMA.

Reformed Church in the U. S.  
RUFUS W. MILLER.  
C. J. MUSSER.

Reformed Episcopal Church.  
SAMUEL FALLOWS.  
R. L. RUDOLPH.

Reformed Presbyterian Church,  
General Synod.  
DAVID MCKINNEY.  
JOHN A. WILSON.

Seventh Day Baptist Church.  
WILLIAM C. HUBBARD.  
ARTHUR E. MAIN.

United Brethren Church.  
F. P. GEIB.  
G. M. MATHEWS.

United Evangelical Church.  
H. B. HARTZLER.  
U. F. SWENGEL.

United Presbyterian Church.  
ROBERT RUTLEDGE.  
JAMES E. WALKER.

Welsh Presbyterian Church.  
E. J. JONES.  
JOHN C. JONES.

## MEMBERS OF THE ADMINISTRATIVE COMMITTEE.

WILLIAM I. HAVEN, Chairman.  
JAMES L. BARTON.  
WILLIAM T. DEMAREST.  
GEORGE P. ECKMAN.  
CHARLES C. GILL.  
WILLIAM HENRY GRANT.  
HENRY H. MEYER.  
GIFFORD PINCHOT.  
J. B. REMENSNYDER.  
CHARLES SCANLON.  
FRED B. SMITH.  
FINIS S. IDLEMAN.  
J. EDGAR LEYGRAFT.  
JOHN R. MOTT.  
E. E. OLCOTT.  
W. E. BIEDERWOLF.  
ROBERT E. SPEER.  
WORTH M. TIPPY.

## MEMBERS OF THE ADVISORY COMMITTEE AT WASHINGTON.

ALFRED HARDING, Chairman.  
JOHN B. LARNER.  
W. L. McDOWELL.  
FORREST J. PRETTYMAN.  
GEORGE A. MILLER.  
JOHN LEE ALLISON.  
SAMUEL H. GREENE.  
CHARLES F. STECK.  
G. W. F. SWARTZELL.  
CLARENCE A. VINCENT.  
WALLACE RADCLIFFE.

## SECRETARIES.

SIDNEY L. GULICK.  
HENRY A. ATKINSON.  
SAMUEL Z. BATTEN.  
FRANK M. CROUCH.  
HARRY F. WARD.  
WARREN K. WILSON.  
H. K. CARROLL.  
ROY B. GUILD.  
JAMES A. WHITMORE.



May 15, 1916.

*Shailer Mathews*  
President

*Charles S. Macfarland*  
General Secretary

## ADDENDA

A Selected List of the Leading Relief Organizations that are Working to Meet the Needs set forth in this statement. Offerings may be sent direct to the Treasurers, whose names and addresses are given, with the assurance that the gifts will go at once to the needy.

While the list is necessarily limited, it must not be taken as disparaging in any way the work and worthiness of the large number of organizations that are engaged in this work. Each reaches its own constituency.

### RELIEF COMMITTEES

- American National Red Cross.—Hon. John Skelton Williams, Treasurer, 1624 H Street, Washington, D. C. (The Red Cross has a Department of Non-Combatant Relief.)
- War Relief Clearing House for France and Her Allies.—Thomas W. Lamont, Treasurer, 40 Wall Street, New York City.
- The National Allied Relief Committee.—James A. Blair, Jr., Treasurer, 200 Fifth Avenue, New York City.
- Commission for Relief in Belgium.—Alexander J. Hemphill, Treasurer, 120 Broadway, New York City.
- British War Relief Association, Inc.—Henry Clews, Treasurer, 542 Fifth Avenue, New York City.
- Serbian Relief Committee.—Murray H. Coggeshall, Treasurer, 70 Fifth Avenue, New York City.
- Secours National.—Mrs. Whitney Warren, Treasurer, 16 East 47th Street, New York City.
- Polish Victims' Relief Fund.—Frank A. Vanderlip, Treasurer, Aeolian Building, New York City.
- American Committee for Armenian and Syrian Relief.—Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.
- American Relief Committee in Berlin for Widows and Orphans.—John D. Crimmins, Treasurer, 30 East 42d Street, New York City.
- East Prussian Relief Fund.—Hubert Cillis, Treasurer, 17 Battery Place, New York City.
- Relief Committee for War Sufferers (German).—Charles Froeb, Treasurer, 531 Broadway, Brooklyn, N. Y.
- American Jewish Relief Committee for Sufferers from the War.—Felix M. Warburg, Treasurer, 174 Second Avenue, New York City.
- The Fund for Starving Children.—Frederick Lynch, Treasurer, 70 Fifth Avenue, New York City.
- B. F. B. Permanent Blind Relief War Fund.—Frank A. Vanderlip, Treasurer, 590 Fifth Avenue, New York City.
- Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Fund.—Alfred R. Kimball, Treasurer, 105 East 22d Street, New York City.
- American Huguenot Committee.—Edmond E. Robert, Treasurer, 105 East 22d Street, New York City.

### SERVICES OF THE FEDERAL COUNCIL

The General Secretary will gladly render information, and while the Federal Council has not deemed it advisable to add another fund to the suggested ones, inasmuch as many churches have expressed the wish that the Council, on account of its knowledge of the most immediate and pressing needs, should receive and distribute their funds, the Council is willing to do this, whether for designated or undesignated funds. These should be addressed as follows: The Federal Council War Relief Fund, 105 East 22d Street, New York City. Checks should be made out to the "War Relief Fund."

The Federal Council is meeting all the overhead charges of this movement out of its own treasury.

### NOTE TO THE PASTORS

You are requested to send for copies of this message, and to place them to advantage in the hands of your members. They will be supplied at cost of printing which is \$5.00 per hundred.

If you have a denominational relief committee at work of course you will cooperate with that. The purpose is to see that every church in all our constituency is made acquainted with the facts of the need and this unique opportunity to do good.

**"IN THE WORK OF RECONCILIATION THE CHURCHES MAY HAVE A  
LARGE PART."**—Dr. Macfarland's Report.



"We then that are strong ought to bear the infirmities of the weak and not to please ourselves, for even Christ pleased not himself."

# A Second Message to the Churches of Christ in America, to the Sunday Schools, and through the Churches, to the American People

*From the Federal Council of the Churches of Christ in America*

## CONSTITUENT BODIES:

Baptist Churches, North  
National Baptist Convention  
Free Baptist Churches  
Christian Church  
Congregational Churches  
Disciples of Christ  
Friends  
German Evangelical Synod

Evangelical Association  
Lutheran Church, General Synod  
Wesleyan Church  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
African M. E. Church  
African M. E. Zion Church  
Colored M. E. Church in America

Methodist Protestant Church  
Norwegian Church  
Presbyterian Church in the U. S. A.  
Presbyterian Church in the U. S. (South)  
Protestant Episcopal Commissions on  
Christian Unity and Social Service  
Reformed Church in America  
Reformed Church in the U. S.

Reformed Episcopal Church  
Reformed Presbyterian Church  
General Synod  
Seventh Day Baptist Church  
United Brethren Church  
United Evangelical Church  
United Presbyterian Church  
Welsh Presbyterian Church

## To Express the United Appeal of the Organizations for War Relief in Europe and Asia



A Committee in every church, a Community Committee and Movement in every city and town.

## **Dear Brethren:**

The response to the first message is prophetic, but not universal or commensurate. Not a word of complaint has come, and many messages have been conspicuously hopeful. For example, one pastor writes: "Ours is a country church of one hundred members. Our offering of over \$200 is the largest we ever made." Another writes: "We are a little rural church. We send \$17.90, and pledge ourselves to send \$10 a week at least, so long as the war lasts." Another: "Our collection was \$2400."

Meanwhile, the cry of distress continues. Our correspondence from Europe and the reports from the organizations bring new stories of suffering, and those who suffer most are the most innocent.

No united movement of the churches could be more far-reaching in spiritual influence than this effort to extend a hand of Christian love and sympathy to the peoples across the sea.

The constituent bodies of the Council, either through their national assemblies or through their executive boards have given unhesitating approval of the action of the Executive Committee.

We, therefore, resort to you again and our message comes this time in a wider representative capacity.

## **WHY ANOTHER MESSAGE?**

The first message was taken up by a voluntary committee consisting of Ex-President William H. Taft, Judge Alton B. Parker, Hon. Seth Low, and Mr. Hamilton Holt, who issued a message to the people, urging them to hear the voice of the churches.

Following this, on June 6, there was held in the Federal Council conference room, a conference of representatives of the outstanding war relief organizations, which unanimously voted to request the Federal Council and the churches to continue to be their voice to the people. It was further

"VOTED: That continuous messages should be sent out to the people through the churches."

This transforms our previously voluntary action into

## **A PROFOUND RESPONSIBILITY**

To have these great causes look to the Christian Church to become their voice is a gratifying token, but it imposes an immeasurable responsibility which we must regard with humility, but from which we must not shrink.

They asked "the Federal Council" to do this. The Council has, therefore, turned over for the time being its staff and its resources. The Laymen's Missionary Movement has given over its forces to the Committee on Armenian and Syrian Relief. But what is "the Federal Council?" It is the sum of all its parts. It is simply your church and all the other churches together.

## **THE CREATION OF A NEW ATMOSPHERE IN THE NATION**

These were the terms in which Professor Samuel T. Dutton, Secretary of the Armenian Committee, described the task of the church at the conference. It is the invoking of the spirit of unselfishness and self-sacrifice. The representatives of the war relief organizations, many of them, have expressed their feeling that this has been the one thing lacking. Our Ex-President of the United States, and the business men and publicists associated with him in re-enforcing our first message, reminded us that we must invoke the religious motive of the people and transfuse the whole movement with a spiritual light.

## **"EVERY EXPRESSION OF UNSELFISHNESS IS A CORD OF LOVE BETWEEN AMERICA AND THE NATIONS"**

Thus writes one of our European brethren concerning our first message. Another says: "Your American churches have already begun to help us rebuild our shattered civilization," referring to a letter of our General Secretary telling of our plans.

Still another of our European correspondents says: "We had come pretty nearly to feel that the American people were overwhelmingly concerned with their own commercial gains, but the plans about which you write me show clearly that the great body of our American Christians have not lost their Christian compassion."

In fact, looking over our correspondence, their expressions of gratitude are out of all proportion to what we have thus far done.

## **THE ACCELERATING DISTRESS NECESSITATES NOT A CONTRIBUTION BUT A CONTINUOUS MOVEMENT OF UNSELFISH VELOCITY**

We wish that we might convey to you the reports and the stories that come to us from the war relief bureaus. Here are a few random indications of the increasing suffering and of its momentum.

The E. P. B. Blind Fund writes that 25,000 are blinded, and that at the rate this continues hundreds of thousands will require permanent care, although some of them are taking their own lives. Dr. Lynch is gathering appalling statistics regarding the number of orphans and homeless children in all countries.

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CITIZENSHIP SUNDAY, JULY 2, would be an appropriate time for the initial presentation of this message and for the beginning or re-emphasizing of the movement.

**A WORD FROM THE DAILY PRESS.**—"The Federal Council, using the churches as a voice, will reach the people at a new angle, and this message will succeed because it gets at the deepest of all motives—the spiritual and religious—and its divinest expression—in service."

Every pastor ought to secure from the Jewish organizations and read the pitiful story of the Jews. Peoples like the Montenegrins, Ukrainians, Nestorians, and peoples of Persia and Syria have received almost no relief except that furnished by people of their own race in this country.

The German relief organizations send us the story of 400,000 homeless people in East Prussia, of 35,000 heuses destroyed, with the consequent suffering of thousands of women and children. The British War Relief Association sends a special appeal from the hospitals where the demand for equipments is always greater than the supply.

The Secours National tells us of the pitiful efforts at reconstruction of homes, the effort to maintain workshops, the pitiful condition of thousands of released prisoners, of over a million French and Belgian refugees, and of over 7,000 homeless children in one community.

The Belgian Commission writes that the potato supply in Northern France is absolutely exhausted, and that the mortality statistics in cities like Lille are mere than doubling. The War Relief Clearing House, as well as the National Allied Relief Committee, tells of its constant cablegrams from all directions which they describe as "heartbreaking."

It is stated that in Poland 20,000 villages are now in a state of complete destruction, that they can look to no one but America for help, and we should simply "compare Poland's need with America's prosperity." The Serbian Committee tells us of new districts where there is no bread at all and practically all the food they eat is unhealthy. The Red Cross writes that its Chapter at Constantinople has thousands of the destitute from surrounding nationalities, that the appeals to it are overwhelming, and "its relief funds are being rapidly exhausted."

Dr. Anet of the American Huguenot Committee, whose churches are ministering to the people, tells a sad story of the needs in dispensaries, and as an illustration, that the Presbytery of Charleroi at its meeting last month had only boiled leeks for food during its sessions.

Finally, the Armenian situation. This Committee finds 50,000 sufferers in Deir Zor, has word that the Arabs killed 500 out of one caravan of 600 people on the road, that in Lonia there are 2,000 orphans, and in Haleb 25,000 orphans, although the number will be reduced because they are being destroyed. Their latest report, received while this was being written, says there are 800,000 destitute Armenians in Turkey and many thousands more in other districts. The main need of this work is \$150,000 a month this summer and at least \$250,000 a month after September 1.

### SOME OF THE NEEDS

The first is money, but there is also opportunity to supply, by arrangement with various Committees, new and clean second-hand clothing, woven yarn and cloth, hospital supplies, blankets, socks, underwear, good shoes, sheeting, flannel; cotton for the want of which hundreds are bleeding to death, while the United States is the store-house of cotton; and there is need of various kinds of imperishable food.

### LET US DEVOTE OUR PRAYER MEETINGS AND OUR SERVICES OF WORSHIP TO INTERCESSION FOR EUROPE AND ASIA, AND MAKE IT A SUBJECT FOR UNCEASING PRAYER

"He went out into a mountain to pray, and continued all night in prayer to God.

"And when it was day, . . . he came down . . . and stood in the plain, . . . there went virtue out of him, and healed them all."

### SPIRITUAL COMMUNITY LEADERSHIP

Our communities look to their Christian forces for leadership in such a time as this.

1. Appoint a Committee in your Church.
2. Consult with other pastors and laymen and secure the appointment of a Community Committee for continuous service.
3. See that the matter is seriously considered by your Church Federation or Association of Ministers. In some communities it has been found advisable to have a general community fund or community treasurer. In other words, some sort of clearing house for the community.
4. Make special appeals in behalf of the suffering children of Europe to the Sunday School children, the young people, and the day school children, using the Dime Banks, such as are furnished by the B. F. B.

Fund and other similar helps, suggested by the Fund for Starving Children.

5. Organize interest through other groups and organizations in the church and in the community.
6. Give one immediate special Sunday to a presentation of this great cause, unless you have already done so, and in this connection we would suggest Citizenship Sunday, July 2, as a suitable opportunity.
7. Interview people of means for substantial contributions. In connection with the community campaigns, we would earnestly advise the wide distribution of this message and of our first message.
8. Get continuous Publicity, through the press and in other ways. Make it "popular."

**A WORD FROM THE DAILY PRESS.**—"If this movement should fail (we cannot believe it will), if it should show continued indifference, then the whole national conscience needs awakening, and the powerful host of the churches of the Federal Council, with the co-operation of the Roman Catholic Church, can and must do it. It is not conceivable that prosperous America will not be equal to the demand upon it in this crisis of the world."

**THE SPIRITUAL EFFECT ON OUR OWN CHURCHES**

While this may not be our motive or impulse, we may well consider it. Who doubts the spiritual reaction of foreign missions? Is not this movement of the same nature?

**THE EFFECT UPON OUR NATION**

May this not be the means of lifting our nation out of its political and economic confusion into a higher idealism which shall make it a *moral power in the world?*

**THIS IS NOT SIMPLY A MESSAGE TO THE CHURCHES**

Some of the pastors have lost sight of this. It is a message *through* the churches to the people of America, to be voiced by 100,000 voices of ministers consecrated and ordained to reach the hearts of the people.

**INFORMATION—HOW AND WHERE TO SEND CONTRIBUTIONS**

The matter will, of course, be taken up with your denominational committees, if they have been appointed. The following organizations are mentioned, without in any way disparaging others, because they cover the sufferers of all sections. To submit any longer list would be confusing and the others will, doubtless, make themselves favorably known. A directory of the leading organizations has been issued by the American Red Cross.

**REVISED LIST**

- American Relief Committee in Berlin for Widows and Orphans.—John D. Crimmins, Treasurer, 30 East 42d Street, New York City.
- B. F. B. Pennington Blind Relief War Fund.—Frank A. Vanderlip, Treasurer, 690 Fifth Avenue, New York City.
- The Fund for Starving Children.—Frederick Lynch, Treasurer, 70 Fifth Avenue, New York City.
- American Committee for Armenian and Syrian Relief.—Charles R. Crane, Treasurer, 70 Fifth Avenue, New York City.
- American Humanist Committee.—Edmond B. Robert, Treasurer, 195 East 22d Street, New York City.
- American National Red Cross.—Hon. John Scielton Williams, Treasurer, 1624 H Street, Washington, D. C. (The Red Cross has a Department of Non-Combatant Relief.)
- British War Relief Association, Inc.—Henry Clews, Treasurer, 542 Fifth Avenue, New York City.
- Commission for Relief in Belgium.—Alexander J. Hemphill, Treasurer, 120 Broadway, New York City.

- American Jewish Relief Committee for Sufferers from the War.—Pelix M. Warburg, Treasurer, 174 Second Avenue, New York City.
- East Prussian Relief Fund.—Hubert Ellis, Treasurer, 17 Battery Place, New York City.
- The National Allied Relief Committee.—James A. Blair, Jr., Treasurer, 290 Fifth Avenue, New York City.
- Relief Committee for War Sufferers (German).—Charles Froeb, Treasurer, 531 Broadway, Brooklyn, N. Y.
- Secours National.—Mrs. Whitney Warren, Treasurer, 16 East 47th Street, New York City.
- Serbian Relief Committee.—Murray H. Coggeshall, Treasurer, 70 Fifth Avenue, New York City.
- Union Nationale des Eglises Reformees Evangeliques de France, Emergency Relief Fund.—Alfred R. Kimball, Treasurer, 105 East 22d Street, New York City.
- War Relief Clearing House for France and Her Allies.—Thomas W. Lamont, Treasurer, 40 Wall Street, New York City.
- Pelish Victims' Relief Fund.—Frank A. Vanderlip, Treasurer, Aeolian Building, New York City.

**SERVICES OF THE FEDERAL COUNCIL**

The General Secretary will gladly render information, and while the Federal Council has not deemed it advisable to add another fund to the suggested ones, inasmuch as many churches have expressed the wish that the Council, on account of its knowledge of the most immediate and pressing needs, should receive and distribute their funds, the Council is willing to do this, whether for designated or undesignated funds. These should be addressed as follows: The Federal Council War Relief Fund, 105 East 22d Street, New York City. Checks should be made out to the "War Relief Fund."

The Federal Council is meeting all the overhead charges of this movement out of its own treasury. Pastors who secured and distributed our first message seem to have aroused the deeper interest, and we believe it would be worth while to distribute the first message, which may be secured at \$5.00 per hundred, and this second message, which may be secured at \$2.00 per hundred.

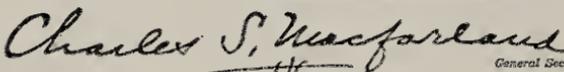
By order of the Executive Committee, representing the thirty denominations, and in the name of these constituent bodies of the Council,



June 15, 1916.

  
 Chauncey M. Stewart  
 President

  
 Henry Clews  
 Chairman of the Executive Committee

  
 Charles S. Macfarland  
 General Secretary

*"Bear ye one another's burdens, and so fulfil the law of Christ"*

**A WORD FROM THE PRESS.**—"We have here not simply the voice of Christianity in this message, but it gives what has been wanting in the whole matter—the effect of a united and cumulative appeal directly to the hearts of the people."

**The Huguenot Churches of France**  
to the  
**Churches of Christ in America**  
and to the  
**Christian People of America**

## A Statement Concerning the Union Nationale des Églises Réformées Évangéliques de France

**C**HRISTIANITY throughout the world owes a debt to the Huguenot churches of France which it can never repay, and it has been accumulating interest for centuries.

But the French Protestant churches have a present and a future, as well as a noble past. Dr. Mott bears witness that all the Latin countries are more profoundly influenced by what takes place in France than in any other country in the world. His testimony is that no Protestant church in Europe and America, in proportion to its membership and its resources, is conducting a more splendid piece of foreign missionary work than the Protestant Church in France. "It is simply wonderful and almost unbelievable."

France holds a position of unique influence among the great masses of people in Russia, and this influence is now, of course, being greatly deepened. France is on the border of the Moslem advance. The two greatest unoccupied masses of people in the world can best be approached by strengthening the hand of Christianity in France.

In Paris alone there are eight thousand foreign students. As Dr. Mott says, "France is leading Latin-Europe, Latin-America, the Balkan States, the Levant, French Moslem Africa, Indo-China, and, in a very real sense, Russia—but whither?"

The Protestant churches occupy a position in French Christianity far out of proportion to their size and wealth. Their leading laymen occupy high places in the government.

Up to the year 1905, the churches of France had received state support, but by action of the government in that year, the Huguenot churches were suddenly thrown entirely upon their own resources. They had just begun to recover from this reversal when the present war broke out.

At the time of the breaking out of the war, the Protestant population of France was about half a million. They had over a thousand places of worship, but most of the churches were small and had not yet recovered themselves from the days of persecution.

They were, however, at that moment at the beginning of a new era. Coöperation between the few richer churches of the industrial North and the smaller churches of the South had brought about a national union, so that through the principle of the strong helping the weak, it looked as though they were about to make themselves secure.

The ravages of the war, however, were mainly in the northern section of France where their strongest churches were located. Therefore, within a very few months many of their churches were destroyed, their pastors were called to the front to act as chaplains or for actual military service, and it was inevitable that their resources should become depleted.

The following are some items from a report recently submitted by the Union Nationale des Églises Réformées Évangéliques de France, to Rev. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America.

"Of the 413 pastors of the Union Nationale, 157 have been called to military service during the year. The result is that many of the parishes have no pastors and many of the pastors are serving a large number of parishes."

"The same is true of the leading church members, a large proportion of whom have been called to military service."

"All available superannuated pastors, evangelists, and theological students have been drafted to fill the pastoral vacancies. In other cases, laymen have undertaken to act as

pastors. Some of the ministers are ministering to parishes a long distance apart, travelling from one to the other on bicycles and motorcycles."

"The editors of the religious papers, theological professors, and men of similar positions have also come in to fill these vacancies."

"In addition to their own work some of the French pastors are regularly visiting camps of German prisoners."

"The wives of the pastors have given themselves to the work of pastoral visitation, the care of the sick and the old people. When no minister can be present, they sometimes read their husbands' sermons to the people."

The entire report indicates that the old Huguenot spirit is still alive in France. The Union Nationale des Eglises Réformées Évangéliques de France is the largest and strongest body of Protestant churches. This body, shortly after the beginning of the war, sent as its fraternal delegate to the churches of America, Rev. Stuart L. Roussel, who visited our churches and secured about \$23,000 toward their needs, which at that time amounted to a minimum of \$120,000, but which have increased probably to about \$150,000.

In January, 1916, the General Secretary of the Federal Council made a visit to the Christian brethren in the warring nations, and while in France volunteered to assume the work undertaken in America by Pastor Roussel, in order that Pastor Roussel might return to France to resume important service there.

He is now, therefore, attempting to raise a fund of \$150,000 which he is asking the American churches and American Christians to contribute. In his report to the Federal Council on his return, the General Secretary urged that the most important thing America could do at the present moment in the interest of reconciliation and reconstruction in Europe was to help relieve the suffering of the innocent.

Therefore, the Federal Council initiated its nation-wide movement for war relief.

The needs of the churches of Europe are, however, a particular and almost exclusive obligation of the American churches, and while the relief of physical suffering should not be neglected, it is also important at this moment in the history of the world to strengthen the spiritual forces in Europe.

Moreover, it is to be remembered that much of the relief work in Europe is conducted by the churches and that the humanitarian spirit there as well as here is kept alive by the appeal to Christian self-sacrifice. It would surely be a blundering, short-sighted policy to neglect the work of the churches in Europe in the supposed interest of the relief of physical suffering. Humanitarianism is dependent upon religion.

The French Protestant ministers are not living in luxury,—some of them receiving about one dollar a day.

Some inquiries have come as to what the money was for. It is to meet meager salaries and to provide humble and at least temporary places of worship in place of those destroyed, and, in a word, it is to maintain the existence of the Protestant churches in France.

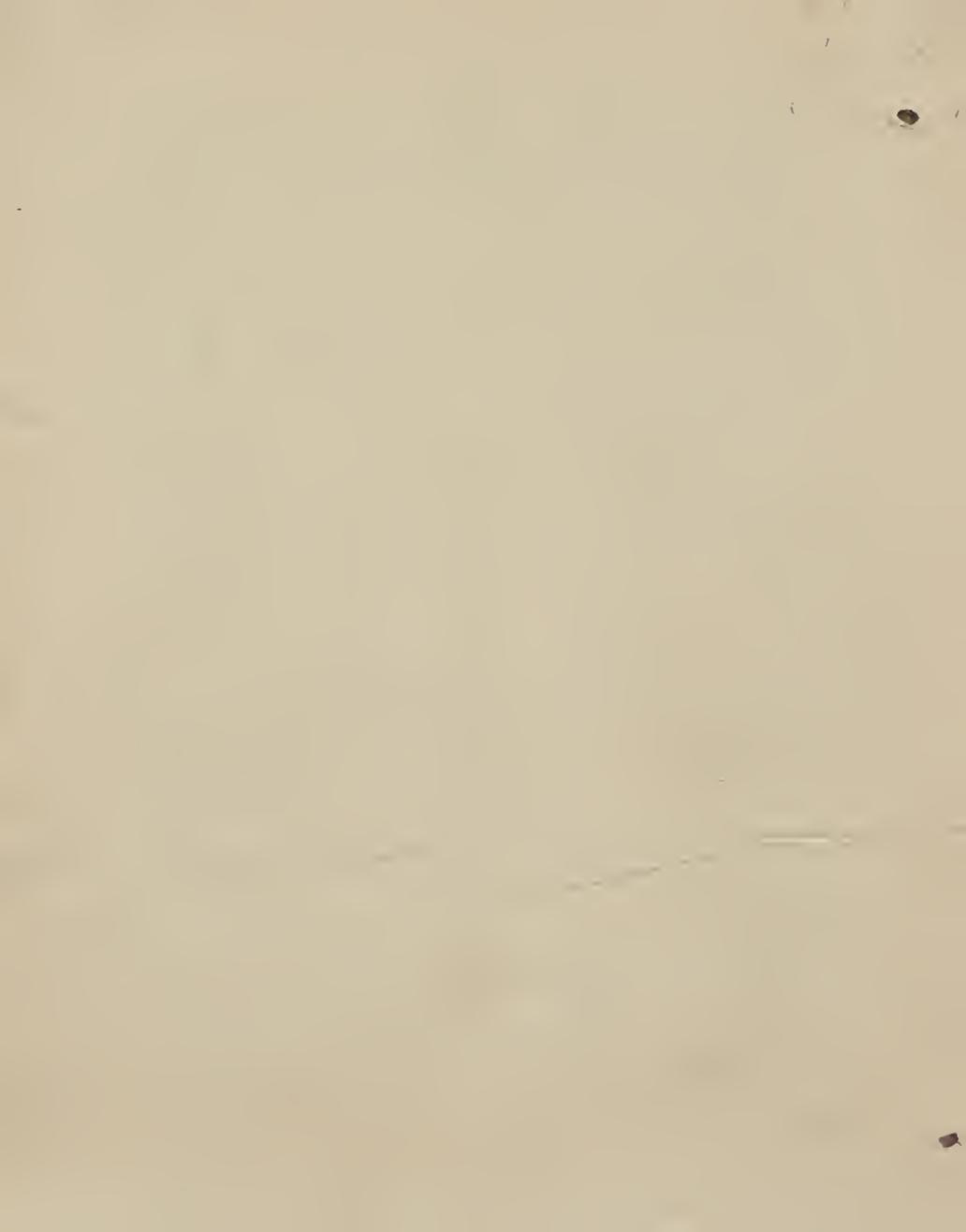
If our churches and Christian people want to do something effective looking toward the reconstruction of Europe, they can do nothing better than to maintain these French churches during this time of their awful disaster.

*Charles S. Macfarland*  
—CH— General Secretary

Office of the Federal Council of the Churches  
of Christ in America

105 East 22d St., New York

September 1, 1916.



Overcast and cooler tonight, fair tomorrow with moderate temperatures...

CLOSING NEW YORK STOCKS PAGES 22

No. 26,715.

"From Press to Home Within the Hour"

From New Creation, Month of May, 1077, Daily Average, 42,484, Sunday, 65,411.

ONE CENT.

LIBERTY LOAN SUBSCRIPTIONS REACH THREE MILLION; CAPITAL STOCKS ALSO REACH THREE MILLION

Washington's Share of Bonds Reaches Grand Total of Seventeen Million Dollars.

40,000 PATRIOTS HERE ON ROLL OF PURCHASERS

Every One Happy Over Result of First Great War Loan of 1917.

Seventeen million dollars—twice the amount allotted in Washington's share of Liberty bonds.

The committee of bankers having in charge the raising of the money estimate that between 15,000 and 20,000 persons in the District of Columbia subscribed.

No Let-Up at the Banks. There was no let-up in the subscription business at the banks this morning.

Becks Closed at High Noon. At high noon the books closed, and Washington bankers expressed their satisfaction that the Liberty loan at this time had reached the three million mark.

Sense of the Heavy Odds. The northwest corner of Pennsylvania avenue and 14th street today was crowded for a total of about \$5,000,000 of Liberty loan bonds.

Pennies Paid for One Bond. Pennies were used to pay \$40 on a subscription for a \$50 bond by a child from the navy yard.

America's Answer to the Kaiser. The Liberty bond issue, according to Treasury Department estimates, probably will reach \$3,000,000,000 per cent subscribed.



BRITISH MAKE ADVANCE ALONG A 7-MILE FRONT

Capture 150 Prisoners and Seven Machine Guns Between River Warnave and Klein Zillebeke.

British campaign in Belgium gives signs of developing into one of the most important of the war.

ADVANCE ON SEVEN-MILE FRONT

By the Associated Press. The British struck another blow last night on the front near Mesines.

GERMANS ADMIT RETREAT

BERLIN, June 15, via London.—Retreat of the German forces at two points on the Western front.

GERMANS REPULSED AT HILL 304

PARIS, June 15.—Reconnoitering parties were sent out by the Germans last night in the Verdun sector.

GERMANS REPULSED AT HILL 304

PARIS, June 15.—Four French ships of more than 1,600 tons, one under the command of the French admiral.

ESPIONAGE BILL IS SIGNED BY PRESIDENT

The President this afternoon signed the espionage bill.

WANT ADS

Cannot be accepted for insertion in The Saturday Star after 10 o'clock Saturday morning.

RECEPTION FOR CO-OPERATION TO PERSHING

Washington Needs a Commercially and Separately a Broadly Representative Civic Organization; Also Sectional Associations.

Will Accord Him Public Reception June 28—Lunches Today With Joffre.

EAGER TO REACH FRONT ALL TO CO-OPERATE AS ONE

Washingtonians have always realized that they must in the capital take the initiative in the reception of Pershing.

NATIONAL CAPITAL TROOPS TO TRAIN AT PETERSBURG

Conscripts chosen from the National Capital will go into the cantonment at Petersburg, Va.

LORD NORTHCLIFFE CALLS ON SECRETARY LANSLOW

Lord Northcliffe, co-ordinator of the British war mission in this country, paid an official call today on Secretary Lanslow.

SECOND WAR BOND ISSUE "NO DUE 'UNTIL FALL"

When Secretary McAdoo appeared at the White House for the cabinet meeting this afternoon, he was questioned by newspaper correspondents as to reports in circulation in Washington.

100,000 WAR PRISONERS NOW HELD BY BRITISH

By the Associated Press. LONDON, June 15.—The British prisoners now held taken by the British during the war.

FURTHER REDUCTIONS MADE IN TAX MEASURE

Income Exemption of \$200 Allowed for Each Dependent Child and Check Stamps Lowered.

FRANCE AND NORWEGIAN SHIPS SUNK DURING WEEK

Considerable Loss of Life Reported in Destruction of Latter Vessels by German U-Boats.

ASKS FOR AN INVESTIGATION

Senators today introduced a resolution authorizing the Senate military committee to investigate the creation of the project for the new military training camps.

TO ADVERTISERS

During the summer months The Star is issued on Saturdays at 1 o'clock.

Vertical text on the far right edge of the page, including 'RECEPTION FOR CO-OPERATION TO PERSHING' and other headlines.

FILED DE 9  
JUN 27 1917  
SECRETARIES

# Somebody who did not care 2,082,637 workingmen have done

**PLEASE** assume for just a minute or two that 2,082,637 workingmen did sign such a petition.

Please assume also that any bartenders who actually did sign petitions in favor of beer meant what the anonymous advertiser says they did.

Please assume further that a few members have the right to state that all of the members of the listed organizations agree that beer is "a habitual temperate beverage."

Suppose these amazing assumptions to be true—just suppose for a minute—

The man who paid for this advertising, but who did not sign his name says: "These men (meaning 2,082,637 workingmen) have the fullest realization of the problems which war has developed and the heartiest desire to assist in their solution."

Good. What are "the problems which the war has developed?"

We need men to fight and men to work, food for ourselves and food for our allies, and every dollar that can be raised to help.

Our Nation is at war.

Some of us will be on the firing line meeting death for the sake of those at home.

A million or more men will soon be in training to become real soldiers. No man in uniform gets any beer or whisky—he doesn't expect it—he is making a sacrifice for his country.

He proves that he has "the fullest realization of the problems which the war has developed and the heartiest desire to assist in their solution."

Let all of us stay-at-homes enlist with him—not indulge ourselves at his expense.

The Brewers' Year-Book boldly declares that it requires the toil of 75,000 farmers for six months to furnish the food-stuffs used in making booze.

The Anti-Prohibition Manual for 1916, published by the National Wholesale Liquor Dealers' Association, declares, "according to the United States Statistical Abstract there are 300,000 farmers raising corn, barley, rye, hops and fruits that go into the production of liquor."

There are not enough farmers in the world today to supply needed food.

## These Are the Facts

**First:** According to the latest official report of the Secretary, there are less than 2,082,637 members in The American Federation of Labor.

**Second:** Yet the number of alleged signers of this petition from but 22 states is greater than the total membership of the American Federation of Labor throughout the entire country.

**Third:** As a matter of fact, this petition was not signed by individual workingmen.

**Fourth:** In most cases a small minority of the members of the organizations mentioned presumed to speak for their entire membership.

**Fifth:** Only 445 local bodies out of 22,000 local labor unions are listed as having signed the petition.

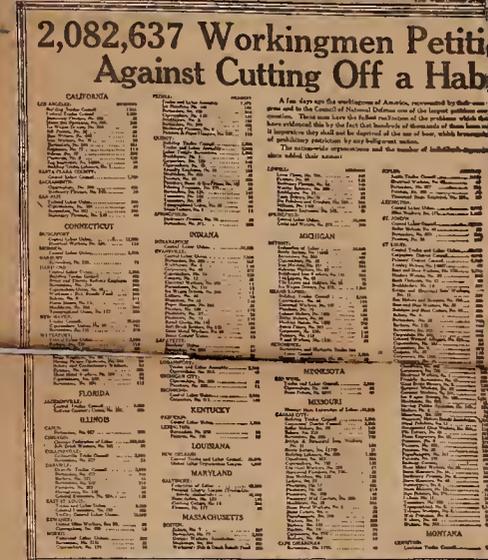
**Sixth:** Only local labor bodies have a right to speak officially for the great mass of American workingmen, and more than 21,500 of these did not sign the petition.

A committee representing the liquor interests appeared before the Senate Committee on Agriculture a few weeks ago and stated that the manufacturers of liquor consumed only one per cent of the grain used in this country.

One per cent of the grain will feed one per cent of the people. As the population of the country is about 100,000,000, this means that it will feed just about 1,000,000 a day.

To win the war with Germany the last factor may be feeding 1,000,000 soldiers a day.

Here is a photographic facsimile (reduced) of a page advertisement from Two Washingtons



This advertisement gives the reader to understand that a practically the unanimous.

**The American Federation of Labor—the largest national organization of trade unionists in this country --- has never gone on record as being opposed to prohibition, whatever may be true of such State Labor Bodies and Central Labor Unions as are dominated by the Liquor Interests.**

Hundreds of thousands of trade unionists are strongly opposed to the liquor traffic in all of its forms. Among them, some

# "Strengthen Am

FEDERAL COUNCIL OF THE CH  
GOV. CARL E  
Chairman of Temp  
105 East Twenty-Second Stre

**CHARLES S. MACFARLAND,**  
General Secretary.



CITY NEWS IN BRIEF.

KEEPING UP WITH THE JONESES Pa Doing His Best.

Motor creek policemen on the county roads are making more than the ordinary amount of attention to the motor cars...

Members of the Ladies' Benevolent Society and members of the Sunday school...

Marine draftsmen have demonstrated their patriotism by offering membership of eighty-two draftsmen...

An ambulance belonging to Emergency Hospital, operated by Charles Ford, was damaged yesterday afternoon...

Louise Smith, colored, fifty-two years old, 124 H street southeast, was arrested yesterday afternoon...

A Mexican thief, thirty cover and a trunk in the amount of \$50, disappeared from a trunk in the amount of \$50...

All contestants in the second annual baseball tournament, which was held at the stadium...

Compromise of the contest over the election of Frank H. Fletcher has been effected...

Arrangements for the annual convention of the American fund for French wounded...

Alexander J. Barrett, who recently resigned from the office of chief clerk of the supreme court...

Gay W. French, a policeman, and Mrs. Cora I. Baber, recently arrested on a charge of adultery...

The Women's Federated Council on Education, which is the largest organization of women...

FOR WAR INFORMATION BUREAU Representative Kelly Proposes Commission to Collate News...

FORGED DIPLOMAT'S NAME Man Wanted by Police Bore Swedish Minister at Atlantic City...

FOR THE BRIDE Sterling Silver Mayonnaise Bowl and Ladle, 67.50 Sugar and Cream Set, \$10.00...

FOR THE GRADUATE Solid Gold Lavallieres, \$2.00 to \$10.00 Sterling Silver Taper Power Beers, \$2.00 to \$10.00...

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FOR THE GRADUATE Solid Gold Lavallieres, \$2.00 to \$10.00 Sterling Silver Taper Power Beers, \$2.00 to \$10.00...

WELL I'VE BOUGHT A BUNCH OF LIBERTY BONDS, I BELONG TO THE HOME DEFENSE, ETHELBERT IS IN THE ARMY, JULIE IS DOING RED CROSS WORK, AN' THE OL' LADY IS SEVIN' HER FINGERS OFF FOR 'ER SOLDIERS!

THEY'RE TRYING TO RAISE FUNDS TO EQUIP A NEW AMBULANCE PA, AND 'ER JONES GAVE 'EM DOLLARS! THE JONESES CONTRIBUTE TO EVERYTHING!

SO I WOULD LIKE TO DONATE TEN DOLLARS TOO!

TEN DOLLARS? DAMN! HERE'S FIFTY! THOSE JONESES AIN'T 'ER WHOLE THING IN THIS HERE WAR!

THANKS PA! A FEW MORE LIKE YOU AND WE'D HAVE 'ER JOEYERS GOIN' AROUND IN CIRCLES!

THOSE JONESES MAY HAVE MORE OF 'ER FILTHY LUCRE THAN US, BUT THEY AIN'T GONNA MAKE THIS FAMILY TAKE A BACK SEAT WHEN IT COMES TO DOIN' OUR DUTY!



NURSE IS UNDER CHARGE OF CRUELTY TO A CHILD

May Anna Higgins Arrested on Accusation Made by Admiral and Mrs. Harris.

May Anna Higgins, a nurse, is under arrest charged with a violation of section 114 of the code, it being alleged that she cruelly whipped Florence Harris, three and one-half years old child of Rear Admiral and Mrs. Harris...

The nurse, who is twenty-eight years old, and whose services were procured through a New York employment bureau yesterday afternoon, visited the office of Admiral Harris, chief of the bureau of yards and docks, Navy Department, and was arrested by Detective Bourne and Sergeant...

Several days ago, it is charged, Higgins beat the child so severely that her collarbone was broken and she was bruised about the body. She was charged and held in police the little girl was injured in a fall from a window...

Admiral Harris had photographs taken to show the condition of the child when she was taken to the Naval Hospital, and the photographs were shown to the grand jury...

MONEY FOR FRENCH ORPHANS Contributions Continue to Come in to Mme. Binont.

Contributions continue to come in to Mme. Binont, a French school teacher, who is going abroad to take a part in the work of caring for orphan children of French soldiers...

FOR WAR INFORMATION BUREAU Representative Kelly Proposes Commission to Collate News...

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Blood and Money

Some men for carnage loudly holler, but when they're taxed an extra dollar to see the nation through they straightway hold an angry session and talk of tyrants and oppression until the air is blue.

The government they were berating because it stuck to watchful waiting when they were hot for war. Why doesn't War...

What is he waiting for? For battle we are simply spoiling the blood in our blue veins is boiling; our country is in a shambles, he hesitates and stalls and strangles while others play the game.

Now we've lost out to get the Kaiser, that noxious little early rascal, and getting him takes more than a year...

WALT MASON.

ACQUIRED ZEPPELIN LEAD

Hoover's Assistant Learned to Dress Quickly in London.

When you once get the habit of jumping up and dressing for every Zeppelin while that is blown it is hard to get over it...

Benjamin S. Allen, secretary and right-hand man to Herbert C. Hoover, chief of the bureau of investigation...

Hikers' Sunday Afternoon Program. Washington's wanderers are to take a walk between six and seven miles in their Sunday afternoon...

Summer Excursion Rates Now in Effect to Pacific coast from Chicago, Santa Fe Railway, Woodbury building, 1217-1777-Advertisement.

FOR THE BRIDE Sterling Silver Mayonnaise Bowl and Ladle, 67.50 Sugar and Cream Set, \$10.00...

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Prosperity Bulletin No. 5

"We have thus for this year expended 20 per cent more money in newspaper advertising than we did for the same period a year ago, and 25 per cent more we did for the same period in 1915."

LOUIS BRUCH, American Radiator Company, Chicago, Ill.

ARRANGEMENTS MADE FOR SUMMER CAMPS

Outings for Mothers and Children of Washington to Begin About July 1.

With the exception of the question of the length of the campaign, arrangements have been practically completed for the opening of the summer camps at Camp Good with Baby Hospital Camp and Camp Pleasant, about July 1.

Important improvements are being made in the country near the city. The city is now being selected by the workers of the Washington Diet, which...

FOR THE BRIDE Sterling Silver Mayonnaise Bowl and Ladle, 67.50 Sugar and Cream Set, \$10.00...

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CITY ITEMS

No. 1 New Potatoes, 50c per bushel. 3 lbs. Tomatoes, 25c per bushel. 2 lbs. Apples, 10c per bushel.

Colgate Cheeser Is Wholesale, nutritious, inexpensive—equal to meat. Edin's Shrimp, 270 Center St., or 615 and K at Mt. Wholesale and retail.

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AMUSEMENTS

Chesapeake Beach Washington's Only Salt-Water Resort. Bathing—Crabbing—Fishing. Plant Derby over the water.

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AMUSEMENTS

GARDEN Today and Tomorrow Charles Ray in "THE PINCH HITTER" STRAND Today and Tomorrow Wilfred Lucas in "HANDS UP"

LOEW'S COLUMBIA Today and Tomorrow MARGARET ILLINGTON in "The Inner Shrine"

B. F. KEITH'S TWICE DAILY "A Bear of a Show"—Post DOROTHY JARDON "For City's Sake"

BELASCOS Today and Tomorrow GERALDINE FARRAR in "Joan, the Woman"

Chevy Chase Lake DANCING Meyer Davis Orchestra Delightful Fair Ride.

POLY'S Tonight at 8:15 THEATRE at 215. THE POLY THEATRE, 215 N. CAPITOL ST. N.W.

American Dancette Gardens Ladies wanted to teach dancing, 18 to 25 years of age.

Special Film Features Lyric Theater and Grand 14th and Irving Sts. N.W.

Lyric Theater and Grand 14th and Irving Sts. N.W. TODAY—"LURE OF AN ALBERT"

Lyric Theater and Grand 14th and Irving Sts. N.W. TOMORROW—"MABEL TALLEY"

Lyric Theater and Grand 14th and Irving Sts. N.W. EMPIRE THEATRE, 611 H St. N.E.

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The Young Men's Shop 1319-1321 F Street. STORE NEWS 1319-1321 F St. June 15. Purchases Delivered Free to Any Part of the United States by Parcel Post.

Announcing Annual June Shirt Sale Better Than Ever Before. We were fortunate in purchasing thousands of the very highest grade Shirts.

At these prices every man should lay it himself of this rare opportunity to lay in a supply of Shirts. \$1.20, or 4 for \$4.50.

Health Candies 40c & 60c Lb. The Surety of Scientific Purify. 1203-1205 G St.

PHOTO Service Don't let others design and print the glass in looms. M. A. LEESE OFFICIAL CO. 614 9th St.

Reeves' Chocolates A week-end treat for folks at home. Pure Cocoa Cakes, 40c lb. Reeves, 1209 F Street.

When You Go Up the River Canoeing Take Along Your Boon Companions "Ofty" and "After Dinner"

The Finest 5c Straight Cigars in the Country Made by Henry T. Offerdinger.

FOR THE BRIDE Sterling Silver Mayonnaise Bowl and Ladle, 67.50 Sugar and Cream Set, \$10.00...

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Chesapeake Beach Washington's Only Salt-Water Resort. Bathing—Crabbing—Fishing. Plant Derby over the water.

CASINO THEATRE 7th and F Sts. N.W. NOW PLAYING Lois Weber's GREAT DRAMA PRODUCTION in Seven Spectacular Acts "Even As You and I"

BASE BALL TODAY Washington vs. Detroit. 3:30 P.M. 1000 Pennsylvania Ave. N.W.

Great Falls Park, Va. LADIES' ORCHESTRA FREE Dancing FREE Popular Amusements

NATIONAL BIRTHDAY GUILD OFFICIAL AND ABORN Musical Comedy Co.

THE SPRING MAD With a Cast of Favorites. NEXT WEEK—"The Flirt"—Big Stars Now.

GIEN ECHO ADMISSION ALWAYS FREE TO This Big Amusement Park CONEY ISLAND FEATURES

HEALTH CANDIES 100% PURE Brownie's PHONES 7-737

Health Candies 40c & 60c Lb. The Surety of Scientific Purify. 1203-1205 G St.

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MAR 28 1917

SECRETARIES

**“The people, whether they are conscious of it or not, always follow the lead of the churches. Every time a church takes an offering, or a pastor makes an appeal, it stimulates many individual givers and thus multiplies itself.”**

*—Extract from letter from a local War Relief worker.*

**The Federal Council of the Churches of Christ in America**

# **AN EASTER MESSAGE**

*To the Pastors and Sunday School Superintendents of America*

*Dear Brethren:* “What is to become of the War Relief movement?” Many letters make this inquiry. The answer is that prayer, sympathy and sacrifice are the duties of every hour. In the midst of the world's confusion our nation has been and undoubtedly will be spared the suffering that has been the lot of other nations. Our own distress, if it comes, will be speedily relieved. Meanwhile our duty to minister to the measureless hunger, destitution and wounds of Europe and Western Asia will not diminish.

Herbert C. Hoover, now in this country, of whose work in behalf of Belgium every American is proud, has said that “America is only beginning to allow the awful burden of suffering and destitution to rest upon her conscience.”

We have not yet risen to the height of sacrifice reached by the people of the warring countries. They have definitely adopted the principle of sacrificial giving to those who are in still greater distress.

**“We, then, that are strong, ought to bear the infirmities of the weak and not to please ourselves.”**

The people of Canada have given vastly more than we in proportion to their numbers, in addition to raising an army of nearly a half million men and boys and ministering to their families at home.

While our country has given nine cents only per capita for relief in Belgium in response to incessant appeals and prodigious effort, New Zealand has given \$1.25 and Tasmania \$6.50, in addition to carrying the direct burdens of war themselves.

America has given two and three quarter million dollars to the Armenians and Syrians. Canada has given proportionately more.

Many of the rich and those in moderate circumstances in Poland have given their all in an almost vain effort to stay the hand of famine and death.

Shall we wait until we ourselves are called upon to suffer before we rise to the spirit of sacrifice?

---

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## **THE NEEDS ARE ALL THE TIME GROWING**

We are dealing with the needs of tens of millions of people, chiefly women, little children and the aged.

The suffering in Poland is declared by those who have been there to be the greatest in the world. The little children are gone. Many cities have lived through the winter utterly without fuel. When there was food there was no ability to buy. Ten million people utterly destitute. That is the story of Poland.

Belgium's need is greater today than it was when America, for a short time, responded with something like fair generosity in the late autumn of 1914.

In Serbia and in all the Balkan countries are hundreds of thousands of children who never know what it is to have the pangs of hunger entirely appeased.

The people in the Bible lands, Christians and innocent Moslems, Armenians, Syrians, Persians, are in the grip of suffering greater in extent than was ever known in the age of the martyrs. Over two millions of these poor people are in a state of starvation and are utterly dependent upon the charity of America.

The noble Protestant churches of France and Belgium, after three centuries of struggle and sacrifice, urgently need help in order to maintain their very existence.

While most of us have been living at ease, thousands of our fellow countrymen, brave young men and valiant young women, following conscience, on the battlefield, in ambulance service, in field hospitals and in hospitals at the base, physicians and nurses, Red Cross workers, volunteer helpers in lowly service, representatives of our American Y. M. C. A., are doing patiently their dangerous and incessant work, regardless of international complications, and are going bravely forward with it though it increases every day and often consumes their strength and resources.

These are really our field missionaries representing American Christianity.

And at the same time, here at home, the thoughtful and consecrated men and women of the War Relief organizations are night and day laboring to secure funds and clothing and food and hospital supplies to send across the sea. Nothing is allowed to diminish their efforts.

These are missionary workers at the home base, to use the terms of our Foreign Boards.

Meanwhile the appalling need increases, while the response of America, out of its wealth of nearly two hundred billion dollars, is sadly incommensurate.

## **WHAT WILL YOUR CHURCH DO?**

What it will do, what it ought to do, we cannot know. An influential daily paper said recently that the churches evidently have not been greatly moved! If this were true it would be a calamity more terrible than war. The Church of Christ unmoved while the world is almost overwhelmed by a flood of suffering and woe? Of some churches, this is, perhaps, true. But we are constrained to believe that the church is awakening to the awful need and to her duty definitely to accept the principle of sacrificial love and compassion during the continuance of the war. Some churches, perhaps yours, have made noble records.

A little church at Owings, South Carolina, of forty members, half of them children, none even well-to-do, is giving \$40 per month.

A large church in Holyoke, Massachusetts, has given \$30,000, for the most part in small individual amounts, raised by personal solicitation and by weekly pledged offerings.

A little church in Pomfret, Connecticut, decided last June to give \$10 per week and is making good its pledge.

A church of working people in Pittsburgh gives \$50 per month.

A missionary in Korea has sent over \$1,000 collected from poor Christian Koreans.

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Gifts remitted by individuals reveal this same spirit of sacrifice

An Episcopal rector was given a legacy of \$1,000 by a relative. He wrote that he did not need it at that time, and in the face of the suffering on the other side, he could not use it. He asked that it be sent where need is greatest.

A chauffeur, in response to a Federal Council appeal for French churches, sent \$20.

A bride-to-be, after deciding to spend a certain amount for her trousseau, decided she could get along very well with \$100 less and this amount she gave for war relief.

A wealthy man in New York has given more than \$100,000 anonymously in monthly instalments.

A professor in a theological seminary gives \$10 per month.

We earnestly suggest a system of regularly pledged gifts in your church and Sunday school. Gifts will be stimulated by the use of special envelopes provided for the purpose.

If each church in the Federal Council had responded with an average of \$3 a week, or each church member had given two cents a week, since the War began, the amount would have been much more than the total that has been raised from all sources, and indeed we should thus have given as a nation double what we have given.

This is our peace message to the churches voicing this appeal. Why may we not make this the subject of our thought for Easter Sunday and Easter Week? What gift to the crucified and risen Christ could be more appropriate? The Federal Council has prepared its call and subjects for an Easter Week of Prayer, which will be sent you on request.

#### PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS

are requested to read this message to the churches and Sunday schools.

#### THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street,  
New York City.

March 15, 1917.



President

The suggestions for the Easter season are understood to be subject to the plans of the denominations and boards for that season.

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**"The Federal Council has rendered a splendid and greatly needed service. Do not let it wane. It would not, if our American Christians only knew!"—Herbert C. Hoover.**

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The following movements are entirely independent of the Federal Council and of each other and are not co-operating organizations.

#### REPRESENTATIVE WAR RELIEF ORGANIZATIONS

- American Red Cross (all countries, including the United States).  
Treasurer, Hon. John Skelton Williams, 1624 H Street, Washington, D. C.
- American Committee for Armenian and Syrian Relief.  
Treasurer, Charles R. Crane, 70 Fifth Avenue, New York.
- Commission for Relief in Belgium.  
Treasurer, Alexander J. Hemphill, 120 Broadway, New York.
- East Prussian Relief Fund.  
Treasurer, Hubert Cillis, 17 Battery Place, New York.
- Joint Distribution Committee, consisting of American Jewish Relief Committee, Central Relief Committee, and People's Relief Committee.  
Treasurer, Herbert H. Lehman, 16 William Street, New York.
- Polish Victims' Relief Fund.  
Treasurer, Frank A. Vanderlip, 33 West 42d Street, New York.
- Relief Committee for War Sufferers.  
Treasurer, Chas. Froeb, 531 Broadway, Brooklyn, New York.
- Serbian Relief Committee of America.  
Treasurer, Murray H. Coggeshall, 70 Fifth Avenue, New York.
- B. F. B. Permanent Blind Relief War Fund.  
Treasurer, Frank A. Vanderlip, 590 Fifth Avenue, New York.
- Fund for Starving Children.  
Treasurer, Frederick Lynch, 70 Fifth Avenue, New York.

#### THE CHURCHES OF EUROPE

- American Huguenot Committee (Belgian and French Home Missions).  
Treasurer, Edmond E. Robert, 105 East 22d Street, New York.
- Union Nationale des Eglises Reformees Evangeliques de France (French Protestant Churches).  
Treasurer, Alfred R. Kimball, 105 East 22d Street, New York.

These organizations report that channels of distribution remain open. Most of the relief gifts are in the form of money. This is sent by cable or wireless. There are many other responsible movements, regarding which information will be furnished. We have mentioned the most needy peoples.

### **THE FEDERAL COUNCIL WAR RELIEF MOVEMENT**

The Council has not added another to these movements, and has not set up any War Relief treasury. It is willing, however, to receive and convey contributions as designated or to forward undesignated gifts according to its judgment.

For information and for this Message in quantities, write to Rev. E. W. Rankin, Assistant Secretary, 105 East 22nd Street, New York, whose time is given to this missionary service of the Council.

"Blessed are the merciful for they shall obtain mercy."

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The Federal Council has not heretofore furnished War Relief supplies or literature, aside from the Messages. But in response to requests it has been decided to offer specially prepared War Relief envelopes, either for a single offering or serial and dated envelopes covering a period of time, such as three, six or twelve months. Prices, which will cover actual cost to the Federal Council, will be furnished on request. Please state your needs as precisely as possible.

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To be read  
from the pulpit  
one or more Sundays

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SECRETARIES

# THE DUTY OF THE CHURCH IN THIS HOUR OF NATIONAL NEED

## *A Message from the Federal Council of the Churches of Christ in America*

IN SPECIAL SESSION ASSEMBLED AT WASHINGTON, D. C.

*May 8 and 9, 1917*



### I. OUR SPIRIT AND PURPOSE

**A**FTER long patience, and with a solemn sense of responsibility, the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the president has called upon all the people for their loyal support and their whole-hearted allegiance. As American citizens, members of Christian Churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us therefore rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord, who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation, we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort, war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace; to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which every one of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred nor bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What now is the mission of the

church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and selfishness;

To steady and inspire the nation;

To keep ever before the eyes of ourselves and of our allies the ends for which we fight;

To hold our own nation true to its professed aims of justice, liberty and brotherhood;

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ;

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste places as soon as peace shall come;

To be diligent in works of relief and mercy, not forgetting those ministries to the spirit to which, as Christians, we are especially committed;

To keep alive the spirit of prayer, that in these times of strain and sorrow men may be sustained by the consciousness of the presence and power of God;

To hearten those who go to the front, and to comfort their loved ones at home;

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation;

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies;

To protect the rights of conscience against every attempt to invade them;

To maintain our Christian institutions and activities unimpaired, the observance of the Lord's Day and the study of the Holy Scriptures, that the soul of our nation may be nourished and renewed through the worship and service of Almighty God;

To guard the gains of education, and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war;

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray;

Above all, to call men everywhere to new obedience to the will of our Father God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invites us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the common-wealth of mankind, and to make of the kingdoms of the world the Kingdom of the Christ.

## II. OUR PRACTICAL DUTIES

### **ARMY AND NAVY**

For the moral and spiritual welfare of the army and navy the churches are in chief measure responsible. They should therefore cultivate a close relationship to the Army and Navy Chaplains who are the accredited ministers of the churches and should dignify and strengthen their service. They should cordially sustain and reinforce the work of the Young Men's Christian Association, which is an especially equipped and well-tried arm of the church for ministering to men in the camp. They should also sympathetically support the plans of the American Bible Society to make the Scriptures available for every soldier and sailor of the army and navy.

### **THE LIQUOR TRAFFIC**

In this time of crisis the Federal Council urges the churches to use their utmost endeavors to secure national prohibition as a war measure, demanded alike by economic, moral and religious considerations. The liquor traffic consumed last year food-stuffs sufficient to feed 7,000,000 men for a year, required the toil of 75,000 farmers for six months to furnish these food-stuffs, engaged 62,920 wage-earners needed in legitimate industry and exacted a heavy toll of life. The nation cannot afford this economic and moral waste.

### **THE SOCIAL EVIL**

War increases lust and its deadly consequences. The efforts of the government, of the Federal Council and of the Young Men's Christian Association to prevent its development in mobilization camps will not fully succeed unless the nearby churches and allied organizations see that vice and liquor are repressed in their communities and unless they assist in providing wholesome social and recreational activities for the men. All the churches will need to watch lest the excitement and strain of the hour lower the sex standards of the community.

### **RELIEF WORK**

The increased suffering of war time demands increased gifts and service. The churches should organize themselves to strengthen the American Red Cross by membership and the preparation of supplies, to care in friendship for all the needs of the families of men in national service, to increase their gifts to foreign war relief and to those European religious bodies which the Federal Council is already assisting.

### **CHILD WELFARE**

To meet the depletion of war the vitality of the rising generation needs to be conserved and developed. It is more important than ever for the churches to aid in removing the community conditions that make for defective lives, and in securing sound measures of health and sanitation, of housing and nourishment, of recreation and education. The mobilization of youth for increased food production affords a starting point for permanent community provision for the recreational and vocational needs of young people.

### **INCREASED PRODUCTION OF FOOD**

The world is short of food. The safety of the nation and the outcome of the war depend largely upon our ability to increase the crops. This is an urgent national duty. The suburban and rural churches may well call the people together to consider community plans to this end.

## PREVENTION OF WASTE

In face of the world need, extravagance and luxury are criminal, but productive business should be maintained at its fullest possible capacity. The simple life, which is a permanent obligation for the followers of Jesus, becomes in this emergency an imperative necessity. The women of the churches may well get together to consider and recommend sound economies in food and clothing.

## INDUSTRIAL STANDARDS

The labor power of the nation must be conserved or the needed increase in production cannot be secured, as England has discovered. The industrial standards set up by the Federal Council and its constituent bodies must be maintained. All cases of seven-day work, of lengthened working day, of the employment of children and young people under sixteen, or of women in the new hazardous industries, should at once be reported to local authorities or to the National Council of Defense.

## JUSTICE IN DISTRIBUTION

The churches should stimulate the community conscience to demand that all speculation in the necessities of life be eliminated, that all attempts to secure unjust profits be checked and that the hoarding of food-stuffs be prevented. Government action to this end should be heartily supported.

## THE COST OF WAR

The burden of war cost must be evenly distributed. The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability.

## SAFEGUARDING DEMOCRACY

If we are to advance democracy throughout the earth we must first exemplify it in the nation. It must not be denied, either in industry or in government. Even in the strain of war, the abuse of free speech is not so dangerous as its suppression, and nothing should be permitted to destroy the dearly bought right of freedom of conscience. One of the patriotic duties of the Christian pulpit is continuously to develop in the people the determination that this war shall end in nothing less than such a constructive peace as shall be the beginning of a world democracy.

By order of the Council,

*Frank Mason Church*  
President

*Charles S. Macfarlane*  
General Secretary



WASHINGTON, D. C.

May 10, 1917.