

Plan Reconstruction 2012

# CHRISTIAN AMERICA

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*The Whole  
Home Mission Field*

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FOR PASTORS

BULLETIN No. 2

MARCH, 1919

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National  
Reconstruction:

Our  
Home Task



Issued by  
THE HOME MISSIONS COUNCIL





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# CHRISTIAN AMERICA

Christ for America

America for Christ

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BULLETIN No. 2

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## National Reconstruction: Our Home Task

Suggestions for Practical Service  
in the Homeland

FOR THE USE OF PASTORS

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March, 1919

Christian America, The Lasting Liberty Bond

HOME MISSIONS COUNCIL

156 Fifth Avenue

New York City

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# NATIONAL RECONSTRUCTION

## THE HOME TASK

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### I. INTRODUCTION

#### *To Pastors:*

The pastor is the key-man. To lead in right thinking and in right acting, more depends upon him than upon any other man. There are more pastors, well trained, well qualified and high-minded, than of any other class of men, to whom people look for guidance.

It is a time for clear thinking, as well as for right action. A tremendous mental and social ferment is in process. Russia has it; Germany has it; England has it; not a little of it is in America; no land is entirely free of it.

Where shall we come out? Will the existing social order be overthrown by revolution? By a series of revolutions? Perhaps one in every nation? Will the people be patient enough to think through the needs and then to find and apply the remedies in peaceful ways without resorting to violence?

Much depends upon the church and her leaders. Religion has been vindicated in the minds of men as the one thing which remains sure and gives grounds for hope and confidence in days of turmoil and strife; but it must be a religion, not of form and phrase, not so much of other worldliness, but a religion of living reality, concerned with things which now are, and ministering to men in their present needs.

It is a great time to preach—a time for an Isaiah and a Peter and a John. It is a great time also for the pastoral leadership of a Moses and a Barnabas and a Paul. To apply the message of Jesus Christ now to the problems of the parish, the neighborhood, the town, the city and the nation, may help save the world from the paths of pain and disorder, and may help bring all nations speedily to the practice of Christian principles in the treatment of their own peoples and of each other.

### *What is Reconstruction?*

The word is not a talisman. It contains no magic power. Its meaning is in part homely and prosaic. We use it because it first means to us *restoring things which have been destroyed*. That is correct so far as getting back to the ways of peace is concerned. But we must do a great deal more than simply try to make things as they were.

We cannot bring to life the 7,354,000 men who have met "battle deaths," that is, have died either actually on the field of battle, or directly in consequence of wounds received in battle. We cannot restore the more than four years which have been worse than wasted, in an economic sense, by the nations of the earth. Had the civilized nations of the earth sat still for four years the financial loss would not have been more than a fractional part as great as that which has been incurred by the destructiveness of war. We cannot dry the tears of mothers and widows, nor bind up broken hearts, nor bring back to orphans the fathers whom they have lost. How can we talk of reconstruction when we think in terms of pain and anguish and love and life?

Reconstruction must mean to us at least the following:—

1. Remedial measures, wherever remedies can be applied, and cures may be hoped for;
2. Restoration wherever losses can by any means be actually replaced;
3. Restitution wherever some adequate substitution can be made for irrevocable losses; and
4. New construction, which may be an atonement for the losses experienced.

## II. THE PRACTICAL TASKS

The main problems of reconstruction for the nation and for almost every community lie in the following nine groups of interests and lines of service:—

### 1. *Returning Soldiers and Sailors*

The greatest war in all history has taken place. More than fifty millions of men have been in arms. Never before have more than two millions of men been opposed to each other. There have been more than five millions of prisoners of war; and the cost has been more than two hundred billions of dollars. Coming generations must bear the burden, as well as this generation.

(1) Camps and cantonments still remain. The process of demobilization must necessarily be slow. An army of occupation must be maintained; an army to help in policing the world. Society also must be prepared for the return of the soldiers and sailors, that they may be assimilated, industrially and socially. To turn them loose as an army of unemployed would be to invite disorder and disaster. After complete demobilization a larger standing army, and a larger navy, are planned for than ever before.

Chaplains are still needed. Churches in the vicinity of camps and cantonments must render services as hitherto, thoughtfully and generously. The breaking of morale is greater after the armistice than before it, and the ministries of the chaplains and of the church are more needed now than formerly.

(2) Demobilized soldiers and sailors need work. The pastor and his people can help, both in finding employment and in encouraging all kinds of work that can properly be undertaken. It is better to make work than to withhold work and make paupers. The returning soldier is no pauper. The greatest safety for him and for the nation lies in his finding satisfying and productive employment immediately. Pastors should cooperate with the local Labor Board in securing employment for every man whose name is on the Honor Roll of the local church and for displaced war workers. Where no such Board exists, pastors should organize

a community committee to cooperate with the State Council of National Defense or Director of Employment Service.

(3) Social readjustments must be accomplished. The soldiers' and sailors' rights need in some cases to be established. Family relationships require in many instances sympathetic counsel and cooperation for their restoration. Many soldiers who went away as mere lads come back as men, and see all things new. There may be cooperation with the Department of Civilian Relief of the Red Cross Chapter nearest at hand in many of these cases of need.

(4) There are the sick and wounded, in hospitals for the most part. They must be visited; and this should not be left wholly to agencies outside of the church. Rest and recuperation may be offered by those who represent the church with a hospitality comprehensive and unailing. Pastors located within reach of the hospitals will find that by having their choirs sing, providing entertainment, visitation by pastors and by the right persons, helping with correspondence and other forms of service as advised and requested by the commanding officer or chaplain in charge, a very valuable service can be rendered.

(5) The permanently disabled require special help, re-education, and readjustment. The Government and civilian agencies are ready to serve in these directions; but the church, too, and her representatives must not be unmindful of these special needs and the opportunities for special service. Encourage the wounded soldier in the thought that the world offers him an opportunity for self-support and help him find his place.

(6) Many of the boys left school and college. The ambition for obtaining an education needs to be revived, and personal contact reestablished with educational institutions. If financial difficulties incident to war exist, encourage the student to write the president of his college concerning his financial situation.

(7) There are those who, in facing the real issues both of life and death, have "found themselves," and discovered thereby a real call to the ministry and missionary service, to the commitment of life for human welfare and liberty in the largest sense. These men must be discovered and helped

along the path of the Divine Calling. With the gigantic task to which the Church has set itself an enormously increased body of trained leadership is needed.

## 2. *Reconstruction in Industrial Centers*

Great armies of civilian war workers have been mobilized, both of men and women, for the manufacture of munitions, the making of equipment, the preparation and the transportation of foodstuffs, and all of the supplies needful for our nation and for the allies. These people, numbering millions, are now required to readjust themselves to the conditions of peace. Changes almost as great as those facing the soldiers and sailors are involved.

(1) Many new industrial communities were created, almost over night. Some of these will be closed. Some will continue, and by adaptation be converted unto other uses. Home Mission Boards have responsibilities in most of these cases. Pastors and churches must help their Boards, and through their Boards render the national service, in the interests of the Kingdom of Christ, which they alone cannot perform. *Write your Board about these places.*

(2) "Liberty Churches" have been called into existence in some industrial centers. These are associations of Christians of many kinds, organized for community service. Some of these may become permanent churches of the normal order. This is usually a Board task, to be cared for in cooperation with other agencies. Here again pastor and people may, in most instances, best serve through their Home Mission Boards. *Apply to your Board for information.*

(3) In many communities normal activities, including those of recreation and amusement, must be restored, and properly guided and guarded. The church, if at hand as single organizations, or else through the larger denominational agencies, must help purify and keep wholesome all the accompaniments of industrial life. *This may be your opportunity.*

(4) There is the direct and specific preaching of the Gospel to be done by the means, not of the voice alone, but of life in its manifold forms, which will attract attention and make lasting impressions. *The pulpit is your throne.*

Let it speak clearly; and help your Board make it possible for the preachers to preach where you cannot preach.

(5) The development of a community consciousness must be guided by the pastor and his people around subjects of human welfare, and not be permitted to become wholly secularized, without the glow and fusion of the sacrificial spirit of Christ. *Are you ready to adapt your ministry to new conditions and new needs?*

(6) Those who work, feeling now to an unusual degree a class consciousness, require as never before the kindly, yet fearless, reproof of the Gospel in terms of justice and equity, and the inspiration and comfort of the Gospel in terms of confidence and hope. No less do those who give employment need to have brought home to life and conscience the equitable and the merciful spirit of Jesus Christ. *Are you bridging the gap between classes?*

### 3. *The Problems of Rural Morale*

The great war taught as never before the lessons of human dependence upon foodstuffs and food-producers. The great farm, with its wide stretches of thousands of acres, and the little kitchen garden comprising a few square feet have assumed national importance.

(1) Rural Liberty Churches in many instances have been pointed out as models and patterns. The desirable type should be imitated. Each farmer, each worker on the land, may establish personal relations with some church, and help toward its perfection; by so doing he promotes national welfare, and helps extend the Kingdom of God. *If you are amongst farmers, blessed is your opportunity.*

(2) All churches should approximate the higher standards. It is legitimate to aim at an increase of numbers, for

a. Many, more easily than few, support regular services, and support better services;

b. Many, more readily than few, make an impression on the community and render the church attractive;

c. Numerical size becomes an inspiration and imparts a consciousness of strength, as paucity of numbers cannot;

d. Numbers are capable of accomplishing needed service

for the community, which without the united strength of many would be impossible.

The size of small congregations may be augmented in the following ways:—

(a) By adding attractive features to the public ministrations;

(b) By efficiency in pastoral and lay visitation;

*The spaces between individuals may be filled with sympathy through friendly calls.*

(c) By the combination of different denominations in common services;

(d) By agreements, under which two or more churches may so cooperate as to remove strife and consolidate strength.

There are plans for "Reciprocal Exchanges" which have been tested in actual experience, and have been found helpful in promoting the interests of the Kingdom. These may be learned of at denominational headquarters.

(e) In a few instances it has been found practicable to transfer congregations, by automobile or otherwise, to a community center, just as children have been transferred to central school buildings;

(f) New planning in new communities may be possible where Government projects of making settlements on reclaimed land are carried out;

(g) All of these combinations, which involve the adjustment of relations between denominations, should be referred to denominational authorities for counsel and advice. Write to your own Home Mission Board about these plans.

#### *4. Isolated Men in Lumber Camps and Mines*

Small groups of men, and yet some of them ranging from fifty to three hundred in a group, are scattered in the timber areas of Southern states, Northeastern states and Northwestern states. At least two hundred thousand of them are cut off from permanent settlements which provide the usual helps and safeguards of home, school, proper amusement, and religious privileges. Sometimes they are housed in freight cars, in temporary shacks, or at best bunk-houses of logs

and rough boards. Amongst them have arisen, to a surprising extent, agitators of the I. W. W. kind, with anarchistic and destructive tendencies.

Sometimes local churches near at hand may render a helpful and adequate service. Pastors and people must be thoughtful of these sturdy workers, and should notify their Home Mission Boards concerning needs as the needs arise under their observation.

The Rev. H. W. Pilot, after recent studies of the logging centers in the Pacific Northwest, recommends that Christian workers be so placed as to be able to minister adequately to the seven hundred lumber camps of Washington and Oregon with an Evangelistic and welfare program. Also that a wide distribution of literature be made declaring the attitude of the church on industrial and social problems. Large numbers of workers have lost faith in the church partly through misunderstanding. They have little confidence in the courts. A fruitful field for education is open here. Mr. Pilot secured his information while in close contact with the workmen, sometimes himself a workman.

During the recent strike in Seattle, Rev. D. L. Schultz was addressing meetings three times each day. Many of them were overflow meetings. Here, too, the hostility to the church, the ministry and the Bible was plainly evident. There was much questioning about the church and many bitter remarks. In one meeting one of the men who had been caustic in his criticisms later rose to apologize and said: "Men, we had better investigate hereafter before we attempt to speak against the church as we have tonight."

### *5. For Spanish-Speaking People*

One of the great migrations, begun before the war, but accentuated by the war, has been of Mexicans and others who speak the Spanish language, northward from the southwest boundary through many states, and into states into which they hitherto have not penetrated. Some of these people are by birth Americans; but in language, in customs, in thoughts, and in religion are wholly unAmerican. Their numbers reach up into hundreds of thousands. Some pastors and some churches, reached by this printed page, are

alongside of these Spanish-speaking people. In such cases a direct ministry is possible, a ministry of kindly consideration, of sympathetic adaptation to needs and characteristics and temperaments, and of unflinching patience, in order to bring to bear in effective manner the principles of Jesus Christ upon the lives of individuals, families and neighborhoods.

In many instances the service rendered to this class of people must be through the medium of representatives of the Home Mission Boards. Pastors and people should ascertain facts from their own denominational headquarters, through the literature published, and through directions and advice which will be given by correspondence. Contributions of money to the Home Mission Boards can be converted through the alchemy of service into Christian ministries which may carry the givers almost in person unto those who are in need. Here is a service of national significance.

### 6. *The Problems of the Negro*

Prompted by several motives, largely economic, partly social, hundreds of thousands of Negroes have moved in great migrations from the South to the North. By this trek northward industrial cities have been invaded by thousands and tens of thousands who have settled generally in clearly defined areas, and occasion perplexing problems, the solution of which reach beyond these cities into the national well-being.

(1) In the Southland this migration occasions chiefly a rural problem, due to shortage of labor. The South has long had its issues of color and race, which call for the exercise of Christian patience and the manifestation of the Christian spirit. Side by side with the Negro the pastor and his people have their tasks as individuals to minister in the name, and in the manner, of the Master. The war has brought a new emphasis here.

(2) In the North there arise chiefly urban problems, with congested populations under unfavorable conditions, needing almost every kind of ministrations. Housing accommodations are not infrequently inadequate and unsanitary. Rents increase exorbitantly in price. In some cases the Negro is

debarred from wholesome places of amusement. For his children there may be no schools; and even in the church, among people of his own color, he may fail of a cordial reception because, coming from the farm-labor of the South, he faces a feeling of superiority and exclusiveness which has arisen in the minds of the industrial workers of the North. The better social advantages longed for, and at the heart of the migration, are not always found at the end of the journey.

(3) The Negro returning from the war, and those of his race who know his brave contributions to the cause of human liberty in lands overseas, have a new consciousness of his worth, and a renewed determination to secure recognition of that worth and of his place in the scale of human beings. Proverbially patient, yet the Negro now is invited, by the very mental movements of the day, to self-assertion and to unrest.

Here are serious situations, full of portent, unless met and relieved by the spirit of Christ incarnate in the Christian church, in its leaders and in its members. A great national spirit of patience and of self-restraint, of equity and of justice must be engendered and put into practice.

Rev. Harold M. Kingsley puts the case for his race as follows:—

#### NEW ASPECTS OF RACE SITUATION

##### EXODUS

Race conditions fundamentally altered by the coming of over 500,000 Negroes to the North: a movement that has passed flood tide but is still on, its future size being conditioned upon the economic and political conditions of both North and South.

The following problems and solutions present themselves:

(1) Housing acute: Negroes being generally confined to undesirable localities, in buildings that violate building and sanitary laws, are overcrowded, are charged extortionate rents, are subjected to boarding house evils and disease. Adequate healthful dwellings are possible on a remunerative financial basis as shown in the dwelling house projects in Springfield, Mass., and Cincinnati, Ohio.

(2) Employment: Negroes discriminated against by unions in many places and confined to menial capacities, earning power and standards of living lowered in consequence.

(3) Recreation: Lack of facilities to meet the legitimate pleasure instinct, women and girls entering industrial life make a corresponding increase in juvenile crime and unmarried mothers. There is a universal lack of decent places of amusement and assembly.

(4) Religion: Additional churches are needed less than intelligent stimulation of existing churches, a broadening of church program, and an expansion of church facilities and equipment; churches usually hostile to amusements and without program for young people; small mis-

sions springing up should be carefully investigated and properly authorized when begging aid; larger and more sympathetic cooperation is needed between church and other agencies, especially between the races.

A general educational campaign is needed to focus the attention of the public on these problems.

These problems of transition of a distinct group of people from an environment largely rural to highly organized industrial life must be adjusted with regard to six factors:

- (1) Fellow white workers;
- (2) Negro wage-earners;
- (3) Local business;
- (4) Local political expression;
- (5) Philanthropy and religion.

#### THE WAR

The making of 300,000 Negro soldiers, with approximately 1,000 commissioned officers, and with 45,000 of these troops being combat troops and many actually engaging, with glorious records, in the battles for democracy, and with the lessons in self-reliance, obedience, courage and regularity, has, without a doubt, produced a higher type of Negro. His experiences in Europe, his free self-sacrifice, his contact with liberal French civilization make him a logical candidate for larger liberties in his own land and less race persecution. He will, no doubt, want better living conditions, better opportunities for education, protection from mob law—a better chance to be a man. And he has earned the right.

#### OTHER FACTORS

##### Negative:

- (1) Universal caste feeling resulting from 250 years of slavery, which is decidedly against the progress of the Negro, resulting in many forms of injustice and violence.
- (2) Revival of lynching—62 in 1918, 24 more than in 1917; revival of appeal to direct action; reorganization of KUKLUX KLAN in Alabama, Georgia and Tennessee.
- (3) Growing disorderly class of Negroes as a result of backward conditions.

##### Positive:

- (1) Cooperative machinery of war drives establishing helpful sympathetic contact between the races; the absolute loyalty of the Negro and the war-time promises of better treatment; more liberal white leadership in South, and enlightened industrial leadership and program in the North.
- (2) Peace-loving, humorous, imaginative, patient, sunny disposition of the Negro himself—absolutely in favor of Christian reconstruction.
- (3) The definite assumption by America of the championship of liberty and justice; the voicing of these ideals and leadership of them by President Wilson.
- (4) The complete absence of sectional issues; the North, the South, the Negro, being companions in arms, makers of history together, common champions of the cause of human justice.

#### THE CHALLENGE

The challenge, therefore, to American Democracy is to include in the great program of liberty, righteousness and democracy 12,000,000 of American Negroes.

## 7. *The Problems of Americanization*

During the early stages of the war our nation discovered itself face to face with threatening dangers due to unassimilated elements of population. We talked about "the hyphen," and feared what it might imply, a divided allegiance and a traitorous sentiment within our very midst. Americanization involves

(1) The use of a common language—and more.

(2) Acquaintance with local and national customs, assimilation in industry and society, with the understanding and adoption of American ideals.

(3) Equitable treatment by individuals and in group relations.

(4) The friendly attitude of mind, expressing real Christian sentiments.

At the Annual Meeting of the Home Missions Council an extended statement of "An Americanization Policy," prepared by Rev. Charles A. Brooks, contained the following paragraphs:—

### 1. *We urge a conception of Americanization which shall make clear:*

(1) That the objective is national unity for world service upon the plane of our highest ideals;

(2) That it is a spiritual and not a mechanical process;

(3) That it cannot be achieved by fiat or force;

(4) That it involves mutual responsibilities on the part of both native and foreign-born.

### 2. *In order to avoid misconceptions we declare explicitly that Americanization—*

(1) Is not a war measure, but a measure of reconstruction;

(2) It is not a propaganda directed against any particular racial group, but an attempt to overcome alienism and achieve national solidarity;

(3) It is not antagonism toward other nations, but accords equal rights to all nations;

(4) It does not demand the repudiation of anyone's ancestral heritage, but welcomes the contribution of everything which will enrich our national life.

### 3. *We would stress as essential the recognition of the following facts:*

(1) That to be great a nation does not need to be of one blood, but it must be of one mind;

(2) That in order to act together, in accordance with the demands of Democracy, we must think together;

(3) That the medium of common thought is a common language;

(4) That the duties of citizenship are as imperative as the rights guaranteed by the Constitution.

(5) That full participation in the whole life of America on the part of all the people in America demands the removal of every barrier erected by a sentimental race consciousness and the creation of a new American national consciousness.

## 8. *The National Health*

Are ministers simply to preach funeral sermons? Is it to be their function to pronounce eulogies and speak words of comfort, without giving the warnings and help set in operation the principles of health which may prevent premature death?

More than at any time in the past, sanitary and hygienic conditions are seen to have a direct relation to morals and to good living. The ministry of those who save life by the prevention of epidemics and physical disorders is now recognized as at least equal to that of those who save life by healing wounds and diseases. To prevent is even more humane and is much more economical than to cure.

Did not Jesus perform miracles of healing in connection with His message of spiritual life and grace?

At least three great health problems have recently emerged, seen to be more than matters of individual care and precaution, but belonging really to the social organization of which the church should be the guiding part, and affecting the life of all nations.

(1) The hook-worm infection, within recent years ascertained to be preventable, has been studied, successfully coped with, and in many localities almost exterminated, under the labors of the Rockefeller Foundation. The hook-worm ravages have been most manifest throughout the southern belt around the world, but is not unknown in more northern areas. It has spread entirely through the infection of the soil, due to unsanitary habits. Its cure and its prevention is a matter of public intelligence and social determination. The pastor can procure ample information by addressing the Rockefeller Foundation, 61 Broadway, New York City.

(2) Tuberculosis is now known to be almost entirely preventable. Many agencies, having human welfare in view,

are directed now toward both the cure and the prevention. Sanitariums are near in almost every state, and to almost every community. Anti-Tuberculosis Associations organized in different areas are active in disseminating information and pointing out remedies and agencies for relief. The Red Cross has devoted a part of its staff and its energies to combating this disease. The pastor, without losing sight of his main spiritual mission, needs to be an exponent of right physical conditions, and a helper in defeating the inroads of all diseases which are preventable. If he knows not where else to apply for information, he may address the National Tuberculosis Association, 381 Fourth Avenue, New York City.

(3) Then there is what is called the social health of the nation. Rev. Paul Moore Strayer, under the title "The Church to the Rescue," as Chairman of a Sub-Committee of the General War-Time Commission of the Churches, makes the following statements:—

Greater progress has been made in this country during the war in dealing with social vice than in all of our previous history. Men in the army for the first time realize the physical consequences of sin, and have reached a new social judgment on the whole matter. The war has lifted the question of fighting the spread of sexual vice and venereal disease to a new level, where it can be discussed more intelligently and effectively.

Some moral leaders are disturbed lest in the army the emphasis was too much on the physical consequences of sexual vice and too little on moral considerations. Indulgence has been made more safe, but not more sinful. To which the army surgeons may reply, "Our business is to deal with the body. It is the task of the religious teacher to appeal to moral sanctions." No one realizes more than the army surgeons themselves how partial their work has been. They know that their success in dealing with the problem of venereal diseases has been largely due to military restrictions. When these restrictions are off and the soldiers are demobilized, then will come the testing time.

Realizing the necessity of the moral appeal, they have turned to the churches. The Surgeon-General's office has asked every minister, priest and rabbi to speak on Sunday, February 23rd (the date being changed from February 9th because of the Roosevelt Memorial), on "The Responsibility of the Church for Health and Social Morals." The plan includes a meeting for men and a meeting for women in the week following, and a local church committee to make the campaign permanent and effective. Adequate literature may be had from the United States Public Health Service, Surgeon-General's Office, Washington, D. C.

Every church ought to respond. The cities should be made as safe as the camps. This cannot be done by the civil authorities alone. The responsibility rests on the whole community, and especially on the churches. Here is an opportunity made for us by the Government of the United States to approach these problems from the moral side. It is more than an opportunity, it is an obligation.

The reference to one Sunday, which may be observed, does not preclude the observance of other Sundays, and continued attention to a subject so important.

### 9. *The National Mind*

More than any other men, the pastors have power in shaping the convictions of the nation. Public opinion, in a popular sense, may be blown about by lesser influences on the surface, but ministers of righteousness reach down deep in the conscience of individuals and of society. It is their time, like prophets of God, to behold His truth and to make it known unto men.

(1) It is the time now to eliminate hate from the mind. There is a path of careful discrimination to pursue. The unrepentant need not be treated with maudlin sentimentality. But hatred is no part even of justice. The President of the United States is a great preacher just now of international justice and of international kindness.

(2) The community point of view, prominent as never before, must be cultivated, not combated. Unless the Christian leadership is brought to bear upon community problems, community movements will be organized without the religious impulse in them. Less than any time in the past can the church now afford to stand aloof from her environment. She may help make things holy which are ordinarily regarded as secular.

(3) Righteousness in the nation has been exalted. It must be exalted still. There have been very plain indications that no substitutes of human wisdom can fill the place of those ethical and spiritual qualities which come down out of heaven.

(4) Confidence in the principles of democracy has been confirmed. It must be increased. Great social ferments appear in almost every nation; men are reaching up after liberty in all its forms and implications. Oftentimes they are rash and see but dimly the objects for which they strive. Ahead are dangerous days, unless righteousness and justice prevail. It is a time for clear thinking and steadying utterances.

(5) A League of Nations has been proposed as a compact, on democratic principles, for the protection of the liberties of the nations, and the adjustment of their relations by the arbitrament of reason so as to abolish war. A mission of righteousness is rendered by him who seeks in the field of the nations to make effective the principles of Christian statesmanship.

#### THE CHURCH INDORSES THE LEAGUE OF NATIONS

The Executive Committee of the Federal Council of the Churches of Christ in America at its annual meeting at Atlantic City, December 12, 1918, passed the following resolutions supporting the League of Nations and calling upon all the churches of the country to support it with their influence:

##### *Resolved*

*First:* That this Executive Committee of the Federal Council of the Churches of Christ in America heartily favors the immediate formation of a League of Nations by which "common standards of right and privilege for all peoples and nations" shall be guaranteed by the united power of all,

*Second:* That the Administrative Committee of the Federal Council be and hereby is instructed,

(a) To secure from as many of the officials of American churches as may be practicable their personal signatures in support of a League of Nations.

(b) To present to the Supreme Peace Council soon to be convened the above resolution of endorsement by the Federal Council, together with these personal endorsements.

(c) To appoint a suitable Special Commission representing, so far as practicable, the Protestant churches of America, to present the above documents to the Supreme Peace Council.

The Federal Council is composed of representatives of the Protestant churches of America and speaks in their name.

And the League of Nations appears to be almost an assured fact. A stupendous historic event is transpiring almost beneath our eyes. The church must sustain it and give its phrases the true moral content which they involve.

### III. HEARTENING ASSURANCES

#### 1. *Great Gains on Which to Rely*

The war has not been wholly of evil. Out of the unity of purpose, accompanying the sacrificial spirit which has led millions of men to the altars of national devotion, springing from the fine idealism by which almost the entire nation has been liberated from petty and sordid materialism, have issued many gains, inestimable in value and promising, in part at least, to be permanent.

(1) Prohibition has come to the nation, partly as a war measure, partly as the final formulation of slowly developing convictions. Prohibition should not be lost. It will be misrepresented; it will be ridiculed; it will be assailed; it will have every manner of open and of hidden hostility directed against it. It must be fortified by the teachings of the pulpit, and by the convictions of the pew.

(2) Habits of common action have been acquired. All of these must not be lost. The lessons of thrift and self-denial, and moderation in pastimes, in feasting, in dress and show, must be maintained. It would be well to preserve many of the organizations which have brought together different races, different social groupings, and different religions, in the same community. We must still cultivate the best elements of our national brotherhood.

(3) Conventionalities in good part have broken down. They must not be restored. Under stress of war men addressed each other without the formalities of an introduction. Every boy in khaki or in blue belongs to us all; and every man who works in honest toil is making a contribution to the common advantage. We need not stand apart and look at each other askance.

(4) The common people have been trusted. They must be made worthy of the trust imposed in them. The trust should not be withdrawn. The ills of democracy are usually remedied by making the institutions of democracy even more democratic.

(5) Men crave realities. They have faced realities, and have found that shams are insecure. They must not be fed

with forms. Never was there a time when religion had a fairer chance, or was more in demand.

## 2. *The Obligation on Every One*

Amory H. Bradford once gave to his people in Montclair, N. J., this two-minute message from the pulpit, which he called "The Categorical Imperative":

"Suppose all the citizens of this community were to take the same amount of interest in its affairs, and give to them the same amount of time and effort that we do, and no more, what kind of a community would this be?"

"Suppose that all men were to do as much to help the deserving poor to get work as we do, and no more, how many of them would have work?"

"Suppose that all our people should give as much of their property, in proportion to their ability, to missions and to moral reform as we give, what would be the condition of the world?"

"Suppose that all who attend church, who are able to be prompt, should be as prompt in attendance as we are, and no more, what time would our church services begin?"

"Suppose that all who buy and sell property should be as anxious that those with whom they deal should get their full rights as we are in our dealings, would there be more or less harmony in society?"

"Suppose that all the whites in the country should treat the colored people as you and I do, would this be a better and a happier nation?"

"Suppose that all who profess and call themselves Christians should keep as near to the example of Jesus Christ as we do, would it be easier or more difficult for others to be Christians?"

"Suppose that all men tried to live by the Golden Rule as earnestly as we do, and no more, could brotherly love be promoted?"

"Suppose that all other Christians were as anxious that sinners should be saved as we are, and no more so, how many would be reached by the Gospel?"

3. *A Method of Speech and Persuasion*

## THE PARABLES OF SAFED THE SAGE

## THE PARABLE OF THE BARBER-SHOP

I was grieved by the Follies and Sins of men. And it seemed to me that all men were Wicked and all women were Foolish. And there were certain days wherein there came to me men and women whose deeds merited reproof. And I reprov'd them sharply; yea, I told them every one his Sin.

And there followed a day which was the Sabbath. And the thing had Got on my Nerve. And I went into the Sanctuary, and I stood up in the sight of the Whole Congregation, and I rebuked the people for their Backslidings and their Transgressions. And I feared not their faces; neither spared I them in my chastisement.

And certain of the congregation spake to me, saying, Thou didst Rub it In a Little Too Vigorously.

And I said, Nay. I speak as the prophets of God must speak. I will not prophesy smooth things. I will Cry Aloud and Show the people their Transgressions. Yea, the Word of God in my mouth shall not be as it were a Mouth of Meal, but as a two-edged Sword, dividing asunder the Joints and Marrow, and Discerning the Thoughts and Intents of the Heart.

Now on the morrow I said to Keturah, I go to the Barber-Shop.

And Keturah said, Go, my lord. But another time go thou on the day that precedeth the Sabbath; for thy hair and thy beard showed yesterday that they needed to be Trimmed.

So I went to the Barber-Shop. And I sat on a Great Throne, with a Bib about me, while the Barber did his Duty. And I beheld, and there hung before me a Leathern Case wherein were many Razors; and they were exceeding sharp. And upon the Shelf were many pairs of Shears. And beside these were certain pairs of Clippers.

And I said to myself, Here also is a man who needeth Sharp Instruments in his Business, even as I do.

And I Spake to the Barber, and I said, Behold, thou dost use in thy Business only the things that are Sharp.

And the Barber answered and said, Not on thy Life. Thou hast another Think Coming. The Razor and the Shears and the Clippers represent only a small part of my Equipment. I use Cold Cream that sootheth; and Bay Rum that feeleth Mighty Good after a shave; and Ointment that healeth wheresoever the Razor goeth over a place where the Skin hath any manner of Hurt. Yea, and I have Lotions, and Talcum Powder, and Lots of Stuff to make a Fellow feel Good. Otherwise must I go out of Business. I could never Run this Shop with Sharp Instruments Alone.

And I meditated much on what the Barber said to me.

And I said to my soul, If the Barber needeth Healing Lotions and Emolients in his Business, much more do I. I will not attempt hereafter to run my business with Sharp Instruments only.

And I knew that God had sent me to the Barber-Shop that I might learn this lesson. Yea, and also because I needed an Hair Cut.

And I told it to Keturah. And Keturah spake to me and said, Tell it to all men who Preach; for among them are Many Men who possess as Little Wisdom as doth my lord. Yea, and there may be a few who know even less.

#### 4. *Your Home Mission Board*

The Home Mission task and Home Mission opportunities are greater than ever before. As America means more among nations of the world than in any previous day, so now the Christianizing of America, of American institutions, and of all Americans, has a farther reach in human welfare than at any previous time in the world's history. Every Home Missionary now is at the same time a world missionary.

Your Home Mission Board, whether already explicitly commissioned thereto by direct word of command, has upon it an obligation to do more than simply plant and maintain churches of the denominational order; it has now interdenominational obligations, as an ally among allies, to promote the Kingdom of Christ of which many churches are a part; and it has also the altruistic service of rendering a general benefit to mankind, even though no churches thereby are established, but simply good is done, like giving a cup of cold water in the name of a disciple.

Your Home Mission Board needs, as probably it never has needed before, your support by an intelligent understanding of its plans. It has literature to distribute pertaining to almost every one of the kinds of work which now needs to be done here in America. It can tell you how this work is being done; it can report in concrete terms the successes which have already been achieved. You can procure this literature with this information usually by simply asking for it. Do you know where your denominational Home Mission headquarters are? If so, write to-day and ask for information.

The time has passed when you can be the pastor of one church alone, without reference to the other churches of your denomination, and to all the far-reaching plans of these churches, organized in their missionary agencies. In a very real sense, if you serve one church at all well, you must serve all churches which are in any way related to that church. You are a Home Mission pastor yourself; you cannot work efficiently and successfully unless you are in touch with, and in full cooperation with, the plans which pertain to your

church and to the other churches of the same great organization.

You and your church need to support with your contributions of money the work of the whole organization. Does your church contribute regularly to the Home Mission treasury? That treasury helps make Christian many parts of America, helps bring your church, and all the churches of your order, close to these problems and tasks of national reconstruction. Some of these tasks are almost wholly beyond the reach of a single church working alone. But your church, through its contributions, added to the contributions of other churches, can help in all of these enterprises. Will you not see, then, that your church now, through a special offering, or by using the regular channels of church benevolence, helps the Home Mission Board in its work?

Do not forget the fellowship of prayer. The Home Mission Boards and their officials need your prayers as much as do the President of the United States and the members of his cabinet, and the heads of departments. Did you permit General Foch, and General Haig, and General Pershing to lead in the world's great battles for liberty and righteousness without sustaining them almost daily with your prayers? You certainly will not let your congregation forget to pray for the Home Mission cause and the Home Mission workers now in their great tasks of national and of world reconstruction.

There are some missionaries in the home field as much needing the support of your prayers and the prayers of your congregation as have the soldiers in the trenches or the sailor lads on the sea. There are heroes carrying the cross of Christ in the missionary fields of America who merit the recognition and the praise of men as much as do those who have been cited before the nations for conspicuous bravery in battle. Some of these missionary heroes will never be known to men. About others of them you may read in the literature of your own denomination, if you will apply to your Home Mission Board.

Let the fine team work of an efficient church be exemplified by you and your people as never before.

## 5. *Where is Your Home Board?*

### *Baptist*

AMERICAN BAPTIST HOME MISSION SOCIETY,  
23 East 26th Street, New York City.  
AMERICAN BAPTIST PUBLICATION SOCIETY,  
1701 Chestnut Street, Philadelphia, Pa.  
NATIONAL BAPTIST CONVENTION,  
Little Rock, Ark.

### *Christian Church*

HOME MISSION BOARD OF THE CHRISTIAN CHURCH,  
C. P. A. Building, Dayton, Ohio

### *Congregational*

AMERICAN MISSIONARY ASSOCIATION,  
287 Fourth Avenue, New York City.  
CONGREGATIONAL HOME MISSIONARY SOCIETY,  
287 Fourth Avenue, New York City.  
CONGREGATIONAL SUNDAY SCHOOL EXTENSION  
SOCIETY,  
287 Fourth Avenue, New York City.  
CONGREGATIONAL CHURCH BUILDING SOCIETY,  
287 Fourth Avenue, New York City.

### *Disciples*

AMERICAN CHRISTIAN MISSIONARY SOCIETY,  
Carew Building, Cincinnati, Ohio  
BOARD OF CHURCH EXTENSION, AMERICAN  
CHRISTIAN MISSIONARY SOCIETY,  
603 New England Building, Kansas City, Mo.

### *Evangelical Association*

MISSIONARY SOCIETY OF THE EVANGELICAL  
ASSOCIATION,  
1903 Woodland Avenue, Cleveland, Ohio

### *Friends*

ASSOCIATED EXECUTIVE COMMITTEE OF FRIENDS  
ON INDIAN AFFAIRS,  
119 South 4th Street, Philadelphia, Pa.  
BOARD OF HOME MISSIONS OF THE FIVE YEARS  
MEETING OF FRIENDS IN AMERICA,  
620 South West A Street, Richmond, Indiana.

*Lutheran*

BOARD OF HOME MISSIONS AND CHURCH EXTENSION  
IN THE UNITED LUTHERAN CHURCH IN AMERICA,  
York, Pa.

*Methodist*

BOARD OF HOME MISSIONS AND CHURCH EXTENSION,  
METHODIST EPISCOPAL CHURCH,  
1701 Arch Street, Philadelphia, Pa.

BOARD OF MISSIONS, METHODIST EPISCOPAL CHURCH,  
SOUTH,  
810 Broadway, Nashville, Tenn.

BOARD OF CHURCH EXTENSION, METHODIST  
EPISCOPAL CHURCH, SOUTH,  
1115 Fourth Avenue, Louisville, Ky.

GENERAL MISSIONARY BOARD OF THE FREE  
METHODIST CHURCH IN NORTH AMERICA,  
1132 Washington Boulevard, Chicago, Ill.

BOARD OF HOME MISSIONS, METHODIST PROTESTANT  
CHURCH,  
507 Pittsburgh Life Building, Pittsburgh, Pa.

MISSIONARY SOCIETY OF THE METHODIST CHURCH,  
CANADA,  
299 Queen Street West, Toronto, Ontario.

*Moravian*

BOARD OF CHURCH EXTENSION, AMERICAN  
MORAVIAN CHURCH,  
Bethlehem, Pa.

COUNTRY CHURCH COMMISSION OF THE MORAVIAN  
CHURCH,  
P. O. Box 294, New Dorp, Staten Island, New York.

*Presbyterian*

BOARD OF HOME MISSIONS, PRESBYTERIAN CHURCH  
IN THE UNITED STATES OF AMERICA,  
156 Fifth Avenue, New York City.

BOARD OF THE CHURCH ERECTION FUND OF THE  
GENERAL ASSEMBLY OF THE PRESBYTERIAN  
CHURCH IN THE UNITED STATES OF AMERICA,  
156 Fifth Avenue, New York City.

BOARD OF PUBLICATION AND SABBATH SCHOOL  
WORK, PRESBYTERIAN CHURCH, IN U. S. A.,  
Witherspoon Building, Philadelphia, Pa.

EXECUTIVE COMMITTEE OF HOME MISSIONS,  
PRESBYTERIAN CHURCH IN THE UNITED STATES,  
1522 Hurt Building, Atlanta, Georgia.

EXECUTIVE COMMITTEE OF PUBLICATION,  
PRESBYTERIAN CHURCH IN THE UNITED STATES,  
6-8 North Sixth Street, Richmond, Va.

BOARD OF HOME MISSIONS, UNITED PRESBYTERIAN  
CHURCH OF NORTH AMERICA,  
209 Ninth Street, Pittsburgh, Pa.

BOARD OF CHURCH EXTENSION OF THE UNITED  
PRESBYTERIAN CHURCH OF NORTH AMERICA,  
209 Ninth Street, Pittsburgh, Pa.

BOARD OF FREEDMEN'S MISSIONS OF UNITED  
PRESBYTERIAN CHURCH IN NORTH AMERICA,  
608 Publication Building, Pittsburgh, Pa.

### *Protestant Episcopal*

DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF  
THE PROTESTANT EPISCOPAL CHURCH IN THE  
UNITED STATES OF AMERICA,  
281 Fourth Avenue, New York City.

### *Reformed*

BOARD OF DOMESTIC MISSIONS OF THE REFORMED  
CHURCH IN AMERICA,  
25 East 22nd Street, New York City.

BOARD OF HOME MISSIONS, REFORMED CHURCH IN  
THE UNITED STATES,  
15th and Race Streets, Philadelphia, Pa.

BOARD OF HEATHEN MISSIONS OF THE CHRISTIAN  
REFORMED CHURCH,  
2050 Francis Avenue, S. E., Grand Rapids, Mich.

### *United Brethren*

HOME MISSIONARY SOCIETY, UNITED BRETHREN IN  
CHRIST,  
412-414 Otterbein Press Building, Dayton, Ohio.

CHURCH ERECTION SOCIETY, UNITED BRETHREN IN  
CHRIST,  
306-307 Otterbein Press Building, Dayton, Ohio.

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Your Board will give you information. It can help you. You can help it.

There is scarcely a finer service just now, for the blessing of the national life and for the welfare of mankind, than full cooperation with your Home Mission Board, or Boards, in these great tasks of National Reconstruction on the Christian basis.

# HOME MISSION WEEK

## November 16—23, 1919

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For several years the Home Missions Council, which includes in its membership thirty-seven different home mission bodies, representing twenty-three denominations, and the Council of Women for Home Missions, including in its membership, as constituent and corresponding boards, seventeen organizations of women, have designated a week in November, known as Home Mission Week, and have issued various kinds of helps for its observance.

This year the week falls between November 16 and 23, including two Sundays.

The theme of the week will be

“The Soul of Democracy,  
Christian Service, Personal and Social.”

A Bulletin for Pastors will be issued by the Home Missions Council, and a pamphlet of programs and suggestions for women's societies will be issued by the Council of Women for Home Missions.

## HOME MISSIONS COUNCIL

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The Evangelical Denominations Through Their  
National Boards and Societies

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