

7

July 10, 1908

Dear Sir:-

Your favor of the 1st inst. with enclosure is received. I am a little reluctant to undertake any more responsibilities, as I have a great number of these things now on hand. With your permission I will take a little time for consultation before answering definitely.

Very truly yours,

Reverend E. B. Sanford,
81 Bible House, Fourth Ave. & Ninth St., New York

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Central Council
EXECUTIVE COMMITTEE
ARRANGEMENTS
Appointed by the Inter-Church
Rev. W. H. Roberts, Nov. 15, 1904
Rev. Frank M. Rogers
Rev. E. B. Sanford

Federal Council of the Churches of Christ in America

EXECUTIVE COMMITTEE OF ARRANGEMENTS

Appointed by the Inter-Church Conference held
in New York, Nov. 15-20, 1905

REV. W. H. ROBERTS, D.D., LL.D.,
Chairman

REV. FRANK MASON NORTH, D.D.,
Vice-Chairman

REV. E. B. SANFORD, D.D.,
Secretary

REV. O. F. GARDNER,
Assistant Secretary

MR. ALFRED R. KIMBALL,
Treasurer

OFFICE OF EXECUTIVE COMMITTEE

81 BIBLE HOUSE

FOURTH AVENUE AND NINTH STREET

NEW YORK, July 1, 1908

Baptist

CHAS. F. AKED, D.D.
JOHN B. CALVERT, D.D.
HON. CHARLES E. HUGHES
MR. CHARLES W. MCCUTCHEN

Free Baptist

RIVINGTON D. LORD, D.D.

The Christian Connection

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Welch Presbyterian

JOSEPH ROBERTS, D.D.

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MR. JAMES WOOD

United Brethren in Christ

REV. BISHOP J. S. MILLS, D.D.

United Evangelical Church

REV. BISHOP H. B. HARTZLER, D.D.

Pres. H. P. Judson, LL.D.

University of Chicago, Chicago, Ill.

Dear Dr. Judson:

Through Dr. Bitting, your name comes to us
as one of the delegates appointed by the action of the
Northern Baptist Convention to represent your fellowship
of Churches in the first meeting of the Federal Council
of Churches of Christ in America. Will you kindly act
on the Committee on ^{"The} "Church and the Labor Problem" which
will report through its Chairman, Rev. Frank Mason North,
in Philadelphia
D.D., of New York City, at the meeting of the Council on
Friday morning, December 4th? The enclosed resolution
will explain itself. In behalf of the above Committee,

Sincerely yours,

E. B. Sanford

Sec'y

Received
159(5)

RESOLVED: That it is the sense of the Committee preparing the Program for the Federal Council of the Churches of Christ in America, to be held in Philadelphia, December 2-8th, 1908, that the following order of procedure should be observed in reference to the business sessions:

(1) Topics to be presented at the morning sessions of Friday, Saturday, Monday and Tuesday, and the afternoon sessions of Thursday, Friday, Monday and Tuesday should be selected by the Program Committee.

(2) Sub-Committees should be selected by the Program Committee to present these subjects; this is to be done as follows:

- (a) The Chairman of each sub-committee shall adequately present to the Conference the subject entrusted to his Committee. This shall include the preparation of a paper (which however, shall not be read before the Conference) in which the subject shall be brought forward for discussion. In the preparation of the paper, the Chairman may be assisted by the members of his sub-committee, and also be free to secure the cooperation or knowledge of others whose experience or knowledge may be helpful. The paper shall be submitted to each member of the Committee, who shall have the right of differing from the Chairman's conclusions, to request that his views or objections shall be stated in a footnote or addendum. The paper, with the criticisms, if any, shall be sent to the Program Committee, not later than October 15th, and be prepared for publication, printed and distributed to the members of the Council at their assembling on December 2nd.
- (b) Each sub-committee shall prepare in a similar way, appropriate resolutions for action by the Council, bearing upon the subject assigned it, and if an agreement is not reached by correspondence, then final form shall be determined at a meeting of the sub-committee in Philadelphia. The resolutions shall be presented in print at the opening of the session at which the topic is to be discussed, and shall form the basis of discussion by the Council.
- (c) Each Chairman shall present his subject to the Conference, fifteen minutes being allowed for moving and explaining the resolutions. The time to be allowed for the discussion of each subject shall be set by the Program Committee.

Church Federation



A SYMPOSIUM—Worth Reading
BY MEN—Worth Knowing
ON A SUBJECT—Worth Considering

OFFICE
81 BIBLE HOUSE, NEW YORK CITY



CHURCH FEDERATION is Christian co-operation for ends which can not be as well accomplished by any denominational body acting alone.

Church Federation is not an attempt to make all men think alike on questions of creed and polity. It does not endeavor to do away with denominations. It is not "Organic Union."

Church Federation is not an outside organization. It is not an agency for doing the work of the churches. Its activities are in charge of a Federal Council that has no authority except the soundness of its judgements.

Church Federation aims through counsel and co-operation to avoid "the two great faults of Protestantism, overlapping and overlooking." It does emphasize the fact that the religious welfare of the community is more important than advantageous records for individual churches or denominations.

Realizing the need for, and the possibilities of, Church Federation, representatives from the leading denominations in the United States met in Carnegie Hall, in New York City,

November, 1905, and drew up a plan of federation, which by the fulfilment of its own conditions as to adoption has now become operative. In accordance with its provisions the first meeting of the **FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA** will be held in Philadelphia, December 2d-8th, 1908.

Official delegates from some thirty constituent bodies will there confer concerning ways and means for increasing the efficiency of Christian forces through co-operative effort. The meeting, from first to last, will be a business session, centering its attention upon definite plans for the accomplishment of definite things in definite fields.

The purpose of this symposium is to indicate the place which federation holds in the minds of Christian statesmen, and, by bringing it to the thoughtful attention of a few individuals of broad interests, in as many communities as possible throughout the United States, to facilitate the work which may be undertaken by the Federal Council. The following selections have been taken almost at random from recent writings or public addresses.

Church Federation.

FEDERATION IS REASONABLE.

Its Meaning.

"Federation means a tremendous movement throughout the Church of Christ as one harmonious whole; not spasmodic but continuous, as a settled policy of the Church for the saving of the people. It means bringing into united action all the forces of the Church to this end; clergy and laity are committed to it. It means the preaching and teaching and all the useful available resources utilized to the utmost. It means going out where the people are; taking the Gospel into the homes the shops, the blocks, the highways if need be. It means bringing the Spirit and the Word to bear upon men who are churchless and hopeless that they may be saved. It means an organized, systematic work in all the churches, moving under one general head, along the same lines, that shall revolutionize church life."

JAMES B. BROOKS, LL.D.,

Dean of the Law Department,
Syracuse University.

Its Aim.

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.

"PLAN OF FEDERATION," Article III.

Its Basis.

"The basis of federation is the desire and purpose to save a community in its individuals, its families, its social and its civic life. The time has come in the history of Christianity in our country when we should close ranks and advance upon the common enemies of the Christian faith and life—not merely in good fellowship—but in confederate endeavors."

CHARLES L. THOMPSON, D.D.,
Secretary of the Board of Home Missions,
Presbyterian Church.

Its Timeliness.

"In every great movement there is a time for decisive action. Years may be necessary for preparation, but finally the time comes to

act. The hour has struck in the history of the nation and of the Church, for Church Federation, because now as never before the movement will be in harmony with the spirit of the age in which we live."

HON. SAMUEL B. CAPEN, LL.D.
Pres't American Board
Foreign Missions.

"Let the Christian people of America realize that this is the hour of a great opportunity. Too long the dissensions that held us apart have worked their havoc. The needs are tremendous. At our doors new problems are knocking for admission, and only in the unity of the Churches, loyal to their traditions, still preserving their identity, yet fused by the love of Christ and loyal to His kingship, shall they pass forward to victory."

REV. DONALD SAGE MACKAY, D.D.,
Pastor Collegiate Reformed Church,
New York.

Its Practicability.

"Actual experience in connection with various federal and union efforts in communities in Maine and Massachusetts, as well as in other sections, proves convincingly the practicability and the advantages of this policy. No one can escape coming to this conclusion who examines with care the results of these experiments of the past fifteen years. The

question is no longer academic. It takes no prophet to foretell that this movement is bound to increase in volume and momentum. Men may question, criticize and resist it, but it can no more be held back than can the tides of the sea. There are conditions and there are tendencies working which make these developments inevitable."

JOHN R. MOTT,
Secretary World's Student Christian
Federation.

"What of the practical results of Inter-Church Federation? The era of co-operation is to mark the twentieth century as the nineteenth century must be known as the era of competition among the Churches."

REV. BISHOP E. R. HENDRIX, D.D., LL.D.,
Methodist Episcopal Church, South.

Its Relative Importance.

"Among the questions of the hour, but towering up above them all, as a snow mountain towers up over the more conspicuous but less important foot-hills that cluster its base, rises the question for every American citizen who is a believer in the religion of Jesus Christ. How may we correlate and unify and consolidate the religious forces of the republic?"

W. H. HUNTINGTON, D.D.,
Rector Grace Protestant Episcopal
Church, New York.

FEDERATION IS DESIRABLE.

To Avoid Waste.

"The spirit of union is spreading. Its most notable evidence is in the establishment of the Federal Council of the Churches of Christ in America, which will hold in Philadelphia, next December, the first of its quad-rennial sessions. It represents in its membership pretty much all the Protestant Churches. Its business is to make evident to its members and to the world the unity of Christendom. It will have various ways to bring a common force to bear for moral and spiritual ends on the nation; but one of its principal aims ought to be to prevent wasteful and destructive overlapping of rival churches."

WM. HAYES WARD, LL.D.

See also articles on Religions Overlapping in "The Independent," 130 Fulton Street, New York City, April 9th and May 7th, 1908.

"We are appealing for Christian union not because Christians are quarreling with one another, for they are not; we are appealing for Christian union because there is waste where there should not be waste, because the army should be one army, because brother should clasp the hand of brother, that alike through the daylight and the night the whole army may step forward to its mighty world-wide task. The larger measure of unity is essential among us because it is required by the service for which the world is waiting."

MR. ROBERT E. SPEER,
Corresponding Secretary of the Board
of Foreign Missions of the Pres-
byterian Church.

To Solve City Problems.

"The dream of a united Church has no field for its actualization nearer or more appealing than our great American cities. Nay, more! Before their swinging gates the Dream becomes a Duty. Division and conflict here are the betrayal of a sacred trust. Here mere fraternal complacency is but the powerless platitude of sentiment. The claim of the crowding multitudes upon the heart of Christ becomes in the city a concrete demand, an inevitable appeal to realize for the sake of their need and for the sake of His love, the answer to His prayer for the oneness of believers."

REV. FRANK MASON NORTH, D.D.,
Secretary National City Evangeliza-
tion Union of the Methodist
Episcopal Church.

To Meet Opportunities with Workingmen.

"The question of the working-man and the Church is no longer a problem, but an opportunity. It is an opportunity, too, which stands before the whole Church. A single denomination cannot adequately meet it. As this work develops, there must be a co-ordinating force which can and will courageously meet the greater opportunities which are going to present themselves. To this task, the Federation of Churches must address itself and that right soon."

REV. CHARLES STELZE.

To Enable the Church to Accomplish Her Task.

"The greatest task before the Church is the evangelization and Christianization of the world. The successful accomplishment of this task involves the harmonious co-operation of the various parts of the divided Church. Hence the supreme problem before the Church is such a unification of its sundered parts as will secure the needed co-operation."

REV. J. H. GARRISON, LL.D.,
Editor of "The Christian Evan-
gelist," St. Louis.

FEDERATION WILL BE EFFECTIVE

In Securing Strong Leaders.

"A thoroughly statesmanlike policy at the present time calls for interdenominational action, especially with reference to promoting the movement of Christian co-operation, federation and union. Such federation would necessitate and make possible a more able and efficient leadership in preaching, in teaching and in training—thus resulting in the stronger handling of the possibilities of the church in the community."

"When it is known that our different Christian communions are moving in this direction it will greatly facilitate the attracting of men of large ability to the Christian ministry."

MR. JOHN R. MOTT.

For Promoting Civic Righteousness.

"Let us federate the Churches that we may have a more effective agency for the prevention of that corruption which all history teaches leads to the overthrow of the liberties of the people and the downfall of states. Let us federate the Churches in the hope that we shall thereby the better aid in making impossible in this our country a government by privileged classes, which in the end inevitably leads to anarchy and then to despotism. Let us federate the Churches that a more determined effort may be made to establish the kingdom of God upon the earth, and that all classes and conditions of men may love one another and do unto others as they would that men should do unto them. Let us federate the Churches that the army of the Lord God Almighty may have greater moral courage and a more determined purpose as it wages battle to establish righteousness and justice and mercy in the earth."

HENRY WADE ROGERS, LL.D.,
Dean of the Law Department, Yale
University.

In Solving National Problems.

"Let a Federation of the Christian Churches in this nation come into being. Let there be unity of effort and a oneness in sympathy, and it will show to the world this is in the highest sense a Christian nation."

HON. DAVID J. BREWER, LL.D.,
Associate Justice Supreme Court of
the United States.

"The work of the Federal Council of the Churches of Christ in America 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. Federation in connection with all general interests, will lead to a conservation of resources both of men and means, and, in connection with national problems of a moral kind, 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."

REV. WM. HENRY ROBERTS, D.D., LL.D.

In Serving the Community.

"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."

REV. HUGH B. MACAULEY, D.D.,
Secretary Inter-Church Federation
of Trenton, N. J.

In Evangelizing the World.

"When business men apply the same energy and intelligence to the work of the kingdom which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

MR. JOHN H. CONVERSE.

"Already in the foreign fields and increasingly in the home lands denominational reunion is felt to be both a profound need and an urgent call. The unity of mankind, as it has its origin in the Creator, must find its consummation in the Redeemer; and the very forces which are bringing the separate churches into fellowship will bring also the separate nations of the world into one great brotherhood of life."

WILLIAM D. MACKENZIE, D.D.
Pres. Hartford Theological Seminary.

THE FOLLOWING PUBLICATIONS WILL FURNISH MATERIAL FOR A CAREFUL STUDY:

Church Federation—A volume of nearly 700 pages, giving proceedings and addresses made at the Inter-Church Conference on Federation, held in New York, November, 1905, 81 Bible House, New York City.

Annual Reports of the Executive Board of the National Federation of Churches and Christian Workers—Secretary, 81 Bible House, New York City.

Annual Reports of the National Council of the Evangelical Free Churches—Secretary, Memorial Hall, London, E. C., England.

China Centenary Missionary Conference Records, 1907—American Tract Society, 150 Nassau Street, New York City.

The Christian Movement in Japan—Methodist Publishing House, Tokyo, Japan.

Federation—Issued four times a year by the Federation of Churches and Christian Organizations in New York City, 119 East 19th Street, New York City.

The Church Messenger—Official organ of the federated churches of Rhode Island. Published monthly. 357 Westminster Street, Providence, R. I.

An inspiring record of methods tried, and work accomplished, may be had for the asking from the following addresses:

REV. E. B. SANFORD, D.D., Secretary, National Federation of Churches, 81 Bible House, New York City.

REV. EDWARD TALLMADGE ROOT, New England Field Secretary, 141 Chester Avenue, Providence, R. I.

REV. E. A. CUTLER, President, Wisconsin State Federation, 710 Stowell Avenue, Milwaukee, Wis.

REV. MARTYN SUMMERBELL, D.D., Secretary, New York State Federation, Lakemont, New York.

REV. E. P. RYLAND, President, Los Angeles Federation, 418 Fay Building, Los Angeles, Cal.

REV. HUGH B. MACCAULEY, D.D., Secretary, Trenton Federation, East State Street and Clinton Avenue, Trenton, N. J.

REV. ROBERT G. BOVILLE, Secretary, National Vacation Bible School Committee, 82 Bible House, New York City.

FILE FOR REFERENCE.

November 11, 1908

My dear Dr. Sanford:-

Your favor of the 2d inst. was duly received. I withheld an answer until I should know better about my engagements. I find that I can be in Philadelphia on the 4th of December, and it will give me pleasure to preside at the session of that evening. Doubtless you will keep me informed as to details. I shall not be able, I fear, to be present through many of the sessions. I am interested, however, in the subject matter, and shall be glad to do anything to help on the good cause.

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H. P. Judson

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First Meeting

Philadelphia, Dec. 2-8
1908

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NEW YORK, November 2, 1908

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REV. BISHOP H. B. HARTZLER, D.D.

Pres. H. P. Judson, LL.D.

University of Chicago, Chicago, Ill.

Dear Dr. Judson:

In behalf of the above Committee, I write

to ask if you will aid and honor us by presiding at the
session of the Federal Council to be held on the evening
of Friday, December 4th?

Sincerely yours,

E. B. Sanford

Federal Council of the Churches of Christ in America

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JOHN BANCROFT DEVINS, D.D.
SAMUEL M. HAMILTON, D.D.
MR. ALFRED E. MARLING
WM. H. ROBERTS, D.D., LL.D.
CHARLES L. THOMPSON, D.D.

Presbyterian Church in the United States

JAMES R. HOWERTON, D.D.

Welch Presbyterian

JOSEPH ROBERTS, D.D.

United Presbyterian

THOS. B. TURNBULL, D.D.

Reformed Presbyterian Church, Gen. Synod

JAMES G. BOICE, D.D.

Protestant Episcopal

REESE F. ALSOP, D.D.
H. H. OBERLY, D.D.

Reformed Church in America

REV. W. H. BOOCOCK
MR. W. T. DEMAREST
MR. HENRY TAYLOR GRAY
LEWIS FRANCIS, D.D.

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RUFUS W. MILLER, D.D.

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RT. REV. W. T. SABINE, D.D.

Seventh Day Baptist

MR. STEPHEN BABCOCK

Society of Friends

MR. JAMES WOOD

United Brethren in Christ

REV. BISHOP J. S. MILLS, D.D.

United Evangelical Church

REV. BISHOP H. B. HARTZLER, D.D.

First Meeting

Philadelphia, Dec. 2-8
1908

OFFICE OF EXECUTIVE COMMITTEE

81 BIBLE HOUSE

FOURTH AVENUE AND NINTH STREET

NEW YORK, 1908

Special Message from the Executive Committee of Arrangements
to Delegates appointed to attend the first meeting of the
Federal Council.

Dear Brother:-

At a recent meeting of the above Committee having
in charge arrangements for the sessions of the Federal Coun-
cil to be held in Philadelphia, Dec. 2-8, the undersigned
were requested to communicate with all of the delegates
elected calling their attention to the work of the Council
and the responsibility resting upon them in their official
capacity. The Committee cherish the expectation that
every delegate will plan as far as possible to attend all
the Sessions of the Council and take part in its delibera-
tions with the same faithfulness that is demanded in the
acceptances and discharge of delegate duties in connection
with the highest judicatories and Conferences of the Church
bodies represented in the Council. The importance of the
matters that will come under discussion and require decisions
calls for your best thought and attention. If for any reason
you find that you cannot attend the Council do not fail
at once to inform our Secretary (Rev. E. B. Sanford, 81
Bible House, New York) that action may be taken to fill
your place.

In order that the delegate list may be carefully
prepared kindly fill out the enclosed blank and return at
your earliest convenience.

In behalf of the Executive Committee,

Fraternally yours,

Wm. H. Roberts, Chairman.

E. B. Sanford, Secretary.

P.S. Inquiries concerning entertainment, railroad rates, etc.
should be sent to, Rev. Wm. H. Roberts, D.D., LL.D., Chairman
Local Committee of Arrangements, Witherspoon Building, Phila-
delphia, Pa.

Nov. 2, 1908.

Federal Council of the Churches of Christ in America

EXECUTIVE COMMITTEE OF ARRANGEMENTS

Associated by the Inter-Church Conference held in New York, May 19-20, 1908

Rev. W. H. Brewster, D.D., Chairman
 Rev. Frank Mason Norris, D.D., Secretary
 Rev. E. R. Anderson, D.D., Treasurer
 Rev. A. R. Garrison, D.D., Correspondent
 Mr. Arthur H. Kimball, Executive Secretary

Special Messengers from the Executive Committee of Arrangements
 Rev. E. R. Anderson, D.D.
 Rev. Frank Mason Norris, D.D.
 Rev. A. R. Garrison, D.D.
 Mr. Arthur H. Kimball

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 Mr. Arthur H. Kimball

OFFICE OF EXECUTIVE COMMITTEE
 21 BIBLE HOUSE
 FORTY-SEVEN AND FORTY EIGHT

First Meeting
 Philadelphia, Dec. 2-8
 1908

New York 1908

Special Messengers from the Executive Committee of Arrangements
 to Delegates appointed to attend the first meeting of the
 Federal Council.

Dear Brothers:-

At a recent meeting of the above Committee having in charge arrangements for the session of the Federal Council to be held in Philadelphia, Dec. 2-8, the undersigned were requested to communicate with all of the delegates invited calling their attention to the work of the Council and the responsibility resting upon them in their official capacity. The Committee desired the expectation that every delegate will plan as far as possible to attend all the sessions of the Council and take part in its deliberations with the same faithfulness that is demanded in the acceptance and discharge of duties in connection with the highest individual and corporate of the Church bodies represented in the Council. The importance of the matters that will come under discussion and require decisions calls for your best thought and attention. If for any reason on your part you cannot attend the Council do not fail at once to inform our Secretary (Rev. E. R. Anderson, 21 Bible House, New York) that action may be taken to fill your place.

In order that the delegates that may be carefully prepared kindly fill out the enclosed blank and return it your earliest convenience.

In behalf of the Executive Committee,
 President, 1908,
 Rev. E. R. Anderson, Chairman,
 E. R. Anderson, Secretary.

P.S. Indulgence concerning transportation, railroad rates, etc. should be sent to, Rev. E. R. Anderson, 21 Bible House, New York. Local Committee of Arrangements, 21 Bible House, New York.

Nov. 2, 1908.

Federal Council of the Churches of Christ in America

EXECUTIVE COMMITTEE OF ARRANGEMENTS

Appointed by the Inter-Church Conference held
in New York, Nov. 15-20, 1905

REV. W. H. ROBERTS, D.D., LL.D.,
Chairman

REV. FRANK MASON NORTH, D.D.,
Vice-Chairman

REV. E. B. SANFORD, D.D.,
Secretary

REV. O. F. GARDNER,
Assistant Secretary

MR. ALFRED R. KIMBALL,
Treasurer

Baptist

CHAS. F. AKED, D.D.
JOHN B. CALVERT, D.D.
HON. CHARLES E. HUGHES
MR. CHARLES W. MCCUTCHEN

Free Baptist

RIVINGTON D. LORD, D.D.

The Christian Connection

O. W. POWERS, D.D.

Congregational

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S. PARKES CADMAN, D.D.
H. C. HERRING, D.D.
WM. A. RICE, D.D.
CHAS. H. RICHARDS, D.D.
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Disciples

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REV. MINER L. BATES

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REV. BISHOP S. P. SPRENG, D.D.

Evangelical Synod

REV. ADOLF SCHMIDT, D.D.

Lutheran

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MR. J. W. PEARSON
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REV. BISHOP H. B. HARTZLER, D.D.

First Meeting

Philadelphia, Dec. 2-8
1908

OFFICE OF EXECUTIVE COMMITTEE

81 BIBLE HOUSE

FOURTH AVENUE AND NINTH STREET

NEW YORK, November 14, 1908

President Harry Pratt Judson

University of Chicago, Ill.

Dear Dr. Judson:

Your welcome favor of November 11th is just at hand. I hope to be able to mail you the list of delegates and the program to the Federal Council before the close of the month.

I am glad to say that while some of the delegates appointed by the Executive Committee of the Baptist Northern Convention have found it impossible to be present, Dr. Bitting has taken action that assures a full and strong delegation representing your churches and the Convention of which you ~~are~~^{was} the president.

The signs multiply that we shall have a great and historic meeting.

Sincerely yours,

E. B. Sanford

Federal Council of the Churches of Christ in America

EXECUTIVE COMMITTEE OF ARRANGEMENTS

Appointed by the Inter-Church Conference
at New York, Nov. 15-16, 1908

Rev. W. H. Burrows, D.D., LL.D.,
Chairman

Rev. Henry Mason Brown, D.D.,
Vice-Chairman

Rev. E. H. Rensselaer, D.D.,
Secretary

Rev. H. W. Lawrence,
Assistant Secretary

Mr. Albert E. Bennett,
Treasurer

James H. Arnold, D.D.
John H. Carter, D.D.
Rev. Charles C. Bennett
Mr. Charles W. Bennett

Rev. Henry D. Jones, D.D.
The Christian (London)

C. W. Johnson, D.D.
C. W. Johnson, D.D.

Mr. James W. Jones
Mr. James W. Jones, D.D.

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Mr. James W. Jones, D.D.

OFFICE OF EXECUTIVE COMMITTEE

31 BIBLE HOUSE

WEST 42ND STREET AND 5TH AVENUE

First Meeting

Philadelphia, Dec. 2-8

1908

1908

New York, November 14

President's Committee

University of Chicago, Ill.

Dear Dr. Johnson:

Your welcome letter of November 11th is
just at hand. I hope to be able to call you the
list of delegates and the program to the Federal
Council before the close of the month.

I am glad to say that while some of the
delegates appointed by the Executive Committee
of the Baptist Northern Convention have found it
impossible to be present, Dr. Hittig has taken
action that makes a full and strong delegation
representing your churches and the Convention of
which you are the president.

The same activity that we shall have
a great and blessed meeting.

Sincerely yours,

W. H. Burrows

Federal Council of the Churches of Christ in America

249

EXECUTIVE COMMITTEE OF ARRANGEMENTS

Appointed by the Inter-Church Conference held
in New York, Nov. 15-20, 1905

REV. W. H. ROBERTS, D.D., LL.D.,
Chairman

REV. FRANK MASON NORTH, D.D.,
Vice-Chairman

REV. E. B. SANFORD, D.D.,
Secretary

REV. O. P. GARDNER,
Assistant Secretary

MR. ALFRED R. KIMBALL,
Treasurer

First Meeting,
Philadelphia, Dec. 2-8,
1908

OFFICE OF EXECUTIVE COMMITTEE

81 BIBLE HOUSE

FOURTH AVENUE AND NINTH STREET

NEW YORK, Nov. 28th, 1908

Baptist

CHAS. F. AKED, D.D.
JOHN E. CALVERT, D.D.
HON. CHARLES E. HUGHES
MR. CHARLES W. MCCUTCHEEN

Free Baptist

RIVINGTON D. LORD, D.D.

The Christian Connection

O. W. POWERS, D.D.

Congregational

MR. GEORGE W. BAILY
S. PARKES CADMAN, D.D.
H. C. HERRING, D.D.
WM. A. RICE, D.D.
CHAS. H. RICHARDS, D.D.
WM. HAYES WARD, LL.D.
DR. LUCIEN C. WARNER

Disciples

J. H. GARRISON, LL.D.
REV. S. T. WILLIS, LL.D.
REV. MINER L. BATES

The Evangelical Association

REV. BISHOP S. P. SPRENG, D.D.

Evangelical Synod

REV. ADOLF SCHMIDT, D.D.

Lutheran

GEO. U. WENNER, D.D.

Methodist Episcopal

WM. I. HAVEN, D.D.
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WALLACE MACMULLEN, D.D.
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EZRA S. TIPPLE, D.D.

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REV. BISHOP E. R. HENDRIX, D.D., LL.D.

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REV. JOHN BATH

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F. T. TAGG, D.D.

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REV. BISHOP W. B. DERRICK, D.D.

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REV. A. S. SHELLEY

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REV. BISHOP MORRIS W. LEIBERT, D.D.

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SAMUEL M. HAMILTON, D.D.
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MR. JAMES WOOD

United Brethren in Christ

REV. BISHOP J. S. MILLS, D.D.

United Evangelical Church

REV. BISHOP H. B. HARTZLER, D.D.

A meeting of the Committee on The
Church and Modern Industry is called at the
Witherspoon Building, Walnut St. near Broad,
on Wednesday afternoon, December 2d, at 3
o'clock. Call at room 202 for direction as
to room in which the meeting will be held.
Hoping that you may be able to reach Philadel-
phia in time for this important Committee
meeting, I am

Yours truly,

Secretary.

November 30, 1908

Dear Sir:-

I have a notification of the meeting of the Committee on the Church and Modern Industry for Wednesday afternoon, December 2d, at the Witherspoon Building. The letter is not signed; I do not, therefore, know whether it comes from yourself or from the Secretary of the Committee. I shall not be able to reach Philadelphia until Friday morning, December 3d, and therefore regret that I cannot sit with the Committee.

Very truly yours,

Rev. E. B. Sanford, D. D.,
Federal Council of the Churches of Christ in America,
81 Bible House, New York.

November 30, 1908

Dear Sir:-

I have a notification of the meeting of the Committee on the Church and Modern Industry for Wednesday afternoon, December 24, at the Witherspoon Building. The letter is not signed; I do not, therefore, know whether it comes from yourself or from the Secretary of the Committee. I shall not be able to reach Philadelphia until Friday morning, December 26, and therefore regret that I cannot sit with the Committee.

Very truly yours,

Rev. E. B. Sanford, D. D.,
Federal Council of the Churches of Christ in America,
81 Bible House, New York.

THE CHURCH AND MODERN INDUSTRY.

Fed.
Council
Christ

The Churches of Christ as represented in this Federal Council accept without reserve and assert without apology the authority of Jesus Christ.

We are one in Him not only because we together share His spirit, but because we acknowledge His Headship. ^{in which He leads} Wherever the path ~~He marks for us~~ crosses other highways, whether ~~marked out~~ marked out by the creeds of commerce, the schools of philosophy, the teachers of social theory, the masters of theology, the agitators for reform, the critics of the church, or the feet of the multitude, His disciples must take all risks and follow Him. Our interpretations of His teaching and purpose are doubtless, with growing light and new conditions, subject to review and restatement, but no such modification can force or allure the church to surrender the principle of His absolute authority in the individual heart and in the associated life of men. He charts our way. He commands us.

Space 7 Christ's mission is not merely to reform society but to save it.

He is more than the world's Re-adjuster. He is its Redeemer. The changed emphasis put upon the Lord's prayer - "Thy will be done on earth", must not deceive us. It is yet true that while He said, "The Kingdom of God is within you;" He also said: "My Kingdom is not of this world." The prayer for the coming of the Kingdom, for the doing of the will of God on earth, gets its point

Feb.
 Council
 24 Jan

THE CHURCH AND MODERN SCIENCE

The Church of Christ as represented in this
 Federal Council meets without reserve and respect without
 apology the authority of Jesus Christ.
 We are one in Him not only because we together
 share His spirit, but because we acknowledge His Headship.
 Therefore the path ~~we must take~~ ^{we must take} across other highways,
 whether ~~marked out~~ ^{marked out} by the creeds of centuries,
 the schools of philosophy, the teachers of social theory,
 the masters of theology, the agitators for reform, the
 critics of the church, or the test of the universe.
 His disciples must take all risks and follow Him. Our
 interpretation of His teaching and purpose are doubtful,
 with growing light and new conditions, subject to review
 and retestament, but no such modification can force or
 elude the church to surrender the principles of His ap-
 pointed authority in the individual heart and in the com-
 muned life of men. He stands our way. He commands us.
 Christ's mission is not merely to reform society but to
 save it.
 He is more than the world's re-organizer.
 He is the Redeemer. The church responds not upon the Lord's
 demand - "Thy will be done in earth," and not despite us.
 It is not true that while He waits, "The Kingdom of God
 is within you," He also waits. "The Kingdom is not of
 this world." The power for the coming of the Kingdom,
 for the doing of the will of God on earth, rests its point

Spencer
 10

from the fact that there is a heaven in which that will is done, - where the beatitudes are always operative, and justice never falters, and truth excludes all lies, where people hunger no more, neither thirst any more, nor say they are sick, - a city that lieth four square. It will, we trust, not confuse the urgent ^{Cries} ~~cry~~ for the larger activity of the church when we remind ourselves that 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.

Whatever comparisons may be made between the church as an organization for human betterment, and associations for charity, societies for reform, fraternal ^{orders} ~~organizations~~, labor unions, "movements" for social advantage, saloons as social clubs, there is one contrast which never may be forgotten - the church stands forever for the two-world theory of life. Its Kingdom passes beyond the horizon. In dealing with human conditions the church is bound to take the viewpoint of Christ, and from that viewpoint are ever discernible the world that now is and that which is to come. 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.

Space 7 With Christ's example before us, it is impossible to accept a class Gospel or to deal with society

on a class basis.

As the authority of Christ is binding upon men, not as laborers, or capitalists, as wise or unlearned, as rich or poor, so comes the message of the Gospel to men as men, not as classified by the exigencies of external conditions or the operation of social tendencies. The authority is final alike at the council table and at the forge; the message carries equal appeal to the man who *gives to a common enterprise his muscle* and to him who gives to it his mind. To present a fragmentary Gospel is to ignore spiritual values. Every situation in life produces and requires peculiar obligations, but the indwelling Spirit which controls does not vary. The appeal of the Gospel is based upon the inherent worth of every man in God's sight.

Rich and poor, capitalist and laboring man, are not classifications and distinctions made by the Church of Christ; they are natural or artificial groups existing in society. Where such terms are used as "laboring classes", "industrial workers", "employers", "capitalists", they should be regarded as descriptive, not as class terms. To the church there are but two kinds of men - those who follow Christ and those who do not.

"The whole idea of 'laboring' classes seems fundamentally abhorrent to the Christian conception of life. Jesus came to make a fellowship of all classes

of a class basis.

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"capitalists", they should be regarded as descriptive,

not as class terms. To the Church there are but two

classes of men - those who follow Christ and those who

do not.

The whole idea of 'laboring' classes seems

fundamentally alien to the Christian conception of

life. Jesus came to make a fellowship of all classes

by annihilating classes except for certain superficial workaday ways of getting on together." "The church is a benefactor of all classes and must aim to establish a brotherhood as broad as human life and extending to the lowest depths of human want."

Space 7

The Church is not an end in itself.

It is conservator of the truth, but it is the truth that counts. It is custodian of history, but it is the facts preserved by it that become current in the world's work. It is the representative of Christ, but it is ambassador and neither King nor province. In it the Spirit abides, ~~but only~~ that into all humanity He may find His way. Upon it rests the cross of Christ ~~but only~~ that the world may learn His law of love. Through it is revealed the meaning of righteousness, of justice, of salvation, ^{but that sinners may be redeemed and} not for its own sake, ~~but~~ that these ideals may be worked into the lives of men and become the principles of the new social order. The pious and subtle persuasion that the Church absorbs the attention of its Lord and narrows to itself the scope of His grace, is happily a fading ^{belief} ~~experience~~. The reluctant surrender of the saints of the cloister to the demands of the Commonwealth of God is among the instructive lessons of our time.

But language, strange a quarter of a century ago, is now familiar. The concepts of the church and of the Kingdom have become detached from each other.

by annihilating classes except for certain superficial
verbal ways of getting on together. "The church is
a benefactor of all classes and must aim to annihilate
a brotherhood as broad as human life and extending to
the lowest depths of human want."

Spencer

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But language, strange a quarter of a century
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The range of God's human interests has been more broadly seen. The services of the church have become subordinate to the church's service to men. ^{God seeks} ~~Humanity~~ ~~is~~ ~~supreme~~ ~~and~~ ~~the~~ Kingdom, to establish which the church is appointed as the representative of Christ, is found not only in the Lord's prayer but in the Lord's heart. It is this change of emphasis which explains the logic of events and gives room for a new program of the church itself. ^H We are here as representatives of the Churches of Christ in the United States of America. ^{space} ^H Primarily we are engaged in establishing His Kingdom in these United States. The fundamental principles already emphasized have their application for us ~~in~~ in this land of free institutions. It is the Church of America which must deal with the social and industrial problems of America. The workers for the newer ideals both within and without the churches will not fail, we believe, to allow these peculiar conditions their proper weight.

The industrial problems of Great Britain and of the Continent are linked with ours but they are not identical. The Churches of America are not supported even in part by State funds, nor are they under State control. When one looks at Government here, the Church is not of necessity in the line of vision. There is no ecclesiastical factor in one's tax bill. Functionaries

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of a religious establishment do not sit, as such, in our legislatures, and political vested rights do not control parochial policy. The Churches are dependent upon the freewill of the people, not upon the pleasure of the Government, and policies of restraint or direction enacted into law and administered by the courts cannot be credited to or charged against the body of Christians as in the lands of established churches.

This fact, so familiar to American freemen, requires the constant renewal of emphasis, since no small part of the misunderstanding concerning the Church's relation to industrial life in our country springs from the fact that multitudes born under the shadow of ~~the~~ *an* ecclesiastical establishment, in this their new home, impute to the American Churches the power, the prejudices and the defects of an ecclesiastical system here by an impregnable constitutional provision forever excluded.

Inevitably also, under this American system, churches become independent corporations, acquire property, gain or lose in changes of values, borrow and loan money, buy materials and employ labor. Here is the demand for the highest business skill and prudence. The administration of the affairs of the churches involves questions of expediency and of just dealing which have not always been settled according to the canons of the ideal social justice. The church as an owner and an employer gravitates naturally

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The Church as an owner and an employer practices naturally

toward the position where men of business experience and ample resources come into leadership. It is not strange that at times the individual attitude toward industrial conditions is interpreted as the attitude of the church itself. It is but fair that the distinction should be rigidly observed. There is the utmost significance in the tendency at the present time to develop in the churches a democratic administration. Popular management of church interests will hasten the removal of misconstructions of existing methods and motives. It will still remain true, however, that the churches must be supported by the gifts of the people. The criticism that the church concerns itself overmuch with money is, in the main, possible only to those who do not see that, as an institution, with a distinct program to promote and definite obligations to discharge, the the financial question belongs to the very necessities of the case. Maintenance is not simple, *It involves grave difficulties.* ~~but complex.~~

Yet practice must be made to conform to the essential standards of the Gospel, which are themselves the highest ideals of social righteousness. Upon this basis the churches make their appeal to men of every kind, not asserting the perfection of their methods, but laying claim to confidence and co-operation as with honest purpose they seek to express in this complex modern life the spirit of Jesus Christ.

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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 Protestant Churches of the United States have had, until now, no authorized common ground. "Labor", "industrial workers", "trade Unions", have discussed the attitude of "the church," and the whole body of believers ^{has} ~~is~~, theoretically, been included. As a matter of fact, the "church" has been some individual organization, some one of the denominations, ^{non-representative and without} ~~or some voluntary assemblage, without representation or~~ authority. For such concrete expressions of Christian conviction on social and industrial problems as "The Church Association for the Advancement of the Interests of Labor" in the Protestant Episcopal Church, "The Department of Church and Labor" connected with the Board of Home Missions of the Presbyterian Church, "The Methodist Federation of Social Service" and similar movements, there can be only gratitude and praise. The independent associations of members of Protestant Churches, in many localities, to study industrial conditions, and to secure their betterment, are welcome evidences ^{The Social} of ^{larger} ^{purpose} of the churches. But nowhere has there been formulation of principles, or statement of ^{aims} ~~purpose~~ which represents in an authoritative sense the attitude of American Protestantism toward the tremendous

problems of our industrial and social order. It may be permitted to express the earnest hope that without in the slightest degree compelling the surrender of individual or denominational independence, this Federal Council may find some method for bringing the Protestant Christianity of America into relations of sympathy and effective helpfulness with the toiling millions of our land.

space
A survey of the social and industrial conditions of our American people reveals certain indisputable facts which should be candidly stated.

1. There is an estrangement between the church and the industrial workers of our land. By some, both churchmen and workingmen, this estrangement is greatly overstated, by others it is most unwisely minimized. At times local conditions have been interpreted in universal terms. The tendency of the group has been thought characteristic of the whole. Partisan utterances have been heard as though they were the voice of the multitude. It would be unfair, because the treasurer of a national society of organized labor who has handled millions of money, is a respected officer in a Christian Church, to say that the Church is regarded without criticism or cynicism by working men, as to hold that because some other labor leader is a bitter and brawling atheist, the whole labor movement is hostile to the Christian faith. It is enough to note that the present tendencies of the industrial workers do not draw them to the doors or the altars of

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the churches.

2. There is a separation between the rich and the cultured and the churches. With equal candor this fact must be recognized. It is not improbable that relatively this divergence is more marked than the other. The exactions of faith upon conduct, in a relaxed and luxurious social life, are a test which, while ~~they~~ ^{it} sometimes disastrously modifies the ethics of the church, ^{is commonly apt to result in} ~~more commonly divert~~ ^{of duty in} ~~in~~ personal definitions and practice which must forever be repellent to the code of Jesus. If on the one hand the church has inadequately dealt with the problems of the poor, and has not always been the guardian of labor, on the other it has not become the tool of the rich, and is not under the domination of capital.

3. Industrial progress has, it may be admitted, taken the church unawares. Invention and discovery have with incredible swiftness modified the world's industry, and almost with violence have thrown the individual into new relations with the social order. Machinery, facilities for transportation, building methods, commercial exchange, modes of heating and lighting, have in a generation created a community life to which the thought of the church has not rapidly adapted itself. Christianity has created a civilization which it is now its first task to inspire and direct. (run in next sentence)

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Produced *in which*
It has ~~created~~ a social crisis ~~when~~ [^] its visions
must concrete themselves into principles of action.

The ^{church} ~~church~~, bewildered amid the machinery of a mighty civilization, would be as sad a sight as a church lost in the wilderness. " The church does not stand for the present social order, but only for so much as accords with the principles laid down by Jesus Christ. "

at the unobserved
Only extremists [^] will deny that the churches are striving, with a growing moral seriousness, to find and assert the ideals which if reduced to practice would sweep from the field the causes of class estrangement. Industrial workers, individually and through their organized forces, are recognizing, in large part, the value of these very ideals, and in promoting them are coming better to appreciate the essential aims of the church as it seeks for social betterment. The workingman, caught in the current of the new industry, and the church arrested in its splendid service to individual life by the confused appeal of the community, will surely step by step come to a common ground where mutual understanding and mutual service, under the leadership of the one Master of Life, ^{will} ~~may~~ bring to a practical demonstration the Brotherhood of man.

4. There are many phases of the present industrial conditions in the United States which cry aloud for immediate remedy. The church, which has obligations to every sort of interest and person in the community, must be identified, locally and nationally, with the whole of the people more markedly than with any part of them, and will be sensitive to every influence which affects the larger constituency. It is not the kinds of men that should command the church's attention, but their numerical importance, their accessibility and their conditions of need.

Multitudes are deprived by what are called economic laws, of that opportunity to which every man has a right. When automatic movements cause injustice and disaster, the autonomy should be destroyed. That to these impersonal causes are added the cruelties of greed, the heartlessness of ambition and the cold indifference of corporate selfishness, every friend of his fellow must with grief and shame admit. The unemployed are an "army." The "accidents" of factories and railroads crowd our institutions and tenements with widows and orphans. The stress of reckless competition which loads manhood with oppressive burdens, levies upon the frail strength of womanhood and turns sunny childhood into drudgery, dwarfs our stature, saps our vitality, crowds our prisons, vitiates our virtue and darkens our old age. The "homes" of the wage earners in our great

4. There are many phases of the present industrial conditions in the United States which are almost too numerous to mention. The situation, which has developed in every part of interest and power in the country, must be met by a policy, locally and nationally, with the whole of the people more markedly than with any part of them, and will be sensitive to every influence which affects the larger community. It is not the kind of war that should concern the church's attention, but their moral responsibility, their accountability and their condition of need.

Unhappily we are tempted by what is called economic laws, of that expediency to which every man has a right. When economic movements come to pass and disaster, the economy should be destroyed. That is the important course we should take, the course of the reconstruction of civilization and the world in the light of corporate responsibility, every kind of this fellow must with trial and shame admit. The same thing can be said. The "socialism" of Europe has not yet been created but industrialism and materialism with which we are faced. The spirit of religion and justice which leads us to the constructive future, leads us to the full strength of democracy and to the many which lead us to the future, to the very heart of our being, to the very heart of our being, to the very heart of our being. The "socialism" of the very heart of our being, to the very heart of our being, to the very heart of our being.

cities are an indictment of our civilization. The meager income which is easily reckoned sufficient by the fortunate who are not forced to live upon it, is without warrant of reason. The helplessness of the individual worker, the swift changes in location of industrial centers, the constant introduction of labor saving appliances, the exactions of landlords, add uncertainty to privation. The hazard of the mine, the monotony of the shop, the poverty of the home, the sickness of the family, the closing of the doors of higher opportunity react with dreadful precision upon temperament and mar character..

That workingmen should organize for social and industrial betterment belongs to the ^{natural} order. ~~It is their~~. The effort of the world's toilers to secure better conditions of work and larger possession of themselves is welcome evidence of a Divine call within them to share in the higher experiences of the intellectual and spiritual life. It is their right as it is the right of men everywhere, within the law, to combine for common ends. Both church and society should cease to talk of "conceding" this right. It exists in the nature of things. We do not confer it. But we welcome its exercise. " The vast multitudes of working people have a vital share in re-shaping the moral standards of the time. They are at heart profoundly moral in their ideas and desires. Their demands are an

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influence upon the conscience of the nation." Despite the errors of individuals and groups, the faults of spirit, the imperfection of methods and, in some instances, most deplorable results, organized labor is to be regarded as an influence not hostile to our institutions ^t but ^{potent in} beneficence ^{when} ~~and~~ ^{and} ~~permeated~~. Guided from within by men of far sight and fair spirit, ^{and} guarded from without by restrictions of law and of custom against the enthusiasms which work injustice, the self interest which ignores the outsider, or the practices which create industrial havoc, trades unionism should be accepted not as the church's enemy, but as the church's ally. The church believes in the Gospel of Christ as a reality in this world, to be realized by the furtherance of social justice; it may not adopt as final well-advertized panaceas, but it intends to study and understand fully the situation. "It is not content with announcing abstract principles, but means to work definitely and steadily toward the translation of these into concrete conduct." In this theory of its mission, it cannot be other than hospitable to the co-operation of any individual or organized force, springing from the very heart of the need it seeks to understand and meet. It may well accept as its chief responsibility, without abating its effort to remove immediate and palpable evils, the creation of that atmosphere of fairness, kindness and goodwill, in which those who contend,

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employer and employe, capitalist and ^{workingman} ~~laborer~~, may find both light and warmth, and in mutual respect and with fraternal feelings may reach the common basis of understanding which ^{will} ~~can~~ come to them not by outward pressure, ^{but} from the inner sense of brotherhood .

Space 7

The Committee on the Church and Modern Industry make earnest appeal that this Federal Council, for the Churches of Christ in the United States, give utterance by appropriate resolution, to its convictions touching the industrial conditions which concern the multitude to whom the churches are appointed to present and represent our Lord: and, further, that without ignoring points of sharp divergence in opinion without endorsement of proceedings at times strongly condemned, without commitment to a specific program, this Federal Council extend to all the toilers of our country and to those who seek to organize the workers of the land for the furtherance of industrial justice, social betterment and the brotherhood of man, the greetings of sympathy and confidence and the assurance of good will and co-operation in the name of Him who was known to His neighbors as the Son of the Carpenter, of Him whom we follow and worship as the Son of God.

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NATIONAL OFFICE,

81 AND 82 BIBLE HOUSE, NEW YORK,

FOURTH AVENUE AND NINTH STREET

NEW YORK,

Feb. 17,

1909.

To the Officers and Members of the Permanent Committees
of the Federal Council.

Brethren:-

I herewith enclose a leaflet that gives the names of those who have official responsibility in connection with the work of the above Council. If you wish more of these, let me know and we shall be glad to send them.

Notice of the meetings of the Executive Committee will be sent to the members of the Permanent Committees. As Corresponding members of the Executive Committee they are entitled to every privilege except that of voting. Members of the Executive Committee will kindly bear in mind that in case they cannot attend any stated meeting it is their duty to notify their alternate.

The volume containing the Proceedings of the Council is now going to press. If you have not already given your order we hope you will do so at once. The cost, including postage, is \$1.25.

Yours very truly,

E. B. Sanford,

Corresponding Secretary.

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Churches of Christ
in America.**

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**CHAIRMEN AND MEMBERS OF
PERMANENT COMMITTEES.**

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SUNDAY OBSERVANCE.

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**NATIONAL HEADQUARTERS,
81-82 BIBLE HOUSE, NEW YORK CITY.**

Under action taken by the Federal Council at its meeting in Philadelphia, December 2-8, 1908, members of the Permanent Committees are Corresponding Members of the Executive Committee.

Federal Council of the Churches of Christ in America.

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81-82 Bible House.

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NATIONAL OFFICE,

81 AND 82 BIBLE HOUSE, NEW YORK,

FOURTH AVENUE AND NINTH STREET

NEW YORK, June 11th, 1909.

Rev. Harry Pratt Judson, LL.D.,

Dear Dr. Judson:-

Under action taken by the above Committee the position of Executive Secretary has been tendered to Mr. John R. Mott, and he now has the offer under serious consideration.

On every side the opinion is expressed that Mr. Mott is the man ideally and providentially equipped to fill this important position. At the meeting of the Executive Committee, held yesterday, it was decided to send a special cable message, and if deemed necessary, a committee for conference.

I am following the wish of the Committee in asking you if you will not, for the sake of the cause and the interests involved, write Mr. Mott and express to him your thought regarding the importance of the work and the hope that he will accept.

You will understand that the entire matter is now in a confidential stage but we are all so deeply impressed with the need of Mr. Mott's help and leadership that we can but urge every effort that may help to secure his favorable response and enable him to see clearly the magnificent opportunity that the organization of the Federal Council gives to unite the Church of Christ in our country as never before in advancing the interests of the Kingdom, throughout the world.

Mr. Mott's address is in care of Brown, Shipley and Co., London. His decision will doubtless be made in the immediate future. I hope you will write at once.

Sincerely yours,

E. B. Sanford

June 14, 1909

Dear Dr. Sanford:-

Your favor of the 11th inst. received. I am ready to concur in the choice of Mr. Mott if that is the judgment of the rest of those interested. At the same time I hardly feel it advisable for me to write to him on the subject. My own views in the matter are perhaps somewhat different from those of the Committee.

With best wishes, I am,

Very truly yours,

H. P. J.

Rev. E. B. Sanford, D. D.,
81 Bible House, New York.

June 14, 1902

Dear Dr. Sanford:-

Your favor of the 11th inst. received. I am
ready to concur in the choice of Mr. Hott if that is the judgment
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in the matter are perhaps somewhat different from those of the Com-
mittee.

With best wishes, I am,

Very truly yours,

A. P. B.

Rev. E. B. Sanford, D. D.,
81 Bible House, New York.

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J. S. Dickerson, Chicago, Ill.
C. A. Eaton, Cleveland, Ohio.
W. H. P. Faunce, Providence, R. I.
O. P. Gifford, Brookline, Mass.
J. W. Conley, Fresno, Cal.
H. B. Grose, New York City.
G. E. Horr, Newton Centre, Mass.

Wayland Hoyt, Philadelphia, Pa.
C. L. Laws, Brooklyn, N. Y.
H. P. Judson, Chicago, Ill.
G. W. Lasher, Cincinnati, Ohio.
E. J. Lindsay, Milwaukee, Wis.
Shailer Mathews, Chicago, Ill.
C. W. McCutchen, Plainfield, N. J.
E. F. Merriam, Boston, Mass.
H. L. Morehouse, New York City
H. K. Porter, Pittsburgh, Pa.
W. Rauschenbusch, Rochester, N. Y.
E. M. Thresher, Dayton, Ohio.

No. 40. DELEGATES TO FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

G. E. Hoyt, Newton Centre, Mass.
 H. B. Gross, New York City.
 J. W. Conley, Fresno, Cal.
 O. F. Gifford, Brookline, Mass.
 W. E. P. Barnes, Providence, R. I.
 C. A. Eaton, Cleveland, Ohio.
 J. S. Dickerson, Chicago, Ill.
 J. B. Galver, New York City
 W. C. Bittling, St. Louis, Mo.
 J. C. Barnes, New York City
 W. A. Stanton, Pittsburgh, Pa.
 C. F. Aked, New York City.

E. M. Thresher, Dayton, Ohio.
 W. Kneasschurich, Rochester, N. Y.
 H. K. Porter, Pittsburgh, Pa.
 H. L. Morehouse, New York City
 E. F. Merriam, Boston, Mass.
 C. W. McGintchen, Philadelphia, Pa.
 S. Haller Mathews, Chicago, Ill.
 E. J. Lindsay, Milwaukee, Wis.
 G. W. Lasher, Cincinnati, Ohio.
 H. P. Johnson, Chicago, Ill.
 G. J. Laws, Brooklyn, N. Y.
 Wayland Hoyt, Philadelphia, Pa.

The Executive Committee

President
Pres. Emory W. Hunt, LL. D., Granville, Ohio.

First Vice-President
W. G. Beirson, Chicago, Ill.

Second Vice-President
Corwin S. Shank, Seattle, Wash.

Corresponding Secretary
W. C. Bitting, D. D., St. Louis, Mo.

Recording Secretary
George W. Coleman, Boston, Mass.

Treasurer
William E. Lincoln, Pittsburgh, Pa.
1206 Union Bank Building

Term Expires 1911.

Ex-Pres. Harry Pratt Judson, Chicago, Ill.
Beman, Prof. W. W., Ann Arbor, Mich.
Brasted, Hon. Fred, Oklahoma City, Okla.
Colby, Hon. Everett L., West Orange, N. J.
Grippin, W. A., Bridgeport, Conn.
Johnson, A. L., Muncie, Ind.
Lynch, Rev. R. N., Petaluma, Cal.
McCurdy, J. C., New York City.
Orem, W. C., Salt Lake City, Utah.
Otto, Rev. Benjamin, Kansas City, Mo.
Stockham, Dr. A. H., Delta, Col.

Term Expires 1912.

Anderson, F. L., D. D., Newton Centre, Mass.
Bond, Henry, Greenfield, Mass.
Clark, Sidney, Grand Forks, N. Dak.
Curry, Rev. E. R., Omaha, Neb.
Dietrich, Hon. F. S., Boise, Idaho.
Garnett, Rev. J. H., Santa Ana, Cal.
Measer, Prof. S. B., D. D., Chester, Pa.
Purinton, Pres. D. B., LL. D., Morgantown, W. Va.
Ralston, Rev. C. F., Yonkers, New York.
Swasey, Ambrose, Cleveland, Ohio.

Term expires 1913.

Cassidy, Rev. G. W., Wichita, Kan.
Clinch, Hon. Edward S., New York City
Crandall, L. A., D. D., Minneapolis, Minn.
Earl, Dr. Robert, St. Paul, Minn.
Hanley, E. A., D. D., Providence, R. I.
Lindsay, E. J., Milwaukee, Wis.
Mathews, Prof. Shailer, D. D., Chicago, Ill.
Shallenberger, Hon. W. S., Washington, D. C.
Shull, D. C., Sioux City, Ia.
Vichert, Rev. J. F., Fort Wayne, Ind.

The Northern Baptist Convention

OFFICE OF
The Corresponding Secretary
5109 McPHERSON AVE.
ST. LOUIS, MO.

June 27, 1910.

Pres. H. P. Judson,
Chicago, Ill.

My dear Brother:

It is my pleasure to inform you that
you have been appointed by the Northern Baptist
Convention a member of its Committee on
**DELEGATES TO FEDERAL COUNCIL OF CHURCHES
OF CHRIST IN AMERICA/**

You will find enclosed a full list of
the members of this Committee. No doubt the
Chairman of your Committee will communicate with
you regarding your work.

Please secure from the American Baptist
Publication Society, 1701 Chestnut Street, Phil-
adelphia, Pa., or one of its branch agencies, a
copy of the Annual of the Northern Baptist Con-
vention for 1910, if you have not already made
arrangements for doing so. This volume of more
than 600 pages will give you full information
concerning the Convention, and the work of your
Committee which is to report at the next meeting
of the Convention in Philadelphia in 1911.

Yours sincerely,

W. C. Bitting.

Corresponding Secretary.

*Judson
Federal Council
of Churches*

November 28, 1910

Dear Sir:-

I think it would be extremely fitting if the next quadrennial meeting of the Federal Council of the Churches of Christ in America should be held in Chicago, and hope that all proper efforts will be exerted by those interested to secure such meeting.

Very truly yours,

H. P. J.

Rev. C. B. Mitchell, D.D.,
President of the Chicago Church Federation Council.

November 28, 1910

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quadrennial meeting of the Federal Council of the Churches of Christ
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efforts will be exerted by those interested to secure such meeting.

Very truly yours,

H.C.F.

Rev. C. R. Mitchell, D.D.,
President of the Chicago Church Federation Council.

Federal Council of the Churches of Christ in America

BISHOP E. R. HENDRIX, D.D., LL.D.
President

E. B. SANFORD, D.D.
Corresponding Secretary

RIVINGTON D. LORD, D.D.
Recording Secretary

ALFRED R. KIMBALL
Treasurer

EXECUTIVE COMMITTEE

WM. H. ROBERTS, D.D., LL.D.
Chairman

FRANK MASON NORTH, D.D.
Vice-Chairman

NATIONAL OFFICE
81 AND 82 BIBLE HOUSE, NEW YORK
FOURTH AVENUE AND NINTH STREET

NEW YORK, April 8th, 1911.

Pres. Harry Pratt Judson, LL.D.,
Chicago, Ill.

Dear Sir:-

You are an official and responsible member of the Federal Council of the Churches of Christ in America. You have already received the Second Annual Report of the Executive Committee - an echo of the successful Washington meeting.

I send you our Financial Bulletin. It will show you the more recent action of the Business and Finance Committees. They have asked me to aid in soliciting funds for the present year's Budget. New subscriptions are coming in. All our Secretaries are working together in this matter of finances. May we have your co-operation in this campaign?

Most of all, we desire suggestions as to what we may do, and you will help us do, to meet our present financial needs. Will you kindly give me a list of persons from whom we may well ask contributions? In sending the addresses please list separately persons who would more readily contribute to our Commission on the Church and Social Service and those most interested in the formation of State and Local Federations. May we mention your name in writing to these persons? If we provide you with our Bulletins will you make direct personal requests for funds from individuals whom you know? Please give us suggestions as to how we may secure the desired results in this campaign? You will realize how important it is in these early days of our work that we avoid deficiencies, if possible.

Trusting for an early reply, I am,

Very sincerely yours,

George Fredericks Wells,
Research Secretary

Baptist Churches, North
W. C. BITTING, D.D.
JOHN B. CALVERT, D.D.
HOWARD B. GROSE, D.D.
HON. H. KIRK PORTER

National Baptist Convention
G. L. DAVIS, D.D.
M. W. GILBERT, D.D.
A. GORDON, D.D.
J. C. JACKSON, D.D.
A. R. ROBINSON, D.D.

Free Baptist
ALFRED W. ANTHONY, D.D.

Christian Church
MARTYN SUMMERBELL, D.D.

Congregational Churches
HUBERT C. HERRING, D.D.
WM. HAYES WARD, D.D., LL.D.

Congregational Methodist Churches
REV. J. BAKER STEWARD

Disciples of Christ
REV. LEVI G. BATMAN
PROF. HERBERT MARTIN, PH.D.
F. D. POWER, D.D.

German Ev. Synod of North America
ADOLF SCHMIDT, PH.D.

Evangelical Association
BISHOP S. C. BREYFOGEL, D.D.

Lutheran Church
GEO. U. WENNER, D.D.

Mennonite Church
REV. A. S. SHELLY

Methodist Episcopal Church
MR. SAMUEL W. BOWNE
BISHOP EARL CRANSTON, D.D., LL.D.
MR. HANFORD CRAWFORD
JOHN F. GOUCHER, D.D.
WM. I. HAVEN, D.D.
BISHOP W. F. McDOWELL, D.D., LL.D.
FRANK MASON NORTH, D.D.

Methodist Episcopal Church, South
E. H. PEARCE, D.D.
MR. ARTHUR B. PUGH
GEORGE B. WINTON, D.D.

African M. E. Church
BISHOP W. B. DERRICK, D.D., LL.D.
H. T. JOHNSON, D.D.

African M. E. Zion Church
BISHOP GEORGE W. CLINTON, D.D.
BISHOP ALEXANDER WALTERS, D.D.

Colored M. E. Church in America
BISHOP L. H. HOLSEY, D.D.

Methodist Protestant Church
F. T. TAGG, D.D.

Primitive Methodist Church
REV. JOHN BATH

Moravian Church
RT. REV. MORRIS W. LEIBERT, D.D.

Presbyterian Church in the U. S. A.
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S. J. NICCOLLS, D.D., LL.D.
MR. LOUIS H. SEVERANCE
JOHN BALCOM SHAW, D.D.

Presbyterian Church in the U. S.
A. J. MCKELWAY, D.D.

Protestant Episcopal Church
GEORGE S. BENNETT, D.D.
RT. REV. ETHELBERT TALBOT, D.D., LL.D.

Reformed Church in America
P. H. MILLIKEN, D.D.

Reformed Church in the U. S.
RUFUS W. MILLER, D.D.

Reformed Episcopal Church
BISHOP ROBERT L. RUDOLPH, D.D.

Reformed Presbyterian Church
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Society of Friends
MR. JAMES WOOD

United Brethren Church
BISHOP GEO. M. MATHEWS, D.D.

United Evangelical Church
BISHOP H. B. HARTZLER, D.D.

United Presbyterian Church
J. C. SCOULLER, D.D.

Welsh Presbyterian Church
REV. H. C. GRIFFITH

April 11, 1911

Dear Sir:-

Your favor of the 8th inst. received. I will look into the matter, and see if I can make any suggestions.

Very truly yours,

H. P. J.

Mr. G. F. Wells,
81 Bible House, New York.

April 11, 1911

Dear Sir:-

Your favor of the 8th inst. received. I will look into
the matter, and see if I can make any suggestions.

Very truly yours,

A. P. J.

Mr. G. F. Wells,
81 Bible House, New York.

7

Federal Council

of the

Churches of Christ in America

National Headquarters, New York

81-82 Bible House

OFFICERS

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

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MacCauley, D.D., Trenton N. J.

Secretary, Central District—Rev. Charles E.
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Secretary, Western District—Rev. John T.
Thomas, Jr., Y. M. C. A. Building,
Denver Colorado.

Recording Secretary—Rev. Rivington D. Lord,
D.D., Brooklyn, N. Y.

Treasurer—Alfred R. Kimball New York.

CHURCH FEDERATION

The National Office is equipped with what is probably the largest Bibliography on Christian Unity and Church Federation in the United States. In available form, also, is Information concerning Local, State and Denominational Instances of Federation throughout the States. The correspondence of all Students and Workers who may wish to use these Sources is invited.

The following is a list of Books, Periodicals and Bulletins on the Principles and Work of Practical Church Federation in the United States which are available at the Western, Central, Eastern and National Offices of the Federal Council. The pamphlets in this list, while the supply lasts, will be mailed upon request for 20 cents to cover postage. The materials may be secured for the price or postage through the various Secretaries, or by addressing

Rev. G. Frederick Wells,
82 Bible House,
New York, N. Y.

I.

The Federal Council of Churches

SANFORD, Rev. Elias B., D.D., Editor.

Federal Council of the Churches of Christ in America. Report of the First Meeting of the Federal Council, Philadelphia, 1908. (Book Revell Press, 578 pp., \$1.25 postpaid.)

GROSS, Rev. Howard B., D.D.

A Church Federation Dialogue. (6 pp., postage, 1c.)

GARDNER, Rev. O. F.

Federal Council of the Churches of Christ in America. (Summary statements. 1909, 6 pp., postage 1c.)

NORTH, Rev. Frank Mason, D.D.

The Church and Modern Industry. (Leaflet of the Commission on the Church and Social Service, 24 pp., postage 1c.)

STELZLE, Rev. Charles.

The Church's Appeal in Behalf of Labor. (Leaflet of the Commission on the Church and Social Service. 6 pp., postage 1c.)

STELZLE, Rev. Charles.

Labor Sunday Suggestions. (Leaflet of the Commission on the Church and Social Service. 4 pp., postage 1c.)

**STELZLE, CHARLES,
STRONG, JOSIAH,
KELLOGG, PAUL U.**

The Industrial Situation at South Bethlehem, Pa. (Report of Special Committee appointed by the Commission on the Church and Social Service, Adopted June 14, 1910, 24 pp., postage, 2c.)

CONSTITUTION of the Federal Council of the Churches of Christ in America, The Plan of Federation Recommended by the Inter-Church Conference of 1905, Adopted by the National Assemblies of the Constituent Bodies, 1906-1908, and Ratified by the Council at its Meeting in Philadelphia, Dec. 2-8, 1908. (8 pp., postage 1c.)

MacCAULEY, Rev. Hugh B., D.D.
Constitution and By-Laws of the Inter-Church Federation of West Virginia. (A model Constitution in harmony with the principles of the Federal Council for State Federations, 14 pp., postage 1c.)

MacCAULEY, Rev. Hugh B., D.D.
Constitution and By-Laws of the Inter-Church Federation of Trenton, N. J. (A model constitution, in harmony with the principles of the Federal Council, for City Federations, 12 pp., postage 1c.)

HILL, Rev. Edgar P., D.D.
Co-operation in Home Missions. (Reprint from the Report of the First Meeting of the Federal Council, Philadelphia, 1908. 10 pp., postage 1c.)

ROOT, Rev. E. Tallmadge.

State Federations. (Reprint from the Report of the First Meeting of the Federal Council, 1908, 19 pp., postage 1c.)

ROGERS, Henry Wade, LL.D.

International Relations. (Reprint from the Report of the First Meeting of the Federal Council, Philadelphia, 1908. 8 pp., postage 1c.)

SANFORD, Rev. Elias B., D.D., Editor.

Church Federation. First Annual Report of the Executive Committee of the Federal Council of the Churches of Christ in America, 1909. (Report of the Louisville Meeting, 120 pp., postage 4c.)

SANFORD, Rev. E. B., D.D.

A Report of Progress. (Reprint from the First Annual Report of the Executive Committee, Louisville, 1909, 8 pp., postage 1c.)

HENDRIX, Bishop E. R., D.D., LL.D.

Church Federation in America. (Reprint from the First Annual Report of the Executive Committee, Louisville, 1909, 20 pp., postage 2c.)

KIMBALL, Mr. Alfred R.

Report of the Treasurer. (Special reprint from the First Annual Report of the Executive Committee, Louisville, 1909, 12 pp., postage 1c.)

BARNES, Rev. L. Call, D.D.

Co-operation for the Sake of the Unevangelized in America. (Reprint from the First Annual Report of the Executive Committee, Louisville, 1909, 10 pp., postage 1c.)

BARNES, Rev. L. Call, D.D.

Cooperative Advance in Home Missions. (Leaflet of the Home Missions Committee of the Federal Council, 4 pp., postage 1c.)

SANFORD, Rev. E. B., D.D., Editor.

Officers and Committees of the Federal Council of the Churches. (12 pp., postage 1c.)

WELLS, Rev. G. Frederick.

The Federal Council of the Churches of Christ in America. Points of Progress in 1910. (4 pp., postage 1c.)

II.

National Federation of Churches

Which, at the Philadelphia meeting in Dec., 1908, became the Federal Council of the Churches of Christ in America.

SANFORD, Rev. Elias B., D.D., Editor.

Church Federation. Report of the Inter-Church Conference on Federation, New York, 1905. (Book, Revell Press, 700 pp., \$1.25 postpaid.)

HENDRIX, Bishop E. R., D.D., LL.D.

The Inter-Church Federation Conference and Its Outcome. (Reprint from the Methodist Quarterly Review, Apr., 1906, 23 pp., postage 2c.)

NORTH, Rev. Frank Mason, D.D.

The Inter-Church Conference on Federation. (Reprint from the Methodist Review, Sept., 1905, 16 pp., postage 2c.)

SANFORD, Rev. E. B., D.D., Editor.

Federation Chronicle. Bulletin of the National Federation of Churches and Christian Workers. (Resumé of Church Federation Work in the U. S. for 1901, 20 pp., postage 2c.)

SANFORD, Rev. E. B., D.D.

Federation Chronicle. Bulletin of the National Federation of Churches and Christian Workers. (Resumé of Church Federation Work in the U. S. for 1902, 20 pp., postage 2c.)

SANFORD, Rev. E. B. D.D.

Federation Chronicle. Bulletin of the National Federation of Churches and Christian Workers. (Resumé of Church Federation Work in the U. S. for 1903, 20 pp., postage 2c.)

SANFORD, Rev. E. B., D.D., Editor.

Church Federation Pamphlet reprint from the Hartford Seminary Record, May, 1900, 48 pp. (Resumé of Church Federation Work in the U. S. in 1899-1900, postage 2c.)

SANFORD, Rev. E. B., D.D., Editor.

Church Federation. First Annual Report of the Executive Committee of the Inter-Church Conference on Federation and Fifth Annual Report of the National Federation of Churches and Christian Workers, 1906. (Resumé of Church Federation Work in the U. S. in 1906, 85 pp., postage 4c.)

SANFORD, Rev. E. B., D.D.

Church Federation. Sixth Annual Report of the Board of Managers of the National Federation of Churches and Christian Workers. (Resumé of Church Federation Work in the U. S. in 1907, 30 pp., postage 2c.)

III.

State and Local Federations of Churches

ANTHONY, Prof. Alfred Williams, D.D., Editor.

Interdenominational Commission of Maine. (Circular of Information, 1910, 16 pp., postage 1c.)

STACEY, Rev. Thos. H., D.D., Editor.

The Interdenominational Commission of N. H. (1908, 10 pp., 1c.)

WELLS, Rev. G. Frederick, Editor.

Church Federation Facts. (Bulletin No. 1, May, 1909, Constitution, history and work of the Vermont Interdenominational Comity Commission, 4 pp., postage 1c.)

WELLS, Rev. G. Frederick, Editor.

Church Federation Facts. (Bulletin No. 2, July, 1909, model constitutions of village church federations, 12 pp., postage 1c.)

WELLS, Rev. G. Frederick.

Articles of Organic Union of the Churches of Lincoln, Vt. (4 pp., postage 1c.)

ROOT, Rev. E. Tallmadge.

Local Church Federation. (Bulletin No. 15, New England office, 4 pp., postage 1c.)

STEVENSON, Harriet J.

The Church Federation of Portland and South Portland, News-letter No. 3. (Mar., 1910, 4 pp., postage 1c.)

PERRY, President Alfred Tyler.

Church Federation, Its Nature and Functions. (8 pp., postage 1c.)

MINER, Rev. H. A., Editor.

Constitution and Work of the Minnesota Federation of Churches and Christian Workers. (12 pp., postage 1c.)

STEVENSON, Harriet J., Editor.

The Church Federation of Portland and South Portland. (Constitution and History, 8 pp., postage 1c.)

TAYLOR, James H., Editor.

Constitution and Constituents of the Omaha Federation. (May, 1909, 8 pp., postage 1c.)

MacCAULEY, Rev. H. B., D.D.

The Inter-Church Federation of Trenton,
N. J. (4 pp., postage 1c.)

BARNES, Rev. H. W.

Spirit and Purpose of Church Federation.
(Leaflet of N. Y. State Federation, 4
pp., postage 1c.)

ROOT, Rev. E. Tallmadge.

The Massachusetts Federation of
Churches. (Summary of Progress to
March 31, 1910, 1 p., postage 1c.)

ROOT, Rev. E. Tallmadge.

A State Federation of Churches, What
It Is. (New England Bulletin No. 16,
4 pp., postage 1c.)

ROOT, Rev. E. Tallmadge.

Proceedings of the First Convention of
the Churches of Rhode Island. (1907,
24 pp., postage 2c.)

IV.

Problems of Church Federation

AKED, Rev. Chas. F., D.D.

The Coming Unity. (A sermon preached
Dec. 30, 1908. Pamphlet, 14 pp., post-
age 2c.)

ROOT, Rev. E. Tallmadge.

John Frederick Oberlin, the Community
Pastor. (Leaflet, 4 pp., postage 1c.)

RICHMOND, Mary E.

The Inter-Relation of Social Movements
with Information About 67 Organiza-
tions. (Pamphlet of the Russell Sage
Foundation, 1910, 32 pp., postage 2c.)

WELLS, Rev. G. Frederick.

The Country Church. (Reprint from
the Cyclopaedia of American Agricul-
ture, Vol. 4, 8 pp., postage 2c.)

V.

Periodicals

The Church Messenger (Organ of the R. I.
Federation of Churches, monthly, 50c.
per year).

Facts and Factors (Organ of the Massa-
chusetts Federation of Churches, quar-
terly, 10c. a year).

Federation (Organ of the New York City
Federation of Churches and Christian
Workers, quarterly, \$1 per year).

FIRST BAPTIST CHURCH
WOODSIDE, N. Y.
ALBERT G. LAWSON, PASTOR
175 LEXINGTON AVENUE

7
NEW YORK, May 6.1912

Harry Pratt Judson, LL.D., President,
Chicago University, Chicago, ILL.

My dear Doctor Judson:

The Federal Council of the Churches of Christ
in America will hold its next Session in Chicago, December 4 - 9, 1912.

It is my pleasure to inform you that you have
been elected a member of the Committee of Arrangements and we hope
for your acceptance. The gentlemen already chosen are W.H. Roberts,
D.D., W.I. Haven, D.D., Bishop G.M. Matthews, D.D., Prof. B.L. Hobson, D.D.,
President Ozona Davis, D.D., President C.M. Stuart, James McLeod, D.D.,
and the undersigned.

Accept
We are anticipating a session that will be
more fruitful of good than the meeting four years ago, in Philadelphia,
though that made the then high water mark, and we earnestly hope for
your acceptance. The bulk of the work will of necessity fall upon
the home office in N.Y., and hence you will not be greatly burdened.

With every best wish for yourself and for all
the manifold service to which you are committed I am, as always,

Yours truly
Albert G. Lawson
Ch.

NEW YORK, May 6, 1912

Very Best Wishes, J. D. President,
Chicago University, Chicago, Ill.

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in America will hold its next Session in Chicago, December 4 - 9, 1912.
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D. D., W. I. Haven, D. D., Bishop S. M. Matthews, D. D., Fred. B. L. Hobson, D. D.,
President Oscar Davis, D. D., President S. M. Stewart, James Melrose, D. D.,
and the undersigned.

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more fruitful of good than the meeting four years ago, in Philadelphia,
though that made the then high water mark, and we earnestly hope for
your assistance. The bulk of the work will of necessity fall upon
the home office in N. Y., and hence you will not be greatly burdened.
With every best wish for yourself and for all
the manifold services to which you are committed I am, as always,

Very truly,
Oscar Davis

Chicago, May 8, 1912

Dear Mr. Lawson:-

President Judson directs me to indicate his acceptance of membership on the Committee of Arrangements. He trusts that the meeting will be very successful.

Sincerely yours,

Secretary to the President

D.A.R. - L.

Rev. Albert G. Lawson,
175 Lexington Ave.,
New York.

Chicago, May 8, 1912

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Sincerely yours,

Secretary to the President

D.A.R. - L.

Rev. Albert G. Lawson,
175 Lexington Ave.,
New York.

Federal Council of the Churches of Christ in America

PROFESSOR SHAILER MATHEWS,
President.

REV. RIVINGTON D. LORD,
Recording Secretary.

ALFRED R. KIMBALL,
Treasurer.

REV. FRANK MASON NORTH,
Chairman of the Executive Committee.

NATIONAL OFFICE

1611 CLARENDON BUILDING

215 FOURTH AVENUE

(At 18th Street)

TELEPHONE, STUYVESANT 2321

REV. E. B. SANFORD,
Honorary Secretary.

REV. CHARLES S. MACFARLAND,
Secretary.

THE COMMISSION ON PEACE AND ARBITRATION

REV. J. B. REMENSNYDER, CHAIRMAN

COMMITTEE OF DIRECTION

REV. J. B. REMENSNYDER,

REV. R. D. LORD,

REV. HENRY M. SANDERS,

REV. CHARLES S. MACFARLAND.

REV. FREDERICK LYNCH

SECRETARY

NEW YORK, March 21, 1913.

President H.P. Judson, LL.D.,
Chicago,
Illinois.

My Dear Sir:

By this time you have doubtless received, from the President of the Federal Council of the Churches of Christ in America, notification of your appointment as one of the Commission on Peace and Arbitration. I sincerely hope that you will accept this appointment, as you have been chosen after careful conference with your denominational leaders and others. We want the most representative men on this Commission; at the same time, practically no demand will be made on your time. We wish your sympathies in this great movement, and shall occasionally call upon you for counsel and advice. You will be interested in knowing that the Commission is now at work organizing the leading clergymen of the nation into a Church Peace League.

Yours sincerely,

Frederick Lynch

Secretary.

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National Council of the Churches of Christ in America

1921
NATIONAL OFFICE
1011 CLAYSON BUILDING
215 SOUTH AVENUE
CHICAGO, ILL.
TAMMAMORE BUILDING, 211
N. 10TH ST., PHILADELPHIA, PA.
N. 10TH ST., PHILADELPHIA, PA.
N. 10TH ST., PHILADELPHIA, PA.
N. 10TH ST., PHILADELPHIA, PA.

THE COMMISSION ON RACE AND AMERICANIZATION

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New York, March 1, 1921.

President E. P. Johnson, Jr.,
Chicago,
Illinois.

My Dear Sir:

By this time you have doubtless received, from the Executive of the National Council of the Churches of Christ in America, notification of your appointment as one of the members of the Commission on Race and Americanization. I sincerely hope you will accept this appointment, as you have been one of our greatest contributors with your financial aid, your personal efforts, and your voice. We need the most representative men and women of the race, especially in this Commission, as the work that will be made in your line. We need your cooperation in this great movement, and shall gratefully accept your aid and advice. We will be interested in having that the Commission be one of your greatest achievements of the nation.

Yours sincerely,
Robert W. Hays
Secretary

Chicago, March 24, 1913

Dear Sir:-

Your favor of the 21st inst. is received. I am in favor of doing all that is reasonable to aid in maintaining international peace and to extend the principle of arbitration. I am also a member of the national society devoted to aiding in the securing of the settlement of international disputes by judicial procedure, which is wherever practicable far better than arbitration. At the same time the various organizations in this country devoted to the very laudable purpose of aiding in maintaining international peace seem to have regarded it as part of their duty to attack every attempt to maintain what I regard as a proper system of national defence. I believe that it is necessary under present conditions, and will be

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for a long time to come, for the United States to maintain a strong navy, and also that we ought to have a larger military force than we now have. With these views I fear that I should come in conflict with the policies of the Commission to which you notify me of my appointment. It seems to me therefore that it would be better for me not to accept.

Very truly yours,

H.P.J. - L.

Rev. Frederick Lynch,
1611 Clarendon Bldg., 215 Fourth Ave., New York.

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of my appointment. It seems to me therefore that it
would be better for me not to accept.

Very truly yours,

H. P. J. - L.

Rev. Frederick Lynch,
1511 Glenwood Road, 215 Fourth Ave., New York.

Chicago, October 2, 1913

Dear Mr. Mathews:-

On reflection it seems to me impracticable to accept the appointment of which Mr. Macfarland's letter informs me. My membership in the General Education Board makes it advisable I think not to be connected with some of the bodies which are concerned in different educational lines. I thank you very much for the honor intended, and I have written Mr. Macfarland accordingly.

Very truly yours,

H.P.J. - L.

Dean Shailer Mathews,
The University of Chicago.

Chicago, October 2, 1913

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On reflection it seems to me
impossible to accept the appointment of which
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I thank you very much for the honor intended, and I
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Very truly yours,

H. B. S. - L.

Dean Walter Matthews,
The University of Chicago.

Dean Matthews - ? - H.P.

Federal Council of the Churches of Christ in America

10

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Telephone Stuyvesant 2321

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Sept. 13, 1913

Please accept for me

Pres. Harry P. Judson
University of Chicago
Chicago, Ill.

My dear President Judson:-

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Baptist Churches, North.

National Baptist Convention.

Free Baptist Churches.

Christian Church.

Congregational Churches.

Disciples of Christ.

Friends.

German Evangelical Synod.

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African M. E. Zion Church.

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Reformed Church in the U. S.

Reformed Episcopal Church.

Reformed Presbyterian Church.

Seventh Day Baptist Church.

United Brethren Church.

United Evangelical Church.

United Presbyterian Church.

Welsh Presbyterian Church.

It is my pleasant mission to notify you of your appointment, by the President of the Federal Council, as a member of the Commission on Religious Education.

The Chairman of the Commission is Dean W. F. Tillet, Vanderbilt University, Nashville, Tenn.

It is earnestly hoped that you may avail yourself of this opportunity, in behalf of the constituent body of the Council which you represent, to render a common service to all the churches of Christ, and to the cause of Christian Unity and Co-operation.

In behalf of the President of the Council.

Sincerely yours,

Charles S. Macfarland
Secretary

Federal Council of the Churches of Christ in America

NATIONAL OFFICE, 612 UNITED CHARITIES BUILDING, 105 EAST 22d STREET, NEW YORK

Wireless and Cable Address "Fedcil New York"

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General Synod.

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United Brethren Church.

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Welsh Presbyterian Church.

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105 East 22d Street, New York

REV. HENRY K. CARROLL,
Associate Secretary.
1114 Woodward Building, Washington, D. C.

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PRES. GEORGE E. VINCENT.

AMOS P. WILDER.

Rev. Charles S. Macfarland, *Secretary.* Rev. Sidney L. Gulick, *Representative.*
105 East 22d Street, New York.

San Francisco, Calif., Jan. 8, 1915.

Mr. Harry Prad Judson,
Chicago, Ill.

My dear Mr. Judson:

Let me thank you heartily for your response to my letter of December 15th. You will be glad to know that some sixty-five individuals have replied. These letters will, I am sure, accomplish valuable results in Japan. I am wondering whether it may not be wise to make extracts for publication and in the form of a pamphlet.

I have made arrangements for a letter to some seventy of the leading Japanese upon this coast, inquiring as to whether the conditions here have been growing better or worse during the past five years. I hope to receive many replies which, also, I shall take to Japan and hope thereby to alleviate the situation.

You will be glad to know that during my two weeks here in San Francisco I have been able to meet a dozen of the important representatives of organized labor, and have come into pleasant relations with them personally. They have allowed me to present my proposition quite fully, and with few exceptions, they have responded cordially. The editor of the "Labor Clarion" devoted two-thirds of his editorial page last week to a description of my proposal. It was comprehensive and thoroughly impartial. I think this is the first time that my proposal has been definitely brought in print before any of the labor people anywhere.

I am satisfied that effort is being made by most of the political leaders here in California to prevent anti-Japanese legislation this winter. From several sources, I have heard emphatic statements that Governor Johnson is making every effort to prevent even the introduction of anti-Asiatic bills.

I find a soberness of judgment with regard to the Asiatic question and a readiness to look at it in its international bearings much better than a year and a half ago. It seems to me as though the crisis as far as California is concerned has passed, and that as months pass by, we shall find the situation decidedly improving.

Thanking you again for your prompt and helpful response to my letter and asking for your prayer that the visit of Dr. Shailer Mathews and myself to Japan may be wisely conducted and productive of good results

Believe me,

Faithfully yours,

Sidney L Gulick

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and myself to Japan may be wisely conducted and productive of good results.

Believe me,

Sincerely yours,

Samuel C. Butler

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Washington, D. C.

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Associate Secretary,
105 East 22d Street,
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REV. SIDNEY L. GULICK,
Associate Secretary,
Commission on Peace and Arbitration,
105 East 22d Street, New York.

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REV. EDWARD M. MCCONOUGH, *Clerk.*

June 11, 1915.

Harry Pratt Judson, Esq.
Chicago, Ill.

My dear Mr. Judson:

I take pleasure in mailing you, under separate cover, a copy of the pamphlet published in Japan by Dr. Shailer Mathews and myself, entitled, "The Friendship of America for Japan".

It contains a digest of the letters received by us before sailing for Japan, answering a questionnaire on the attitude of America toward Japan. Let me thank you for your letter.

This pamphlet was sent to some 3,500 Japanese pastors and missionaries, and also to the editors of newspapers and important leaders of thought in Japan. Thinking that you and others would be glad to see the result of that questionnaire, we have brought some 500 copies of the pamphlet to this country for limited distribution.

I also enclose a copy of the report of our embassy, and a copy of the pamphlet containing the results of my visit to the Hawaiian Islands on my way back from Japan.

Hoping that these documents will be of interest to you, I am,

Faithfully yours,

Sidney L. Gulick

Dear Mr. Galbreath:

Chicago, June 15, 1915

Dear Mr. Galick:-

Your favor of the 11th inst. is received.

I thank you very much for the pamphlet to which you refer, "The Friendship of America for Japan", and hope that it will prove to be of enduring benefit to the good cause.

Very truly yours,

H. P. J. - R

Mr. Sidney L. Galick,
105 East 22d Street,
New York City.

Chicago, June 12, 1915

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"The Friendship of America for Japan", and hope that it
will prove to be of enduring benefit to the good cause.
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H. P. J. - H

Mr. Sidney L. Gallick,
105 East 88th Street,
New York City.

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REV. PETER AINSIE, *Chairman.*

REV. CHARLES S. MACFARLAND,
General Secretary.

June 20, 1916.

President Harry Pratt Judson,
University of Chicago,
Chicago, Illinois.

My dear President Judson:

I enclose, first of all, the two messages which we
are sending out, the second of which you will notice is an
address to the American people, urging community action.

In order to emphasize this as an appeal directly to
the people, would you be willing to sign with five or six other
laymen the enclosed statement, which we might convey through
the press?

Your immediate answer will be gratefully appreciated.

Sincerely yours,

Charles S. Macfarland
General Secretary.

enclosures

to the American People:

The great war has caused in Europe and Asia a degree of suffering which transcends all limits of age, race, color, religion or political boundaries. The people of the United States, prosperous, remote from the conflict, can see, for the first time in their history, their relation to the world, and the obligations it imposes, in the largest possible way. It has taught them that they can no longer live to themselves alone.

The charity which has always been comprehensive must now become universal. Within their knowledge of conditions the people of this country have become liberal; but when American contributions, collected through the activities of many organizations, led by worthy men and women, have been counted, scarcely more than one dollar has been contributed for each sufferer in Europe and Asia.

The Federal Council of the Churches of Christ in America and the various churches have expressed a united appeal in behalf of the organizations for war relief in Europe and Asia, and they have now issued a second message which is a direct appeal through the churches to the American people, urging community action through the appointment of community committees, and the initiation of a movement in every city and town of our country, calling attention to Citizenship Sunday, July 2, as an appropriate time for the launching of this movement. This appeal has been sent not only to the churches of the country, but to the mayors of the cities, the Chambers of Commerce, Business Men's Associations, Women's Clubs, and similar bodies.

We earnestly urge that the people respond immediately and earnestly to this message.

Chicago, June 30, 1916

Dear Mr. Macfarland:-

Your favor of the 20th of June with enclosure was duly received. As I am a member of the Rockefeller Foundation, which has been actively concerned in aiding this relief movement, I have not felt it expedient to join in general appeals for funds. I am sure that you will understand therefore why I think it best not to join in this one.

With best wishes, I am,

Very truly yours,

H.P.J. - L.

Rev. Charles S. Macfarland,
612, 105 E. 22d St., New York City.

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Rev. Charles S. Macfarland,
612, 105 E. 22d St., New York City.

War

REPORT
OF THE
General War-Time
Commission of the
Churches



PRESENTED TO THE
EXECUTIVE COMMITTEE OF THE FEDERAL
COUNCIL OF THE CHURCHES OF
CHRIST IN AMERICA

Cincinnati, December, 1917

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REPORT OF THE GENERAL WAR-TIME COMMISSION OF THE CHURCHES

I. The Origin of the Commission

The General War-Time Commission of the Churches is a committee of one hundred persons belonging to the different religious bodies which are dealing in direct and responsible ways with the new problems which the war has raised. The justification of its existence is the same need of coordination which has called into being similar bodies in other spheres of the nation's activity. Four different groups of agencies are at work in the religious field: first, the chaplains of the Army and Navy; second, the denominational war commissions; third, the interdenominational agencies like the War Work Councils of the Young Men's and the Young Women's Christian Associations, the American Bible Society, the National Sunday School War Council and the Young People's Societies; and, lastly, the committees and commissions of the Federal Council of the Churches of Christ in America. It is clear that if these bodies are to work effectively they must work together. The work of the church, like the work of the nation, must be conceived as a unity, and each contributing agency must occupy its own place as part of a single comprehensive plan.

Its Constitution by the Federal Council

Realizing this need the leaders of the Federal Council called at Washington on May 8 and 9, 1917, a special meeting of the Council and its cooperating agencies, which was attended by representatives of no less than thirty-five different bodies engaged in war work. Two matters engaged the attention of the delegates: first, a message to the churches, defining the ideals which ought to animate Christians in this time of testing; and, second, a discussion of methods by which these ideals might be translated into reality. All agreed that if the spirit which inspired the gathering was not to be dissipated in mere talk, some definite organization must be constituted to give effect to its conclusions, and the Administrative Committee was authorized to take the necessary steps to bring this about. Acting under this authorization, Rev. Frank Mason North, the President of the Council, invited and appointed a carefully selected group of persons from the different religious

bodies whose cooperation was essential, to serve as members of the General War-Time Commission of the Churches.

The Membership of the War-Time Commission

The Commission is made up of members of the permanent commissions and committees of the Federal Council¹, of the denominational war commissions and other denominational war service bodies and of the interdenominational agencies already referred to. Its Executive Committee includes members of these various bodies and agencies, and its Advisory Council consists of representatives of the denominational war commissions. It is cooperating with the National Catholic War Council and with the Jewish Welfare Board in matters of common concern, such as securing the appointment of an adequate number of chaplains and improving moral conditions at home and abroad. It brings together for purposes of conference and mutual helpfulness members representing a wider range of religious interests than have probably ever yet cooperated for a similar purpose.

Its Relation to the Cooperating Bodies and the Council

The relation of the Commission to the different bodies from which its membership is recruited was defined in the following statement, approved both by its own Executive Committee and the Administrative Committee of the Federal Council:

"With the permanent Commissions of the Federal Council the relations of the General War-Time Commission are necessarily close and intimate, and in all that concerns war work the officers and the Commissions of the Council and the General War-Time Commission are working together. The Commission is, however, distinguished from the regular and permanent Commissions of the Council: first, in its special and temporary nature; secondly, in its constitution as primarily composed of members of similar temporary denominational and other agencies; and in consequence, thirdly, in requiring freedom of action not necessary in the case of more permanent bodies. As a temporary and emergency body, brought into existence to help in meeting the needs of a national crisis, it is free to deal with each situation which may arise in such ways as best fulfil the purposes of its appointment. As the General Secretary of the Federal Council states in his volume, *The Progress of Church Federation*: 'By exercise of a certain freedom of relationship called for under exceptional conditions,

(¹) The Commissions of the Federal Council are bodies appointed by the President to undertake some special form of work which requires interdenominational cooperation. They have their own officers and organization, raise their own funds, and their actions do not commit the Council as a whole unless approved by the Administrative Committee. Unlike the Council itself, which is a delegated body composed of official representatives appointed for the purpose by the constituent organizations, the Commissions owe their existence to the initiative of the Federal Council, and their relation to the bodies from which their membership is taken varies in different cases.

the Commission can as the case may arise unite its forces without ecclesiastical limitations with those other religious bodies seeking the same ends, the service of the nation and of the world.'

"While cooperating with the Commission in all matters where cooperation is possible and mutually advantageous, those who serve on its committees remain directly responsible to the bodies to which they belong, and it is distinctly understood that this primary responsibility is in no way compromised by their membership on the Commission. This is true of all its members, whether belonging to the denominational war commissions, the interdenominational agencies, or the permanent Commissions of the Federal Council. The purpose of the War-Time Commission is not to replace or duplicate, still less to check, any activity directed toward a task too great for our united forces. On the contrary, it will seek to serve all by furnishing a clearing house of information and an agency of sympathetic coordination, through which the efficiency of each may be increased, its aims advanced, and so the Church as a whole be enabled to render the largest service to the nation and to the world in this great and critical time. When its work is done it will make final report to the Federal Council and to the bodies which cooperate in it and will be discontinued."

Acknowledgment of Services

We cannot take up in detail the story of the Commission's work without a word of personal tribute to the men whose clear vision and self-sacrificing labor have made it possible. To Dr. North and Rev. Charles S. Macfarland, to whom we owe the Washington meeting of the Council, in which the idea of the Commission first took shape; to Mr. Fred B. Smith and Rev. Roy B. Guild, of the Commission on Inter-Church Federations, to whom we owe the Pittsburgh Conference, with its broad survey of the field and its admirable report on the war program of the local church; to Rev. Charles Stelzle, who has had charge of the publicity of these different enterprises and who, in addition, has been carrying on in behalf of the Church as a whole an energetic temperance campaign; to Bishop W. F. McDowell, Chairman of the General Committee on Army and Navy Chaplains, and Rev. Clyde F. Armitage, its secretary, who has represented the Council in dealing with the Departments of the Government in all that concerns chaplains; to Rev. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill; and last but not least to Rev. Worth M. Tippy, Secretary of the Commission on the Church and Social Service, who has not only thrown himself with full enthusiasm into the cause of the chaplains, but who during the summer, when others were away on their vacations, organized the Committee on Voluntary Chaplains, which was the direct precursor of the War-Time Commission. At a time when many of the different agencies were feeling their way to find themselves in an unfamiliar field, this committee took

the first steps to bring together representatives of the different denominational war commissions. Plans were made for a systematic visitation of the camps; attention was called to the need of providing voluntary chaplains in the training camps and other centres for which the Government made no provision; the needs of local communities were studied; and a sympathetic understanding, invaluable to the later developments, was created by the contact of those who were engaged in these common tasks. Without the preliminary work done by this committee, the War-Time Commission could not have begun where it did.

II. The Organization of the Commission

The Commission met for the first time in New York on Thursday, September 20, 1917, and organized with Robert E. Speer as Chairman, Rt. Rev. William Lawrence, Vice-Chairman, and Rev. William Adams Brown, Secretary. At later meetings Rev. Gaylord S. White was chosen Associate Secretary, and Harold H. Tryon, Rev. Samuel McCrea Cavert, and Eric M. North, Assistant Secretaries.

The Problem of Organization

Two possibilities faced the Commission at its origin. It might enter the field as an executive agency, taking over the work of existing organizations and superseding them with a machinery of its own; or it might regard its work as primarily interpretative and advisory, making itself a meeting-ground for discussion and counsel, but leaving the actual execution of the policies agreed upon to the cooperative action of the agencies that were already in existence.

The latter was obviously the wiser plan, so far as it was practicable. It was wiser on grounds of economy. It is always better to use the machinery that is at hand, so far as it will go, than to create new machinery. But it was wiser, too, on grounds of policy, for what was needed was not a single body that would relieve existing agencies of their immediate responsibility—a responsibility which, in the very nature of the case as a result of a hundred local and personal ties, no one else could assume—but rather a body that could act as counselor and guide, by furnishing a wider perspective and so directing into the most practicable and effective channels the energies which were already released. It is on this theory that the Commission has worked. It has not built up a large staff, but it has tried to include in its councils and discussions men and women who are really responsible for the war work of the Church as a whole, that through their com-

bined counsels it might develop the consciousness of a common opportunity and of a united responsibility.

Statement of Purpose

But it soon appeared that counsel alone was not enough. There were things which needed to be done which no one was doing, and for these it was necessary for the Commission to make provision. This double function of the Commission as at once advisory and executive was expressed by the Commission at its opening meeting in the following statement:

"It is the purpose of the Commission:

- "1. To coordinate existing and proposed activities and to bring them into intelligent and sympathetic relationship so as to avoid all waste and friction and to promote efficiency.
- "2. To suggest to the proper agency or agencies any further work called for and not being done.
- "3. To provide for or perform such work as can best be done in a cooperative way.
- "4. To furnish means of common and united expression when such is desired; and finally,
- "5. To provide a body which would be prepared to deal in a spirit of cooperation with the new problems of reconstruction which may have to be faced after the war."

In pursuance of this policy the Commission organized itself into a number of different committees and entrusted to an Executive Committee, including representatives of all the interests to be unified, power to act for the Commission when it was not in session.

The War-Time Task of the Church

It will help us to set the work of these committees in their right relations if at the outset we remind ourselves for a moment of the nature of the task which the war lays upon the Church.

Apart from the perennial need of fostering the higher life of the nation, this is as follows:

1. To provide the ministrations of religion for the large number of persons, both men and women, suddenly taken from their accustomed surroundings and plunged into an unfamiliar life.
2. To awaken the congregations whose horizon has hitherto been limited to their own communion, or at most to the missionary enterprise in the technical sense, to the new responsibilities of social ministry and reconstruction which the war has laid upon them.
3. While loyally supporting our own government in the

righteous war to which we have laid our hands, to keep alive the international consciousness to which religion in its higher aspects is committed.

This analysis of the task determines the fields in which the work must be carried on.

Under 1 we have not only

- (a) The Army and Navy, but
- (b) The great army of industrial workers, many of them women who have been called to take the place of enlisted men.

Under 2 we have to consider not only

- (a) The individual church, but
- (b) The community in which it is located, and especially the communities adjoining the great cantonments whose moral health is so important a factor for the welfare of the soldiers and sailors in their neighborhood. And beyond these
- (c) The millions who are in need, for whose care the church as a whole is responsible—the sick and the wounded, the prisoners and the disabled, the destitute, and the homeless both here and across the sea.

Under 3 we touch the supreme function of the church, which is to Christianize the ideals of the nation and so to promote that consciousness of world-wide brotherhood without which true democracy is impossible.

Religious Agencies in War Work: The Commissions of the Council

Of the war work of the permanent commissions and committees of the Council, a full report is given elsewhere. Here it is only necessary to say that even before the organization of the General War-Time Commission it was of the most important character. The General Committee on Army and Navy Chaplains was busy with the task of recommending suitable chaplains to the Government¹. The Commission on Inter-Church Federations was working out a program for community activity in the neighborhood of the great cantonments. The Committee on Temperance was conducting a propaganda for nation-wide prohibition during the war. The

⁽¹⁾ The General Committee on Army and Navy Chaplains is a permanent committee including the chairmen of the several denominational chaplain committees. All papers of Protestants submitted in application for appointment as chaplain are referred to this Committee by the War and Navy Departments, and the correspondence required to determine the qualifications of the candidate is conducted by the secretary of the Committee through the Washington office of the Federal Council. The names of satisfactory candidates, after endorsement by the chaplain committees of their respective denominations, are certified to the Department, and no Protestant chaplains are appointed in the Regular Army, the National Army or the Navy without the approval of the General Committee. The Committee also cooperates with the Bureau of Militia Affairs in selecting new chaplains for the federalized National Guard.

Commission on the Church and Social Service was studying conditions in the camps which were not provided with chaplains and considering methods of supplying this need. The Commission on International Justice and Goodwill was concerning itself with the larger questions of international goodwill on which the hope of any permanent peace depends.¹ The other Commissions, if touching the war work less directly, were rendering indispensable service in their respective fields of ministry to the higher life of the nation.

Since the organization of the General War-Time Commission, the resources of the permanent Commissions, both in personnel and in equipment, have been freely put at its disposal. In some cases they have been recognized as committees of the War-Time Commission for special purposes. In other cases they have furnished the nuclei for new committees of a more inclusive character. Thus, the General Committee on Army and Navy Chaplains represents the War-Time Commission in all that concerns the appointment of chaplains and the Commission on the Church and Social Service is its committee for conducting an investigation of industrial conditions. Dr. Guild, Secretary of the Commission on Inter-Church Federations, is acting as Secretary of the Committee on Camp Neighborhoods, Dr. Tippy, as Secretary of the Committee on War-Time Work in the Local Church and Cooperation with the American Red Cross, Mr. Stelzle, as Secretary of the Committee on Literature and Publicity. Others are rendering valuable service in other ways.

The Army and Navy Chaplains

It will help us to see the work of these committees in its true perspective if we ask ourselves for a moment what the other groups engaged in war work are doing, and first, the chaplains.

1. The chaplain is the official representative of religion in the Army and Navy. He is an ordained clergyman holding military or naval rank as an officer, and in the Army is assigned to special duties by the commanding officer of the regiment

⁽¹⁾ In addition to the commissions already named, activities related to the various phases of war work are carried on by the Commissions on the Church and Country Life and on Christian Education. The Federal Council has also been active in stimulating the interest of the Churches in the support of various agencies for war relief, and has organized a voluntary committee for the Care of French Mothers and Children, to cooperate with French committees. The Council has coordinated the agencies seeking to sustain and develop Protestant work in France and has arranged for the reception of the two French chaplains who have been in America during the fall and winter as representatives of the French Protestant churches. In cooperation with several departments of the Government, particularly the Department of Agriculture, the Food Commission, and the Committee on Public Information, pamphlets numbering millions in the aggregate have been mailed to the pastors of Protestant churches from the office of the Federal Council.

to which he is attached. He enters the Army with the grade of first lieutenant, and may rise to be major in the course of his service. In the Navy he begins as junior lieutenant and rises to captain. The chaplains are apportioned among the different denominations in the country on an arithmetical ratio which at the present time assigns thirty-six per cent to the Catholics and sixty-four per cent to the Protestants and apportions the Protestant chaplains among their various religious bodies in the ratio of their membership. When, however, the chaplain is finally recommended by the Federal Council's Committee he becomes the representative of all the churches and in the very nature of the case must act unreservedly as such. Twenty chaplains at large have been recently added in the army to provide for the Jews and other religious bodies not represented in the present apportionment. Before the present war the number of chaplains both in the Army and Navy was one to every twelve hundred enlisted men. It still remains this in the Navy, but with the increase of the size of the infantry regiment from twelve hundred to thirty-six hundred men, the number of chaplains in the Army has become proportionately less. A recent order of the department has made possible a further increase in the number of chaplains to cover units not now provided for by law, but even with this increase the number of chaplains in proportion to the number of enlisted men has been very largely reduced and is totally inadequate to the present need.

During peace times the duties of the chaplain were not onerous and his existence had largely dropped out of the consciousness of the Church. But with the advent of the war the importance of the chaplain's function has become apparent. He is the pastor of the unit to which he is assigned. When the men leave for the front the chaplain accompanies them. Upon his character and fidelity to his duty the morale of the men is in no small measure dependent. He is with them in the trenches before they go "over the top" and is among the first to welcome the wounded when they are brought into the emergency station for treatment.

It is clear then that one of the first duties of the Church is to see that the number of chaplains is adequate, their personnel of the highest quality, and their equipment sufficient to enable them to discharge their duties effectively.

Here unfortunately we find ourselves at a disadvantage, and this in two ways. In the first place, the rapid increase in the size of the new armies without a corresponding change in the law governing the number of chaplains has left many units without chaplains and thrown the responsibility for the re-

ligious care of the men upon other agencies. And secondly, whereas in other armies the chaplains are organized into a corps under a chaplain general, or other leader, whose function it is to care for their interests, to promote their welfare, and to guard their efficiency, here the chaplains remain individuals attached to special regiments without any representative to speak for them in matters of common concern.

This is a condition which needs to be changed and we are glad to say that steps are being taken to change it. In the Navy Secretary Daniels has appointed Chaplain J. B. Frazier as his representative in all that concerns the chaplains, and he is taking up his new work energetically and effectively. He has entered into sympathetic relations with the General Committee on Army and Navy Chaplains of the Federal Council, which has put at his disposal one of its offices and is cooperating with him in every possible way.

In the Army no such arrangement has as yet been made, though it is hoped that before long something of this kind may be done there¹. In the meantime various committees of the Council and of the War-Time Commission are dealing with different aspects of the chaplain situation. The General Committee on Army and Navy Chaplains has been recognized by the Government as its adviser in the appointment of Protestant chaplains. Legislation has been introduced into Congress looking to an increase in their numbers, and the matter of the equipment and status of chaplains is being carefully considered. A training school for their practical preparation before entering service has been planned by the Federal Council Committee.

The Young Men's Christian Association

Next to the chaplains in the directness of their approach to the war task are the interdenominational agencies which specialize in work for young men and young women. Of the splendid work done by the Young Men's Christian Association—work for our soldiers and sailors both here and across the sea—there is no need to speak at length, simply because it is already so much in the public eye that we can take its work for granted. Too much credit cannot be given to the leaders of this great organization for the foresight with which they anticipated the crisis that was pending, for the skill with which they laid their plans to meet it, for the ample resources both of men and of means which they have gathered to their support, and for the unique service which they are rendering. That service, roughly speaking, is of three kinds.

⁽¹⁾ Since this was written, Major Gregory, who has been detailed by the War Department to take charge of the appointment of chaplains, is giving attention to these matters.

First of all and most familiar to us is the work for our own soldiers and sailors in the camps, cantonments, and naval stations. Through its recognition by the United States Government as the representative of the Government in welfare work within the camps, the Association has had a unique opportunity which it has employed to the full. Its leaders have been able to make themselves in a very true sense representatives of the whole church and have cooperated in amicable ways not only with the different Protestant bodies, but with the Catholics and the Jews as well.

No less important is its work across the sea, not only for our own army but for that of our Allies in France, Russia, and Italy. Here again a wide field for usefulness has opened to the Association of which it is making enlightened use. Only recently the call has come from General Pershing for a large number of secretaries for work with the American army in France. The French Government is asking for thirteen hundred buildings and will need five hundred secretaries. The Italian Government will need another hundred. Many have gone to Russia and, had conditions remained as they were a few weeks ago, no less than two hundred would have been needed there.

Finally, there is the work for prisoners of war, a work which has been so persuasively presented by Dr. Mott that I need only refer to it here, and of which it may safely be said that no wiser, more effective, and more Christlike piece of service has been rendered by any group of men in our generation.

Other Interdenominational Agencies

But signal as is the service of the Young Men's Christian Association, it is not the only interdenominational agency which must find a place on the war program of the Church. There are the Sunday schools which have recently combined their different associations in a National Sunday School War Council. There are the Young People's Societies, which are asking themselves what is their part in the church's work, and have formed the Interdenominational Young People's Commission, a national organization to outline their programs. There are the temperance societies, which are working for national prohibition during the war; there is the American Bible Society, which is raising a fund of \$400,000 to put the Scriptures in the hands of every enlisted man. There is the Salvation Army which is doing a large work for the troops across the sea as well as some at home. And there is the Young Women's Christian Association, whose unique and

most responsible function in the present crisis is not always as clearly recognized as its importance deserves.

It was perhaps only natural that in the preoccupation of the nation with the pressing needs of the enlisted men, the true function of the Young Women's Christian Association in this time of crisis should have been misconceived. It has been thought of in many quarters as representing women's ministry to men, and it has a ministry to render of this kind. Through its hostess houses it has provided places where the families of the enlisted men might meet their sons and husbands under pleasant surroundings. Through its cafeteria it has provided good things to eat in the neighborhood of the camps. But these are only incidental to its main purpose, which is to care for the women who with the men share the responsibility and burden of the war. The Young Women's Christian Association is not an adjunct of the Young Men's Christian Association. It is the Church caring for its women—the girls in the camp neighborhoods dazzled by the glamour of the troops and, in their desire to show their sympathy and admiration in practical ways, subjected to temptations whose gravity we cannot over-estimate; the women in industry taken from their homes and plunged into unfamiliar work amid strange surroundings; women of all kinds and of all ages, facing the new problems which the war is laying upon their sex. Here is a sphere, the importance and the magnitude of which are scarcely less than that which the young men have occupied.

The Church and the Y. M. C. A.

It is only natural that in the course of the attempts of these different agencies to adjust themselves to the new tasks, problems should arise. These problems are of two kinds. In part they are problems of adjustment having to do with the delimitation of territory; in part they are problems of definition growing out of differing conceptions of the sphere for which each is responsible.

We may illustrate these in the case of the Young Men's Christian Association. More important than any specific thing that the Association has done has been its ability to fire the imagination of the public with the possibilities of Christian service. It has made its program of ministry so simple, so direct and so appealing, that multitudes who have cared little or nothing for the Church hitherto have responded to its appeal and furnished it with resources in men and in money, which have enabled it to meet the emergency for which other agencies were unprepared.

But in this very success there lurks a danger. It is not

merely the danger of diverting attention from other organizations whose work, if less dramatic, is in its place no less essential—although that is a real danger. It is the danger that in its emphasis upon the Church's agencies men may lose sight of the larger whole, of which each individual agency is a part. Greater than any organization, greater than all organizations put together, is the Church itself which is the mother of them all, the Church whose hidden life they reveal and of whose spirit they should be the interpreter. When men begin to contrast the Church and the Association to the disadvantage of the former they not only show a complete misapprehension of the spirit which animates the Association leaders; they are creating an attitude of mind which is full of peril for the future of both.

It is all the more important that the true relation between the Association and the Church should be clearly recognized because of the limitations imposed upon the former by its constitution. As an organization of laymen it has hitherto limited its sphere to forms of service which laymen can render. But the Church consists of clergy as well as laity, and for its full expression requires the cooperation of both. In theory this cooperation is secured in the camps through the chaplains who, as the official representatives of the churches, administer the sacraments, conduct regular services and have pastoral oversight over the men. But where, as is often the case, there are no chaplains available, the Association becomes the only representative of religion in the camp and must either confine its religious work to such services as laymen can render or rely upon the assistance of visiting clergymen coming from without.¹

In this situation the churches have come to the Association's help in a number of different ways. In the first place, they have set apart a number of their most trusted leaders to serve as religious workers in the camps, men who because of their maturity of judgment and practical wisdom are able even while observing the limitations which their position puts upon them, to exercise pastoral oversight over the enlisted men and keep them in touch with the home churches. Secondly, they have supplied visiting preachers who have cooperated with the chaplains and the Young Men's Christian Association secretaries in Sunday and week-day services in the camps, and, where no chaplains were present, have cared for the administration of the sacraments in the Young Men's Christian Association huts. And thirdly, they have designated a certain

(¹) In cases where neither chaplains nor outside clergymen are available the Association allows its religious work secretaries who are clergymen to administer the sacraments and to perform other ministerial functions.

number of men to represent the church in the communities adjoining the camps and in cooperation with the chaplains, the Young Men's Christian Association secretaries, and the local clergy, to act as camp pastors for the men of their own communion within the camps. In some cases the camp pastor has been recognized by the commanding officer as a voluntary chaplain and assigned to some unit temporarily without a chaplain. In other cases he has been associated with one of the regular chaplains as his assistant. In still others he has found access to the camp through the Young Men's Christian Association, being assigned a residence in one of its huts and cooperating with its staff in the religious work of the camp. So far as time and space permit, he has been free to use the rooms of the Association for personal conference and for the administration of the sacraments, and his gifts as a preacher have been gladly made use of in the Association's services.

The Denominational War-Time Commissions

This reference to camp pastors leads us to consider another group of agencies engaged in war work, namely, the denominational war service commissions.

When the war broke out it was inevitable that the churches should feel a direct and personal responsibility for meeting the call made upon them for patriotic service. The response took different forms. Some of the religious bodies, such as the Methodists and Southern Baptists, originally put the task upon the existing home missionary organizations. Others, and these the majority, like the Episcopalians, the Presbyterians, the Congregationalists, the Baptists, the Lutherans and the like, created war commissions to represent them in the emergency. A list of these commissions and their officers is given below. They are of various sizes, composed of both clergy and laity, but are alike in this, that they have been appointed by the ecclesiastical authorities of the various communions to act for them in all that concerns war work.

The action of the churches in establishing these commissions has been criticized in some quarters as though it were an expression of narrow denominationalism, but such criticism entirely misses the mark. If the Church is to function at all in the war, it must function in part at least through the churches of which it is composed. No doubt it is a lamentable fact that the war finds the Church divided, and it would be a far better thing if there could be but a single organization through which all alike might function. But since this is not the case it is clear that we must use the agencies we have. There is work to be done which the Church alone can do, which can be

done most effectively by those who know the resources, the habits and the traditions of each of the different bodies whose cooperation is necessary.

In the first place, there is the task of reaching the individual church member and bringing home to him his personal responsibility in the present crisis; but for this the local church must be organized. This is a work for which the denominational war commissions are peculiarly fitted because of their power of direct access to those who must be reached. Through correspondence, through literature, and through personal appeal they are addressing themselves to the ministers of their own communions and urging them to unite their congregations in a program of war service.

In the second place, there is the need of strengthening weak churches in the neighborhood of the cantonments and other centres where troops are congregated. Experience has shown that, when Sunday comes, the soldiers like to leave the camp and find their way to worship in a real church. But the local church is often weak and uninviting and needs to be reinforced by resources coming from without. This is being done in various ways, sometimes by the enlargement of the plant, sometimes by the supply of additional workers, not infrequently by joining with other bodies in a centre of common activity.

In the third place, the Church has a responsibility for the pastoral care of her sons who have enlisted. This she is discharging in part by a system of correspondence carried on through the local church, in part through the appointment of the camp pastors already referred to.

Last, but not least in its importance, is the service which the war commissions can render as a channel of communication between the churches and the different government agencies charged with war work. Such agencies, for example, are the Food Administration, the Red Cross, the Committee on Public Information. For the success of its war program the Government is dependent in the last analysis upon the loyal cooperation of the individual citizen, and in securing this, the aid of the churches is essential.

Problems of Adjustment

It was, of course, inevitable that the attempts to meet these and similar needs should have led to a certain amount of confusion and overlapping. Problems of serious importance have emerged which require tact and patience for their solution. There is, in the first place, the problem of the relation of the war commissions, which are temporary bodies, to the permanent agencies of their own churches. How can the ap-

peal to sacrifice which the war has made and which is being so generously responded to, be made to reinforce rather than to weaken the permanent activities of the church? Secondly, there is the relation of the communions to one another. How can overlapping be avoided? How can the fields be wisely partitioned? In what ways can each represent all? Thirdly, there is the problem of the relation of the denominational bodies to the interdenominational agencies which are already functioning effectively and which represent the Church as a whole rather than any particular branch of it. And finally, there is the relation of the religious forces in general to the Government agencies, like the War and Navy Departments' Commissions on Training Camp Activities, and their War Camp Community Service conducted by the Playground and Recreation Association of America, which concern themselves with the task of community organization.

To take but two illustrations of many. There is the question of denominationalism in the camps. How far may provision be made for services primarily designed for the men of a single communion? In what sense can the camp pastors appointed by and responsible to a single Christian body be used for the services which shall include all?

Again, there is the question of the relation of the community organizers of the War Camp Community Service to existing Church Federations. How far may such a federation be used as a nucleus for community organization? How far is it advisable that their identity should be merged in a new and more inclusive group? These are but samples of the kind of problem which is emerging on every side and which requires tact and patience for its solution.

In the situation thus briefly described the War-Time Commission finds its opportunity. It is the aim of the Commission to visualize the work of the Church as a whole, to see each of its parts in its relation to the others, and by bringing about personal contact between the workers in the different fields, to secure a better understanding and a heartier cooperation than would otherwise be possible. It remains to ask how far it has succeeded in accomplishing what it set out to do.

III. The Work of the Commission

It will help us to judge the work of the Commission intelligently if we consider it under the following heads: The Program of the Commission; Undertakings and Achievements; The Problems of the Future.

The Program of the Commission

The first duty of the Commission was to map out the field which it proposed to enter. Three kinds of work seemed clearly to lie within its scope, which we may describe respectively as: survey; interpretation; cooperation. It was necessary, in the first place, to secure accurate knowledge of the religious work already being carried on by the different agencies, and of the needs which were as yet unmet. It was necessary, in the second place, to share this information with those who were working in each part of the field, as well as with the general public which had an interest in knowing what the church as a whole was doing; and finally, it was necessary to create the machinery for doing some things for which no adequate provision had as yet been made.

Survey of the Field

Of these the first manifestly took precedence. Without accurate knowledge as to what was actually being done or planned, it was impossible either to advise wisely or to act effectively. But at the time the Commission began its work such information was nowhere accessible. Each of the commissions and councils had its own survey department studying the field from the point of view of its own need and special task; but there was no one whose business it was to know the field as a whole, no one who was studying what each was doing in its relation to all the others and collating that information in such a form as to make it equally available for all. Accordingly, the first thing which the Commission set itself to do was to fill this gap. Its Committee on Survey, through Mr. Cavert, its secretary, has collated all the information in the possession of the different war commissions, and is supplementing this partly through communication with the individuals and groups who are visiting the camps, partly through correspondence with selected individuals in different parts of the country, through whom exact information may be obtained. It is our plan, so far as this information is secured, to put it at the disposal of each of the cooperating bodies and to keep them informed from time to time of such changes as may occur. Up to the present time we have been able to do this in the cantonments and the National Guard camps, and we are now at work on the Regular Army and the smaller posts scattered over the country, many of which are without regular chaplains or other ministers of religion.

What has been done for the troops on this side of the water needs to be done for the troops across the sea. Here too

there are problems growing out of the presence of different agencies working in the same field, and here too the first condition for their satisfactory solution is accurate knowledge. It is hoped in the near future to establish relations between the Commission and representatives of the different agencies engaged in religious work across the sea, which will make it possible for us to extend our survey to include these as well. The first steps have already been taken in the appointment of a Committee on Investigation of Conditions in France, whose duty it shall be "to study the situation in France as it affects the work of the voluntary chaplains and other representatives of the churches, and to advise the Commission as to what action, if any, should be taken."

Interpretation and Cooperation

Having gained our knowledge, the next thing was to share it. Here there are two interests to be considered. First, the general public needs to be informed as to what the church is doing. Second, between the groups at work in different parts of the field common knowledge and understanding must obtain, as between the different denominational war commissions; the denominational war commissions and the Association leaders; the Protestant religious forces and the corresponding bodies among the Roman Catholics and the Jews; and finally, between the religious forces as a whole and Government agencies, like the Commission on Training Camp Activities, charged with the moral and social welfare of the soldiers. In the case of all these groups it was desirable to establish natural points of contact which would make for a sympathetic understanding, and much of the time and energy during the weeks that have passed have been spent in trying to bring this about.

This has been done in a number of different ways. It has been done in part through committees of conference, such as the committee on conference with the Young Men's and Young Women's Christian Associations and a similar committee on conference with the Playground Association. A more effective method has been the formation of joint committees in which members of different bodies have been associated in some common work. But above all, it has been done through the personal contact of individuals as those who have been approaching the same general task from different angles have met for conference on the problems which were common to all.

It is too soon to make a definite catalogue of the results which have already come from such conferences but this may be said with confidence, that they have led to the clearing up

of not a few misunderstandings, and to the taking of steps which will in time clear up others. But more important than any specific things accomplished is the closer sympathy which has resulted from personal acquaintance, and the wider outlook which has come with larger vision.

This has been notably true of the relation between the church commissions and the Association leaders. Closer acquaintance with the problems which confront the latter has led the representatives of the churches to a more sympathetic understanding of the difficulties the Association faces, and conversely in its policy the Association is more and more coming to recognize the importance of the interests for which the church commissions stand, and is seeking ways to conserve them. In the instructions recently sent from headquarters to the secretaries on the field the importance of the work of the camp pastors is recognized and the secretaries are directed, so far as is practicable under the rules laid down by the Government, to give the representatives of the churches every facility for the prosecution of their work in the camps. On the other hand, the church leaders recognize that under normal circumstances the work of the camp pastor should be to relate the men in the camp to the religious forces functioning outside, and that the best results can be secured only through the harmonious cooperation of all the religious workers within and without the camps in a single program which assigns to each its appropriate place.

Literature and Publicity

Of publicity work of a more formal kind there is as yet little to report. A brief account of the Commission's aims has been printed, a series of bulletins authorized, plans are under discussion for articles in periodicals and the daily press, but little has been done as yet to put the plan into effect. This has been due, not only to the pressure of work during the early days of the Commission's activity, but still more to the fact that with reference to the matters of greatest public interest conditions were changing so rapidly that one could never be sure that what we had to tell of the work today would be true of the work of tomorrow. Recently, however, the situation has changed for the better. The period of experiment is passing and it is possible to begin to draw definite conclusions. As the mists dissolve and the outlines of a unified plan appear, the need of publicity becomes pressing, and the Commission through its Committee on Literature and Publicity is planning to give this branch of the work the attention its importance deserves.

Besides these general matters the attention of the Commission has been given to a number of special problems where joint action has seemed necessary. Some idea of the number and extent of these may be gained from the list of committees which is appended to this report. In some cases we are able to report definite accomplishment; in others only a beginning has been made.

Undertakings and Achievements: Community Organization in Camp Neighborhoods

And first, of the things accomplished. First on the list I would put the work which has been done by the Committee on Camp Neighborhoods. This is a committee consisting of executive officers of the different war commissions, as well as of members of the Federal Council's Commission on Inter-Church Federations. Under the leadership of President C. A. Barbour, who is not only Chairman of the Committee but also in charge of the selection of the religious work secretaries of the Young Men's Christian Association, a plan has been worked out for coordinating the religious forces both inside and outside of the camp, and through Dr. Guild, the Secretary of the Committee, arrangements have been made for a systematic visitation of those centres where it would appear that the forces on the ground are not working together as they should. A staff of men is being developed who will go to these camp communities not as representing any single denomination, but the Church as a whole. In this connection a careful study has been made of the work of camp pastors in their relation both to the workers inside the camps, and especially to the communities outside. Plans have been made for conferences of camp pastors to be held in some southern cities in January, in which the leaders of the different war commissions of the southern churches are actively participating. Through this committee relations are being established with the community organizers of the War Camp Community Service and the function of the Church in neighborhood work is being defined.

One of the by-products of these conferences is a plan for the unification of the religious forces in New York City, a field which, owing to the pressure of outside interests, has been largely neglected, but the importance of which may be gauged from the statement that its parish (understanding by this term the group of camps whose members find their way naturally to New York when they have leave) embraces 150,000 troops, and some 40,000 are found on its streets every day.

At the request of the denominational war commissions a

sub-committee of the Committee on Camp Neighborhoods has been charged with responsibility for cooperative building enterprises where such seemed practicable. In several cases a number of different communions have joined in the erection of a building for housing their representatives who are working in and about the camps, and others are contemplated. Such buildings are in process of erection at Camp Devens, Camp Dix, and most recently at Camp Upton. At Ayer four communions have joined in the erection of a church headquarters outside the camp. At Wrightstown a parish house is being built on ground owned by the Episcopalians, in the expense and maintenance of which four different communions cooperate. The Episcopalians have offered the use of their church, which is adjoining, for purposes of worship. A similar proposal is under consideration at Camp Sherman. At Camp Upton, owing to the fact that there is no community adjoining the camp, permission has been given to erect a church headquarters within the camp, and four communions have united in the erection of a chapel and parish house on ground set apart by the Government adjoining the Young Men's Christian Association administration building.

The Needs of the Chaplains

From the first the needs of the chaplains have engaged the attention of the Commission. In theory, as we have seen, the chaplain is the official representative of religion in the army. In practice he holds an anomalous and unsatisfactory position. His relations to the church of which he is the official representative are loose and ill-defined. On the funds so liberally contributed to equip the religious workers of the Young Men's Christian Association he can make no claim. From the Government he receives only his commission; and whereas all other branches of the service have been elevated in dignity and in numbers to meet the new emergency of the war, his status in all respects remains as it was in the days of the Spanish War and before.

It is difficult to exaggerate the infelicity of this situation. It affects not only the chaplain himself, but all the other religious bodies which are at work for the soldiers. As we have seen, it devolves upon the Association, a lay organization, responsibility which in theory it is not qualified to assume. It is a constant challenge to the churches to seek to secure by indirect means representation in the camp which, so long as the chaplains are not appointed, is granted them in theory, but is denied them in fact. It complicates the work of those who are planning for the unification of the religious forces in and about the camps, since so long as the status of the chaplains is

undetermined, and their numbers uncertain, one of the most important factors in the situation remains unknown.

The remedy for this state of things is obvious. It is that we follow the example of all other countries which have chaplains and create a corps of chaplains under a responsible head who can represent the chaplain's interests, provide for his adequate training and equipment, secure his assignment to the place where he is most needed, and confer with the responsible heads of the other religious forces at work in and about the camps in matters of general religious policy affecting the army. Until this is secured, all else is a palliative. To increase the number of chaplains without altering their status may relieve but will not remove the difficulty.

In cooperation with the commissions of the Catholics and of the Jews the War-Time Commission is seeking to secure from the Departments and from Congress action which will remedy this state of affairs. In the meantime through its existing committees it is doing what it can to advance the interests of the chaplains under the present law. The General Committee on Army and Navy Chaplains, in addition to its work in recommending suitable candidates for appointment, is in conference with the Adjutant General's office as to assignment of chaplains. A special Committee on the Equipment of Chaplains is in correspondence with the newly appointed chaplains as to their need of equipment and is bringing these needs to the attention of the churches to which they belong. In this connection the Committee has prepared a carefully selected list of things most needed with their prices based upon the results of an extended correspondence with those who have had most experience. A Committee on Voluntary Chaplains has been considering the possibility of securing from the Government the appointment of voluntary chaplains serving without pay in such units as are at present without regular chaplains. Representatives of the three committees meet as a Joint Committee on Chaplains to consider the matters affecting the welfare of the chaplains not otherwise provided for.

Voluntary Chaplains

The question of voluntary chaplains¹ is so important and at the same time so complicated that it may be worth while to say a word about it here. When the war broke out it was found, as we have seen, that many important units were un-

⁽¹⁾ The name *voluntary chaplain* is used to denote a clergyman appointed by the Commandant of a camp or other military post to act as temporary chaplain, or assistant to the regular chaplain. By *camp pastor* is meant a clergyman appointed by a denominational war commission to reinforce the service of the churches in the neighborhood of a camp, and, in cooperation with the chaplains and Y. M. C. A. secretaries, to render pastoral service to men of his own communion within the camp.

provided with chaplains, notably the officers' training camps, and a special committee was appointed in the effort to meet this need. In not a few cases action was taken by the commandants who on their own authority appointed visiting clergymen camp chaplains, and in some cases nominated to this position a religious secretary of the Young Men's Christian Association. Since the appointment of camp pastors, some of these have been recognized as voluntary chaplains, either being assigned to regular units which are temporarily without chaplains, or being made assistants to the existing chaplains. Such action, while relieving the immediate exigency, leaves many important questions unanswered, as for example, the following: What shall be the relation of the voluntary chaplain to the regular chaplain, when he shall be appointed? What shall be the relation of the camp pastor assigned to a definite regiment to the denominational commission which pays his salary? How far may he rightly be regarded as a representative of his own communion and hold a pastoral relationship to the men of that communion belonging to other units than that to which he is assigned? Shall voluntary chaplains or camp pastors wear uniforms, and, if so, of what kind? Shall they have military rank? These are only samples of questions still unanswered, as to which the experience of the next few weeks and months will doubtless shed much light.

The Work of the Local Churches

Another matter which has engaged the attention of the Commission is the preparation of a program for the local church. So many different bodies are appealing to the churches for aid that some correlation would seem to be necessary. In many cases this correlation can be effected through the individual denominational war commissions, but there are many churches which do not have such war commissions, and there are great common interests, such as that of the devotional life, the Red Cross, temperance, and the fight against the social evil, which need for their effective presentation the united support of the church as a whole. Through its Committee on War-Time Work in the Local Church and Cooperation with the Red Cross the Commission has been working at this problem. It has prepared a program which can be sent to the local churches through the denominational war commissions where desired, and in other ways it is acting as a means of communication between the different relief agencies and the churches. An example in point is the recent appeal for Armenian and Syrian relief, of which more than 60,000 copies were sent out through the Commission.

What is true of the church in general is notably true of the country church. Here there are wide areas which are not being reached by existing agencies, and the problem of how to bring home to the churches in these communities their responsibility for war work is one which is engaging the attention of the Commission, and as to which it is hoped later to report a definite plan.

Moral Welfare of the Army and Navy

Still another matter which has engaged the attention of the Commission has been that of the moral conditions in the communities surrounding the camps. In this country there are many agencies which are actively engaged in the fight against vice, and with these the Commission is cooperating through its Committee on Health and Morals, and its Committee on Camp Neighborhoods. But the conditions abroad are not so easy to handle, and the reports which have been coming to this country have given us grave concern. A small informal committee has been formed, including Father Burke, of the National Catholic War Commission, Colonel Cutler, of the Jewish Welfare Board, Dr. Mott, of the Young Men's Christian Association, Dr. Speer, Bishop Perry, and the Secretary of the War-Time Commission, which has been in conference with Secretary Baker and with Mr. Fosdick on this matter, and certain definite steps have been taken to improve conditions, as to which it will be possible to report more fully a little later. As a result of this common action contacts have been established which it is hoped may bear fruit in similar action with reference to other matters of common interest.

In addition to its work for improved moral conditions, the Commission has taken an active part in the agitation for the restriction of the sale of liquor during the war. A petition to Congress urging nation-wide prohibition during the war has been prepared by a special committee of the Commission, which has been submitted to the different denominational commissions and interdenominational bodies and been approved by a number of them. When all the responses have been received, it will be brought before Congress.

Work for Special Groups

The needs of the workers in industrial communities have been the subject of earnest thought and discussion. To the Federal Council's Commission on Social Service has been entrusted the responsibility of working out a plan for defining the church's responsibility in such communities and for devising means through which the cooperation of the permanent

agencies of the church, notably the great Home Mission Boards, can be secured for putting it into effect.

Other matters which have engaged the attention of the Commission have been the care of interned aliens and provision for the welfare of the negro troops. Through a sub-committee of which Rev. Frederick H. Knubel is chairman, arrangements have been made for providing the ministry of religion for prisoners of war, who are now interned in this country, by clergymen of their own faith and language. Under Bishop W. P. Thirkield an effective committee has been formed which is studying the conditions of the negro troops and bringing their needs to the proper authorities for action. Professor John R. Hawkins of Washington has been engaged as field agent of this committee and is doing excellent work in the camps.

Mention should finally be made of the open letter sent to the churches through the different war commissions, requesting them to set apart the three days following Thanksgiving as special days of prayer—Friday as a day of confession; Saturday, of supplication; and Sunday, of intercession. Cordial response was received to this appeal from the different war commissions, many of which took independent action on their own account. A copy of the letter is attached to this report.

The Problems of the Future

It is clear from this brief survey of the Commission's work that most of its time thus far has been given to matters of organization and machinery. This has been inevitable under the circumstances; yet it would be a mistake to conclude that the larger matters which were in the minds of those who constituted the Commission have been lost sight of. Beyond the immediate exigency which calls for instant action there are permanent interests to which the church is committed. When every camp is provided with its due quota of workers, clerical and lay, and all the religious forces in the communities adjacent are duly mobilized; when every family in every church is practising economy in food and coal, and every church member is contributing to the Red Cross and to the other relief funds, the church will still have left her greatest work undone unless her voice is heard in witness to those ideals of brotherhood and service to which her divine Master has committed her. Besides the material reconstruction which must follow the war, there will be need of a reconstruction of spirit which is no less important and even more difficult. But for this even more than for the more immediate tasks there is need of wisdom and unity. If up to this time we have addressed

no message to the churches except to reinforce the President's Thanksgiving proclamation with a call to prayer, it has been not simply because we have felt that the time called for deeds rather than for words; it has been even more because we have believed that in our common approach to the tasks nearest at hand we should gain experience which would fit us to attack with added wisdom and courage the new and larger tasks which lie ahead.

This expectation has not been disappointed. During the months that we have been working together we have learned many things. To attempt to formulate these at this time would be premature; but it may not be inappropriate to suggest one or two of the more obvious.

Individual Initiative and Cooperative Effort

For one thing we have learned the need of leaving scope for individual initiative. There are more ways of doing things than one, and any plan from above which ignores the variations of the local situation is bound to fail. "The farther you get from headquarters, the better things are going,"—such is the report which has come to us from more than one visitor. This indeed is only what was to be expected. Our chief difficulties in conference have grown out of lack of exact information as to local conditions. But while we were hesitating as to what ought to be done, the men on the ground have been acting, and in nine cases out of ten, they have acted rightly.

Here as elsewhere personality is the key to success. Whether he be chaplain, Young Men's Christian Association secretary, or camp pastor, the man of vision and courage will succeed and is succeeding. Whatever theoretical difficulties remain we are agreed in this that for every important piece of work which needs to be done we should pick the best man we can find and trust him to the limit.

This does not mean, of course, that machinery is unimportant or conferences useless, but only that we must not ask of them more than they can do. To create machinery for effective social action takes time, and this is doubly true under democracy. In this respect the Church stands on the same footing as the State and should be judged by the same standards. We are told that the Church has failed, and there is a sense in which this is true. But if so, it is in the same sense in which the State has failed. The inefficiency with which we are reproached is a by-product of our liberty. We have won the right to think and to act for ourselves. We have not yet learned to think and act together.

But we are learning. This is the one thing that matters. Those who look beneath the surface and measure movements

by their tendency rather than by their present attainment have every reason for encouragement. In the Church, as in the State, we find a disposition to subordinate private ends for the common good. Indeed one chief cause of our embarrassment has arisen from the many who wish to serve. It is this instinct of service which is responsible for the creation of the different war commissions with their resulting problems. It is all the more important to remember that the same instinct is working for unity. Bodies which have hitherto held aloof from one another have sunk their differences and come together under united leadership. Men are working together in the War-Time Commission who have not hitherto found it possible to cooperate with one another. Difficulties we have found in plenty, but they have been difficulties of method rather than of goodwill. In time they will be overcome, as similar difficulties are being overcome in the State.

It is important that this should be understood. The Church has sins enough upon her conscience. She should not be blamed for that which she has done well. We are told that she has abdicated her function as leader and left her vacant place to the Young Men's Christian Association; but in fact, the reverse is the truth. It is to the credit of the Church that in this time of crisis when quick and effective action was a prime necessity, she turned at once to the organization which was best qualified to render this service. The Young Men's Christian Association, it cannot be too often repeated, is not a rival of the Church; it is the Church functioning for a particular purpose, and every success won by the Young Men's Christian Association is a success won by the Church. Apart from the resources of money and of men supplied by the Church, the Association could not continue its work for a single day. Look over the country and call the roll of the leading churches and seminaries and you will find that they have stripped themselves of their most trusted leaders that in this time of need they might lend the Association their counsel at headquarters and their service on the field.

Nor is this an isolated example. In every department of the national service clergymen are rendering indispensable help. In the offices of the Food Administration at Washington, in cooperation with the Committee on Public Information, as community organizers under the Training Camp Activities Commission, you will find them at work. In this unselfish service rendered without publicity or hope of reward the Church is showing herself true to her own highest ideals and justifying the confidence of those who have trusted her.

The Interpretation of Ideals

But good as this is, so far as it goes, it is not enough. Apart from the service rendered by individual Christians and bodies of Christians, the Church as such has a function to fulfil which she can surrender to no one else. As the interpreter to mankind of those ideals of the spirit which transcend time she joins to her duty as servant of the nation an ecumenical responsibility. Facing the grim alternatives which confront mankind with an imperialism which has no place for the free personality and an anarchic individualism incapable of effective social action, she has her contribution to make to a disciplined democracy. In the new ideal for man which Christ has brought into the world, in the new revelation of man's capacity for redemption and renewal through a power greater than his own; above all, in the new vision of God which makes possible faith in a better future, we possess resources without which the ideal of a world of free men at peace, for which the nation fights, is incapable of realization.

More and more this is becoming apparent. In the strife of ideals, as in the contests of physical force, the battle belongs to the strongest, and it is through religion that ideals renew their strength.

From a private letter from a well known publicist, author of one of the most illuminating documents published by the Committee on Public Information, I quote the following:

"How hard it is to keep our heads in these dreadful days and maintain our ideals! I wonder if Germany is going to smash our ideals, even if it misses our corporeal heads. Are we going to be compelled to succumb to the materialism of her whole philosophy—even those of us who see it and loathe it—and emulate her whole policy? God forbid; but I hope God is more certain than I am."

It is because we believe that God is more certain of the outcome than we that we can face the issue with confidence. But it is through the Church that this confidence must find expression. Above all other tasks which the hour lays upon her is the task of renewing men's failing faith through fresh witness to the God of triumphant love.

For this supreme service we must have a united and disciplined Church. Lamentable in their bearing upon her practical ministry, the divisions of the Church become tragical in their effects upon her witness to the spirit. We are fighting, so we say, to put an end to the rivalry of states and to organize the nations into a single commonwealth. How can we expect men to take us seriously when within the Church we confess a similar ideal incapable of realization?

It is this insight which gives dignity to the work of the

Commission. Over all its humdrum tasks of organization and detail shines the light of a great ideal. It is the ideal of a Church which shall be true enough to her own professed faith to make her words carry conviction to those to whom they come. There is only one way to hasten the realization of this ideal, and that is for those who accept it to learn how to work, to think, and to worship together. That is what the leaders of the churches are trying to do, and we of the War-Time Commission are trying to help them.

Respectfully submitted,

(Signed) WILLIAM ADAMS BROWN, *Secretary*.

APPENDIX I

GENERAL WAR-TIME COMMISSION OF THE CHURCHES

Office: 105 East 22d Street, New York, N. Y.

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Lawrence, Rt. Rev. William, *Vice-Chairman*, 122 Commonwealth Avenue, Boston, Mass.
Brown, Rev. William Adams, *Secretary*, 105 East 22d Street, New York, N. Y.
White, Rev. Gaylord S., *Associate Secretary*.
Tryon, Harold H., *Assistant Secretary*.
Cavert, Rev. Samuel McCrea, *Assistant Secretary*.
North, Eric M., *Assistant Secretary*.

Advisory Council

Atkinson, Rev. Henry A., New York City
Barbour, President Clarence A., New York City
Carson, Rev. John F., Brooklyn, N. Y.
Knubel, Rev. Frederick H., New York City
Perry, Rt. Rev. James DeWolf, Jr., New York City
Stuntz, Bishop Homer C., Omaha, Nebr.

Members of the General War-Time Commission

Atkinson, Rev. Henry A., New York City
Barbour, President C. A., New York City
Barton, Rev. James L., Boston, Mass.
Batten, Rev. Samuel Z., Philadelphia, Pa.
Beardsley, Hon. Henry M., Kansas City, Mo.
Beauchamp, Rev. W. B., Nashville, Tenn.
Beck, Rev. Charles H., Pittsburgh, Pa.
Berry, Bishop Joseph F., Philadelphia, Pa.
Birney, Dean L. J., Boston, Mass.
Blake, Rev. Edgar, Chicago, Ill.
Bowman, E. M., Glen Head, L. I.
Boynton, Rev. Nehemiah, Fort Hamilton, N. Y.
Breyfogel, Bishop S. C., Reading, Pa.
Bridgman, Rev. Howard A., Boston, Mass.
Brockman, Fletcher S., New York City
Brooks, Rev. W. H., New York City
Brown, Dean Charles R., New Haven, Conn.
Brown, George Warren, St. Louis, Mo.
Brown, Rev. William Adams, New York City
Carson, Rev. J. F., Brooklyn, N. Y.
Chamberlain, Rev. W. I., New York City
Cobb, Rev. Henry Evertson, New York City
Coffin, Rev. F. G., Albany, N. Y.
Coffin, Rev. Henry Sloane, New York City
Coleman, George W., Boston, Mass.
Covert, Rev. W. C., Chicago, Ill.
Cratty, Miss Mabel, New York City
Crawford, Hanford, St. Louis, Mo.

Cushman, Mrs. James S., New York City
 Delk, Rev. Edwin Heyl, Philadelphia, Pa.
 Dillard, Dr. James H., Charlottesville, Va.
 Fallows, Rt. Rev. Samuel, Chicago, Ill.
 Faunce, President W. H. P., Providence, R. I.
 Forsyth, Rev. David D., Philadelphia, Pa.
 Fosdick, Rev. Harry E., New York City
 Foulkes, Rev. William Hiram, Philadelphia, Pa.
 Gamble, James N., Cincinnati, Ohio
 Glenn, John M., New York City
 Goodell, Rev. Charles L., New York City
 Gray, Rev. B. D., Atlanta, Ga.
 Gregg, Frank M., Cleveland, O.
 Grose, Rev. Howard B., Washington, D. C.
 Harbison, William A., Pittsburgh, Pa.
 Harding, Rt. Rev. Alfred, Washington, D. C.
 Haven, Rev. William I., New York City
 Hawkins, Prof. John R., Washington, D. C.
 Heinz, H. J., Pittsburgh, Pa.
 Henderson, Bishop T. S., Detroit, Mich.
 Hendrix, Bishop E. R., Kansas City, Mo.
 Herring, Rev. Hubert C., Boston, Mass.
 Holt, Hamilton, New York City.
 Innes, George, Philadelphia, Pa.
 Jenkins, Lt. Col. Walter F., New York City
 Johnson, Alba, Philadelphia, Pa.
 Jones, Rufus M., Philadelphia, Pa.
 Jones, Rev. J. Addison, Albany, N. Y.
 Jones, Thomas Jesse, Washington, D. C.
 Joy, James R., New York City
 Kershner, Rev. Frederick D., Cincinnati, Ohio
 Kimball, Alfred R., New York City
 King, President Henry Churchill, Oberlin, Ohio
 Knubel, Rev. F. H., New York City
 Lambuth, Bishop Walter R., Oakdale, Cal.
 Lawrence, Marion, Chicago, Ill.
 Lawrence, Rt. Rev. William, Boston, Mass.
 Lawson, Rev. Albert G., New York City
 Lee, Joseph, Boston, Mass.
 Lloyd, Rt. Rev. Arthur S., New York City
 Lord, Rev. Rivington D., Brooklyn, N. Y.
 Lynch, Rev. Frederick, New York City
 MacKenzie, President Wm. Douglas, Hartford, Conn.
 Marling, Alfred E., New York City
 Marquis, Rev. John A., Cedar Rapids, Iowa
 Mathews, Dean Shailer, Chicago, Ill.
 McCormick, Rt. Rev. John M., Grand Rapids, Mich.
 McDowell, Bishop William F., Washington, D. C.
 Merrill, Rev. William P., New York City
 Meyer, Rev. Henry H., Cincinnati, Ohio
 Milliken, Governor Carl E., Augusta, Maine
 Moore, Rev. John M., Nashville, Tenn.
 Mott, John R., New York City
 Mouzon, Bishop E. D., Dallas, Texas
 Mullins, President E. Y., Louisville, Ky.
 Nicholson, Vincent D., Philadelphia, Pa.
 Niebuhr, Rev. Reinhold, Detroit, Mich.
 Parker, Col. Edward J., New York City

Peabody, Mrs. H. W., Beverley, Mass.
 Pepper, John R., Memphis, Tenn.
 Perry, Rt. Rev. James DeWolf, Jr., Providence, R. I.
 Pinchot, Gifford, Milford, Pike County, Pa.
 Pinson, Rev. W. W., Nashville, Tenn.
 Poling, Daniel A., Boston, Mass.
 Post, James H., Brooklyn, N. Y.
 Roberts, Rev. William H., Philadelphia, Pa.
 Schieffelin, William Jay, New York City
 Severance, John L., Cleveland, Ohio
 Schlegel, Rev. H. Franklin, Lancaster, Pa.
 Short, William H., New York City
 Shuey, Edwin L., Dayton, Ohio
 Smith, Fred B., New York City
 Snyder, Dr. H. N., Spartanburg, S. C.
 Southgate, Thomas S., Norfolk, Va.
 Speer, Robert E., New York City
 Speer, Mrs. Robert E., New York City
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APPENDIX III

A Call to Prayer

The President and the Governors of the several States have again appointed a day of Thanksgiving and Prayer. In behalf of the Christian Churches and upon the request of their War Service Commissions we desire to support this call and to ask the Christian people of the land to extend the observance from Thanksgiving Day over the ensuing Sunday. We suggest that Thursday be devoted to our customary national Thanksgiving, Friday to penitence and humiliation, Saturday to supplication and Sunday to intercession.

Our generation confronts the gravest and most solemn issues. Twice our fathers faced such issues, at the beginning of the nation and in the tragedy of the Civil War. And now our time of supreme need and trial has come. How can we meet it except in the guidance and strength of God? By our own necessities and by the distress and calamity of mankind we are summoned to prayer. In the name of the Churches we voice this summons to all our people.

On Thursday in our homes and in our churches let us give thanks to God for His goodness and His infinite patience and pity, for freedom and prosperity, for our nation and our homes, for the past security of our shores, for peace within our own borders, for the sense of national unity and brotherhood, for the honor of self-sacrifice and the glory of service unto death, for God's gracious love and for the salvation provided for us and for all mankind in Jesus Christ our Lord.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—*Phil., IV, 6, 7.*

On Friday let us implore the compassion and forgiveness of God and confess and repent of our sins, our selfishness and unbrotherliness, our acceptance of un-Christian conditions and

ideals, our toleration of impurity and intemperance and the various forces of evil which prey upon the lives of our people and unnerve the nation, our race prejudice and our assent to any form of injustice among ourselves or in our relations to other peoples. In sorrowful remembrance of our own faults and errors, let us humble ourselves before God and pray for His mercy that we may be spared His just judgments.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—*I John, I, 8, 9.*

On Saturday let us beseech God for His blessing upon our homes, our churches, our communities, all our agencies of service and benevolence, our country, for the overthrow of wrong and the triumph of righteousness, for the enlightenment of the mind of the nation to know and do His will, for courage to endure every sacrifice at the call of duty, for fortitude in the hour of adversity, and that we may offer unto God for His work the united body of the nation. Let us pray for our soldiers and sailors that they may assist by God's grace in the sure re-establishment of law and order and justice. Let us implore Him in His infinite goodness to soften the hearts, enlighten the minds, and quicken the conscience of all men that courses of wrong may be relinquished, that the effusion of blood may be stayed, that the hurt of humanity may be healed, that friendship and goodwill may be restored and that peace may be established throughout the earth.

Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, even as God for Christ's sake hath forgiven you.—*Eph., IV, 31, 32.*

On Sunday let us make intercession for all men, for the suffering and destitute, for our allies and for our enemies, for those who have gone forth from us, without anger or hate, at the call of duty, to serve our nation and mankind in this great struggle on land and sea, that God may enable them worthily to live or to die as the servants of His Holy Name and that, if it be His will, they shall both do all their duty and return to us again. Let us pray for the President and for Congress and for all who in this hour serve in any way the common weal that they may be given courage and wisdom and consecration and that the cause of righteousness may triumph. Let us pray for all mankind and for the coming of its one hope and deliverance in the reign of Jesus Christ our Lord as the King of all the earth.

I exhort therefore, that, first of all, supplication, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all

that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God and our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.—*I Tim., II, 1-6.*

We ask that in our places of worship and in the secret prayers of our hearts, these days be solemnly observed that the nation may seek after God and find Him. And we suggest that not only during these four days should all the Christian people of our land join in this united prayer and supplication but also that in our homes and as far as possible in our churches there should be daily intercession that we may both know and do God's righteous will, that wrong may be overthrown among the peoples and in the hearts of men and that the prayer of the whole creation may be heard, "Thy Kingdom Come, Thy will be done on earth as it is in heaven."

ROBERT E. SPEER
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November 12, 1917.

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