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CHURCH FEDERATION IN
MISSOURI. 30

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Chapter 1.

The Federation Movement.

1. A Divided Church.

The 1906 Census Report on Religious Bodies gives the number of Protestant denominations in the United States as 164. We are so accustomed to this divided condition of Christendom, having no experience of any other condition, that we naturally look upon it as normal and fail to see any incongruity in the situation. Christianity has in it the elements of a great unifying force. Its teaching regarding the brotherhood of man and the fatherhood of God presents to us the ideal of all mankind in a loving and harmonious relationship. The great motive which the teaching of Jesus sets forth as the mainspring of all action, love to man and love to God, would tend to operate against animosity, dissension and prejudice. The divisions now existing in Christendom are not an outgrowth of the Christian Religion as found in the New Testament but seem to be rather an outgrowth of man's pride, prejudice and intolerance which lead men to contend for the interpretation or position which they have accepted and to insist that others shall conform to their views and practices. The founder of the Christian religion recognized these conditions as existing in the world and foresaw what their consequences might be in the kingdom. He prayed that his disciples might all be one in order that the world might believe.¹ The effectiveness and

¹.John 17:21

power of Christianity have, most undoubtedly, been sadly hindered because his disciples have allowed their selfish prejudice and pride to take precedence of the ideal which Jesus set before them. The evil and weakening effect of divisions in the church has been recognized ever since the church was founded. Paul strove with all his might and eloquence against the prejudice between Jew and Gentile which from the first threatened to divide the church into two rival sects.² It was probably the fire of persecution which at the beginning welded the inharmonious units of diverse nationalities and traditions into a united church. It is not the purpose of this paper to trace the history of the divisions of the church; but rather, on the other hand, to indicate the tendency of the present time towards reunion of these various divisions. It seems best, however, at the very outset, to emphasize the fact that the present divided condition of the church is not an outgrowth or a necessary complement of the Christian religion, but is rather a result of those selfish and unsocial traits of character which it is the purpose of the Christian religion to overcome and eradicate by inspiring every man with a love for his fellow and with admiration for those virtues which minimize the friction of social intercourse.

2. The Disadvantages of Division.

While it is probably true that the disadvantages resulting to the church from its divisions have always been recognized by some individuals, it is only in modern times

², Cp. 1 Cor. 1.; Eph. 2:11-19; Gal. 3, etc.

that the disadvantages have been fully appreciated and generally realized by any considerable number of people. A very good statement of the disadvantages of division as viewed at the present time is found in the report of the Commission on Christian Unity presented to the Congress of the Men and Religion Forward Movement at New York City, April, 1912. "The divided state of Christendom today is a scandal and a shame, to be deplored---yes, to be repented of before God, in dust and ashes. The evils that flow from the present state of things are many and great. It involves in the first place a deplorable waste of power, as when we see in a small town of 1500 people 11 different church buildings and church organizations, each struggling to keep its head above water, each fatally crippled in its struggle for Christ and humanity by smallness of numbers and weakness of financial resources, whereas, were there but one organization, there would be strength and power and equipment adequate not only for the work in that community, but for extension to outlying neighborhood. It involves also an evil spirit of unbrotherliness and jealousy and suspicion. It leads even to unholy rivalry, and to undignified sensational methods of attracting support. It fatally weakens the impact of the Christian Church upon the community. The divided condition of our Protestant churches is a weakening and disintegrating force which goes far to paralyze their influence upon the national life."

"Closely connected with this is an evil of a practical character resulting from the divided state of Christendom. Never perhaps has the need of social reform in manifold directions been so keenly felt as it is today.....Our social experts have been placing before us an elaborate program of social reform. Now what is the great obstacle in the way of giving effect to these admirable ideas? Why is it that the Church of Christ cannot grapple with these social evils, and take practical steps for their elimination? No one can doubt what the answer is. It is because the Church is divided, because it does not present a united front for the social and moral reforms that are so sorely needed."³

There is evidence that the Church is everywhere awakening to a realization of its social mission. And confronted by social tasks beyond the power of the Church denominations to perform except by united action, the leaders in Church work are seeking and devising plans to co-ordinate their activities and thus economize their resources and make their efforts more effective. Along with this growing realization of the disadvantage and loss to the Church thru division have appeared, therefore, from time to time, various efforts looking to the reunion of the Church. Among these efforts that which at the present time appears the most vigorous and most promising is what is known as the Church Federation movement.

³
Men and Religion Messages.Vol.4 pg.12ff.

3. The Steps to Federation.

The federation movement has been defined as "a movement toward practical church unity and co-operation in the carrying on of church evangelical and social work".⁴ It would be very difficult to fix definitely the beginning of this movement.⁷ Probably all the efforts towards Christian union have contributed to the present development. Some of these efforts have been in the nature of an attempt to unite the Church upon the basis of a uniformity in creed and organization, others have endeavored to bring about co-operation between various denominations for certain definite ends.

In the year 1803 the London Sunday School Union was organized. In the same year a movement was started by Barton W. Stone, in Kentucky, for the union of all Christian people by forsaking creeds, party names, and ecclesiastical authority and taking the Bible alone as the only rule of faith and practice. In 1809 Thomas and Alexander Campbell began a similar work in Pennsylvania. These men gathered together a large following of people from various denominations who were ready to give up the rivalries and bitterness of denominationalism and unite in their common faith in a common work.⁵ But just to the extent that members were won from the various denominations to their basis of union was opposition aroused among these denominations and the movement has resulted in the formation of another denomination. The very thing these pioneers did not desire. It is probable that every other

⁴ Bliss New Encyclopedia of Social Reform, pg. 488.

⁵ Garrison, Christian Union, pg. 132.

effort looking to uniformity of creed or organization will have a similar result. Nevertheless these efforts have not been without value in bringing to attention the evils and disadvantages of division. Another line of development, that of co-operative activity, has shown greater progress and has illustrated the fact that members of denominations differing widely in creed and government may yet work harmoniously together for the common good. These co-operative undertakings, which may all be regarded as forms of organized church federation, are, in the order of their development as follows: The London S.S.Union in 1803; the American S.S.Union in 1824, holding its first convention in 1832; the American Bible Society in 1825; the Y.M.C.A., London, in 1844; the Evangelical Alliance, London, in 1846; Y. M. C. A., N.America, in 1854; Y.W.C.A., N.America, in 1858; Evangelical Alliance, U.S. branch, in 1869; first Conference of Evangelical Alliance in U.S., 1873; W.C.T.U., 1874; Y.P.S.C.E., 1881; the Interdenominational Commission of Maine, 1892; the Open and Institutional Church League, New York City, 1894; the Federation of East Side Workers, New York City, about the same time; the Federation of Churches and Christian Organizations of New York City, 1895; the National Federation of Churches was organized 1899-1901, and at a meeting of this Federation at Washington, D.C., in 1902, plans were perfected for the organization of the Federal Council of the churches of Christ; this Council was organized by the Inter-church Conference on Fede-

ration in New York City, Nov. 15-21, 1905.⁶ The delegates to this Conference were representatives appointed "by the highest ecclesiastical or advisory bodies of the evangelical denominations" for the express purpose of organizing such a federation.

Many of these various movements appear to be quite unrelated to each other. Yet there can be no question that each of these various organizations, by bringing together representatives of different denominations, has developed a spirit of tolerance and friendliness which has prepared the way for a fuller fellowship and more complete co-operation in time to come. And each organization in turn, having been made possible by this growing tolerance and friendliness, has been a factor in bringing about yet more favorable conditions, and has made possible a fellowship and sense of unity in spirit and purpose unknown to the Church since it was first divided. The large convention gatherings of these various organizations have doubtless had a great influence in this respect. In discussing a resolution presented before the Inter-church Conference on Federation to authorize "the Business Committee to prepare a plan of federation which shall recognize the catholic and essential unity of the Churches represented in the Conference, and provide for the co-operation of the denominations in general lines of moral and religious work" the Rev. Henry C. McCook, one of the delegates,

⁶These dates are taken from Bliss' New Encyclopedia of Social Reform and from Church Federation; the Report of the Inter-church Conference, 1905.

said: "It was my pleasure this spring to attend one of the greatest ecumenical conferences that I think I ever had the privilege to be with, and the honor to address. It was the Toronto International Sunday School Convention.-----There gathered as delegates from every State, and almost every county of the United States, and from every province of the Dominion, besides other representative and visiting persons, were men and women, I do not know how many thousands of them, filling two great halls, and with an enthusiasm in worship, and with an expression of results in work.-----They represented every Protestant denomination. . . . I believe every evangelical Protestant Church within the limits to which I have referred. . . .and during their week of convocation there was not a ripple of discord. All were in perfect harmony; and we were dealing with matters of the utmost consequence, matters which involved a large and varied work. . . . Surely one who looked upon that assembly, representing all denominations of Christendom on our continent, and the very flower of manhood and womanhood of the Christian Church, must have been compelled to say, We are one!"⁷ The Christian Endeavor movement has had a decided influence in overcoming sectional prejudice among the younger people. At the Christian Endeavor Convention in Boston, 1895, the number^{of} registered delegates was 56,425,⁸ representing all denominations and from all parts of the world.

⁷Church Federation, pg. 67.

⁸The New Schaff-Herzog Ency. of Religious Knowledge, pg. 485.

4. The Federal Council and Its Work.

New York City seems to be the birthplace of Church Federation in its distinctive organized form. Contemporary with the national and worldwide development certain influences were at work preparing the way for a more friendly relationship and heartier co-operation among the Churches of New York City. These influences were partly from outside and partly a result of the realization that local problems demanded the co-operation of the various Churches. The Rev. E. B. Sanford, Secretary of the Inter-Church Conference, says: "Following the great conference of the (Evangelical) Alliance held in New York in 1873, the Churches entered upon a period in which they have been coming into closer fellowship and active co-operation along lines of common service."⁹ and Mr. Walter Laidlaw, Secretary of the New York City Federation, adds: "I wish to bear testimony to the value of the work of the Evangelical Alliance in the United States, in bringing to pass increasing co-operative conviction in our country. Dr. Josiah Strong has been a prince of power in diagnosing American conditions and summoning the Churches of our country to rally around the banner of a common service to their communities."¹⁰ He traces the course of development leading up to the organization of the Federation of Churches and Christian Organizations in New York City as follows: Pamphlets issued by Mr. Robert Graham, Secretary of the Church Temperance Society and

⁹Church Federation, pg. VI

¹⁰Ibid, pg. 299-30

later Chairman of the Investigation Committee of the New York Federation, entitled "New York City and Its Masters", and "Social Statistics of a City Parish", after a careful social and religious survey of a section of New York. These pamphlets were issued in 1887 and 1894". In June, 1894, Dr. Devins formed the "Federation of East Side Workers" to increase the efficiency of philanthropic work south of Fourteenth street and east of Broadway, "by a careful study of the needs of the people and by organized co-operation". The Alumni Club of Union Seminary passed, on November 18, 1894, the following resolution:

"1. That a committee be appointed to consider the practicability of organizing a federal council of the Churches of New York City for the purpose of so applying the Gospel to every human need, and of so readjusting and directing its agencies, that every family in the destitute parts of our city shall be reached.

"2. That this committee consist of one member from each of the denominations represented in this Club.

"3. The committee be instructed to report as soon as possible."¹¹

"In 1894, at a meeting held in the Madison Avenue Presbyterian Church.....the Open and Institution Church League was organized. This League brought together a group of representative men, connected with leading denominational bodies".¹² As a result of the action of the Alumni Club and

¹¹ Church Federation, pg. 300-1

¹² Ibid, pg. 154.

the assistance of the officers of the Open and Institutional Church League and of ^{the} Federation of East Side Workers there was organized in 1895 the Federation of Churches and Christian Organizations of New York City. The Rev. Elias B. Sanford, Secretary of the Inter-Church Conference, says: "It is easy to understand why, in some cases, the same men should have been called to serve on the official board, both of the Open Church League and of the New York City Federation. Suffice it to say that opportunity came for the Secretary of the League to speak of the need of utilizing these organizations as a means of advancing in a national way the spirit and methods of practical co-operation among the Churches. A letter was prepared and sent out to a large number of prominent ministers in every part of the country, asking their opinion regarding the need and feasibility of organizing a national society that should seek to promote the interests of unity and Church Federation. The cost of this correspondence was defrayed for the most part by the late William E. Dodge, then president of the Evangelical Alliance. The response to the letter was favorable and even urgent".

"By the joint action of the Executive Boards of the New York City Federation and the Open Church League, arrangements were made for the Conference held in this city December 3, 1899". At this Conference was formed the temporary organization of the National Federation of Churches and Christian workers.

In the meantime, the National Council of Congregational Churches, held at Portland, Oregon, had unanimously

approved a report of their "committee on union with other denominations" which recommended "that a representative council or conference of the Protestant Churches of the United States be called to meet in the City of Washington in May, 1900, for the purpose of organizing an interdenominational union, which shall meet at regular periods, and shall serve as a visible expression of the unity of the Churches, and as a common bond in their fellowship with each other and their service of the Lord Jesus Christ".

"In February, 1901, the organization of the National Federation was completed, and at its annual meeting in the city of Washington, February 2 and 3, 1902, the following motion prevailed: "Resolved, That a Committee of Correspondence be appointed to act with the Executive Board of the National Federation of Churches in requesting the highest ecclesiastical or advisory bodies of the evangelical denominations to appoint representative delegates to a National Federation Conference to be held in the year 1905"¹³ In response to a letter sent out by this committee, "Thirty denominational bodies having an aggregate membership of over seventeen million members responded and were represented by nearly five hundred delegates in the great Interchurch Conference on Federation held in New York, Nov. 15-21, 1905. By a substantially unanimous vote a plan of Federation was adopted and recommended 'to the Christian bodies represented in this Conference for their approval'. This plan created a 'Federal Council of the Churches of Christ in America' and became operative when approved by two-thirds of the consti-

¹³Ibid, pg. 155 ff.

tuent bodies. Such approval having been received the council was organized and its first meeting was held in Dec. 1908".¹⁴

The letter addressed to the denominational bodies calling for their co-operation in forming the National Council states: "We believe that the growing interest in Federation and the widespread conviction of the great possibilities contained in federation movements, indicate that the time is opportune for the extension and strengthening of the principles of Federation..... We believe that the great Christian bodies should stand together and lead in the discussion of, and give an impulse to, all great movements that make for righteousness. We believe that questions like that of the saloon, marriage and divorce, Sabbath desecration, the social evil, child labor, relation of labor to capital, the bettering of the conditions of the laboring classes, the moral and religious training of the young, the problem created by foreign immigration, and international arbitration:-----indeed all great questions in which the voice of the churches should be heard:-----concern Christians of every name and demand their united and concerted action..... It is our conviction that there should be a closer union of forces and a more effective use of the resources of the Christian churches in the different cities and towns, and, when feasible, in other communities and fields." ¹⁵

The objects of the Federal Council are stated to be:

¹⁴E.B. Sanford, Secretary of the Conference, New Schaff-Herzog Encyclopedia. Vol. X, pg. 203.

¹⁵Church Federation, pg. 29.

- "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".¹⁶

Paragraph four of the "Plan of Federation" says:

"This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the Churches, local councils and individual Christians".¹⁶

The Federal Council has continued the work of promoting the formation of State and Local Federations, which the National Federation began. The Commission on State and Local Federations issued, during the year 1914, a Directory of State and Local Federations in the United States. This directory contains the names of twenty-one State Federations, ninety-seven City Federations and sixteen County Fed-

¹⁶ Church Federation, pg. 24.

rations, a total of one hundred and thirty-four.¹⁷ These federations are in no way related or subject to the National Council, which, however, is always ready to assist the State and Local Federations by advice and, where practical, by co-operation.

The other activities of the Federal Council may be indicated by the names of the commissions thru which most of the work of the Council is carried on. There are eleven of these Commissions, besides five special Committees and Commissions. They are the Commissions on (1) Evangelism, (2) the Church and Social Service, (3) Peace and Arbitration, (4) Christian Education, (5) Foreign Missions, (6) Home Missions, (7) Temperance, (8) Family Life, (9) Sunday Observance, (10) the Church and Country Life, (11) State and Local Federations. The Special Committees and Commissions are (1) Joint Commission on Theological Seminaries, (2) Committee of One Hundred on Panama Pacific Exposition, (3) American Church Committee on Peace Centenary, 1914-15, (4) Commission on Relations with Japan, (5) Committee on Special Interests of the Colored Denominations.

The Federal Council maintains two offices, with a salaried office force. The head office is in New York City, and at Washington, D.C., is a branch office, which is also the office of the Home Missions Council and of the Committee

¹⁷For Directory (10¢) and other information address Rev. M. McConnoughey, 105 E. 22nd St., New York City.

on Peace Centenary.¹⁸ The offices handle a great deal of correspondence and reports, having sent out during 1914 over 300,000 letters as well as over a million books and pamphlets.¹⁹

Summary.

The present day divisions of Christendom are not the product of New Testament Christianity, which has in it the elements of a great unifying force.

The loss of power and efficiency resulting from these divisions is being apprehended now as never before, in view of increasingly complex social needs.

An effort to re-unite the Church upon a basis of uniformity of creed and organization has failed, but a movement to bring about co-operation of the denominations for definite ends has made considerable progress and promises to unify the forces of Christendom in social and religious service.

This movement cannot be said to have found its impetus at any definite date or from any one leader, but has, rather, resulted from a growing conviction that Christians, differing much in creed and religious traditions, could work harmoniously together for common ends. Various organizations have demonstrated that this conviction is well founded. And, by bringing members of the denominations into personal touch and fellowship in religious activities, have done much to bring about a sense of unity and brotherhood.

¹⁸Annual Report of the Federal Council of the Churches of Christ in America for the year 1914.

¹⁹Pamphlet issued by Federal Council, "The Year 1914".

The Federal Council of the Churches of Christ in America, a federation of thirty denominations, having an aggregate membership of over seventeen million, is the national culmination of this co-operative movement. Organized by representative delegates, appointed by the highest ecclesiastical or advisory bodies of these denominations, for the express purposes of forming such a federation, this Federal Council not only pledges these thirty denominations to the federation movement but also proposes to assist and promote in the formation of state and local federations in every state.

Chapter II.

Federation in Missouri.

1. Comparison With Other States.

The Directory of State and Local Federations names state, city and county federations in thirty-three of the forty-eight states of the Union. Massachusetts ranks first with twenty-five federations. New Jersey comes next with thirteen. Pennsylvania is third with twelve, and New York has ten federations. Missouri ranks seventh with Indiana, Michigan and Nebraska, each having four federations.

As to the development of federation it seems very difficult to find any basis upon which to compare Missouri with other states. If we consider population Massachusetts ranks sixth with a population of 3,366,416 in 1910 and ranks first in federations; Missouri ranks seventh in population, having 3,293,335, but also ranks seventh in federations. Michigan, eighth in population; and Indiana ninth; and Nebraska, twenty-ninth, have the same number of federations as Missouri.

It might be supposed that the states having the greatest density of population would be in the lead in the federation movement. It might be assumed that where people live the most closely together prejudices would be most readily overcome and the need of co-operation be most evident. But as may be seen by reference to the accompanying table the figures do not indicate any such relationship. Rhode Island with a density of 508.5 persons to the square mile is apparently behind Nebraska with a density of 15.5, and behind California

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	Number of Federations.	Federation Rank	Population in 1910.	Rank in population.	Density of population.	Communicants or Church Members.	Rank in Communicants.	Number of denominations.	Average No. of Communicants per denomination.	No. of Church Organizations.	Average No. of members per denomination.
Massachusetts	25	1	3,366,416	5	418.8	1,562,621	5	71	22,009	3,031	516
New Jersey	13	2	2,537,167	9	337.7	857,548	9	76	11,284	2,750	312
Pennsylvania	12	3	7,665,111	2	171.0	2,977,022	2	115	25,887	12,748	234
New York	10	4	9,113,614	1	191.2	3,591,974	1	101	35,564	9,227	389
California	7	5	2,377,549	10	15.3	611,464	11	79	7,740	2,846	215
Ohio	7	5	4,767,121	4	117.0	1,742,873	4	111	15,702	9,807	178
Connecticut	5	6	1,114,756	13	231.3	502,560	12	50	10,051	1,364	368
Missouri	4	7	3,293,335	6	47.9	1,199,239	6	91	13,178	9,172	131
Indiana	4,	7	2,700,876	8	74.9	938,405	8	101	9,291	6,829	137
Michigan	4	7	2,801,173	7	48.9	982,479	7	97	30,128	5,605	175
Nebraska	4	7	1,192,214	12	15.5	345,803	13	82	4,217	3,300	105
Illinois	3	8	5,638,591	3	100.6	2,077,197	3	119	17,455	9,308	223
Iowa	3	8	2,224,771	11	40.0	788,667	10	91	8,666	6,259	126
Rhode Island	3	8	524,601	14	508.5	264,712	14	42	6,541	507	522

The figures in this table referring to federations are taken from the directory for 1914 issued by the Federal Council of the Churches of Christ in America. The figures on population are taken from the 1910 Census report, and the figures referring to communicants are compiled from the special report of the Bureau of the Census, Religious bodies, 1906. The figures giving rank refer only to the fourteen states named.

with a density of 15.3. The last named state ranks with Ohio, which has a density of 117.0, each of these states having seven federations.

The number of communicants or church members in a state would have more to do with the strength and progress of religious movements than the number of inhabitants. It is shown, however, by the table that there is little difference in the relative rank of the states under consideration whether considered in reference to population or communicants. And the states having the greatest density of population also have the greatest number of communicants per square mile, with the exception of the four states which have a slightly different rank.

The number of denominations in the state, as representing the divisions in the church which federation tends to minimize, might be supposed to have some relation to the federation movement. It is a coincidence that Rhode Island, the last named state on our list, has the smallest number of denominations, but Illinois has the largest number of denominations and both states rank equally as to federations, each having three. When we consider the average number of communicants to a denomination, again no relationship is seen.

Again, it would seem likely that the number of church organizations would affect the development of the federation movement. The table indicates no such relationship. If we had the data at hand it might, possibly, be shown that the states having the greatest number of church organizations in towns of corresponding size had made the

greatest progress in the federation movement, but such data is lacking. The nearest approach we can make to estimating the situation in that respect is to find out the average number of members to each church organization. It would be safe to assume that where there are many small local churches the need for federation would be relatively greater than where the local churches have a larger membership. Then, of the states of approximately the same density of population, or of church members, those having the churches with the smallest membership would have the most urgent need for federation. Of the states under consideration Massachusetts and Rhode Island have a population density of 418.8 and 508.5 respectively and the average church membership is 518 and 522, and as may be seen these two states are the farthest apart. Moreover these are both eastern states. California and Nebraska have a population density of 15.3 and 15.5 respectively and the average church membership is 215 and 105, while California has five federations and Nebraska has four, just the reverse order to what might be expected. However, it is evident that another factor should be taken into consideration here, that of total population or number of communicants in the state. We should not expect that Rhode Island with a population of 542,610 would have under any other circumstances as many federations as Massachusetts with a population of 3,366,416. The proportion is 1 to 6.2. When this factor also is brought into consideration there appears to be some harmony between the need so indicated and the pro-

gress in federation. The number of federations reported for Rhode Island is three, this multiplied by 6.2 gives 18.6 which would place Rhode Island in second place. While Rhode Island has a greater density of population, the average size of the local churches is larger than in Massachusetts, therefore, the churches in Rhode Island might possibly be more independent of co-operation. California has nearly twice the population of Nebraska, the density of population is practically the same and if the number of members per organization were the same we might expect California to have twice as many federations as has Nebraska. The number of federations is seven and four respectively and it will be seen that the churches of California are somewhat the stronger in membership and therefore not so much in need of co-operation.

However, even this relationship does not seem to apply in all cases. Missouri and Michigan are in the same rank as to federations and each has about the same density of population but the latter state has considerably the larger churches, on the average, and the smaller population. California and Ohio are in the same rank as to federations, each having seven, but Ohio has much the greater density of population, the figures being 117 per square mile to 15.3 per square mile, Ohio has, moreover, the smaller churches in membership and about twice the population of California. Certainly the need for federation would appear to be much greater in Ohio than in California and greater in Missouri than in Michigan. But are we justified because of this in saying that California is more progressive in the unification of her

religious forces than is Ohio? Or that Michigan is more progressive than Missouri? There are perhaps other factors which should be known before we could fairly make any such conclusions. Factors such as comparative wealth of church members, the number of towns in each state, their size, the number of rural churches, etc., would have an effect upon the relative need for church federation as between different states.

Altho we have found no certain basis for a comparison of Missouri with other states, yet, if the federation movement be considered as a progressive movement, and it evidently should be so considered, Missouri appears to be ahead of the majority of the states. The origin of the federation movement being in the East it might be expected the principles of federation would be more quickly adopted and practiced in the east. This appears to be the case. Of the fourteen states under consideration six are Atlantic states, including the four states having the greatest number of federations. Of the twelve states in the North Central division Ohio ranks first with seven federations and Missouri has second place, with Indiana, Michigan and Nebraska.

2. Need of Federation in Missouri.

Ninty-one denominations in Missouri means that the communicants of the state are divided into ninety-one more or less independent and unco-ordinated bodies. The power of the Christian people of the state is divided and their effectiveness correspondingly destroyed under this condition. In many cases their energies are directed against each other, or

otherwise misapplied thru a lack of co-ordination. This is especially true in the villages and rural districts of the state. Many little towns could be found in this state, as in most other states, where one or two churches could serve the community much more efficiently than the six or seven churches struggling for existence and crowding one another. Laddonia, Audrain County, has a population of about 800 and eight churches, having seven church buildings, none of which receive a very large support from the surrounding country. Hale, Carroll Co., with a population of about 800, has five churches in the town and five other churches within a radius of five miles.

In the rural districts the need of federation seems to be still more urgent. The decline of the rural church and lack of community leadership is largely attributed to the fact that the rural church as a rule does not have a resident minister, but depends for leadership upon a preacher who conducts two Sunday services once or twice a month and lives his life away from the community, engaged the rest of the time in other interests. The principal reason the rural churches do not have resident ministers is that they are not able to pay a minister a sufficient salary to induce him to locate with the church. If the churches in each township could unite their forces they could, in most instances, easily raise funds enough to support a resident minister and carry on the work in an efficient way.

In the larger cities, also, where there may not be an overchurched condition, some method of co-ordinating the

effort and activities of the various churches is necessary if there is to be made effective progress in matters of public reform and social betterment. St. Louis has 294 protestant organizations, 107 of these, including all the strongest churches of the city, are unifying their work thru the city federation.

3. Readiness for Federation.

It is generally admitted that there is at the present time the very best feeling between the various denominations in this state. Missouri has passed thru the state of sectarian bitterness, as have the other states. And in Missouri this sectarian bitterness was aggravated by the strife of the evil war. An illustration of this is seen by the action of a well-to-do and well-educated citizen of a small town in the north-west part of the state, who disinherited his daughter, an only child, and for many years did not speak to her nor admit her to the home, because she had married a young man, prosperous, of good family and good character, but a member of another church which before the war had been a part of the same church to which the father himself belonged. Indeed, in many of the smaller towns and rural communities there is yet considerable denominational jealousy and sectarian rivalry. In some places the preacher most desired and loved by his flock is the fighter who upon every occasion contends for the rightness and righteousness of the creed and practices of the denomination he serves, and shows up the unsound position of all who differ from him.

In such a community a minister who emphasizes the tie that binds and tries to cultivate a friendliness with members of other denominations is often regarded as one who lacks the courage of his convictions and is willing to sacrifice truth for popularity. It would be unfair to intimate that such conditions are general, they appear to be the exception rather than the rule. In the larger towns of the state it is undoubtedly true that the feeling between the various denominations is excellent and differences are being lost sight of in view of common tasks and aims.

4. The Denominations.

Of the 1,199,239 communicants reported for the state of Missouri (1906) 720,920 or over sixty per cent are members of the six strongest denominational families including thirty-four denominations. The Methodists are represented in the census report as composed of eight denominations having 214,004 members. The Baptists with eight denominations have 218,353 members. The Presbyterian with eight denominations have 71,599 members, and the Lutherans with seven denominations have 46,878. The Disciples, having 159,050 members, are represented as two denominations, and the Congregationalists with 11,046 members are reported as one body. There are doubtless some discrepancies in this report. For instance the names given to the two divisions of the Disciples, Disciples of Christ and Churches of Christ, are names used indiscriminately by the same people. With the Baptists, the Northern Baptist Convention and the Southern Baptist Convention are united in the General Baptist

Association of Missouri and the General Baptists appearing as another denomination probably represent the churches reporting under the name of the association.

It would appear that the first step towards the unification of the Christian forces of the state would be the union of these minor divisions of the same denominational family. Such a movement is in progress in some cases. There is in progress at the present time the union of the Baptists and Free Baptists. Some time ago there was effected the partial union of the Cumberland Presbyterian with the Presbyterian Church in the United States of America. There is a general understanding among the different branches of the Presbyterian Church not to intrude upon one another's territory and in several cases a Presbyterian minister is serving two churches representing different branches. With the Methodists, the Methodist Episcopal and the Methodist Episcopal Church South maintain conference committees on Federation and by mutual agreement where the two churches are represented in one town and one of them is weak, the weak church is merged into the stronger church. Usually, however, before such a step is taken a second town is selected where the respective strength of the two churches is in reverse order and a "swap" is made, one church giving way in each case. I have been unable to find out how many federations have thus been effected or whether any record is kept of such cases. A gentleman who was a member of one of these federation committees for several years tells me that during the time he was on the committee twenty-eight federations

were effected but adds that "no churches have been federated for several years". This method, depending not upon the mutual agreement of people most intimately concerned but upon the agreement of the two committees, is coercive in its nature and naturally generates some local friction. However, in most cases it is a means of relieving an overchurched condition.

Replying to an inquiry as to whether there was any agreement in this state between Congregationalists and Presbyterians regarding overchurched conditions and entering new fields in which one of the denominations was already established, the Superintendent of the Missouri Congregational Conference says: "There is no written agreement touching the point you indicate between the Presbyterian and Congregational Churches in Missouri but there is a verbal understanding to that effect. The relationship between the two denominations is very cordial, as in fact it is among all the Protestant denominations. A meeting for the consideration in part of questions of comity was held something over a year ago at Sedalia and another one will be called shortly. At the Sedalia meeting there were representatives of Northern and Southern Presbyterians, Northern and Southern Methodists, Northern and Southern Baptists, Disciples and Congregationalists."

5. The Investigation.

In order to ascertain to what extent church federation is being practiced in this state the writer attempted an investigation by means of the questionnaire method.* An effort

*See Appendicies to this chapter for letter and questionnaires used.

was made to find out not only how many federations exist in the state but also in what other ways the tendency to co-operation between the churches or members of different denominations might be manifested, what difficulties appear to be in the way of further development of the federation movement, and what benefits, if any, appear to have resulted from such co-operation.

Various difficulties have combined to render this investigation not only incomplete but also, in some cases doubtless, inaccurate. Two difficulties in particular stand out above the others as conditions necessary to the investigation under the circumstances.

First, there was no record of such co-operative or federative movements except the four city federations listed in the directory to which reference has already been made, and there was no headquarters or supervising agency having any particular interest in such matters. Had there been a state federation in this state a starting point, in the shape of a directory of such movements, with the name and address of a correspondent, might have been more easily reached. As it was, with the four city federations given in the directory and four or five cases of federation, church union, or attempted union reported by students in the department of Sociology, as a starting point, questionnaires and letters of inquiry were sent out and a few other cases learned about from such replies as came in and by personal inquiry of acquaintances.

Second, the investigation necessarily had to be carried on by correspondence. The response to the inquiries, where response was obtained, was in very few instances as complete as desired, sometimes evidently inaccurate and in most cases many of the questions asked, the answers to which might have indicated the social effectiveness of religious co-operation, were entirely ignored. Of eighty-one questionnaires sent out replies were received to forty-six. Of the thirty-five cases of which no report was received four were reported as federated or union churches, one as a community building enterprise and thirty as union Sunday Schools. In these cases probably an investigation conducted on the ground might have discovered some developments of interest.¹

The results of the investigation will be presented in the following chapters.

Summary.

In seeking some basis upon which to compare Missouri with other states, as to progress in the federation movement, it is found that taking into consideration density of population and size of local churches, together with total

¹Another difficulty contributing to render this investigation incomplete is the time limit within which this thesis is required to be presented. Doubtless replies will yet be received from inquiries which have been sent out. Altho request was made that replies be sent as soon as possible some of the correspondents have been very slowⁱⁿ sending replies. Replies have also given information regarding other instances of denominational co-operation, received too late to allow time for investigation.

population of the states, a comparison might be made upon the basis of the relative need for co-operation indicated by these considerations. Other things being equal the smallest local churches most need co-operation. A comparison upon such a basis shows that as to progress in federation Rhode Island compares favorably with Massachusetts, that California is more progressive than Ohio, and that Michigan has made greater progress than Missouri. However, other factors would affect the situation and lacking data concerning such factors the comparison may not be justified.

Ninety-one denominations in Missouri means that the church-members of the state are divided into ninety-one independent and unco-ordinated bodies, except so far as some form of co-operation is being practiced. In the big cities with many church organizations and common problems to be worked out, with overchurched conditions in the smaller towns and rural districts, there is urgent need for federation in this state. While there is to be found some sectarian jealousy and bigotry in this state, yet, on the whole, the relations between the denominations are very friendly and the state appears to be ready for federation.

Over sixty per cent of the 1,199,239 communicants of the state are included in the six strongest denominational families, according to the 1906 Census Report. Four of these families are split up into several denominations. There are movements on foot for the union^{of} denominations, or federation of churches, within these denominational families.

The investigation as to progress made, has been hindered by difficulties, chief of which was the fact that Missouri has no State Federation and consequently there was no headquarters thru which the location of federations in the state could be obtained.

Appendix A.

Letter.

Dear Sir:

As a part of my work in the department of Sociology, in the University of Missouri, I am making an investigation of the Church Federation movement in the state. If you will be kind enough to answer the enclosed questions to the best of your ability, and return to me at your earliest convenience it will be greatly appreciated.

Thanking you in advance for your co-operation, I am

Yours respectfully,

Appendix B.

Questionnaire to Local Federations.

1. How many churches in the district?
2. What per cent are in the Federation?
3. What denominations are best represented in the Federation as to number of congregations?
4. How many representatives from each church?
5. How chosen?
6. Do representatives turn out well to the meetings of the Federation?
7. Do the various denominations show an equal interest in the Federation work?
8. If not what denominations show greatest interest?
9. How often does the Federation meet?
10. What time of day?
11. How do members vote, as individuals or as churches?
12. How is money raised to carry on the work, voluntary offerings, or by apportionment?
13. From representatives in Federation? or from churches represented?
14. What appears to be nature of lines of division between the churches, Creed? Equal? Wealth? Residence Location? Vocation?
15. Has the Federation succeeded in bringing about a more friendly relationship between the working class and the church?
16. Is the Federation represented in the Labor Unions?

17. Are the Labor Unions represented in the Federation?
18. Are Labor Unions allowed use of church buildings?
19. Does the Federation maintain a working man's club?
20. Or coffee rooms?
21. Or reading rooms?
22. Or a labor exchange?
23. Or any relief work for working mens' families in case of sickness or accident?
24. Or a day nursery?
25. Or a medical clinic? Any fees for treatment?
26. Does the Federation offer intervention in case of strikes?
27. Has the Federation in any way improved working conditions?
28. How?
29. Has the Federation undertaken, in any way not above specified, to bring about a more friendly relationship between the working man and the church? If so, how?
30. Has the Federation been instrumental in bringing about unity of action between the churches for political reform?
31. For temperance?
32. For Sunday observance?
34. For any other social reform? What?
35. For any institutional work?
36. Are the church buildings thrown open for public discussion of questions of public interest?
37. Does the Federation own, rent, or have the use of any building for community work?
38. Does the Federation carry on any mission?
39. Or any extension work in surrounding country?
40. Does the Federation co-operate with any charitable organization or social agency?
41. If so, what?
42. Please specify what denominations are represented in the Federation and how many churches of each denomination.
43. Do you know of other local federations in this State? Or any union or federated churches? Whom shall I address?
44. Remarks.

Appendix C.

Questionnaire to Union or Federated Churches.

1. Is this a Union church composed of members who maintain no other church relationship?
2. Or is it a Federated church combining two or more churches, each preserving its own ecclesiastical existence and connections with its own denomination, but as one local church employing one pastor and usually maintaining all services in common?
3. Or is it an Interdenominational Church composed of individuals united for local church purposes who do not sever their membership in denominational churches elsewhere but maintain a dual church relationship?
4. Or is it a Federated Circuit of churches of two or more denominations maintaining their own services and organizations and having no union organization but employing the same pastor?
5. If a Federated Circuit do the churches use more than one building? How many?
6. How far apart are they situated?
7. Have you a Union Sunday School?
8. Name the churches represented (1)
(2) (3) (4)
- .. (In answering the following questions let these numbers designate respectively the churches so designated above)
9. What was the membership of these churches at time of federation or union? (1)
(2) (3) (4)
10. How many from each church went into the union organization? (1) (2)
(3) (4)
11. Increase of membership previous year? (1)
(2) (3) (4)
12. How many pastors were employed before union or federation?
13. How many were resident?
14. What salary did they receive from these churches?
(1) (2) (3) (4)
15. Preaching how often? (1) (2)
(3) (4)
16. Estimated cost of maintenance - Janitor, heat, light, repairs and insurance? (1) (2)
(3) (4)
17. Average audiences? (1) (2) (3) (4)
18. State number of members of union or federated church when organized. Now?
19. Date of organization?
20. If membership has decreased or remained stationary give reasons?
21. Name of pastor? Denomination?

22. What is his salary?
23. Resident? If not, how far from the community does he live?
24. Is he selected from the denominations in turn or how?
25. Preaching how often now?
26. Average audience now?
27. Has the aggregate of missionary and benevolent offerings increased or diminished? Why?
28. Who owns building used for services? Value?
29. Estimated cost of maintenance?
30. Give average Sunday School attendance?
31. Has aggregate Sunday School attendance increased or diminished? Why?
32. How is the Superintendent selected?
33. To what denomination does he belong? Why?
34. Is the Sunday School graded?
35. Do you use graded lessons?
36. By what house are they published?
37. Have you any young people's society?
38. Any clubs or social organizations in connection?
39. What are they?
40. Any missionary society?
41. Does the union church promote the interests of the public schools?
42. In what way?
43. Does the union church promote farmer's institutes?
44. Or co-operative enterprises? What?
45. Or good roads?
46. Or entertainment or lecture courses?
47. Home-comings?
48. Or anything else of community interest or for community betterment? What?
49. Are the needs of those in sickness and poverty well supplied?
50. How are members of governing board selected?
51. How many members of governing board from each church?
(1) (2) (3) (4)
52. Are questions of policy decided by vote of individual members or by vote of churches?
53. Have you a creed or articles of faith? Please send copy if possible.
54. What difficulties appear peculiar to a union organization?
55. What are advantages of union organizations?
56. What is population of town or village?
57. What size community does this church serve?
58. Estimate population of this community.
59. What other churches in this community have preaching services? (1) (2) (3) (4)
60. How often do they have preaching (1) (2)
(3) (4)
61. Membership?(1) (2) (3) (4)
62. Average Audience? (1) (2) (3) (4)
63. Is preacher resident? (1) (2) (3) (4)
64. Please tell me of any other union organizations of churches or Sunday Schools, and name and address of correspondent.
75. Remarks.

Appendix D.

Questionnaire to Union Sunday Schools.

1. Name of School? In what county?
2. Name of denominations represented and state how many members of each denomination are attending the school regularly? (1) (2) (3) (4)
3. Give total average attendance.
4. How is the superintendent selected?
5. To what denomination does he belong?
6. Is the Sunday School graded?
7. Do you use graded lessons?
8. By what house are they published?
9. How long has this Union Sunday School been carrying on its work?
10. Has it during this time increased in attendance?
11. Has it decreased? or remained stationary? Why?
12. What church owns building? Value?
13. What denominations use building? (1) (2) (3) (4)
14. How often do they have preaching services? (1) (2) (3) (4)
15. How many pastors employed?
16. Do two or more of the denominations employ the same pastor?
17. Is there a union young people's society? Membership?
18. Give area of community this Sunday School serves?
19. What other churches in this community?
20. Or Sunday Schools?
21. Estimate population of this community.
22. How large a per cent attend Sunday School, of men? of women? of young people 14 to 20 years? of children?
23. Do the members of the churches represented in the Sunday School unite in any other union organization? Literary or Debating Society? Mission Study Class? Reading Circle? Woman's Club or Society? Choral Club? Or What?
24. Has any attempt been made towards church union?
25. If so, did it fail? Why?
26. What appears to be the greatest difficulty in the way of church union?
27. Is the church building used for any other purposes of community interest besides those indicated above? What?
28. Can you tell me where there are any other Union Sunday Schools or Union Churches and tell me name and address of person to write to about them?

Remarks:

Chapter LII.

City Federations.

Of the four states credited in the Directory with four federations each, Indiana, Michigan and Nebraska each have a state federation and three city federations. Missouri has no state federation but has four city federations. There is, therefore, in this state no organization whose business it is to promote harmony and co-operation between the denominations of the state in their state missionary work, or between the churches representing these denominations in the many towns and villages of the state, or in the rural districts.

The four federations given in the directory are at St. Louis, Kansas City, St. Joseph and Springfield. The directory also states that a federation was effected at Aurora in 1913, but adds that it was not in existence long enough for results. A letter addressed to the gentleman whose name is given as secretary failed to receive any response. Another inquiry addressed to another minister of the town likewise failed to elicit any answer. Altho in the interval a very successful union evangelistic meeting had been held by the co-operation of the churches of the town which "stirred the whole city", according to the newspaper reports.

1. The Church Federation of St. Louis.

/ St. Louis, with a population of 687,029*, is reported in the 1906 Religious Census Report as having 294 Protestant church organizations. The Federation was organized in 1910, and re-organized in 1912. The Federation directory

* See 1910 Census

published early in 1914, states that there are 96 churches in this Federation, representing 12 denominations. / In a report of work up to the end of May, 1914, there are listed 106 churches in the Federation. / This increase of ten represents a healthy growth in federation sentiment in St. Louis. Nevertheless, considerably over fifty per cent of the St. Louis Protestant churches are not in the Federation. The list of churches given as members of the Federation apparently includes all the largest churches of St. Louis, however, and these churches most likely represent considerably over fifty per cent of the Protestant church members of St. Louis. / The denominations are represented as follows: Presbyterian, U.S.A., 24 Churches; Methodist Episcopal, 17 Churches; Baptist, 16 Churches; Methodist Episcopal South, 12 Churches; Congregational, 10 Churches; Disciples of Christ, 10 Churches; Protestant Episcopal, 6 Churches; Evangelical, 3 Churches; United Presbyterian, 3 Churches; Evangelical Lutheran, 2 Churches; Presbyterian, U.S., 2 Churches; Reformed Presbyterian, 1 Church. /

A brief report issued by the secretary opens with this statement: "The Federation is a practical success in St. Louis, according to the unqualified statements of leading pastors and laymen.

/ While in many large cities religious conditions are not encouraging, in St. Louis during 1914, as compared with 1912, the church attendance, church membership and church activities all show a marked increase. /

People both within and without the Protestant churches are beginning to realize that Protestantism is not the divided force it used to be considered. The influence of the "united church" is now greatly increased in the social and civil life of St. Louis".

The report of "Accomplishments" for the year ending May 1, 1914, is thus presented by the secretary:

THE SECOND YEAR.
(Ended May 1, 1914)

1. Established Training School for Sunday School Workers. 181 enrolled in regular classes doing systematic pedagogical work.

2. Conducted Campaign of newspaper advertising, which aroused entire city to thought on religious matters.

3. Promoted Church Attendance Sunday which brought thousands to Church, many for the first time in years.

4. Inaugurated great movement for Personal Service and Evangelism in Churches of the city.

5. Conducted Shop and Factory Meetings.

6. Social Service Worker placed in Juvenile Court to care for Protestant children, as Priest in court cares for Catholic children, and as Jewish children are cared for. Plan highly approved by court officials.

7. Established free course of lectures in Social Service and civic improvement for the churches./

8. Prepared scientific surveys of the local field for scores of churches.

9. Investigated organizations asking money of the Christian public, endorsing some, overseeing reorganization

of others, and refusing to endorse some.

10. Gathered statistical information and assisted churches, religious workers, social service institutions and many civic organizations.

11. Was agency through which five denominations have agreed to establish no new centers of work without approval of Council representing all.

12. Have done effective work for improved moral conditions in St. Louis."¹

The agreement referred to under No. 11 is probably similar to this overture which was presented by the Presbyterian Church, U.S.A.: "That, in the interests of Church unity, harmony and efficiency, we seek to avoid overlapping and overchurching, and that we develop no new work, or work in new locations, until such location shall have been considered by the Committee on Location of Religious Enterprises of the Church Federation, and, furthermore, when all the other denominations in the Federation shall have consented to a like action on their part. And that we overture other denominations to unite with us in adopting a policy by which no new work is undertaken by any of the participating denominations until it shall have been approved by a Council representing all."²

Besides this work the Social Service Committee has made "an exhaustive investigation into the religious and so-

¹For report of year ending May 1, 1913, see Appendix A.

²This was received from the Secretary of the Congregation Missouri Conference.

cial service needs of the city institutions, giving especial attention to the City Hospital". And "Recognizing the obligations of the evangelical churches towards the patients of the Hospital and the far-reaching possibilities there offered for every kind of Christian service, the Committee appeals to the members of the churches and their various church organizations for a comprehensive and sustained effort to meet the many needs of the institution with greater efficiency than heretofore". These needs are indicated in a pamphlet entitled, "Opportunities for Christian Service. No.1, The City Hospital. They are, (1) a minister to give his entire time to the work in the hospital to supply the spiritual needs of the patients; (2) Clothing and material for the many patients actually in want when they leave the Hospital; (3) Assistance in finding families who are willing to take a mother and baby into their homes; (4) Assistance in obtaining employment for men and women leaving the Hospital.³

The Federation maintains an office at 623-623 New Bank of Commerce Bldg. in charge of Rev. Clair E. Ames, Executive Secretary.

The membership consists of all evangelical congregations of the City of St. Louis and vicinity that duly notify the Council of their acceptance of the Constitution and By-Laws of the Federation. The administration is vested in a Council "composed of all the pastors and other ministers of the gospel officially connected with the constituent de-

³see Appendix B.

nominations "and one layman from each local congregation, and one additional layman for each 200 members or major fraction thereof above 300". The Council meets yearly on the last Monday of April.⁴

2. The Church Federation of Greater Kansas City.

This Federation includes the churches of Kansas City, Missouri and of Kansas City, Kansas. In these cities there are 218 Protestant churches (1906 Census) of which 78 are in the Federation. There are 67 Protestant churches on the Kansas side and 18 of these are in the Federation. There are 151 Protestant churches in Kansas City, Missouri, 60 of which are in the Federation. The organization includes 14 denominations and the 78 churches having an approximate membership of over thirty thousand members. I have been unable to find out what denominations are represented in the Federation, altho I am informed that a Directory will be issued in a few days giving such information. The denominations best represented in the Federation are said to be Christian, Presbyterian, Congregational and Methodist.

The Constitution provides that "the membership of the Federation shall consist of all the members of each evangelical church accepting this Constitution" and that "persons engaged in religious work or in enterprises in which the Federation is closely interested" may also be elected to membership.

⁴For Constitution in full see Appendix C.

The government of the Federation is vested in "a Council which shall be composed of the minister or ministers and a member from every church in the Federation" and one additional member for every 200 members, or fraction thereof, over 300. The Council meets annually on the Third Monday in October.

The Executive Committee, composed of the officers of the Federation " one minister or member from every denomination representing the Federation, and one additional member for every 1,000 communicants in excess of 500" meets monthly. The hour of this monthly meeting is 12.30 P. M.⁵

A report issued by the Secretary, dated February 1, 1915, states that such a Federation is needed

"First.....To discourage overlapping and duplication of religious work.

Second....To serve as a clearing house of religious information.

Third.....To increase the efficiency of present organizations.

Fourth....To bring the gospel to religiously neglected districts.

Fifth.....To combine the forces of righteousness against civic evils.

Sixth.....To exemplify the essential unity of the churches of Jesus Christ."

⁵For Constitution of Kansas City Federation see Appendix D.

These needs are being met as is shown by the result effected:

(1) "Ten denominations have agreed to submit all questions of location of new churches to the Advisory Committee of the Church Federation for its approval." This Committee is composed of one member from each denomination. "It has already passed on seven locations".

(2) The Federation publishes a directory of all the churches of Greater Kansas City, giving location of churches, name and address of ministers, with their phone numbers
Keeps on file the denominational year books

"Collects all the weekly bulletins known to be printed in Greater Kansas City." From these information is secured which is given publicity through the daily papers.

Answers inquiries which come to the office from many quarters.

(3) "The efficiency of existing organizations is being increased through co-operative service instituted by the Federation". Some of the organizations with which the Federation co-operates are: The Society for Suppression of Commercialized vice⁶; the Federation of Negro Charities; Board of Public Welfare; the Woman's National League, in maintenance of Kansas City Daily Vacation Bible School⁷; the Woman's Inter-denominational Missionary Council, in Big Brothers' and Big Sisters' Movement for delinquents brought before the Juvenile Court.⁸ /

⁶See Appendix E. ⁷See Appendix F. ⁸See Appendix G.

(4) Has plans for assisting in religious work for the Slavs of Kansas City, the Negroes and the Italians. "Gospel Teams, Brotherhoods and other men's organizations are now holding nightly evangelistic services.... in connection with the religious work of the Helping Hand Institute."

(5) The Federation has given active support to the warfare against the saloon and to the overthrow of vice in Kansas City. The Society for Suppression of Commercialized Vice has its headquarters in the Federation office, "and is exerting a strong, constant influence for the enforcement of the law for a higher moral standard, and the enactment of such laws as will place commercialized vice under the best known means of suppression."

(6) "The co-operation of the churches has already shown to Kansas City that a genuine harmony of purpose prevails and that churches can be united in the promotion of the best interests of the city."⁹

Mr. Nat Spencer is the Executive Secretary of this Federation with offices at 412-13 Scarrit Arcade, Kansas City, Missouri. In his report dated October 19, 1914, he makes the following recommendation regarding finances:

"That the Committee on Finance.....devise an equitable adjustment of the finances of the Federation and request the denominational missionary organizations to assume their respective portions of the budget. When the

⁹See Appendix H.

denominational missionary organizations have assumed the financial obligations of the Federation, then the smaller churches need not hesitate to join for financial reasons. We need all the churches to do the most effective service. This plan, it is believed, will considerably increase our membership.

(2) The second recommendation is for a regular monthly meeting of the Executive Committee. Perhaps this could occur at lunch time. The Secretary has often felt the need of advice and yet the instances did not seem of sufficient importance to justify a special meeting. Now that the work of the Federation is expanding and various important questions continually arising, these proposed monthly meetings of the Executive Committee are very much desired.¹⁰

This Federation has gotten out a little pamphlet entitled, "What Kansas City Men Think About Church Federation", which would make good campaign literature in any town where an effort to federate the churches is being contemplated. R. A. Long, President of the Long-Bell Lumber Company, gives this testimony: "Church Federation of course implies co-operation, which makes possible more thorough, efficient and effective work than can possibly be obtained through divided effort." Judge J. H. Hawthorne says: "The power of the churches in directing and controlling the moral standard and the good government of the city, can be best applied through a well organized Church Fede-

¹⁰See Appendix I.

ration". There are many other such statements from ministers and business men.¹¹

3. The Church Federation of St. Joseph.

/St. Joseph has a population of 77,403 (1910) and according to the 1906 Religious Census has 77 Protestant churches. Of these 65 are reported as in the Federation. I have been unable to find out how many denominations are represented or how many churches of the various denominations are in the Federation. The Methodists have most churches in the Federation but all denominations are said to be fairly represented. / The Council is composed of the ministers and one layman for every 200 members or fraction thereof for each church. The Council meets yearly, the Board of Directors meets quarterly. All regular meetings are held in the evening. Money for work of the Federation is raised by apportionment of one cent per member per year. This probably means each member of the churches affiliated in the Federation. / No specific report is given of work accomplished but influence has been exerted against prize fights and vice of all kinds, and for the improvement of the conditions of the poor of the city, for Sunday Observance, Juvenile protection, public health and civic righteousness. / The Federation also co-operates in the work of the City Gospel Mission.

The Federation was effected in April, 1911. Mr. E. M. Wallace is the Secretary.

¹¹See Appendix J.

4. The Federation of the Churches of Christ in Springfield.

Springfield had in 1910 a population of 35,201 and is reported by the secretary of the Federation to have about 50 churches. The directory issued by the Federal Council reports 20 churches in this Federation but there are now only 16 reported. These represent seven denominations as follows: Presbyterian, U.S.A., 4 churches; Christian, 3 churches; Methodist Episcopal, 2 churches; Methodist Episcopal South, 2 churches; Baptist, 2 churches; Congregational, 1 church; United Presbyterian, 1 church;

This Federation was organized in April, 1913. The objects of the Federation are stated to be: Co-operation of denominations; Evangelism; Moral and Civic Betterment; and Fellowship.

The work done is reported as "Civic Righteous, Sabbath observance, teacher training, removal of misconceptions of church and industry, conducted a S.S. Institute"¹². "We have entered upon a legal fight to prevent prize fighting in athletic clubs". The Federation also employs a Travellers' Aid Woman at the depot, and has planned for a social survey of the city.

The Council is composed of the pastors and two laymen from each church and meets at call of the President. All money needed for the work of the Federation is raised by the various committees according to their several needs by voluntary subscription from those interested in the work.

¹²From Report of Federal Council.

The Rev. B. B. Blyth is Secretary of the Federation.

5. The Church Federation of Lebanon.

Besides the four Federations given in the directory issued by the Federal Council, which does not include Federations in cities or counties of less than 25,000, there is a Federation at Lebanon. This is a town of 2,430 population in LaClede County. There are six Protestant churches in Lebanon and they are all members of the Federation. The denominations represented by one church each are: Baptist, Congregational, Disciples, Episcopal, Methodist Episcopal, Methodist Episcopal South.

The organization was effected in 1910. The churches are represented by one member each for each committee. The representatives meet quarterly in the evening. Vote is by churches. Money to carry on the work of the Federation is raised by voluntary offering. The churches of the town have worked through the Federation for temperance reform and the Federation has co-operated with the local Charity Board.

Summary.

The City Federations of Missouri are all of recent origin, organized between 1910 and 1913, inclusive. They have demonstrated, however, that the Federation is a practical way of unifying the efforts of the Protestant churches in many activities in which they have common interests. It is also evident that Federation has made possible a larger field of social activities.

Three Federations answer question 7 of the Questionnaire. "Do the various denominations show an equal interest in the Federation work?" In the negative. In one case the Disciples are reported as showing the greatest interest, in another case the Congregationalists, and in the third case the Presbyterians are reported as showing the greatest interest. So there is nothing to indicate that any one denomination shows a greater interest in the Federation work than do other denominations.

/Charities, Temperance, moral reform and evangelization seem to be undertaken by the Federation with good effect. Not much has been undertaken yet in the way of political reform/ altho one answers question 39 "Has the Federation been instrumental in bringing about unity of action between the churches for political reform?" . by "Yes". In the matter of bringing about a more friendly relationship between working men and the church two of the Federations answer question 15, "Has the Federation succeeded in bringing about a more friendly relationship between the working class and the church?" , by "Yes". /In one of these cases the Federation is represented in the Labor Unions and has given them special invitations to the services. On the whole, however, very little seems to have been undertaken in this direction./ Question 16 to 26 inclusive in every case failed to receive any affirmative reply.

Appendix A.

ACCOMPLISHMENTS**The Church Federation
of St. Louis**

IN THE FIRST TWO YEARS



THE Federation is a practical success in St. Louis, according to the unqualified statements of leading pastors and laymen.

While in many large cities religious conditions are not encouraging, in St. Louis during 1914, as compared with 1912, the church attendance, church membership and church activities all show a marked increase.

People both within and without the Protestant churches are beginning to realize that Protestantism is not the divided force it used to be considered. The influence of the "united church" is now greatly increased in the social and civic life of St. Louis.

Appendix A.

THE FIRST YEAR.

(Ended May 1, 1913)

1. Protestant Churches of St. Louis united for the first time for practical service.
2. The first definite, reliable study of religious conditions in the city prepared and published, including survey of all religious forces in the city, population of the city, the constructive and destructive forces at work, commercialized amusements, etc.
3. Careful studies made of local church fields, for the benefit of the churches and communities.
4. Arbitrated questions of church locations in the interest of economy and efficiency.
5. New fields for Sunday Schools and Churches pointed out.
6. A Summer Tent Campaign conducted. Shop meetings held.
7. Co-operated in Child's Welfare Exhibit.
8. Co-operated with Catholics, Jews and Social Workers for the promotion of sound moral and social legislation in the state and city.
9. Institute conducted for the training of teachers and leaders of men's and boys' Bible classes.
10. Work of Laymen's Missionary Movement in city conducted.
11. Large gathering of men held in the interest of Missions.
12. Every-Member Canvass introduced into many churches.
13. Institutions asking money of the Christian Public carefully examined.
14. Co-operated largely in the city-wide "Visitation Day."
15. Greater religious publicity secured in the daily press.
16. Rendered large service to churches, pastors, religious leaders and social organizations in many ways.

THE SECOND YEAR.

(Ended May 1, 1914)

1. Established Training School for Sunday School Workers. 181 enrolled in regular classes doing systematic pedagogical work.
2. Conducted Campaign of newspaper advertising, which aroused entire city to thought on religious matters.
3. Promoted Church Attendance Sunday, which brought thousands to Church, many for the first time in years.
4. Inaugurated great movement for Personal Service and Evangelism in Churches of the city.
5. Conducted Shop and Factory Meetings.
6. Social Service Worker placed in Juvenile Court to care for Protestant children, as Priest in court cares for Catholic children, and as Jewish children are cared for. Plan highly approved by court officials.
7. Established free course of lectures in Social Service and civic improvement for the churches.
8. Prepared scientific surveys of the local field for scores of churches.
9. Investigated organizations asking money of the Christian public, endorsing some, overseeing reorganization of others, and refusing to endorse some.
10. Gathered statistical information and assisted churches, religious workers, social service institutions and many civic organizations.
11. Was agency through which five denominations have agreed to establish no new centers of work without approval of Council representing all.
12. Have done effective work for improved moral conditions in St. Louis.

Complete brief report of above work will be furnished on application to

CLAIR E. AMES, Executive Secretary,
624 New Bank of Commerce Bldg.,
St. Louis, Mo.

Appendix A.

MEMBERSHIP

The Church Federation of St. Louis

Baptist:
 Compton Heights
 Delmar Ave.
 Euclid Ave.
 First Italian
 First German
 Ebenezer German
 Fourth
 Grand Ave.
 Immanuel
 Lafayette Park
 Second
 Third
 Water Tower
 West Park
 Tabernacle
 Carondelet
Congregational:
 Compton Hill
 Fountain Park
 First
 Immanuel
 Memorial
 Maplewood
 Old Orchard
 Pilgrim
 United
 Webster Groves
Disciples of Christ:
 Compton Heights
 Clifton Heights
 Dover Place
 First
 Fourth
 Hamilton Ave.
 Hammett Place
 Overland Park
 Tuxedo
 Union Ave.
Evangelical:
 Bethania
 Jesus
 St. Peter's
Evangelical Lutheran:
 St. Mark's
 Reen Memorial
Methodist Episcopal:
 Chouteau Place
 Bowman
 Dr. Fry Memorial
 Eden
 Elmbank Ave.
 Grace
 Hagerty Memorial
 Harlem Place
 Maplewood
 Maple Ave.
 Memorial
 Salem
 St. Luke's
 Trinity

Union
 Wagoner Memorial
 Zion
**Methodist Episcopal,
 South:**
 Centenary
 Christy Memorial
 Kingdom House
 Marvin Memorial
 Mt. Auburn
 Immanuel
 St. Paul's
 Shaw Ave.
 Scruggs Memorial
 St. John's
 Walton Road
 University City
Presbyterian, U. S. A.:
 Carondelet
 Clifton Heights
 Covenant
 Cote Brilliante
 Curby Memorial
 First
 Grace
 Greely Memorial
 Kingshighway
 Lafayette Park
 Immanuel
 Markham Memorial
 McCausland Ave.
 Nelson Memorial
 North
 Oak Hill
 Northminster
 Second
 Tyler Place
 Washington &
 Compton Aves.
 West
 Winnebago
 Webster Groves
 Boyle Center
Protestant Episcopal:
 Christ Church
 Cathedral
 Emmanuel
 St. George's
 St. Peter's
 St. Alban's
 St. Philip's
United Presbyterian:
 First
 Grand Ave.
 Third
Presbyterian, U. S.:
 Central
 Westminster
Reformed Presbyterian:
 First

Appendix B.

OPPORTUNITIES
FOR
Christian Service

No. 1
THE CITY HOSPITAL



The Church Federation of St. Louis
623-24 New Bank of Commerce Building
ST. LOUIS, MO.

Appendix B.

THE CITY HOSPITAL has always appealed strongly to the Christian citizens of St. Louis as affording an opportunity for real and far-reaching service. The helplessness, the suffering and the material and spiritual destitution coming together there from every part of the city constitute an insistent call for help, which the various denominations and the charitable and religious organizations have diligently sought to meet.

With all the splendid service rendered by many of those who have given time, means and effort to this work, the physical and spiritual needs of the large number of patients (17,044 last year) are so many and varied that it has become evident that these efforts must become co-ordinated, systematized and stimulated if the proper degree of efficiency is to be reached. At the request of the Executive Committee of The Church Federation of St. Louis the Social Service Committee of that organization has made an exhaustive investigation into the religious and social service needs of the city institutions, giving especial attention to the City Hospital. Recognizing the obligations of the evangelical churches towards the patients of the Hospital and the far-reaching possibilities there offered for every kind of Christian service, the Committee appeals to the members of the churches and their various church organizations for a comprehensive and sustained effort to meet the many needs of the institution with greater efficiency than heretofore. The most urgent of these needs are herewith presented.

1. Although many faithful and earnest workers are doing their best to supply the spiritual needs of the patients, adequate personal attention can not be given to all the inmates until the churches employ a

competent and experienced minister to give his entire time to the work in the Hospital. This might be done through The Church Federation in the same manner as a minister is now employed for the Juvenile Court. The evangelical churches of the city should feel this responsibility keenly and make diligent effort to provide the means.

2. The workers at the Hospital are greatly handicapped by the lack of clothing and material for the many patients actually in want when they leave the Hospital. In many instances the permanent recovery of such patients is delayed and often prevented by the lack of proper supplies. There is especial need of materials for making baby outfits for mothers in the maternity wards. It has been found that it fosters mother love and teaches the mothers to sew, besides giving them an added interest, if materials are available from which they can be assisted in making their baby outfits while in the Hospital. Though there are many donations, there is never as much material as is needed. The materials most needed are bolts of flannelette, in white or pink, outing flannel, long cloth, crossbar or striped dimities, and baby blankets, stockings and shirts. Clothing for women, especially wraps, dresses and underwear, also shirts, underwear, hats, shoes and trousers for men, and all kinds of clothing for children are also in demand. The Committee urges the various organizations for men, women and young people in the churches to give this form of Christian service their attention. This does not imply a curtailment of resources now used for similar denominational purposes, but rather the better utilization of latent and reserve forces. Mrs. Minnie D. Weiss, city social worker at the Hospital, will be glad to get in touch with individuals or organizations for this

Appendix B.

purpose. Material should not be sent to the Hospital until the donors have consulted Mrs. Weiss, either by telephone or letter, care of the City Hospital.

The service suggested in the following paragraphs should be rendered by the city, through the Social Service Department of the Hospital. Until such time as the city shall increase the facilities of the Social Service Department, however, the appeal must be made to the benevolent citizens of the community to render all the help in their power.

3. There is great need for assistance in finding families who are willing to take a mother and baby into their homes, the mother to do housework at such pay as shall enable her to provide for herself and baby. This gives the child an opportunity to have a mother's care, and in many cases is the only salvation for the mother. Many mothers are so placed, but there is difficulty in finding enough homes for all.

4. Assistance in obtaining employment for men and women leaving the Hospital is urgently requested. Those needing help of any kind are asked to call up the Social Service Department of the Hospital before engaging other help.

The office of The Church Federation of St. Louis, 623-24 New Bank of Commerce Building, Bell Telephone, Olive 3720, will be glad to arrange dates for speakers to present these opportunities for Christian service to any church organization.

Respectfully submitted,
GEORGE B. MANGOLD,
Chairman Social Service Committee.
J. H. HORSTMANN,
ALFRED FAIRBANK,
F. W. HERZBERGER,
Committee on Public Institutions.
CLAIR E. AMES,
Executive Secretary.

Appendix C.**The Church Federation**
of
St. Louis**CONSTITUTION.**

The Constitution of the National Inter-Church Federation of the United States of America, operating through its central representative Congress, known as the Federal Council of the Churches of Christ in America, is hereby recognized as the basis of this Local Federation.

BY-LAWS.**ARTICLE I.****Name.**

The name of this Association shall be the Church Federation of St. Louis.

ARTICLE II.**Objects.**

Its objects shall be to express the Christian fellowship of the churches of this City acknowledging Jesus Christ as Divine Lord and Saviour; to bring these churches into united service for Christ and the world; to secure their concerted efforts in matters affecting the religious, moral and social welfare of the people; and to promote the application of the teachings of Christ to the relations of life.

ARTICLE III.**Membership.**

Its membership shall consist of all evangelical congregations of the City of St. Louis and vicinity that duly notify the Council of their acceptance of this Constitution and these By-Laws.

Appendix C.

ARTICLE IV.

Administration.

Section 1. Its administration shall be through a Council which shall be composed (a) of all the pastors and other ministers of the gospel officially connected with the constituent denominations; (b) one layman from each local congregation, and one additional layman for each 200 members or major fraction thereof above 300.

Sec. 2. The Council shall have no authority over the churches. Its powers shall be only advisory and executive.

Sec. 3. A quorum shall consist of 25 members.

ARTICLE V.

Meetings.

Section 1. Beginning with the year 1910, and thereafter, the annual meeting of the Council shall be held on the last Monday of April.

Sec. 2. Special meeting may be called at any time by the Executive Committee.

ARTICLE VI.

Officers.

Section 1. The officers of the Council shall be a President, three Vice-Presidents, a Recording Secretary, and a Treasurer, who shall also be the officers of the Federation. The Council shall not be limited to its own members in the choice of its officers.

Sec. 2. They shall serve for one year, or until their successors are elected.

ARTICLE VII.

Executive Committee.

Section 1. The Executive Committee shall consist (a) of the officers of the Federation; (b) nine members of the Council; and (c) the chairmen of the Standing Committees. Of the nine members from the Council elected to the Committee in 1912 three shall serve for one year, three for two years, and three for three years, and thereafter three shall be elected annually for a term of three years.

Sec. 2. It shall have power (a) to elect its own officers; (b) to make its own by-laws; (c) to receive and act upon reports of Standing Committees and of special committees appointed by the Council; (d) to choose an Executive Secretary, define his duties, and fix his salary; (e) to appoint such committees as may be needed; (f) to exercise a general oversight of the interests of the Federation.

Sec. 3. It shall finance the work of the Federation.

Sec. 4. Ten of its members shall constitute a quorum.

ARTICLE VIII.

Elections.

Unless otherwise ordered by the majority of those present at the annual meeting of the Council, all nominations shall be presented by nominating committees and all elections shall be by ballot.

ARTICLE IX.

Standing Committees.

The Executive Committee shall appoint the following Standing Committees, each of which shall consist of not less than one representative of every denomination in the Federation.

1. On Bible Study, which shall seek to promote the study of the Holy Scriptures through existing organizations.

2. On Boys' Work, which shall seek to promote the moral, religious, social and physical interests of boys through such agencies as the Executive Committee may approve.

3. On Evangelism and Religious Extension, which shall further all movements in which the churches unite for evangelistic effort, and shall have charge of the work of special meetings in factories, theaters, and other places.

4. On Finance, which shall provide ways and means for the work of the Federation and have general care of its financial interests.

Appendix C.

5. On General Financial Appeals, which shall upon request investigate the worthiness of all causes which seek financial assistance from the churches or the Christian public. Their endorsement of an appeal, whether that of persons, institutions, or organizations, shall be considered a guarantee of the worthiness of the work for which the appeal is made.

6. On Home and Foreign Missions, which shall co-operate with existing agencies for the promotion of interest in Home and Foreign Missions.

7. On Location of Religious Enterprises, which shall study unoccupied territory in the city, and recommend the establishment of Sunday schools, mission interests and institutional buildings, in which groups of churches may unite for the welfare of their constituencies.

8. On Public Morals, which shall consider and report upon all matters affecting the public morals of the City.

9. On Publicity, which shall be charged with the publication of information concerning the Federation, and which shall study and report upon the best methods of making the public acquainted with religious work.

10. On Social Service, which shall seek to promote the interest and co-operation of the churches in the advancement of all movements relating to the social and economic welfare of the City.

11. On Statistics, which shall secure and keep accurate a complete survey of the religious and philanthropic conditions of the City and all matters connected with its moral welfare.

ARTICLE X.

Amendments.

These By-Laws may be amended by vote of two-thirds of the members present at any meeting of the Council, provided written notice shall have been sent to the members at least two weeks prior to the meeting at which the amendment is to be considered, or that such amendment shall be recommended by the Executive Committee.

Appendix D.

Church Federation
 of
Greater Kansas City



PRESIDENT

HENRY M. BEARDSLEY

VICE PRESIDENTS

REV. W. F. RICHARDSON	R. A. LONG
REV. W. S. ABERNETHY	J. G. TRIMBLE
REV. S. J. HEATON	W. B. SUTTON, JR.

TREASURER

MR. J. R. DOMINICK
 PRESIDENT TRADERS NATIONAL BANK

EXECUTIVE SECRETARY

NATHANIEL SPENCER

CHAIRMEN OF COMMITTEES

PUBLIC MORALS	-	-	REV. E. COMBIE SMITH
RELIGIOUS EDUCATION	-	-	JUDGE J. H. HAWTHORNE
CHURCH COMITY	-	-	BISHOP E. R. HENDRIX
JUVENILE WORK	-	-	REV. WM. G. CLINTON
MISSIONS	-	-	E. E. ELLIOTT
SOCIAL BETTERMENT	-	-	REV. C. B. MILLER



General Headquarters

402 Scarritt Arcade, Kansas City, Mo.

Appendix D.

CONSTITUTION
OF THE
**Church Federation of Greater
Kansas City**

As Amended June 26, 1913.

ARTICLE I.

Name.

The name of this organization shall be The Church Federation of Greater Kansas City.

ARTICLE II.

Object.

This Federation, acknowledging Jesus Christ as divine Lord and Savior, accepts the object of the Federal Council of the Churches of Christ in America as follows:

(a) To express the Christian fellowship and unity of the churches of Greater Kansas City.

(b) To bring the Christian Churches of Greater Kansas City into united service in the interests of the Kingdom of God.

(c) To encourage devotional fellowship and mutual counsel concerning the spiritual life and all activities of the churches.

(d) To make these combined churches a greater force in all matters affecting the moral and social condition of the people, and so promote the application of the law of Christ in every relation of human life.

ARTICLE III.

Membership.

The membership of the Federation shall consist of all the members of each evangelical church accepting this constitution. The Council may also elect to its membership persons engaged in religious work or in enterprises in which the

Federation is closely interested, provided that the persons so elected comply with the provisions of the first paragraph of this article.

Any church may at any time withdraw from the Federation provided it shall take a vote to that effect according to its authorized methods, and duly certify in writing such action to the Council.

If any church in the Federation shall be unwilling to co-operate in any movement determined upon by the Council, it shall be excused therefrom upon its request to that effect duly presented to the Council.

ARTICLE IV.

The Council.

The government of the Federation shall be vested in a Council which shall be composed of the minister or ministers and a member from every church in the Federation, and in churches having a larger membership than 300, one additional member for each additional 200 members or major fraction thereof. The Council shall meet at least annually, and on call of the Executive Committee. It shall have no authority over the churches, its powers being simply advisory and executive. Twenty-five members representing five denominations shall constitute a quorum.

The term of office of members of the Council shall be for one year or until their successors are selected by their respective churches.

The regular annual meeting of the Council shall be on the Third Monday in October of each year. Other meetings may be called by the president and executive secretary, or upon the written call of twenty members representing five denominations.

ARTICLE V.

Officers.

The officers of the Council shall be a President, six Vice Presidents (which shall be divided equally between ministers and laymen), Executive Secretary and a Treasurer, all of whom shall

be also the officers of the Federation. In the choice of these officers, the Council shall not be limited to its membership, and all officers so elected shall be ex-officio members of the Council. Officers of the Council shall serve for one year or until their successors are chosen.

ARTICLE VI.

Executive Committee.

The Executive Committee shall consist of the officers above mentioned, and one minister or member from every denomination represented in the Federation, and one additional member for every 1,000 communicants in excess of 500 of the total membership of such churches of that denomination as have membership in the Federation.

(1) Members of the Executive Committee shall be elected by the different denominations.

(2) The Executive Committee shall have power (a) to elect its own officers; (b) to adopt its own by-laws; (c) to represent the constituent churches in carrying on the work of the Federation; (d) to appoint such committees as may be needed to carry out the purposes of the Federation, and when desirable to provide additional committees to those names in Article VII; (e) to relate to the Federation and its constituent churches such agencies and organizations as are worthy of recognition and support by the church and furnish opportunity for rendering service in the name of Christ; (f) to receive and pass upon reports from committees and others.

(3) Nine members, representing five denominations, shall constitute a quorum.

(4) Members of the Executive Committee shall serve for one year or until their successors are chosen.

ARTICLE VII.

Committees.

The following standing committees shall be provided. They shall serve one year or until their successors are selected.

Appendix D.

(1) **Executive Committee** (Provided for in Article VI).

2. **Public Morals.** The duties of this committee shall be to investigate moral conditions of the city, including public recreation, temperance, Sabbath observance and social purity and to recommend to the executive committee such action as in their judgment the Federation should take.

(3) **Religious Education.** This committee shall recommend methods of developing spiritual life through Sunday Schools, Bible Classes, Evangelism or other means designed to bring men nearer to God.

(4) **Church Comity.** This committee should promote unity of action among churches, brotherhoods and other religious organizations, and make recommendations on the location of denominational enterprises. Authorities contemplating the location of new churches or missions should seek the advice of this committee.

(5) **Juvenile Work.** This committee should study the physical, social, intellectual and spiritual needs of boys and girls and recommend to the executive committee ways of promoting the highest interests of the young.

(6) **Missions.** This committee is to recommend the best methods of extending the Kingdom of God at home and in foreign lands.

(7) **Social Betterment.** This committee should recommend means for the improvement of living conditions and working conditions; assist in the adjustment of the differences between labor and capital and promote civic righteousness in all the walks of life.

(8) **Finance.** To adopt and execute plans for meeting the necessary expenses of the Federation.

(9) **Nominating Committee** of five or more members, representing at least three of the denominations federated, to propose to the Council the names of persons suitable for officers, from which names, together with any others duly pro-

posed at the meeting, the officers shall be elected; also to fill vacancies until the next meeting of the Council.

ARTICLE VIII.

Amendments.

This constitution may be amended at any meeting, providing written notice of the proposed changes have been presented at the preceding meeting or shall have been inserted in the notice of the meeting at which the amendment is to be acted upon.

Present Objects.

At a meeting of the Federation Council on June 15, 1913, a plan of work was presented and unanimously approved. Briefly stated, the present objects of the Federation are as follows:

1. The unification of the forces of righteousness in Greater Kansas City.
2. The betterment of the North Side district of Kansas City, Mo.
3. Co-operation with the Board of Public Welfare.
4. Assistance to the Helping Hand Institute.
5. The suppression of the social evil.
6. Co-operation with the supporters of good city government.
7. The maintenance of a clearing house of religious information at Federation headquarters.
8. The elimination of the duplication of church work and the presentation of the Gospel to all in our city.

Dr. C. F. Aked says: "Church federation stands for the greatest effort toward the unity of Christendom which Christendom has seen since it first stood divided against itself. In the magnitude of its blessings it may represent the greatest gift which America has yet given to the world."

Appendix E.

Kansas City's Shame

Issued by the Public Morals Committee of the Church Federation of Greater Kansas City. Additional copies may be obtained from the Federation office, 402 Scarritt Arcade, Kansas City, Missouri.

THE FACTS.

According to the last enumeration there were 554 public prostitutes in Kansas City. The Board of Public Welfare reports that the average number of visitors to prostitutes per day is four and seven tenths. The amount expended with public prostitutes in Kansas City in one year is nearly a million and a half dollars, or considerably more than the salaries of all the public school teachers in the city. "If each frequenter should spend \$50 (annually) on these open places of corruption it would take an army of 28,511 to supply the funds devoted to this debauchery." Recent startling exposures of immorality among boys and girls on the South Side are fresh in memory. Chief of Police W. H. Hammil concurs with the Chief of Police of Boston in saying that more than half of the prostitution is with others than those who depend upon it for a livelihood and who live apart for the purpose.

Many of the inmates of Kansas City bawdy houses are married women, presumably respectable, who live in the better parts of the city. Among the patrons of prostitutes are many whom the public regards as respectable citizens. Our churches are not exempt from having members who patronize these places. The Board of Public Welfare reports that a list of the owners of buildings used for immoral purposes would startle the city.

The average life of a prostitute is five or six years. They may start in the better kept houses, but if they remain in the business they rapidly

Appendix E.

descend to depths of degradation. To maintain this iniquitous traffic Kansas City now demands that 100 families must each sacrifice a daughter a year to a life worse than death. No citizen of Kansas City can escape his share of the responsibility for allowing these conditions to exist.

Venereal disease has an awful hold on the men and boys of Kansas City. It is the average estimate of 49 representative physicians of Kansas City that 61 per cent of our men have, or have had, a venereal disease. It is the average estimate of 45 representative Kansas City physicians that 20 per cent of Kansas City men over 21 years of age now have an infectious venereal disease. It is the average estimate of 40 representative Kansas City physicians that 17 per cent of the boys between 15 and 21 years of age now have a venereal disease. About one out of five daughters of Kansas City parents will marry a diseased man. A worker among the high school boys of Kansas City writes: "Loath though I am to say, my investigation, cursory and superficial as it had to be, led me to the belief that not more than one-tenth of the boys who go through the high school graduate with a clean straight record morally."

"There should be a night watchman in every office building in the city," said an observant business woman of many years' experience among Kansas City business offices. "The visits of society women and girls after office hours are for no moral purpose."

The waste of such an enormous amount of money, the spread of loathsome disease, which if unchecked will destroy our civilization, and the moral degeneracy into which we have fallen demand the immediate consideration of every Christian man and patriotic citizen of Kansas City.

SEGREGATION.

Many claim that the social evil always has been with us and always will be; that it is a necessary evil; that the best way to handle it is to confine it to certain quarters; and that we must recognize it as an institution which cannot be eliminated.

Among the many valid objections against the policy of segregation are the following:

2

1st. Segregation is an admission that the divine law of chastity does not apply in Kansas City; and that while we accept the divine decrees against murder, theft and falsehood, we propose to disregard the prohibition against licentiousness.

2nd. Segregation assumes that prostitution is a necessary evil. "If it is necessary, it is not an evil; and if it is an evil it is not necessary."

3rd. Segregation does not segregate. The Kansas City police arrest prostitutes south of Seventh street and make many raids, but admit there is no section of our city free from the encroachments of the social evil.

4th. Segregation cannot check the spread of venereal disease. It is conceded that street-walking, assignation houses and prostitution outside of restricted areas are the cause of vastly more and worse cases of disease than that which comes from segregated districts.

5th. Segregation is an advertisement of a location where crime may be committed under the protection of the city government. It locates a section of the city where boys may go out of curiosity and are lured to evil by persistent solicitation from doors and windows. Thousands of men and boys from the country want to "see the town" while in Kansas City. This frequently means a visit to the red light district. If there were no such district men and boys would not look for it and would be spared some of the pitfalls of the city. The segregated district is a constant invitation to go wrong and we have no right to allow such sources of temptation in our city.

6th. A segregated district is a standing invitation to owners of buildings to favor prostitution because of enormous rents which this business affords. Many of Kansas City's respected citizens have not been able to withstand the temptation of sharing with the prostitute her ill-gotten gains.

7th. Segregation confiscates the property of honorable men who have residence buildings for rent in the segregated district. No honorable man will sell or rent his building for vice and the city has no right to destroy the rental value of property by permitting nuisances in the neighborhood.

3

8th. Segregation perpetuates the brothel. It is a remedy that has no hope of curing the evil. It is an acknowledgment that society has fallen so low that it cannot recover.

9th. Segregation means a continual violation of law. When a city agrees not to enforce any law the moral effect is inevitably bad for the enforcement of all law.

10th. It is said that segregation is necessary to the protection of our wives and daughters; that unless vicious men have some outlet for their passions no woman would be safe. If this is true ought we not have the protection as near as possible to those whom it is designed to protect? We have police stations near supposed seats of crime; fire stations near where many buildings may be burned, and similarly ought we not have bawdy houses as near as possible to our own homes? If prostitution is a benevolent enterprise it ought to be operated as a public charity and not run as a commercial enterprise.

11th. Segregation stimulates the white slave trade. It furnishes a constant demand for this iniquitous traffic. The white slave trade cannot be subdued as long as segregation exists.

12th. There are hopes for the reformation of a wayward girl in the early stages of her career. If she is driven to a segregated district there is little prospect for her restoration to virtue.

13th. The policy of segregation has utterly failed to meet the demands of civilized communities for handling this evil. Jane Addams says that when "police regulation takes the place of law enforcement a species of municipal blackmail inevitably becomes entrenched."

A NEW PUBLIC CONSCIENCE.

Within the last few years, there has arisen a new public conscience on the problem of the social evil. Various cities have made thorough investigations. The alarming prevalence of sexual immorality and its attendant diseases have become more widely known and there is a stronger demand for the adoption of repressive measures. There is a remarkable unanimity of opinion among vice commissions that segregation should no longer be tolerated and that suppression is the only reasonable attitude that can be adopted.

The Chicago Vice Commission recommends "constant and persistent repression of prostitu-

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Appendix E.

tion as the immediate method; absolute annihilation the ultimate ideal."

The Minneapolis Commission also recommends suppression and admits that the "conclusions * * * reached * * * are, in the case of a majority * * * of the commission, entirely different from those with which we started."

Des Moines, Iowa, has closed its red light district. The Chief of Police, J. W. Jenney, said in regard to Kansas City: "Don't tolerate a red light district, wipe it out. We have now less prostitution in our residence districts than we had before the red light district was abolished."

Mayor Love of Lincoln, Nebraska, writes that "we do not have as much trouble with vice in blocks and rooming houses as we had when we tolerated a segregated area."

The Philadelphia Vice Commission recommends "that all effort to confine prostitution to a given district be abandoned and that the statutes be persistently enforced uniformly throughout the city."

The Syracuse, N. Y. Committee on the social evil recommends "that the (segregated) districts be abolished by the vigorous enforcement of the laws."

The Boston Chief of Police, Stephen O'Meara, is carrying out a policy of suppression. He writes that "Restraint by license is a surrender to vice under the authority of law; restraint by segregation is a compromise with vice illegally made, a nullification of laws by public officers appointed to enforce them."

Under date of Aug. 15, 1913, C. G. Bannick, Chief of Police of Seattle, writes: "I do not favor a segregated district. When we tolerated a restricted district we had some three thousand undesirables. We have been able to reduce the undesirables to less than five hundred. There has not been a scattering of undesirables to the residence districts to any great extent."

Other chiefs of police, discouraged by attempts at controlling tolerated vice have become pronounced suppressionists. Among these are the chiefs of police of Charleston, S. C.; Hoboken, N. J.; Portland, Me.; Springfield, Mass.; Troy and Yonkers, N. Y.; and Atlanta, Ga.

What is being done in Des Moines, Minneapolis, Atlanta, Boston and Seattle can be done in Kansas City.

SUPPRESSION THE ONLY POLICY.

In advocating a vigorous policy of suppression of the social evil, the Church Federation of Greater Kansas City is not treading on new ground. IT DEMANDS THAT THE LAWS AGAINST PROSTITUTION BE ENFORCED. It insists that we should have an adequate police force both in numbers and in quality to suppress prostitution and guard the city from other crimes.

PREVENTIVE MEASURES.

But we must not stop with suppression of crime. We must do all in our power to prevent the desire to go astray. To this end we recommend the following constructive agencies of social purity:

1. The gospel of Jesus Christ in possession of the hearts of men and women is the greatest incentive to right living.
2. A knowledge of the human body and all its functions will encourage its proper care and use. To this end we favor instruction in sex hygiene by the parents at home and by placing suitable literature in the hands of the adolescent boys and girls. The Federation office will gladly furnish information as to where such literature may be obtained.
"Train up a child in the way he should go and when he is old he will not depart from it."
3. Better housing conditions in Kansas City. The passage of the proposed housing code will be of inestimable help in this regard.
4. Close supervision of commercial recreation and public parks.
5. The enforcement of the severest penalties against the white slave traffic.
6. A living wage as the minimum in every industry.

Appendix F.

***Kansas City Daily
Vacation Bible
School***

JULY 6 TO AUGUST 15, 1914

**WHAT
WHY
WHERE
WHEN ?**

By the Kansas City Branch of the
WOMEN'S NATIONAL LEAGUE

Financed by the Churches
of Greater Kansas City

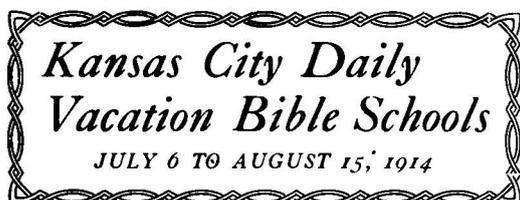
NATIONAL VICE PRESIDENTS:
Mrs. M. L. Earhart and Mrs. W. N. Collins

LOCAL OFFICERS:

President -	MRS. W. J. CAMPBELL
Vice President -	MRS. PETER KEITH
Secretary -	MISS IDA CLOSSON
Treasurer -	I. B. NORDYKE
Chm. Finance Com. -	Mrs. A. G. SPARKS
Chm. Educational Com. -	MRS. ALVA HAMILTON
Supervisor of Schools -	REV. RAY YORK

HEADQUARTERS:
Church Federation, 412-13 Scarritt Arcade
KANSAS CITY, MISSOURI

Appendix F.



What Are Daily Vacation Bible Schools?

Daily Vacation Bible Schools are schools held in churches during the summer, after the public schools are closed. No books are studied. The boys are taught to weave baskets, make hammocks and to otherwise use their hands profitably. The girls learn sewing and other useful handiwork. Bible stories are an important feature in the Daily Vacation Bible Schools, but no sectarian instruction is permitted. Helpful songs are taught. Recreation alternates with work. The teachers play games with the pupils. A picnic or automobile ride is usually given the children some time during the six weeks term. The schools are taught by college students home on vacation, by teachers of the public schools and by social workers.

Why Are These Schools Held?

During the vacation season, many children have no place to go except to the streets. Street education often means bad education. Many parents are away from home at work during the day, and their children are then without supervision. Many churches are idle, especially during the summer months. The Bible is not taught in the public schools, but much use is made of Bible Stories in the Vacation Schools. Many capable student teachers are home on vacations. The Daily Vacation Bible Schools are organized to profitably employ idle

children in idle churches under the direction of college students and others who would be otherwise out of employment.

Where Will They Be Held?

Ten schools, at this date, (June 20th), have been arranged for. Others will doubtless be secured before the time of opening. The locations of the ten schools already provided for are as follows:

- (1) West Side Baptist Church, 13th and Broadway, Kansas City, Missouri.
- (2) Institutional Church, corner Admiral Blvd. and Holmes Street.
- (3) Congregational Tabernacle, 21st and Jefferson Streets, Kansas City, Missouri.
- (4) Forest Avenue Christian Church, 16th and Forest Streets.
- (5) Bethel Croatian Mission, 43 N. First Street, Kansas City, Kansas.
- (6) Edgerton Place Baptist Church, Fifth and Greeley Streets, Kansas City, Kansas.
- (7) Oakland Park Baptist Church, 14th and Pacific Streets, Kansas City, Kansas.
- (8) Chelsea Baptist Church, 26th and Garfield Streets, Kansas City, Kansas.
- (9) Grace Methodist Episcopal Church, 29th and Holly Streets.
- (10) All Souls Church on St. Louis Ave., (colored), (probable).

When Will They Begin?

The Daily Vacation Bible Schools will begin at 9:00 a. m. on Monday, July 6th. Parents are urged to have their children attend punctually and regularly. As the expenses of the schools will be paid by the friends of the children, there is no fee to attend the schools. They are wholly free and the boys and girls are most cordially welcome.

Appendix F.



AT THE PICNIC OF THE TABERNACLE D. V. . S. . 1913

Appendix G.

Will You Be a Big
Brother or Big Sister
To an Unfortunate Child?

This Leaflet Shows How



Appendix G.

THE FOLLOWING ORGANIZATIONS ARE CO-OPERATING TO MAKE GOOD CITIZENS FROM BOYS AND GIRLS WHO HAVE A WRONG START: ∞ ∞

THE WOMAN'S INTERDENOMINATIONAL MISSIONARY COUNCIL

MRS. W. B. BROWN, President
MRS. W. H. COLLINS, First Vice-Pres.
MRS. JAS. B. WELSH, 2nd Vice-Pres.
MRS. J. J. COMPTON, Secretary
MRS. M. L. EARHART, Cor. Secretary
MRS. GOMER THOMAS, Treasurer

THE JUVENILE COURT OF JACKSON COUNTY

E. E. PORTERFIELD, Judge
DR. E. L. MATHIAS, Probation Officer

THE CHURCH FEDERATION OF GREATER KANSAS CITY

H. M. BEARDSLEY, President
NAT SPENCER, Executive Secretary

To the Protestants of Kansas City:

Each week the Juvenile Court of Jackson County handles from fifteen to fifty cases. When Judge Porterfield commits children to institutions it is usually because he thinks they do not have proper supervision at home. Catholics, Jews, and Negroes have provision for the care of their Juvenile Court delinquents. Heretofore there has been no united effort made by the Protestant churches. Most of the delinquents have some denominational preference, but do not attend Sunday School.

Many of the less serious offenders have gone wrong on account of bad influences for which they are in no way responsible. Their own home should be the best institution in which to keep them, but in their own homes, or their environments, there may be something lacking which has caused their delinquency. A good friend may be just the one to start the boy or girl on the road to reformation.

The purpose of asking you to be a friend to one who needs your sympathy is twofold: first, to enable the judge of the Juvenile Court to allow an unfortunate boy or girl to remain in his own home, instead of committing him to an institution; and second, to give the wayward youth the friendship of one who is in a position to mould his character for good citizenship. Already the results have proved the value of the Big

Appendix G.

Brother and the Big Sister plan which is just getting into operation.

That this work may be done successfully, a general secretary has been secured by the Woman's Inter-denominational Missionary Council to co-operate with the churches. The general secretary attends all the sessions of the Juvenile Court and learns the conditions surrounding the boys and girls in trouble. Through the representative of their preferred denomination, she finds them a Big Brother or a Big Sister. This new friend enters into their lives with the object of strengthening their characters by Christian influence.

This letter is sent as an appeal to all Protestant Churches in the city, hoping every member will give to it his loyal support. The sum of five hundred dollars a year is needed to carry on this work successfully. Three hundred dollars has been apportioned among all the Protestant Churches with the thought that interest in the work will result in securing the amount needed. What more practical Home Mission work could be undertaken? There is much responsibility but the reward is great.

Those desiring further information or wishing to contribute to the support of this Home Mission enterprise of the Woman's Council may address the

**CHURCH FEDERATION OF GREATER
KANSAS CITY
412-13 Scarritt Arcade
Kansas City, Mo.**

**"Inasmuch as ye have done it unto one of the
least of these my brethren, ye have done it
unto Me."**

Appendix H.

The
Church Federation
— of —
Greater Kansas City

HENRY M. BEARDSLEY, PRESIDENT
NAT SPENCER, EXECUTIVE SECRETARY



HEADQUARTERS
412-13 SCARRITT ARCADE
KANSAS CITY, MO.
HOME PHONE MAIN 3302
BELL PHONE MAIN 3320

February 1, 1915

Appendix H.

The Church Federation

The Church Federation of Greater Kansas City is an organization of 14 denominations comprising 77 churches with approximately 30,000 members through which Christian men are uniting for civic righteousness and for promotion of the interests of the Kingdom of God./

Such an organization is needed

First—To discourage overlapping and duplication of religious work.

Second—To serve as a clearing house of religious information.

Third—To increase the efficiency of present organizations.

Fourth—To bring the Gospel to religiously neglected districts.

Fifth—To combine the forces of righteousness against civic evils.

Sixth—To exemplify the essential unity of the churches of Jesus Christ.

HOW THESE NEEDS ARE BEING MET

(1) *Ten denominations have agreed* to submit all questions of location of new churches to the Advisory Committee of the Church Federation for its approval. The Advisory Committee is composed of one member from each denomination. It carefully considers and makes recommendations regarding proposed locations. It has already passed on seven locations. We now have a workable and working plan to overcome future duplication of church work in Kansas City.

(2) *The Federation is a clearing house* of religious information.

- (a) It publishes a directory of all the churches of all the denominations in Greater Kansas City, giving the locations of the churches and the names of the ministers with their residence and phone numbers. Arrangements are being made to revise, enlarge and bring the first edition of this directory down to date.
- (b) It keeps the denominational year books on file, making available the religious statistics of all the larger denominations in the Southwest.
- (c) It collects all the weekly church bulletins known to be printed in Greater Kansas City. From these bulletins is secured most of the information given in the "Pulpit and Pew" Column of the Kansas City Journal. Other religious publicity is obtained through special matter in the Star and Post.

Appendix H.

- (d) From the above and other sources of information it is usually able to answer the numerous inquiries which come to the Federation office. If the desired information is not at hand the secretary will do all in his power to get it. As a clearing house of religious information the Federation is growing in popularity.

(3) *The efficiency of existing organizations* is being increased through co-operative service instituted by the Federation.

- (a) By the religious services at the McElroy Farm, the country's home for dependent and delinquent girls. The Kansas City Baptist Training School, the Scarritt Bible and Training School and the Kansas City National Training School are gladly co-operating in holding religious services for this exceedingly interesting group of 40 girls. Similar services are open to us at the McCune Farm for boys and at the Jackson County Home for the Aged.
- (b) By the Big Brothers and Big Sisters' Movement. The Federation secured the co-operation of the Woman's Interdenominational Missionary Council and the Juvenile Court in getting Christian men and women to become personal friends of the Protestant wards of the Juvenile Court. The Juvenile Court secretary has already reported that 25 Big Brothers and Big Sisters are interested in as many delinquent boys and girls. A city wide need was found and the existing organizations are now working together to render a notable service which will benefit both the helpers and the helped.
- (c) By arranging for religious services. The Federation is in telephonic communication with the leaders of Gospel Teams and makes dates for them in Churches. Churches are also supplied with individual speakers. The Federation is frequently able to fill Sunday appointments as late as Saturday afternoon. About 100 dates for religious services have been made by the Federation.
- (d) By the Executive Secretary's co-operation with such organizations as the Daily Vacation Bible Schools, the Federation of Negro Charities and the Board of Public Welfare, and with timely assistance to such movements as the Flying Squadron and the Purity Congress.

(4) *The religiously neglected districts* are receiving the attention of the Federation. It has plans for assisting the work for the Slavs of Kansas City, Kas., the Negroes of the West Bottoms and the Italians of the North Side. Under the direction of the Missionary Committee of the Federation, Gospel teams, Brotherhoods and other men's organizations are now holding nightly evangelistic services at 710 Main street in connection with the religious work of the Helping Hand Institute.

(5) *The Federation has given active support* to the warfare against the saloon and to the overthrow of vice in Kansas City. The Society for Suppression of Commercialized Vice has its headquarters in the Federation office. Although not exclusively a church organization, it was born in a church, is sustained largely by church people and is the organization through which the church carries on its fight against vice. The Society is exerting a strong, constant influence for the enforcement of

Appendix H.

law, for a higher moral standard, and the enactment of such laws as will place commercialized vice under the best known means of suppression.

(6) *The Co-operation of the churches* has already shown to Kansas City that a genuine harmony of purpose prevails and that churches can be united in the promotion of the best interests of the city and for the extension of the Kingdom of God. Church Federation is still in its infancy but we have progressed enough to see some of its far-reaching possibilities.

"Church federation stands for the greatest effort toward the unity of Christendom which Christendom has seen since it first stood divided against itself. In the magnitude of its blessings it may represent the greatest gift which America has yet given to the world."

—Dr. C. F. Aked.

Appendix I.

9

ANNUAL REPORT
OF THE
EXECUTIVE SECRETARY
OF THE
**Church Federation of
Greater Kansas City**
OCTOBER 19th, 1914

President, **HENRY M. BEARDSLEY**

Vice-Presidents

Rev. W. F. Richardson	R. A. Long
Rev. W. S. Abernethy	Ellison A. Neel
Rev. S. J. Heaton	W. B. Sutton, Jr.

Treasurer

J. R. Dominick

Executive Secretary

Nat Spencer
Home Phone, Main 3302
Bell Phone, Main 3320

General Headquarters

412-13 Scarritt Arcade
Kansas City, Mo.

Appendix I.

FEDERATION COMMITTEES**Public Morals**

Rev. E. Combie Smith, D.D., Chairman

Rev. Geo. P. Baity, D.D. Alfred Gregory
 Rev. L. J. Marshall, D.D. Fred F. McClure
 Dr. W. O. Coffey W. B. Sutton, Jr.

Religious Education

Judge J. H. Hawthorne, Chairman

D. P. Gribben Leslie J. Lyons
 Rev. Chas. R. Nisbet, D.D. Rev. J. P. O'Brien, D.D.
 Chancellor D. S. Stephens, Rev. Chas. W. Moore, D.D.
 D.D.

Juvenile Work

Rev. Geo. E. Newell, D.D., Chairman

R. L. Flynn Judge H. L. McCune
 J. S. Mendenhall Judge E. E. Porterfield
 Mrs. M. R. Doane Mrs. W. B. Brown

Social Betterment

Rev. Frank G. Smith, D.D., Chairman

Rev. C. B. Miller E. T. Brigham
 Rev. J. M. Dunlavy C. G. Lord
 C. W. Trickett Francis A. Wright, Jr.

Advisory Committee

M. F. Simmons, Chairman, M. E. North

Fletcher Cowherd, Christian	Henry M. Beardsley, Congregational
Dr. W. S. Abernethy, First Baptist	C. C. Pickett, Friends
Rev. J. F. Caskey, M. E. South	A. L. Cook, Meth. Prot., K. C. K.
F. M. Robinson, Presbyterian	R. J. Cathcart, Ref. Presbyterian
J. G. Hutchison, United Presbyterian	Dr. J. H. Burkett, United Brethren

Missions

Frank W. Osborn, Chairman

E. T. Brigham	Goodwin Creason
Harry T. Frazier	F. G. Crandall
L. A. Halbert	O. J. Hill
J. G. Hutchison	Rev. W. H. Taylor
J. G. Trimble	F. A. Wright, Sr.
	Langston Bacon

REPORT OF THE EXECUTIVE SECRETARY OF THE CHURCH FEDERATION OF GREATER KANSAS CITY FOR THE YEAR ENDING OCTOBER 19, 1914.



AMONG THE CHIEF OBJECTS of the formation of the Church Federation were to get the churches to do as a whole what could not be done as individuals nor as denominations; to express the essential unity of our beliefs in the great fundamental principles of the religion of Jesus Christ; to co-operate in works of civic righteousness and to in a measure exemplify the eternal principle of the brotherhood of mankind. I am pleased to say that during the past year considerable progress has been made. The voyage of the Federation ship has not been wholly in pleasant weather, but neither has it been devoid of stimulating influences and invigorating accomplishments.

SUPPLYING SPEAKERS FOR RELIGIOUS SERVICES

The Federation maintains religious services at the McElroy Farm, the county's home for dependent and delinquent girls. Mrs. Keith, the superintendent, heartily co-operates in these Sunday afternoon meetings which have been regularly held during the last nine months. There are about forty girls at the home ranging in age from six to sixteen years. They come from the Juvenile Court and many are there not for wrong doing but because they have no suitable homes. The services have been conducted quite largely by representatives from the Scarritt Bible and Training School, the Kansas City National Training School for Deaconesses and the Kansas City Bap-

Appendix I.

tist Theological Seminary. During the vacations of these schools when the services of their students were not available other speakers filled the appointment.

There are now about 25 Gospel teams in Greater Kansas City whose services may be secured through the Federation. Yesterday a ten days' revival service was begun in the Westport M. E. Church, conducted by Gospel Teams. About a dozen other appointments for Gospel Team work have already been made and the Federation office can now supply almost any Sunday or other evening date with services by earnest Christian men who are leading many into the Kingdom of Jesus Christ.

One week ago last Saturday a call came at 4:30 in the afternoon for a morning and evening supply for a church in Kansas City, Kansas. Within an hour the Federation office was able to telephone back that a minister had been secured for the morning service and that a Gospel Team would be on hand for the evening service. For another church three weeks' vacation supplies were secured. Some of the calls are supplied personally by the secretary who is usually available for such service.

Last Tuesday one of the leading pastors of Kansas City phoned that he would be out of town the next Sunday and asked if I knew of a man who could give a strong address on civic righteousness and keep politics out of his talk. The man was found within half an hour and yesterday a large audience in the Grand Avenue Temple listened to a strong presentation of the civic duties of Christians by C. S. Bishop, General Secretary of the Y. M. C. A. All pastors are cordially invited to call upon the Federation for this supply service whenever it is desired. Further extension of this

service is open to the Federation by securing regular religious services for the McCune Farm and the Jackson County Home for the Aged. The superintendents of both these institutions have already signified their approval of such services.

THE LOCATION OF CHURCHES AND SUNDAY SCHOOLS

Kansas City has about one church to the thousand people. This includes churches of all denominations. The city is not over-churched but in many instances the churches are not located so as to serve the largest number of people. The province of the Advisory Committee is to approve or disapprove of proposed new locations. It has no authority to enforce its recommendations and no denomination is bound to abide by its decisions. Yet the disinterested advice of the eleven representatives of as many denominations is not lightly disregarded.

Five locations have already been passed upon. The Christian denomination, the first to endorse the Advisory Committee, was the first to seek its advice. The committee approved of the proposed mission at 59th and Main in the Country Club district. For the situation at 43rd and Montgall, the Committee expressed the hope that before erecting a permanent building the Christian denomination would find a location at a greater distance from the Prospect Avenue Presbyterian Church. The request of the Cumberland Presbyterian negroes to purchase from the Adventists the brick church at 14th and Michigan was approved. The committee likewise favored the location of a M. E. Church South at 50th and Hardesty and of a M. E. South Sunday School at 50th and Prospect

At the last meeting of the committee there occurred a splendid illustration of the fine Christ-

Appendix I.

ian Spirit which is being manifest in this somewhat delicate matter of the location of churches. The chairman of the missionary organization of one of our leading denominations saw that the sentiment of the committee was for the location of a church of another denomination upon a field which his own church had hoped to occupy, yet he magnanimously made the motion to give the field to the applying denomination. All the recommendations of the committee have been unanimous.

As Sunday Schools are very often the parents of churches the Advisory Committee has asked the different denominations to receive advice on the location of Sunday Schools as well as churches. It is now believed that we have a workable and working plan by which future duplication of church work in greater Kansas City will be avoided.

THE FEDERATION OF COLORED CHARITIES

The Federation office is Headquarters for the Federation of Colored Charities, a new organization which is simplifying, systemitizing and economizing charity work for negroes. One tenth of our population is colored and they are not so well prepared as whites to meet adverse conditions of life. Business men favor the Federation of Negro Charities as it eliminates unworthy objects, reduces the number of solicitations and assures them that the funds will be economically administered. There is urgent need for a farm for colored boys similar to the McCune farm for white boys. There is little to be desired in the magnificent Home for the Aged that Jackson County has provided for dependent whites but the abominable quarters reserved for the blacks is a disgrace to our city and county.

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THE RELIGIOUSLY NEGLECTED DISTRICTS

A strong Missionary Committee of 12 earnest men is working on the problem of the evangelization of the neglected districts. At the suggestion of R. A. Long a study of the most neglected localities has been made and three especially needy districts have been located. They are the West Bottoms, north-west of the old Union Depot; the Helping Hand District north of eighth street and west of Locust, and the Italian District east of Locust and north of eighth street.

The West Bottoms is a colored district. It formerly had two churches but now both are closed. It has no mission, Sunday School nor recreational facilities. As a start for work in the West Bottoms a Negro Daily Vacation Bible School was conducted at 22 North James street on the Kansas Side last summer. 103 colored boys and girls were enrolled. Three capable colored teachers were secured. The children were taught Bible stories, industrial work, songs and games. The quality of work done, and the daily attendance compared favorably with that of the eleven white schools in Greater Kansas City.

The first day of the colored Vacation School two adult colored women came and asked if they might attend and learn to sew. It occurred to some of us that such desire for better home conditions should be encouraged. One of the teachers was asked to see how many colored women wanted a night school. She found 87. Fifty colored men also wanted such a school. Upon presentation of the facts to superintendent Cammack he gladly established a night school for colored adults in the Sumner Building. The school is now in operation two hours a night for

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three nights in the week. The next move of the Missionary Committee in this district will be to secure regular religious training for the young.

The Helping Hand Institute is in the center of an area of approximately three quarters of a square mile which has about 7000 people. With the exception of St. Joseph's Catholic Church there is no church building in this district. The Helping Hand does valuable and effective religious work but cannot give the service needed for so large a field. The Missionary Committee hopes to employ an additional religious worker in the Helping Hand Institute. This is in harmony with the established policy of the Federation to use existing organizations rather than to establish new institutions.

In the Italian district there are 2500 boys and girls from 5 to 20 years of age, about 1000 of whom are in public or parochial schools. Several hundred of the Italian children are reached by the Institutional Church. The Presbyterian Italian Mission under the leadership of Rev. De Pamphillis is doing excellent work but they have not the means to do all they would like to do. Italian Protestants will go a long distance to church but a few blocks is prohibitive to those not especially interested in a Protestant Mission. Rev. De Pamphillis would like to open two additional rooms for preaching in the Italian quarters. If his wife were relieved of some of her domestic duties she could render more effective service as a religious visitor. These improvements would greatly strengthen the Italian mission work in Kansas City.

The missionary committee estimates that its plans for work in these three neglected districts will call for an expenditure of about \$4,000. It has a plan whereby it hopes to secure the needed

funds. The work as outlined above has the endorsement of the Ministerial Alliance and the 12 earnest men of the missionary committee will do their best to see this united missionary enterprise in operation. The problem is too large for any one church or denomination. It is a responsibility that rests on all the churches and one which all should carry.

THE SUPPRESSION OF VICE

The Public Morals Committee of the Church Federation called the meeting of October 5, 1913 in the Grand Avenue Temple which resulted in the formation of the Society for Suppression of Commercialized Vice. The secretary of the Church Federation is secretary of the Society for Suppression of Vice. All the houses of the old vice district were closed within one week by common law injunctions. The Society has during the year routed out many immoral places, secured some convictions and is waging a continuous fight on the social evil. We have spent over \$4000 and accomplished much good but a huge task is still ahead.

The society is attempting three lines of work: the suppression of vice by the enforcement of law; the education of the public to higher moral standards of living and the enactment of better laws for overcoming the evil. In an educational way we have had addresses by John Hammond of Des Moines, Dr. Jenkin Lloyd Jones of Chicago and Bishop W. T. Sumner of Oregon. We have secured for Kansas City the Congress of the World's Purity Federation which meets here Nov. 5th to 9th, 1914. At this congress will be held discussions by experts of all phases of the social evil question. We believe that the influence of this congress will be forceful in securing for

Appendix I.

Missouri the necessary legislation to help subdue vice in Kansas City. While the task of subduing vice is enormous and progress at times is slow, yet the only thing to do is to keep on enforcing the law as well as possible, educating public sentiment as fast as may be and working for legal enactments that will be of lasting benefit.

The Society for Suppression of Commercialized Vice pays the salary of the Federation stenographer who does work for both organizations. This materially lessens the financial obligations of the Federation and makes it possible for the secretary to give considerable time to the Society for Suppression of Commercialized Vice.

JUVENILE COURT DELINQUENTS

The Federation is co-operating with the Women's Interdenominational Missionary Council and the Juvenile court for christian oversight of Protestant Juvenile delinquents. Each week the Juvenile Court of Jackson County handles from fifteen to fifty cases. When Judge Porterfield commits children to institutions it is usually because he thinks they do not have proper supervision at home. Catholics and Jews have made provision for the care of their Juvenile Court delinquents. Heretofore we Protestants have not. Most of the delinquents have some denominational preference but do not attend Sunday School.

Many of the less serious offenders have gone wrong on account of bad influences for which they are in no way responsible. The boy's own home should be the best institution in which to keep him, but in his own home there may be something lacking which has caused his delinquency. A good friend may be just the one to start the boy or girl on the road to reformation.

Mrs. M. R. Doane has been secured by the

Women's Interdenominational Missionary Council to act as their Secretary at the Juvenile Court. This court is in session at the County Court House every Friday morning. The Secretary attends the Juvenile Court Sessions and learns the circumstances connected with the boy's trouble. Through the representative of his preferred denomination she finds him a Big Brother or a Big Sister. This new Christian friend enters into the boy's life with the object of reforming his character. What more practical Home Missionary work could be undertaken?

A leaflet explaining the Big Brother and Big Sister plan is in preparation and will soon be ready for distribution. This work for Juvenile Court delinquents bids fair to become an ideal piece of Federation work. An urgent city wide need is presented. An existing organization is found to take up the work. The Federation helps provide a plan and get it into operation retaining only advisory connection with it. It is anticipated that a similar work will be taken up in Kansas City, Kansas as soon as the work is well started here.

RELIGIOUS EDUCATION

The Federation co-operates with the Kansas City Training School for Sunday School Workers. The school last winter was very successful. The present season's work began Monday evening, October 11th, at the Y. W. C. A. and will continue each Monday evening during the winter months.

Judge J. H. Hawthorne, Chairman of the Religious Education Committee has been doing some valuable Sunday School work. He has taken from twenty to fifty of his own large class at the Linwood Boulevard Presbyterian Church and visited other churches. He has founded and encouraged a number of schools and has a place for more effective work during the coming season. His

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method of taking large delegations from his own class to other churches has proven so effectual that he will endeavor to start the same work by other large Bible classes. The union of men's Bible classes throughout the city will form a basis of work for civic righteousness which will be invaluable in city affairs.

THE FEDERATION AND THE PURITY CONGRESS

Twelve religious and civic organizations of Kansas City are co-operating in the arrangements for the Congress of the World's Purity Federation. The secretary of the Federation is General Secretary of the Committee of Sixty. A partial list of the speakers on the program is published. It includes many of the most thoughtful specialists on social morals that our country affords. Mrs. Booth-Clibborn of England, the eldest daughter of General Wm. Booth will be on the program. She will also conduct a series of religious meetings at the Grand Avenue Temple immediately after the Congress adjourns.

One of the far reaching effects which the Congress promises is in producing a sentiment which will result in better moral laws from the next Missouri legislature. Opposition to vice in Kansas City is handicapped by inadequate laws. There are four other Societies for Suppression of Commercialized Vice in Missouri outside of Kansas City. All will work together to secure adequate legislation next winter and we are counting on sentiment and facts from the Purity Congress to secure the laws.

Sunday, November 8th, has been named as Purity Sunday by the governors of many states. On that day the Purity Congress will be in session here and many prominent speakers will be avail-

able for church services. Rev. Frank G. Smith, D.D., pastor of the First Congregational Church is chairman of the Pulpit Supply Committee and arrangements for speakers can be made through him.

The executive secretary of the Federation having attended the last session of the Purity Congress and learning of the talent available for the Kansas City meeting most strongly urges pastors to give the meetings the widest publicity possible. The meetings have a deep religious tone. All are opened with prayer. Many social workers are urging the futility of anti-vice efforts unless they are based on a religious foundation. Kansas City church people should rally around this Congress as an effective force in the suppression of vice in our midst.

OFFICE ACTIVITIES

The Federation office is a busy place. It is headquarters for the Society for Suppression of Commercialized Vice, the Federation of Negro Charities, the Purity Congress, the assignment of Gospel Teams and other religious meetings, the Daily Vacation Bible Schools, the various committees of the Federation work and the development of constructive plans for inter-denominational church enterprises.

An interesting incident in the last year's work has been the collection of a \$500 fund for a school in Central Africa under the management of Dan Crawford. Mr. Crawford's address in the Grand Avenue Temple aroused much interest in his missionary work and secured an offering of nearly \$200. The pupils of Westport and Central High schools took up the matter and subscribed more than enough to complete the necessary fund of \$500. But, very properly, solicitations and collec-

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tion of funds were not permitted at the schools and the students worked at a disadvantage. Many subscriptions were made on the monthly payments of a few cents each. Vacations came and the students scattered. The Federation office undertook the collection of the funds subscribed and the securing of new subscriptions. We have been pounding away at the task and have almost reached the goal. To be exact, we now have in the bank for the Dan Crawford school \$497.26 and the \$500 will soon be forwarded to W. R. Moody, of Northfield, Massachusetts, for a "Westport-Central" school for Kansas City in the "middle of the Middle" of Africa.

The funds for the Negro Daily Vacation Bible School in the West Bottoms were largely contributed by the business houses of that section. The Presbyterian Fellowship House contributed \$30 in rent. Friends of the work contributed service. The Daily Vacation Bible School has credited the Federation with \$267.00, making a total of \$767.00 secured during the year for benevolent objects through the Federation.

The Federation receives from the printers copies of the Church Bulletins. From this and other sources are secured the materials for the "Pulpit and Pew" column of the Kansas City Journal. Items of interest are given to the other city papers. The advantages of this publicity service would be greatly extended if all pastors would send in news of their churches that would interest others. Church news in newspapers extends the work of the church and is a certain means of increasing church attendance.

Aside from the actual accomplishments, the very fact of federation is a strong influence in the public mind to extend the co-operation of various denominations. The way to co-operate is

to co-operate. The more interdenominational work is done the more barriers are broken down. Our present task is not to get denominations to agree to each others peculiarities nor to secure the abandonment of cherished beliefs, but to find the fundamentals of our common beliefs and unite the christian forces of Greater Kansas City in works of righteousness for the advancement of the Kingdom.

RECOMMENDATIONS

The executive secretary wishes to present the following recommendations:

(1) That the Committee on Finance be composed, as far as possible, of the chairmen of the city missionary organizations of the various denominations. That this committee devise an equitable adjustment of the finances of the Federation and request the denominational missionary organizations to assume their respective portions of the budget. When the denominational missionary organizations have assumed the financial obligations of the Federation then the smaller churches ^{will} hesitate to join for financial reasons. We need all the churches to do the most effective service. This plan, it is believed, will considerably increase our membership.

(2) The second recommendation is for a regular monthly meeting of the Executive Committee. Perhaps this could occur at lunch time. The secretary has often felt the need of advice and yet the instances did not seem of sufficient importance to justify a special meeting. Now that the work of the Federation is expanding and various important questions continually arising these proposed monthly meetings of the Executive Committee are very much desired.

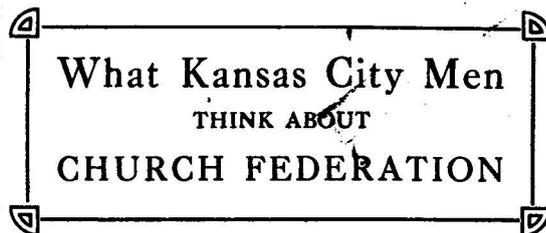
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The secretary desires to express his gratitude to the members of the Federation for their uniform courtesy and kindly assistance. The Federation has a great mission and its problems can only be worked out by the exercise of a christian spirit and in the guidance of the Source of infinite wisdom and patience.

NAT SPENCER,
Executive Secretary.



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What Kansas City Men
 THINK ABOUT
CHURCH FEDERATION

GEO. N. NEFF, Daily Drivers' Telegram:

"This Federation can be of immense value in securing legislation for civic betterment."

REV. E. P. ANDERSON, D. D., Dist. Supt. M. E. Church:

"It will bring about a kindlier feeling, and convince the world that we be brethren."

F. P. NEAL, Chm. Bd. Directors Southwest National Bank of Commerce:

"I am in cordial sympathy with Christian unity in purpose and spirit."

R. A. LONG, Pres. The Long-Bell Lumber Co.:

"Church federation of course implies co-operation, which makes possible more thorough, efficient and effective work than can possibly be obtained through divided effort."

REV. L. J. MARSHALL, Pastor Wabash Avenue Christian Church:

"Church federation is the genius of Christianity, in action. It is the spirit of our age, expressing itself in religious terms."

REV. GEORGE BEISWANGER, Pastor Memorial Lutheran Church:

"Any great organization that has conscience and heart as well as brain must prove a force for good."

REV. S. M. PERKINS, Pastor Jackson Avenue Christian Church:

"It would be impossible to calculate the strength of the religious forces of Greater Kansas City in a real Federation movement."

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**A. G. PEARSON, General Secretary Y. M. C. A.,
Kansas City, Kansas:**

"Union is strength—Our basis the same—
The problem of one is the problem of all. Let's
get together for solution and work."

HENRY L. JOST, Mayor of Kansas City, Mo.:

"Those who serve Christ should serve Him
without discord, and by harmonious and united
action, raise the work of soul-saving to the
highest plane of efficiency."

JUDGE J. H. HAWTHORNE:

"The power of the Churches in directing
and controlling the moral standards and the
good government of the city can be best ap-
plied through a well organized Church Federa-
tion."

**BISHOP EUGENE R. HENDRIX, Methodist Epis-
copal Church South:**

"Church federation gets the best out of
every church for the Master and gives the best
to every federated church to enable it to be-
come strong for work."

**ROBT. KEITH, Robert Keith Furniture & Carpet
Co.:**

"In union there is strength.' Co-operation
is what is needed in Christian work. There-
fore, Church Federation of Greater Kansas City
should commend itself to all Christian people."

L. A. HALBERT, Supt. Board of Public Welfare:

"An active church federation will undoubt-
edly direct the attention of the churches more
strongly to the task of saving the city and its
people and save each church from trying to
build up itself in any selfish way."

CHARLES W. SCARRITT, Mgr. Scarritt Estate:

"The Federation of Churches is the
modernization of religious work. Effectiveness
is increased and power is multiplied by co-
operation. Your Federation furnishes the bond
that makes this possible."

**REV. CLAUDE B. MILLER, Pastor Central Bap-
tist Church:**

"The 'Common Sense' of this age demands
that we as representatives of the Kingdom, co-
operate. I do not ask for sacrifice of principle,
but a measuring up to our privileges and op-
portunities."

LOUIS R. ASH, Former City Engineer:

"I heartily endorse the idea of church fed-
eration as outlined in your constitution and
believe it essential to future growth and power
of the church. Schisms in the church present
one of the best arguments for the non-church-
man to remain outside."

**REV. WM. A. REX, Pastor Reformed Church
U. S.:**

"What has been the salvation of many
other things will prove the salvation of the
Protestant Church in many of the present day
problems. 'Get together.' The first step is
Federation."

**REV. W. T. McCLURE, D. D., Presiding Elder, M.
E. Church South:**

"The Constitution of the Church Federation
of Greater Kansas City is splendid. The pur-
pose of the organization is ideal. It ought to
enlist the prayerful consideration and hearty
co-operation of all of God's children in this
city."

**E. L. McCLURE, Maxwell-McClure-Fitts Dry
Goods Company:**

"I firmly believe in co-operation among
Christian churches, thereby avoiding duplica-
tion of work which means a waste of energy,
as well as money. Economy of purpose is the
common spirit of the age, and why should not
Christian denominations use common sense, for
they should not be in any sense competitors,
but have a higher motive prompted perhaps by
a spirit of wholesome rivalry to excel in excel-
lent work."

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REV. F. S. ARNOLD, D. D., Pastor First Presbyterian Church:

"New times demand new policies; the crying need of the church of today is a united policy that will stop the present waste of men and money, and make it possible to push forward to the realization of vaster issues."

HENRY M. BEARDSLEY, Former Mayor and President of the National Congregational Brotherhood:

"The active, efficient federation of the churches means an economy in expenditure, an increase of efficiency and the multiplication of the respect for and of the strength of the churches."

D. S. STEPHENS, D. D., Chancellor Kansas City University:

"Church Federation supplies an opportunity for good people of the community to work together for the highest welfare of the people. It is in the line of the spirit of the age. It enables the better forces of society to attain a solidarity that otherwise is impossible."

J. R. DOMINICK, Pres. Traders National Bank:

"The Church Federation of Greater Kansas City serves a good purpose and should meet with hearty support because it affords the individual churches and the individual members of those churches a greater means of dealing with the broader issues for good in this community than would be possible acting separately."

E. D. BIGELOW, Secy. Board of Trade and Pres. Congregational Union:

"Church Federation can but appeal to every one who is desirous of seeing the Church do the best possible work for humanity. The working TOGETHER representing a solid phalanx for the good and against that which is evil, would be an irresistible force in the community. Together, why not?"

REV. W. F. RICHARDSON, D. D., Pastor First Christian Church:

"No movement of modern times promises so much for the advancement of moral reforms, in my judgment, as that which finds the Christian Churches of America uniting their prayers and their efforts, in federated activities for the Kingdom of God. Against such union of God's people the hosts of evil will fight in vain."

REV. H. M. DOBBS, Pastor Central M. E. Church South:

"The Federation of Churches furnishes combined enginery for the tasks assigned to modern Christianity—tasks which no one Church can accomplish alone. It will make it possible for Protestant Christianity to be heard and felt. The co-operative idea is the only effective one in modern life."

REV. ROBERT M. KERR, Pastor First United Presbyterian Church:

"Church federation affords an excellent opportunity for effective co-operation along the practical lines of moral, religious, and social betterment, in a day when organic unity of the churches does not, for various reasons, exist; a useful servant, as we believe, for the present time; the herald, as we trust, of a greater one yet to come."

REV. FRANK G. SMITH, D. D., Pastor First Congregational Church:

"It is a notorious fact that there has been vast waste of time, energy and means, in advancing the interests of the Kingdom, by reason of the lack of co-operation and understanding among the various groups engaged in this great enterprise. The Church Federation aims to correct this difficulty by bringing the entire fighting force of the Church of Jesus Christ into a compact organization with the very maximum of co-operation in realizing the great ideals of our Lord and Master. It is a great vision and a worthy undertaking."

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GEO. W. FULLER, Vice Pres. Fidelity Trust Co.:

"I am strongly in favor of church federation, believing that greater good can be accomplished by united effort. Especially would this be true in the out-lying districts where a united community could support a strong church as against two or three weak ones as we now have. We are all working together for a common end."

ALBERT MARTY, Owner Rialto Bldg.:

"In the business world a consolidation of business interests has given more efficient service with reduced expense. In union is strength. I believe a Federation of the Christian Churches would result in large churches, well equipped for the work of the Master, and be the means of doing very much good than several small churches of different denominations in same place."

A. B. COLTON, General Agent Midland Life Ins. Co.:

"I regard the General Federation of Churches as a most important step in the direction of a final union of Protestant Churches. It is working toward the accomplishment of Christ's purpose, when he prayed—"That they also may be one—even as We are One." Our missionary brethren in foreign fields have demonstrated that it can be done, and surely in the interests of economy of money and effort, it should be done."

FRANCIS A. WRIGHT, Public Accountant:

"Having been a member of the American Friends Board of Foreign Missions (The Central Organization for the Missions of Friends in America) for several years, I have seen the great advantages of co-operation between the different churches on the foreign field, and in conferences at home. It seems to me that there is a great work for your Association in the home field, especially to prevent the needless duplication of the work of the different churches in the smaller localities."

DR. JOHN PUNTON, Nervous and Mental Diseases:

"Such a practical comprehensive religious movement, as contemplated, under the able leadership of the Church as a whole cannot fail to justify the cost in denominational sacrifice and financial outlay to accomplish the ultimate end to which all effectual practical religious work is directed, viz., The Moral and Spiritual Redemption of Mankind, the Relief of all Forms of Suffering, the Social Regeneration of the Masses, and the Extermination of all Preventable Diseases."

E. E. ELLIOTT, National Secretary Brotherhood of Disciples of Christ:

"I have been watching the progress of the Federation of Churches elsewhere, and the progress along civic and social improvement in some states, carried on through the Church Federation, is indeed marvelous. I think Kansas City has every reason to expect the same kind of results as secured elsewhere, and with the aggressive leadership in church affairs, I have no hesitancy in saying that the Church Federation will perform a task in Kansas City that would not be performed by any other agency in this community."

REV. WILLIAM S. ABERNETHY, D. D., Pastor First Baptist Church:

"I rejoice to know that the Church Federation of Greater Kansas City gives promise of being something more than a name. There is not the slightest doubt but that the man in the street is very often puzzled over the division in the ranks of the Protestant Church. He sees evil with solid front waging a successful warfare and he cannot understand why the church should so often choose to give battle with detached regiments and with no concerted plan. The Federation of Churches is the very thing the world of vice does not want. For that reason I am for it. It will mean a cleaner, better, safer city for us. My heartiest commendations and earnest support are offered."

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THE CHURCH FEDERATION OF GREATER KANSAS CITY.

By Rev. C. B. Spencer, D. D., Editor Central Christian Advocate and First Executive Secretary.

"The Church Federation of Greater Kansas City exists in order that there may be a mechanism whereby the Churches acting together, can accomplish results which, acting alone, would be an impossibility. The Church Federation has no coercive power, it intrudes upon no denominational peculiarities, it does not touch denominational distinctions, it simply is a group of people made up from all the churches banded together to do for Kansas City, what no denomination acting alone, can accomplish.

The ministers of all the denominations act together in the Ministerial Alliance. The Church Federation is the same in principle, only it includes laymen, and provides an organization whereby the ministers and laymen can be quickly assembled when it is expedient to express themselves on any question. The Church Federation is a mechanism whereby preachers and laymen together can consult on questions of Evangelism, Bible Study, Sunday Schools, social righteousness, and questions of industry, which naturally make an appeal to Christian sentiment, which sentiment this organization vocalizes.

Through the courtesy of the Scarritt Estate, the Church Federation of Greater Kansas City has a permanent headquarters, with all necessary office equipment, and an executive secretary, who gives his entire time to promoting not an organization, but the expression of the conscience of the churches. Certainly every well-wisher of Kansas City ought to bid this organization God speed.

Chapter IV.

Union and Federated Churches.

1. The Classification.

The investigation has brought to light eight churches which will be considered in this chapter. The classification used is that given by Federal Council, and is as follows:

- (1) The Denominational Church.
- (2) The-Multi Denominational, or The Federated Church. The church in which two or more denominational churches, without sacrificing their separate existence and denominational connections, unite for the maintenance of common worship in one congregation with one pastor.
- (3) The Inter-Denominational Church, or the Church of Federated Christians. This is composed of individuals united for local church purposes who do not sever their membership in denominational churches elsewhere but maintain a dual church membership.
- (4) The Undenominational Church, or The Union Church. This is purely a local church sustaining no denominational connection itself, the members of which also are without denominational connection.

A fifth type of denominational co-operation, which has been termed a Federated Circuit of Churches, was reported as in operation in this state. But two letters of inquiry have not succeeded in gaining any information concerning the one instance so reported.

A Federated Circuit would imply two or more churches of more than one denomination, maintaining their separate organizations and services but uniting in employing one minister.

Of the eight churches to be considered, three fall under class 1 as Denominational Churches. Two fall under class 2 as Federated Churches. Two under class 3 as Inter-denominational Churches, and one under class 4 as a Union Church.

2. Denominational Churches.

There are, of course, a great number of denominational churches in this state. This is the usual type of church. Most of them, however, do not properly come under consideration in this paper. The churches which should be considered ~~here are~~ those which have incorporated into their membership members of other denominations, not as a matter of conversion or in any sectarian way, but as a means of bringing into fellowship in Christian service those of other denominations who were too few to maintain their own organization and work. Perhaps, in order to distinguish such churches from the ordinary denominational church, the term Denominational Union Church would be more appropriate.

The general impression seems to be that this type of church is to be preferred, where practicable, to the other forms of church federation. Thus, the Commission on State and Local Federations in a report to the Federal

Council make this remark: "We are agreed that the ideal church within a community, too small for two or more churches, in which Christian forces can combine, is a single denominational church connected with one of the Christian denominations equipped and organized for all forms of Christian service at home and abroad, and that the Inter-denominational Church, the Federated Church, or the Union Church should be regarded as expedients, fully justified, altho not ideal, when conditions permit nothing better."¹ It is certainly true that the Denominational Church has certain advantages over the other forms of federation. Chief among these, perhaps, is the facility for securing a minister. Other advantages of importance are the Missionary, Convention or Conference denominational connections.

(1) The Winsor Memorial M. E. Church,

Church Road and McLaran Ave., St. Louis.

This church includes Methodists and Presbyterians who united May 1, 1914. The circumstances contributing to this union are thus presented by the Rev. M. M. Wolf, pastor of the church.

"The situation in this section of St. Louis, known as Baden, is this - There are two Catholic and two German churches. The section is strongly Catholic and German. There were a Presbyterian Church, U.S.A. and a M.E. Church. It was found that neither had sufficient support. The Methodist Church had the better physical equipment and so after consultation between the leading members of both churches, the secretary of the Home Missions and Church Erection Committee of the Pres. Church, the City Evangel-

¹Report of the Federal Council of the Churches of Christ in America for 1913, pg. 101.

ization Union of the M. E. Church, the District Superintendent of the M. E. Church and the Executive Secretary of the Church Federation it was decided to consolidate the two churches into one and have that a Methodist Church.

In the strict sense this church is a M. E. Church. The M.E.Conference appoints a pastor and the City Evangelization Union assists in the support. In the broad sense it is a Protestant church for Baden. All Protestants are welcomed to membership without being asked to change their ideas or peculiar beliefs. I will say that so far the experiment has proven a success. It is in some cases difficult to get people of other denominations to realize that they have a responsibility in the support of this church. Gradually this is, I believe, being overcome."

The church building used is valued at \$12,000. The community served by the church numbers about 4,000. The other churches in this community are, English Catholic, German Catholic, Lutheran and Evangelical, each having a resident minister. The minister of the Methodist Church lives in the community and preaches for the church two Sundays a month. The audiences average 35 to 50. The church has the regular Methodist creed but members of other denominations are not required to ascribe to it. The Sunday School attendance is 100 and has increased since the union. The Missionary and Benevolent offerings have also increased. The Primary Department of the Sunday School is graded and uses graded lessons. The organizations in connection with the church are reported to be two organized Bible Classes and a Christian Endeavor Society.

Before the union there were 50 members in the Methodist Church and 30 in the Presbyterian Church. Only four of the Presbyterians are reported as having gone into the Methodist Church after the agreement to unite (Feb. 3, 1915), possibly others have since become members. No reason is given in explanation of the fact that only four of the Presbyterians went into the federated church and this circumstance seems to indicate some friction and opposition on the part of the other 26 Presbyterians. To an outsider the consolidation appears not to have been effected.

(2) The Centennial M. E. Church, Tarkio.

This church is situated twelve miles from the town of Tarkio and serves a community of about thirty-six square miles with a population of 275. There were three other churches in this community, a Cumberland Presbyterian and a Union Church, both of which have had no regular services for years, and a Christian Church having services only occasionally. The membership of the Centennial Church is as follows: M.E. 65; Cumberland Pres. 3; Disciples 4; Baptists 4. The minister resides in the community and preaches for the church every Sunday. The Sunday School attendance averages 160. The organizations in connection with the church are: Epworth League, Baseball Team, Ladies' Auxilliary, a Boy's Club, and the Centennial Community Association.

It is the Centennial Community Association which marks this as a peculiar church. This Association is incorporated, and its purpose is "the promotion of the social, intellectual, moral, physical and religious life of the

community". The constitution provides for a Board of Directors, "one-half of whom shall be members of the church and one-half may be composed of non-church members". Also for an Executive Committee of six members "one-half of which shall be composed of members of the church and one-half may be non-church members". "The pastor of the Centennial Church shall be a member of this Committee". All people interested in the welfare of the community are invited to become members of the Association.¹ The Association has raised over \$7,000. for its work. A petition has been filed for a vote on the consolidation of three school districts and the building of a central school building. A road committee is working for gravel roads.

This Association, which was organized January 1, 1915, is not a part of the church but so associated with it that the church practically has the responsibility and leadership of the movement. The pastor of the church, Rev. Edwin L. Spiller, has shown considerable ability as an organizer and leader. He is very enthusiastic regarding the outcome of this plan for making the church a community church in the real sense of the term.

(3) The Harmony Community Church.

This is a Methodist Protestant Church, but "enrolls as its members nearly all the Christians in the community". No report is given as to how many members have come from other denominations but Baptists and Presbyterians predominate, and the minister, Rev. C. R. Green, says, "they are as

¹See Appendix A. for Constitution of this Association.

loyal and as fine a Christian people as one could wish to work with". The membership of the church numbers 259. It is located a few miles from Ravenwood in Nodaway County, and serves a community of about twenty-four square miles, containing about 535 people. There are no other churches in this community. The minister resides in the community and preaches for the church every Sunday. Audiences average about 200. The Sunday School is graded and uses graded lessons, attendance is about 100. The organizations in connection with the church are a Young Men's Club and a Young Women's Club. This church has received a great deal of publicity as a community center and the minister is in demand to assist community enterprises thruout the state. The minister promotes the interest of the public schools by cooperation with them, visitation, and by allowing schools the use of the church building for lectures. The church promotes good roads, farmer's institutes, entertainment and lecture courses, Home Meetings and co-operative enterprises; works for the betterment of the community by arousing interest in home sanitation, marketing, and in other ways. This is probably the best example of a denominational union church to be found in Missouri.²

There are doubtless many other churches in this state that would properly come under consideration in this class but the fact that they are known as denominational keeps in the background the federation or union character of such churches.

²For further information regarding this church see Country Gentleman. Vol. LXXIX, Aug. 1, 1914, W.L. Nelson, "A Card Indexed Church". pg. 1324.

2. Multi-Denominational, or Federated Churches.

There are two churches to be considered in this class.

(1) The Congregational-Presbyterian Federation of Cameron.

This is a federation of the Congregational and Presbyterian churches of Cameron which has been in operation about four years. Cameron is a town of 2980 (1910) and there are three other Protestant churches in the town. These churches and their membership are reported as follows: "M. E., 800 members; Christian, 500 members; Latter Day Saints, 150 members. Besides these there is a Roman Catholic Church. Each of these churches has a resident minister. The Congregationalist and the Presbyterian churches each has a good church building. The former church has a membership of 102 and the latter has a membership of 90. Each church retains its own organization and has its own Missionary and Aid Societies. There is a joint board composed of three members from each denomination. They have a resident minister, a Congregationalist, who is called by the joint organization. The two Congregations unite in the morning services at the Presbyterian church and have a Union Sunday School, in the evening they unite in a service at the Congregational church and have a union Young People's Christian Endeavor Society. There is also a "Friendly Fellows Club" made up of both denominations. This club meets monthly for the consideration of "Sociological Themes". The audiences average about seventy-

five in the morning but are small at night. The Sunday School attendance averages about sixty-five. The Superintendent of the school is a Presbyterian, elected by the school. Supplies of both the Congregational and Presbyterian publishing houses are used by the school.

(2) The Federated Churches of Willow Springs.

Willow Springs is a town of 1401 population(1910). In 1911 the Presbyterian and Congregational churches formed a federation. Up to about three ^{years} of the date of federation each church had regular preaching services. After that time and up to the time of federation there were no regular preaching services except during the summer months when student preachers were engaged. However, during this time both churches regularly conducted Sunday Schools. At the time of federation the Presbyterians had a membership of fifty and the Congregationalists numbered twenty-four. The combined membership has since been reduced to 69 by removals. Since the federation a resident minister has been employed and regular services, twice each Sunday, have been maintained. The minister is a Congregationalist and was selected by vote of the churches. Each church has a good building. That of the Congregationalists is valued at \$2000. and the Presbyterians' building is valued at \$1200. These buildings are used in turn for preaching services. One church is used for one year and the other building is used for preaching services the next year. The building not in use for the services is used during that year for social gatherings, lectures and other meetings.

The audiences average about 68, the larger attendance is in the morning. The Sunday School and all the other activities of the church are conducted "absolutely on the union basis of one church". The Sunday School attendance averages about seventy-five. The Superintendent is a Presbyterian and was selected by the school; The selection by the school is confirmed by the official board. This board is composed of two members of each denomination. The Sunday School is graded and uses graded literature, which is obtained from both Congregational and Presbyterian publishing houses. Besides the Sunday School the federated churches have a Junior Society and a Ladies' Aid Society.

The federated churches co-operate with the commercial club in promoting entertainment and lecture courses and also in maintaining a Chautauqua. They lend their assistance to all such enterprises as will benefit the public school.

The advantages of the union organization are reported to be "Economy, Efficiency, Interest". The Sunday School attendance has increased, better methods have been adopted and a greater interest shown. Missionary and benevolent offerings have also increased. No difficulties have appeared as a result of the federation. The minister, Rev. C. C. Green, says: "Our work is harmonious and successful considering local conditions.....We are ministering to a need not met by the other churches".

There are four other Protestant churches in the town. The Methodists and Baptists have preaching services

every Sunday, and the Christians and Lutherans have preaching two Sundays a month. Each church has a resident minister. These churches have been invited to enter the Federation but they "were not ready" for the movement.

4. Inter-Denominational Churches.

There are two churches in this class to receive consideration.

(1) The Federated Church of Barnett.

Barnett is a little village situated in the Ozarks. It is in Morgan County and in 1910 had 118 inhabitants. It is now (1915) reported to have 150. There are four Protestant churches in the village, Christian, Methodist, Presbyterian and Baptist. These churches serve a community about six miles square, containing about 1500 people. Each of the four churches has been having preaching services once a month none of the preachers being resident. In January, 1915, members of these churches formed a Federation. Rev. C. R. Green, of the Harmony Church, upon invitation, went to Barnett to help perfect the organization. From the Christian Church of about 100 members fifty went into the union organization. From the Methodist ten members out of about thirty, from the Presbyterian church ten members out of about twenty, and from the Baptist church five members out of about fifty went into the federation.

Mr. W. H. Strong, President of Barnett Institute, a private school, for eighteen years, in relating the circumstances leading up to the Federation, says: "Several

years ago we organized a Young Men's and a Young Women's Bible Study. These organizations have met each Monday and Wednesday for more than five years, to give a close, analytic study of the Bible from every conceivable standpoint....These boys and girls represent various denominations and the frank discussions, close study, bringing Science, History, etc., in fact everything we could to bear on the subject, has endeared the Bible to these young people. But at times they get heart sick at the hide bound ecclesiastical dogma, and palpable man-made doctrines doled out to them from the pulpit". "Slowly and surely I have seen the entire community sentiment molded and changed. This Federation Movement is only an uprising of this younger element in response to years of training for these ideals". "As you readily understand, such a movement in a few days or a few weeks, or if hurriedly undertaken will fall for lack of a foundation" .

Mr. Strong teaches the young men's class mentioned above and Mr. W. W. Gillum teaches ^{the} young ladies' class. These two men were associated in the founding of Barnett institute. Mr. Gillum, however, left the school work after a few years and became the cashier of the Bank when it was organized. But they have continued working together for the development of a community spirit and for community betterment. The Articles of Federation provide for a Governing Board to "consist of two members duly elected from the respective churches composing this organization and two non-church persons selected by the fede-

ration Board.³ And also provides that "all matters pertaining to confession, baptism and communion be left with the individual and at his election".⁴

The Federated Church had not secured a minister up to April 25, 1915. It is the intention to secure a minister who will live on the ground and be a leader in all community enterprises. In the meantime, the ministers of the Christian and Presbyterian churches are each preaching for the Federated Church one Sunday a month. The audiences average about ninety. The Sunday School attendance is about the same. The superintendent is elected by the school and is a Presbyterian. The school is partly graded and uses graded literature. There is a union Christian Endeavor Society, and the two Bible Study Classes referred to above have become attached to the Federated Church.

³The phrase here used, "the respective churches composing this organization", would indicate that this is a federation of churches and not a federation of church members, and so should properly be classed under class two as a Multi-Denominational Church. Nevertheless, the following considerations, among others, induced me to class it as an Inter-Denominational Church. First, the answer to question 2, "Is it a federated church, combining two or more churches?", is "No", and question 3, "Is it an Inter-Denominational Church composed of individuals united for local church purposes?", is answered "Yes". Second, the proportion of members going into the federation indicates that the step was not taken by a majority vote of the various churches but was the action of individual members. Third, a statement from the Postmaster says: "All except the Baptist Church here seem to be in perfect harmony with the move, however, quite a number of them are joining in".

⁴For Articles in full see Appendix B.

The Church is now working to consolidate the six adjoining rural school districts and an election has already been called to vote on the question under the "Buford Act". They have laid out small plots of ground 50x50 ft. and are getting "the boys and girls to each take a plot and study the propagation of every kind of fruit, berry and vegetable that can be grown in this section". They are planning to "install a small canning plant" and to "train our home boys and girls that work exhaults people", to "enlarge the plot, can our own produce" "establish a small packing plant, keep our cattle and hogs from being shipped out on foot. Make them into Home-made Sausage, Open-kettle-rendered Lard, Hickory-wood-smoked Bacon, Sugar cured Hams, etc., from the Ozarks". "These are a few of the problems with which a minister who comes to this field will have to cope. He must help our boys and girls on the farm, teach them how to live now and here as well as hereafter".⁵

The Church co-operates with the institute in providing entertainments and lectures, promotes farmers' institutes, and works for good roads in a special six mile road district.

(2) The English Speaking Church of Alma. (Federated)

Alma is a little town of 319 inhabitants in Lafayette County. It is a German town in a German community. There are two German Protestant Churches, one a small Methodist Church and the other a Lutheran Church with a membership of about 1,500 members. There is only one church building in the town in which services are conducted in English. This was built some years ago by the Presbyterians. "For a time

⁵Quotations from Mr. Strong's Letter.

the Presbyterians had regular services. The increased German population made it hard for them to keep much of a church going and it was dropped and started again a number of times and at last nothing was done". "Some of the English women kept a little Sunday School going all the time but it was hard work as the few men did not seem to be much interested. Preaching was only had when some one of some church or other went thru there and gave them a sermon". "About two and a half years ago or thereabouts these ladies and some men decided that something had to be done and so with the help of another minister and myself it was decided to form a federation church in which all churches should have a part. After a lot of preliminary work the organization was started with about 16 members. These people belonging to about four churches. Shortly after this I held them a meeting and had a number of converts. This was followed by another about a year later so that to-day they must have about 100 members and a fine Sunday School."⁶

The denominations represented in the Federated Church are: Presbyterian, Methodist, Baptist and Christian. The Sunday School attendance averages about sixty. A student preacher from the Missouri Valley College has been engaged to preach for them two Sundays a month. The old Presbyterian building has been repaired and is used for all services. The Alma correspondent reports the membership as now seventy.

⁶Quoted from letter, dated Feb. 5, 1915, from Rev. H. W. Hunter, formerly minister of Christian Church, Higginville.

The preamble to the Articles of Association is as follows: "Whereas, we the citizens of Alma and vicinity realize the need of an English speaking church in Alma, and Whereas, we belong to different denominations and faiths, none of which has a sufficient number of adherents to support and maintain a suitable church at the present time, and Whereas, the day has arrived when men and women have learned to emphasize their common ideals and service in the interests of the best and highest citizenship and for the Glory of God, we join together and agree to the following Article".

The Articles provide that "members of this church are free to claim relationship, thru the federation, with the church of their preference". It contains a "statement of faith" to which members are expected to give assent, and an article providing for the discipline of members.

The governing body of the federated church is a "Cabinet" composed of the minister, moderator, recorder, treasurer, deacons, deaconesses, stewards, Sabbath School Superintendent, President of the Y.P.S.C.E. and the chairmen of the church committees.⁷

5. Union Churches.

Only one union church has been discovered in time to be discussed here altho another is said to be in Nodaway County and a third has been reported in Saline County.

⁷ See Appendix C.

(1) Rush Hill Union Church.

Rush Hill is in Audrain County, the population according to the 1910 Census is 168. Besides the Union church there are three other churches in the town, a Methodist Episcopal, a German Lutheran and a German Evangelical. The Methodist church has preaching one Sunday each month, the other two churches have preaching irregularly. There are no resident ministers in the community. The community served by these churches is about six miles square and contains about 600 people.

The Union Church was organized last August, (1914) with a membership of seventy. Previous to that time there was a Christian congregation with a fairly good church building and maintaining preaching services one Sunday a month. This church engaged an evangelist last summer to hold a meeting for them. This evangelist, during the course of the meeting, came to the conclusion that a Union Church in which there were no denominational divisions or prejudices would be able to serve the community much better than could four small churches. As a result of this meeting the Christian congregation disbanded and a Union Church was organized. Not many members from the other churches came into the Union Church. One of the elders, however, of the new organization was a member of the Evangelical Church.

The membership of the Union Church in April, 1915 numbered 110. As one of the objects of this union organization was to obliterate denominational lines of division no record is kept of the denomination from which mem-

bers come. No report, therefore, as to the denominations represented in the membership can be given. It seems to be the opinion of members personally interviewed that only the Christian and Evangelical churches are represented.

After the union organization plans were made for a new building. The Christian church building was torn down and a new building has been built on the old site at an estimated cost of \$5,000., which sum is already largely subscribed by people of the community. It is an excellent building considering the size of the community. The auditorium has a raised floor and will seat about 500 people, a lecture room which adjoins the auditorium will probably seat 150 more. In the basement is a furnace and coal room, a kitchen and a dining room. The building is equipped with a baptistry and will be lighted by an acetylene gas plant. The dedication of this building has been widely advertized to take place on May the 16th.

The work of this union church has been handicapped by having no suitable place for services during the building. They have met regularly during this time in an empty hall and have had preaching services one Sunday a month, audiences averaging about 100. The Sunday School attendance has averaged 80, the school is graded and uses graded lessons. There is also a Union Ladies' Aid Society.

This church has no written creed, constitution or by-laws. It has, apparently, adopted the organization and government of the Christian Church and this seems to be regarded as the natural and proper thing to do. The title to

the ground upon which the new building stands is still vested in the trustees of the Christian Church and the corner stone of the new building is inscribed with the words "Christian Church". This has aroused no criticism or opposition and also seems to be accepted as the proper thing under the circumstances.⁸

5. Federated Circuits.

No report of any federated circuit has been received. Besides the one reported as operating in Ray County, another probable case has been learned of too late for investigation. In the latter case a Presbyterian and a Congregational Church both employed a Congregational minister.

A case where such an attempt at co-operation was made but failed may, perhaps, be appropriately introduced here. Laddonia has about 800 population and eight churches. Most of these churches have preaching services two Sundays a month. Whenever possible the churches secure resident ministers. In 1914 the Baptist and Christian churches each had a resident minister and each church had preaching every two weeks. At the end of the year the Christian minister resigned and left the town. After the

⁸The union church has been tried in many places for a long period of time and it is said that "in almost every instance it has been found unsatisfactory". Some of the reasons given for this are: (1) It lacks associational fellowship; (2) It lacks supervision; (3) It lacks an adequate source

Christian church had vainly tried for about a month, to find a minister who would live on the field; some of the Christians and Baptists got together and discussed the possibility of engaging the same minister to serve both churches. The Baptist minister was generally well liked. He was not regarded as a very strong pulpit man, but he was active in every good work and had shown a great inter-

of ministerial supply; (4) It has no approved literature; (5) It has no connection with religious educational institutions; (6) It carries on no mission work.

In spite of these difficulties, which, indeed, apply more or less to the Multi-Denominational and to the Inter-denominational churches also, there are some very successful union churches. The Union Church at Concord Junction, Mass. is twenty-two years old and very successful. The Memorial Union Church, Springfield, Mass. has a membership of over 700, a splendid plant, and is very successful. The Union Church at Proctor, Vermont, is twenty-three years old, well organized and very successful. See the Expositor, Vol. XIV, April, 1913, Rev. Claude A. McKay: "How to Organize a Union Church", pg. 399-403. Also Pamphlet issued by Federal Council of the churches of Christ in America; "Suggestions for State and Local Federations", pg. 4

est in community affairs. He was the organizer and inspirer of the Rural School and Improvement Association. At this time he was preaching for the Laddonia Baptist Church two Sundays a month. After some discussion and some interviews with the Baptist Minister, the Official Board of the Christian Church voted to engage him to preach for them twice a month. This, in spite of the fact that the minister had explained to them that he could not commune with them. The minister agreed to take the work of the Christian church upon the terms offered, and the Board of the Baptist Church agreed to their minister serving both churches. It seemed as if everything were progressing smoothly when the report was noised abroad that the Baptist church had raised objections, that "the Jews would have no dealings with the Samaritans", and that the project was abandoned. An interview with one of the leading Baptists revealed this situation. The Baptists having a very democratic organization and form of government, every action of the board must be indorsed by a majority vote of the congregation before becoming effective. A few of the older members of the church were opposed to allowing their minister to serve another church. A few others did not like their minister very well and were afraid that if he were engaged by both churches it would result in him remaining as minister for these churches for an uncertain period, probably longer than they wanted him to remain. These two parties, therefore, began to talk against endorsing the action of their Board on this matter. The total number of members raising objection

to the proposed co-operation was decidedly in the minority. Nevertheless, the Board agreed that if the arrangement agreed upon were endorsed by the majority and carried out the result would be a split in the church. In order to avoid that the arrangement was cancelled.

My informant assured me that the liberal element of the church was going to "pound away" and keep up an agitation for such a movement, in hope of bringing converts to such a form of denominational co-operation. And he concluded with words to this effect "next time such a proposition comes up it will go thru, even if a few of the old-timers do drop out".

Summary.

It should not be supposed that the instances of church federation considered in this chapter include all such cases within the state. There are probably several others which have not been learned of in the process of this investigation.

There seems to be no ascertainable tendency to adopt any one form of federation in preference to others. Differing circumstances and problems call for different forms of organization and co-operation.

As to the benefits of federation. Two of the instances of denominational union show results more valuable than any of the other forms of federation show. On the other hand, one of the cases of denominational union does not indicate very much advantage gained. Yet, federation in this case

is to recent to be passed upon. This is true in most of the cases considered. Some of them are very promising but it will require some years to show what real work is accomplished.

Notwithstanding this, the instances considered are sufficient to show the value of church federation in communities where churches are small in membership or where not enough members of any one church live to make possible a denominational church. In Alma, for instance, religious influences and public worship would be totally lacking for the English speaking residents but for some form of co-operation.

Appendix A.

Constitution and By-laws of the Centennial Community Association.

Article I

This society shall be known as the Centennial Community Association. The purpose of this Association shall be the promotion of the social, intellectual, moral, physical and religious life of the Community.

Article II

Any one may become a member of this Association and all are invited to unite with us for mutual benefit and protection.

Article III

The officers of this organization shall be composed of a Board of Directors, one-half of whom shall be members of the church and one-half may be non-church members.

Article IV

The Board of Directors shall elect an Executive Committee of six members, one-half of which shall be composed of members of the church and one-half may be non-church members. It is further agreed and understood that the pastor of the Centennial Church shall be a member of this Committee.

Article V

The duties of the Executive Committee shall be to transact business which they deem necessary to secure the object of this organization.

Article VI

The tenure of office of the Executive Committee shall be for a period of three years or until their successors are elected and qualified.

Article VII

The Board of Directors shall be elected annually by a majority of the members of this community present and voting. Which election shall be held the first Wednesday in January of each year.

It is further agreed and understood that the Executive Committee shall ~~be~~ held over for a period of three years, as here-in-before provided for.

Appendix A.

(Continued)

Article VIII

The duties of the Board of Directors shall be the appointment and general supervision of the following standing committees, vis., education, athletics, grounds and maintenance, good roads, social and entertainment, and religious work and any other committees which may become necessary from time to time.

Article IX

The constitution and by-laws of this association may be amended at any regular or called meeting of the Board of Directors by a majority vote of those present and voting: Provided, notice has been given and the proposed amendment read at a previous meeting of the Board of Directors. Provided that no amendment which would change the ratio of representation between church members and non-church members of the Board of Directors and Executive Committee except by the consent of each party.

Appendix B.

Articles of Federation- Barnett.

Believing that federation will tend to unite us in spirit and effort and that it will give each denomination an opportunity to do greater things, for the reason that it does not destroy our present church organization, and that we can continue to receive members according to our rules and ordinances.

That we by united effort can secure a resident minister thereby giving us religious services each Lord's Day and his Christians influence continuously in our midst, a result of which will greatly aid our social and religious life.

Therefore, we sign our names for federation conditioned on the following articles:

1. We believe in Jesus Christ, the son of God, and that the scriptures contain all things necessary to salvation.
2. All matters pertaining to Confession, Baptism and Communion be left with the individual and at his election.
3. The governing board of this federated body shall consist of two members duly elected from the respective churches composing this organization and two non-church persons selected by the federation board. This governing board shall have power over all matters pertaining to finance and business including the hiring of a pastor.
4. These articles may be amended at any time by a two-thirds vote of the entire Federated Membership at its annual meeting. This meeting to be held the first Saturday in Jan. of each year. Said amendment shall be read in open church at least one month previous to said annual meeting.

Appendix C.

Articles of Association
of
The English Speaking Church of Alma
(Federated)

Adopted Dec. 8, 1912.

Preamble: Whereas, we the citizens of Alma and vicinity realize the need of an English speaking church in Alma, and Whereas, we belong to different denominations and faiths, none of which has a sufficient number of adherents to support and maintain a suitable church at the present time, and Whereas, the day has arrived when men and women have learned to emphasize their common ideals and service, in the interest of the best and highest citizenship and for the glory of God, we join together and agree to the following article: to wit:

Article I Name.

The name of this organization shall be "English Speaking Church of Alma, Federated".

Article II Purpose.

The purpose of this organization shall be the maintenance of religious services in Alma; the moral and religious welfare of the citizens of the town and community and the extension of the Kingdom of God.

Article III Ideals and Doctrines.

The ideals and doctrines of this church shall be those common to the christian bodies affiliated with the Federal Council of Christ in America. The aim of this church will be the advancement of truth and righteousness, and a willingness to support any existing missionary or benevolent movement. The slogan of this church as to ideals is "Broad but High". Members are expected to live earnest, Christian lives as Disciples of Jesus Christ.

Article IV Members.

It shall be distinctly understood that members of this church are free to claim relationship thru the Federation with the church of their preference, so long as the practice of those views do not militate against the harmony and usefulness of this church.

Admission

(1) By letter: Any person will be welcomed as a member who comes with a letter of commendation from the pastor or proper authority of any evangelical church. It is understood that such a person is still to retain membership in the home church while holding its affiliated relationship to the Alma church. The Cabinet having authority to receive such and have it announced by the pastor.

(2) By Confession of Faith: Persons who desire to unite with the Alma Federated Church upon confession of faith will be received upon their assenting publicly to the following brief.

Statement of Faith: (1) I believe that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life". (2) I know and confess that I am a sinner. (3) I now accept Jesus Christ as my personal Savior. (4) I believe it to be a duty and privilege to confess Christ before men, and desire in obedience to his command to observe the Holy Sacrament of Baptism and the Lord's Supper in fellowship with his people. (5) I believe the Scriptures of the Old and New Testament to be the only rule of faith and practice and will endeavor to shape my life and conduct in accordance with their teaching.

Persons so received will be expected to name the denomination to which they wish themselves to be credited and upon removal will be given Certificates of Membership from this church to the denominational church of their choice.

Article V Baptism and Lord's Supper.

(1) Baptism shall be administered by the pastor or by any ordained minister in good standing with the churches of the Federated Council.

Article VI Officers.

The officers shall consist of a minister, moderator, recorder, treasurer, deacons, deaconesses, stewards, sabbath school superintendent and president of Y.P.S.C.E. Persons filling the above named offices together with the chairman of the church's committee shall constitute a Cabinet to consider all questions of public importance before being acted upon by the church. The length of the term of service of each office shall be _____, if vacancy in any office shall occur before time expires the Cabinet shall have power to fill the place for the unexpired term.

Article VII Duties of Officers.

(1) The minister shall have charge of all religious services and shall be expected to act as advisor on any question respecting the welfare of the church and auxiliary organizations. He shall be advisory member of all committees.

(2) The moderator shall call and preside at all business meetings and must call a meeting if requested by three members of Cabinet.

(3) The recorder shall carefully keep all the records of church and Cabinet meetings and attend to the correspondence of the church and keep a list of membership in the book of the church.

(4) The deacon shall look after spiritual and social interests of the church. The deaconesses to act as assistants. The deacons shall see that the pulpit is supplied when without a pastor.

(5) Stewards shall have charge of the temporal interests of the church, whose duty it shall be to look after raising the salary of the pastor and other funds necessary in carrying on the work of the church.

Article VIII Meetings.

Business meetings for election of officers shall be held on _____ of each year. Church reports shall be made at these meetings. A called meeting shall be announced several days previous to the meeting called.

Article IX Elections.

Elections may be by ballot or acclamation.

Article X Dismissal of Members or the Return of Church Commendations.

The recorder shall give letters of dismissal or return letters of commendation by order of the Cabinet.

Article XI Discipline.

Any member who refuses to live up to the ideals of this church, who openly breaks his agreement or who habitually absents himself from the regular services, shall be visited by the minister or a committee appointed for the purpose, and if he refuses to comply with the demand of the church, he shall be suspended by a two-third vote of the Cabinet voting.

Article XII Amendments.

These articles may be added to or amended by a two-thirds vote of the members present and voting at any regular or special meeting of the church, provided public notice has been given not less than ten days previous to the meeting named.

Chapter V.

Union Sunday Schools and Other Forms of Co-operation Between Denominations.

1. Union Sunday Schools.

Mr. Herman Bowmar, General Secretary of the Missouri Sunday School Association, whose office is 715 Fullerton Bldg., St. Louis, in a letter dated Feb. 24, 1915, gives an estimate of the union Sunday Schools on record in that office at between four and five hundred. He adds that "altogether in the state there are probably not less than 1,000 to 1,200 union Sunday Schools".

The American Sunday School Union is conducting a rural religious survey of a district comprising Missouri and seven other states. The points covered in the survey are: (1) Number of denominational Sunday Schools; (2) Number of union Sunday Schools; (3) Number of empty churches; (4) Number of ministers living in the open country.

Up to January 19, 1915, reports had been sent in covering fifteen counties in Missouri. I could not find out the names of these counties. These reports show 334 denominational schools and 263 union schools in these 15 counties.

Questionnaires were sent out to 57 union Sunday Schools located in various points scattered pretty well over the state. Replies were received from 29. These schools do not include the schools in connection with the federated churches. The 29 schools reporting were all in the open country or in towns of 200 or less. There are 14 denominations represented in these schools. They are: Bap-

tists, Christian, Christian Union, Cumberland Presbyterian, Evangelical, Freewill Baptist, German M.E., German Reformed, Holiness, Luthern, M.E., M. E. South, Presbyterian and Primitive Baptist. One school has five denominations represented in it, eight have four, nine have three, nine have two and two schools report only one denomination represented in the school.

The attendance ranges from eighteen to seventy-five, an average of about fifty for the twenty-seven schools answering on that point. Only five schools were reported as graded, altho three or four others said they were about to grade their schools. Twenty of these schools are using union literature published by David Cook & Co., of Elgin, Ill. Six schools were using denominational literature. Three schools did not report as to literature. Eight of these schools are conducted in public school houses, nine in union church buildings and ten in denominational church buildings. Of these, four belong to the Methodists, three to the Presbyterians, two to the Christians and one to the German Union.

In six cases the Sunday Schools are the only religious activities in the community. In two of these cases there is a Literary or Debating Society in connection with the Sunday School and in another case there is a Ladies' Aid Society. The correspondent of this school reports "We could not keep school going in our church, about three miles away. About two years ago we started a Sunday School at the school house and have had a fine one".

Twenty-two correspondents reported the number of preaching services conducted each month by the denominations represent-

ed in the Sunday School. In one case there are six preaching services per month, in one case five, in eleven cases four per month, in one case three, in seven cases two, and in one case only one preaching service per month. In most cases there are no other Sunday Schools in the community and no other church organizations except those co-operating in the Sunday School. In one case, however, there are two other union Sunday Schools in the community. In one case there is one other church having preaching services and conducting a Sunday School and in another case there are three other churches in the community conducting preaching services but they have no Sunday School.

These communities range in size from one square mile to six miles square and contain from sixty-five to six hundred people. The average for the twenty-one reports on this point is 215 persons. This compared with the average Sunday School attendance of fifty would indicate that about twenty-five per cent of the people in these communities attend the union Sunday School.

Other union organizations or activities reported in connection with the union Sunday Schools are: three Young People's Societies; eight Ladies' Aid Societies; three Literary or Debating Societies; two W.C.T.U.'s; three have weekly union prayer meetings; two Sunday School Teacher Meetings; one Choral Club; one Community Club and one Social Club. Sometimes two or three of these organizations are found in connection with one Sunday School. For instance, one reports a Young People's Society and a Ladies'

Aid and a Literary and Debating Society. Another reports a Young People's Society, a weekly prayer meeting and they also promote a Lyceum Course each year.

Three report that attempts have been made to unite the denominations co-operating in the Sunday School work in a union church. One reports the failure of this effort as due to prejudice, one states there was a lack of agreement and the third report says that they would not all become Methodists. In this case the building being used belonged to another denomination.

2. Union Building Enterprises.

The Sunday School questionnaires brought in reports of eight union church buildings. At one time this seems to have been a very common form of denominational co-operation. There are doubtless a great many church buildings in this state which have been made possible by such co-operation. The history of such cases usually shows that as soon as one of the co-operating denominational churches becomes strong enough to build a church building of its own it will probably do so. Later on there is often bad feeling generated over the question of the ultimate ownership of the building. Again when a church becomes strong enough to desire to maintain preaching services every Sunday or often when it is desired to have such services every two weeks, it is often impossible because the other churches also desire the use of the building. This has brought about a strong sentiment against union building enterprises. "The Seventh District News", a local paper of the Disciples circulating in

twenty-three counties in the Northwest part of the state, lately contained the following paragraph under the heading, "Union Church Buildings". "The editor of this paper believes in Christian union. This much we desire to say before we go on. Our observation has been that union church buildings are a handicap to all concerned. In several communities in this District the union experiment has been tried. The Gentry folk have recently sold their interest in a union building. They have been handicapped from the beginning. Now they are free and we may expect the church to make rapid progress."

Two cases of union buildings deserve some attention. The Ashland Church building, in Howard County, was built as a union enterprise. However, only one church in the community is strong enough to conduct services. This building was not built for the use of other denominations but to serve as a community center. It is used for all activities intended to promote the welfare of the community. It is used at the present time by the Community High School. There is no public high school in the community. Those members of the community having children whom they desire to be in high school got together and arranged for a community high school at their own expense. Other activities of community interest in connection with the church are: A Sewing Club; a Canning Club and a Farmers' Institute, all under supervision of the State Board of Agriculture. The building cost about \$11,000. The Auditorium will seat about 275 people. The basement has a furnace room and a dining room. It is heated by steam and has a gas plant.

The second case is rather unique in character. In April, 1893, the Articles of Association of the Boomer Meeting House of Boomer, Linn County, were filed with the Secretary of State under the law providing for the incorporation of Benevolent, Religious, Scientific, Educational and Miscellaneous Associations. The signers "subscribe the following shares of stock for the purpose of creating a fund to build a meeting house at Forker, Linn County, Missouri. The said meeting house to be known as the Boomer Meeting House, where all religious societies and all other persons desiring to hold religious worship or religious instruction may hold meetings, conduct religious instruction and worship God, the Creator of heaven and earth and all that is therein, according to the dictates of their own conscience. So long as the forms of worship do not conflict with the laws of the State of Missouri or with the laws of the United States or with good morals. All religious societies and all other persons desiring to hold religious worship or conduct religious instruction shall have equal rights to the use of the house under the restrictions hereinafter provided. So long as the lectures are not antagonistic to christianity and good morals, and are enlightening and instructive in their nature." The shares were twenty-five dollars each and each share entitles the holder to one vote.

Section 5, entitled "Trustees, Officers and Their Duties" reads in part as follows: " They shall in no case favor one religious society or any other religious per-

sons desiring to hold religious worship or conduct religious instruction to another. But shall divide the time for holding meetings equally between all desiring the use of the house to hold religious worship or to conduct religious instruction. And shall regulate the holding of lectures in the house and shall not permit any magic lantern or other such show to use the house or any other undeserving or unworthy lecturer who may impose on the public. They shall regulate the prices that the lecturers may charge for admission and may arrange to receive a part of said charges in lieu of a reasonable charge to pay for fuel, light and cleaning the house and the like. The Trustees may at any time change any arrangements they may have made with the various religious societies and others so as to give all justice and their equitable share of time. " It is provided that the Articles of Incorporation shall be void unless the amount of shares subscribed aggregate \$600." ¹ It is said that this movement was started by dissatisfied Methodist who left his own church because of some dissatisfaction and somewhat in spite set out to provide for a church building open to all.

The Boomer Meeting House was built in due time. Later on, by another subscription for stock amounting to \$1,190., the building was repaired and enlarged by the addition of rooms for High School purposes. The High School outgrew its quarters and a few years ago another building for the school was built across the road from the meeting house. The meet-

¹The Articles of Incorporation from which these extracts were made, was loaned the writer thru the kindness of the Christian Minister of the Boomer Meeting House.

ing House is now valued at \$3,000. and the new school building at \$1,000.

The meeting house is at the present time used by the Disciples for preaching services once a month and by the Methodists twice a month. There is a union Sunday School here with an attendance of about 90. There is also in connection with the meeting house a "Sunshine Club" composed of both young and old. Its activities are partly of a social nature and partly to provide for the maintenance of the building. This Club at one time helped pay the salaries of the preachers, but discontinued this on account of disagreement as to proportion of payments. There is also a Literary and Debating Society, a Ladies' Aid Society and a Farmers' Community Club.

Various community enterprises have been undertaken. Considerable work has been done on the roads. A community store building has been built but is rented and not run as a co-operative store. The community is now planning to build a co-operative grain elevator.

3. Ministers' Alliances.

In many towns of Missouri the ministers of various denominations living in the same town or community are associated in an organization usually called "a Ministers' Alliance". This organization is a sort of clearing house for plans for co-operation between the churches of the town and for the discussion of problems of local concern. In some places it almost takes the form of a local or city federation.

The Ministers' Alliance of Maysville, DeKalb County, has, in its constitution, this provision, "Officials of the various churches shall be admitted to Associate Membership upon recommendation of the ministers of said churches."

The ministers sometimes ask the church officers to meet in conference with them and upon a few occasions have called mass-meetings of the men of the five churches, four Protestant and one Roman Catholic, of the town to consider matters relating to the welfare of the community. One of the ministers now in Maysville writes regarding this provision as follows: "The provisions that were made for the laymen to have a part in the Alliance has interested some of them and we have had several meetings with them present, and I feel sure they take a greater interest in the work than they otherwise would".

4. Union Prayer Meetings, etc.

Several cases have been reported of union Prayer Meetings. Sometimes these prayer meetings are on a week day and sometimes on Sunday.

Quite frequently the Young People's Societies have a union prayer meeting once a month or once a quarter. Often there is a union organization of the various societies which is, of course, a federation of these societies. When this is the case the various societies work together for temperance and other local reforms. They sometimes unite in union social meetings,

It is quite a common thing where there are two or more churches in one town, for these churches to have union

Sunday evening services. In such cases the ministers of the various churches preach in turn and the union services are held in the church buildings in the town, or in some public place, such as a park or the Court House grounds.

Union Evangelistic Meetings are frequently conducted. Sometimes these are arranged by co-operation of the churches interested and sometimes a "Union Evangelist" takes the arrangements into his own hands. In evangelistic meetings arranged and conducted by one denomination it is now coming to be regarded as only courteous to invite the other churches to co-operate in the meeting and to announce that converts may unite with the church of their choice. An evangelist who has had considerable experience in union meetings in Missouri writes, "It has been my experience in the meetings I have directed that the denominations were usually willing and did co-operate in the meetings. I found the people easy to enlist in a campaign, and were disposed to treat each other fairly, give a "square deal" as to converts. I think the time is not far in the future when the rural and village churches will unite in their efforts."

At Princetown a Union Men's Bible Class was organized in the fall of 1914 with thirty members. The class meets in the Court House Sunday morning at 9:30 o'clock. A correspondent gives the following account of its work:

"The class grew rapidly during the winter, running over 100, and about the middle of January the time seemed ripe for a union meeting. W. H. Pinkerton, Bowling Green,

Mo., was called for this meeting, which was called the Princetown Men's Bible Class Meeting. The men were faithful, and enthusiastic during the meeting, and as a result about 215 were converted. The meeting was unique in that at no time was there any wild enthusiasm.

About 125 men accepted Christ, during the meeting.

There have been conversions each Sunday at the class since, about two months since the meeting closed.

The men have their own prayer meeting each Thursday night. There have never been less than 50, averaging about 75 at these services, the most wonderful I have ever attended.

The class motto, "Here I am Lord send me," is a real thing to these men.

Gospel Teams are being organized, one holding a service last night with three conversions, a union service at the M. E. Church. The class has gone to Mercer, and made two trips to Spickards, one a Sunday taking a special train with over 250 people and conducting two services afternoon and evening with conversions.

The class has spent a great deal for relief during the winter. No family suffered in the community, if they could help it.

While before the movement started, the church audiences were largely women, my audiences show a larger percentage of men now. My men will conduct a service for me at any time, are even anxious to help.

Two new church buildings will be erected this year as a result of the movement. The Baptists \$10,000, Christian \$20,000."

Princetown is a town of about 1,500 and has three churches: Baptist, Methodist Episcopal and Christian.

5. Temperance Work.

The various denominations of this state, as in most other states, have probably co-operated more frequently for temperance reform than for any other one thing. The Anti-Saloon League has enlisted all denominations. And when a representative visits a small town a union mass meeting is usually arranged.

"Dry Campaigns" have enlisted the co-operation of all churches and in their earnestness of purpose and effort denominational lines are lost sight of and prejudice has disappeared, Christian men and women, at such times, work together as Christian citizens for temperance and morality.

The W. C. T. U., with its branch organizations scattered all over the state, has banded together women of different denominations into a common fellowship of service. At this time in Columbia, Missouri, there is a Y.P.U., the Young People's branch of the W.C.T.U., which includes members from all the churches, the Vice-President being a Roman Catholic.

Summary.

Union Sunday Schools involve denominational co-operation. They unite the interests and activities of people of diverse creeds, and religious traditions. They tend, by this asso-

ciation and by unity of interests, to break down denominational prejudice and pride. This, together with the fact that they are very numerous, makes them of considerable social significance as a preparation for yet more complete and extensive denominational co-operation.

In some instances these union Sunday Schools are the only means, outside of the homes, within reach of the community for religious and moral training. In some instances activities, indicating the growth of a community spirit, have developed in connection with the union Sunday School work.

Union building enterprises, a form of denominational co-operation made necessary in order to secure houses of worship in the earlier days of sparser settlement, have been very common. But, because attended by certain disadvantages, are not now generally regarded as desirable and the necessity for them, in many parts of the state has passed away. Yet, in many instances they have served a good purpose and have, doubtless, encouraged the formation of new Sunday Schools by virtue of the fact that Sunday School work requires a meeting together every Sunday and the work could not very well be allotted to certain denominations for certain Sundays, as the use of the building for preaching services is allotted.

Notwithstanding the disadvantages accompanying union building enterprises, the two cases noted support the conclusion that when the emphasis is placed upon community co-operation, instead of upon denominational and creedal differences, such enterprises may have many advantages and not necessarily result in friction.

Ministers' Alliances represent instances of church federation working from the pulpit to the people. When ministers get together regularly and discuss questions of community welfare and methods of denominational co-operation they are more likely to manifest friendliness and consideration of other denominations when in the pulpit, and to cultivate such a spirit among the people of their own church.

In some instances Ministers' Alliances may nearly approach the form of organization and methods of work of the local or city federations.

Union prayer-meetings , evangelistic meetings, summer Sunday evening services, union Bible Study classes and all such activities requiring the association and co-operation of members of different denominations not only show the extent to which sectarian distinctions have been overcome in the State of Missouri, but these various forms of co-operation help to more thoroughly develop a sense of unity and prepare the way for a more complete method of working together in the future.

Temperance reform work, as a form of activity appealing to Christian people of all creeds and absolutely requiring co-operation for any degree of success, is worthy of special notice as a factor in the development of the federation sentiment.

Chapter VI

Conclusion.

The day of sectarian bitterness and rivalry is surely passing. Not only in the United States, but all over the civilized world, may be seen the evidences of a reaction, in expressions of religious tolerance and in organizations for religious and reform work which include men and women of all creeds and religious affiliations.

Efforts to unite Christendom upon a basis of a common creed and form of organization seem to have failed. These inter-denominational organizations for specific purposes of common interest have, apparently, been much more successful. Whether these forms of denominational co-operation originated in a realization of unity in the essentials of religious faith and a growing sense of brotherhood, or whether they originated in the pressing needs of social reform and service resulting from more complex forms of association and necessitating co-operative effort in meeting new social problems may be a question in dispute. The fact remains that the Church is coming to a realization of her opportunities in practical service for social welfare. And the necessities of the social situation are being met by co-operative effort on the part of the churches.

The church federation movement appears as a climax of co-operative organization. It has received the indorsement of a majority of the Christian people of the

United States, and the largest denominational bodies are co-operating in the Federal Council of the Churches of Christ in America. The work of this Council is confined largely to advise regarding co-operation of the various national denominational organizations as to their relations between each other, as to questions of national policy and reforms. And also to the extension of the church federation movement.

The State Federations hold the same relationship to the smaller denominational organizations operating within the state. And also encourage the extension of church federation within the state.

The local federations unite the churches both cities or counties in various efforts for social reform and amelioration, and for distinctly religious work, such as Gospel Missions. The various forms of federated churches represent a union of churches or Christians not only for social reform and amelioration but also for public worship and local evangelism.

These various types of federation do not represent a hierarchy. The relationship between the national, state and local federations is only advisory. The federations of each class are only sub-ordinate and responsible to the bodies or churches comprising the Federation.

In Missouri the federation movement appears to have made considerable headway. The reaction from the sectarian antagonism and pride is, of course, a matter of time. Where the social and religious needs are such

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In Missouri the federation movement appears to have made considerable headway. The reaction from the sectarian antagonism and pride is, of course, a matter of time. Where the social and religious needs are such

as not to make co-operation between churches, or individuals of different creeds, imperative this reaction may be very slow to manifest itself. It is to be expected, therefore, that the federation movement will be more advanced in some places than in others, and in some states than in others. Compared with other states Missouri seems to be fairly progressive in this respect.

Altho handicapped by, and behind many of the other states in, not having a state federation, the movement has developed in four of the largest cities in the state. In some of the smaller towns and in some rural communities the movement is also manifesting itself.

The reports from the city federations show that the social efficiency of the churches has been greatly increased by co-ordinating and concentrating the interests, activities and resources of the churches of the federations. And as a result of the economy of effort and resources thus effected it has been possible to greatly enlarge the scope of social service. The churches of these cities are thus enabled to more adequately and more efficiently meet the social and religious needs confronting them.

The instances of federated churches considered in this paper appear to have resulted largely from the necessities of the respective situations. Only in the case of the Barnett federation does it appear as a demand of a sentiment of unity and fellowship. Even in this case the fact that there was not a resident minister in the village and

the need of a resident minister to assist in the community development was an important factor in bringing about the federation. These federations are too recent to allow any conclusion to be drawn as to advantages resulting therefrom. Two of the denominational churches, which were considered of examples of co-operation of individuals of different beliefs and dissimilar religious training, show, however, considerable activity in community betterment.

It is in this way that the social effectiveness of village and rural churches must find expression. The social problems confronting the city churches, which are lacking in the village and rural communities, are, after all, only problems of community betterment and service. If the village and rural churches have any social function it must be in improving home life, in moral training and in advancing all methods of community progress and improvements. A city federation which does not engage its members in activities of various kinds calculated to meet the social needs of the town is not likely to prosper. The city federation, regarding which it was reported that its members were "all indifferent", did not have much of a record of work accomplished or attempted. The village or rural federation that does not interest its members in the community problems, and co-ordinate their activities in specific lines of community improvement, will not be likely to prosper.

In spite of some evidences here and there of the old sectarian spirit, the state, on the whole, seems ready so far as good feeling and sentiment are concerned, for the

federation movement. And the need, in both city and country, for co-operation in meeting the social demands and problems of our time is being more fully realized than ever before. The various forms of denominational co-operation in this state, such as union Sunday Schools, prayer meetings, evangelistic meetings and ministers' alliances, are preparing the way for a larger and more complete operation of church federation thruout the state. The Sunday School reports show many instances where church federation could probably be effected under competent leadership such as a state federation might well undertake to maintain.

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