

# CHURCH FEDERATION

## INTER-CHURCH CONFERENCE ON FEDERATION

NEW YORK, NOVEMBER 15-21

1905



EDITED BY

ELIAS B. SANFORD, D.D.

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NEW YORK CHICAGO TORONTO

FLEMING H. REVELL COMPANY

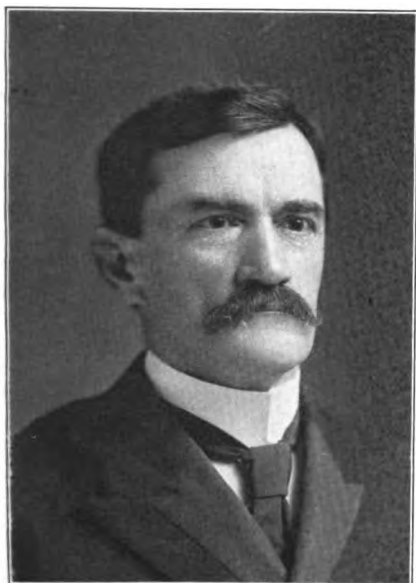
LONDON AND EDINBURGH

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L. N. POTTS

New York: 158 Fifth Avenue  
Chicago: 80 Wabash Avenue  
Toronto: 27 Richmond Street, W.  
London: 21 Paternoster Square  
Edinburgh: 100 Princes Street

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## LABOR AND CAPITAL

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THE REV. WALLACE RADCLIFFE, D.D., LL.D.

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Mr. Chairman and Brethren: I am always ready to stand, on the briefest notice, at any time and under any circumstances, for Mr. Justice Harlan, who as a jurist I honor, as a Presbyterian elder I admire, and who as a friend I love. No one regrets more than I do the absence from this platform of his commanding presence and inspiring words. I can assure you that that absence is not through any languid interest in your work or in the great themes you consider, but entirely by an unusual and sudden stress of judicial business; and if he were here I know he would speak not as a Justice of the Supreme Court, but as a Christian man, as a Presbyterian elder, and as a devoted and patriotic citizen of the Republic.

This question will not down. Amid all the stir and noise and confusion and agony of the ages it asserts itself, and expediencies and philosophies have multiplied in manifold expressions, as unavailing as they are manifold. The question is distinctly a Christian question, and its solution is in the Gospel of Christ. Its beginning was yonder in the Garden of Eden. There seemed an approximate solution in the friendly separation of Laban and Jacob, but, save here and there in exceptional cases, it has not been settled and will not be settled until there is the full acknowledgment and power to the most intimate details throughout the world of the authority of the Scriptural announcement, "Except a man be born again he cannot see the Kingdom of God." And the Kingdom of God has its full and continuous assertion and illustration not in meat and drink, but in righteousness and peace and joy in the Holy Ghost. It is, then, a subject that belongs to the Church of Christ. Not to this or that denomination of the Church, but the Federated Church of Christ, which can answer this question:

I. By the full and distinct assertion of the Scriptural definition of wealth and labor.

The first teacher of social philosophy was Moses, and he has not yet been improved upon. The Bible is the supreme textbook, and gives us its abiding philosophy. Men can be one-sided. Theories have been partial and dim and vague. Men have

misunderstood Christ, and they have, even in the pulpit, with some demagoguery presented to us the partial and discolored picture of Christ, and, in the narrow and hasty reading of His Word, misunderstood His character and misapplied His precepts. The rich man's camel has been sadly overworked, until I sometimes think he does not even care to look at the eye of that needle. Poets and sentimentalists have perverted as they have insisted upon poverty as a virtue. Labor is not a sin; capital is not a crime. Dives did not go to torment because he was rich, and Lazarus did not get to Abraham's bosom because he was a beggar. The attitude of the Bible is one of intimate and constant and richest sympathy with the poor, the distressed, the suffering, on every hand and through all ages, but that sympathy is not limited to one experience, nor to any class of men. Christ's attitude was not to the rich as rich, nor to the poor as poor. Nor has He brought to us the idea that money is the highest ideal of the Christian life. It is not quite possible for us to listen complacently to His hard and apparently harsh statements when He says, "How hardly shall they that have riches enter into the kingdom of God," when He proclaims the blessedness of the poor, and when He reiterates persistent condemnation upon wealth and its associates. But we must be careful not to take a temporary condemnation or admonition for a general command. I read the words of Christ. I follow his footsteps. I see Him seeking to lift men up to a larger vision where they can understand that a man's life consisteth not in the abundance of the things he possesses, where He seeks to lift humanity to a higher vision and nobler conception of its possible estate and larger development. As I study His continuous teachings, and see the revelations of His varied fellowships and influences, I recognize that He was no social radical, no curbstone agitator, who sought to array the rich against the poor or the weak against the strong, but, living in a higher and larger atmosphere of thought and holy ambition, having an eye that saw the cleavage in our humanity above all material conditions, He sought to lift men to that condition of experience and of hope where rich and poor, with higher motive and richer life, should live together in the amity of acknowledged and cherished brotherhood.

II. The Federated Church thus unfolding the true picture and echoing the universal words of Jesus Christ, will emphasize the individual. We think to-day en masse. We do everything in the

multitude. We pray by regiments. We sing in battalions. We trade by corporations. There is a tendency on every side to mass humanity in the greed of wealth, in the insatiate desire for power, in the glare and glitter of material desire and material success, to use the man only as coal to be shoveled into the furnace of the machinery, and pressed by these conditions the tendency in the poor man's mind to forget the possible diamond in the coal, and think of himself only as a necessary part of the capitalist's machinery. The man may be a director, but he is still a man. Yonder motorman is not an atom in the machinery of the corporation, but a man unique, distinct, personal in the possibilities and responsibilities of his nature. The greatest thing in the world is a man. We do not need Matthew Arnold to talk to us about the dignity of man. We read it long ago in the Word of God. God breathed into this body and the man became a living soul, a soul born in the image of God, and for that man in his sin, his sorrow, his defeats and despairs, Christ dies. And yonder Eden and Calvary are the declaration of the priceless inheritance in every manhood. Not this or that man of privilege, of distinction, of opportunity, but this man in his humanity, that man in his limitations, this street-sweeper, yonder poor seamstress, this little child of poverty and sin dignified in the thought of God, and the blood of the Son of God.

Every life is, then, a divine thought, and God has dignified the humblest and most limited, and the Church of Christ as it would solve the question of labor and capital must bring to this man and that man greater self-consciousness—bring him into the intelligent esteem of himself. Every man is unique. The Rooseveltism of Roosevelt is what makes him Roosevelt. He cannot borrow it, or give it away. This humblest man, this lowly person, has his distinct, unique personality which summons and commands our respect and defence in his rights and privileges for to-day and for immortality. You remember how, in that wonderful poem of Browning's, the dark, forbidding Saul sat still, dumb and dark, whilst the singer brought to him all the voices of nature, all sweet and graceful sounds, the music of the birds, the purling of the waters, the reaper's shout, the vintner's song, the glad chant of marriage, the great march of battle, the chorus of temples intoned, all beauty and strength of manhood's prime vigor. But the figure gigantic and blackest of all is dumb and gloomy still, unmoved save by the thrill of the song and prophecy.

'Tis my flesh that I seek  
 In the Godhead! I seek and I find it. O Saul, it shall be  
 A Face like my face that receives thee. A Man like to me  
 Thou shalt love and be loved by forever. A Hand like this hand  
 Shall throw open the gates of new life to thee. See, the Christ stands.

The Christ we bring to men—men in their lovelessness, in their depression, in their defeat—far above all material ministry, far above all the converse of the world, the Christ-man we bring shall awaken this dark, moody, brooding, melancholy, threatening Saul and bring him to the throne that shall be for us and for mankind a throne of peace and power.

III. The Federated Church will bring to man as it thus emphasizes the individual the power and persuasiveness of the Gospel spirit. It is illustrated in the darkness and agony of Calvary, that so loved that the Christ of God was ready for the sacrifice. It is ever the spirit of Christ that breathes not alone or chiefly in dogmas or liturgies, or ecclesiasticisms, or forms or organizations. It is spirit. It is life. Yonder Christ stood once in the glory of His transfiguration, but again and again He walked the highways and the by-ways, in the dust and toil, in fatigue, hungering and weeping for the lowly, the distressed, the dying.

It is still the spirit of the Christ that shall thus go forth, its face not only, but its heart glowing with rays of the transfiguration, whose rays shall be beams of healing and benediction to humanity. But that spirit of the Gospel will not only emphasize love; it compels righteousness. Law and love are the illustrations of the spirit of Christ. Calvary stands, but Sinai has not been destroyed! Men talk about the Sermon on the Mount, and claim to limit their lives to its few precepts. Take that sincerely and you will find in its true interpretation the demand for righteousness. But I remember that Christ taught other things than the Sermon on the Mount. In that Bible still stands the writing of the Decalogue. I know that the commonest thing, the true thing, the kindly thing, the righteous thing shall be a revival that will awaken in the hearts of men the quick response and carry to the homes and into the activities of society the benediction of the spirit of Christ.

These are the things the Federated Church can emphasize, and as it thus emphasizes, there are certain things it will certainly do—not, it may be, by formal activity, by systematic organization, or ecclesiastical legislation. But this emphasis will have



echoes through all his activities and experiences. The spirit of Christ will require a fair day's wage for a fair day's work everywhere, and for every one, whether man or woman. The spirit of Christ will give an equal chance as it recognizes the sacredness and dignity of the individual, so that there shall be limited hours of labor, clean homes, opportunities for recreation, open libraries, time and material for intellectual and social pleasure and development. It will protect the public school. Divine Providence has given us this wondrous and unique institution by which we are moulding the various immigrations, carrying in themselves opposing influences and strange and threatening possibilities to the institution both of our civil and religious liberty. It is the peculiar institution by which we weld these varied elements into one intelligent, loyal citizenship. The Church of Christ will stand by the common school. The Federated Church will reënthrone the Bible in the public school. It will see there the precepts and the examples for home, for business, for pleasure, for society, the teachings of righteousness, the instructions of thrift, that vitalize and bless and adorn society. The Federated Church will stand by the Lord's Day. We want no Continental Sunday. We ask for no American Sunday. We will not insist upon the Puritan Sabbath. We will preach, declare, contend for the Christian Sabbath—the Christian Sabbath that is the safeguard of a vital Christianity as a vital Christianity is the safeguard of a nation. Isaiah tells us that the day is coming—he puts it in his own way, and I put it in my way when I say that the day is coming when we shall see the capitalization of labor and the laborization of capital. But, anyhow, Isaiah says that the day is coming when every man shall help his neighbor and every man shall say to his brother, "Be of good courage," so that the carpenter encourages the goldsmith and he that smoothed with the hammer, him that labors with the anvil; and he fastened it with nails that it could not be moved. These nails are not in human expedients, not in the correct social philosophies, but in the Word and by the Spirit of God. The time will come when society in its free institutions and in its large and rich opportunities will be fixed so that it cannot be moved, when the carpenter will encourage the goldsmith and when every man shall say to his brother, "Be of good courage." I believe it comes, even though war and storm and crimson streaks be to-day. It comes. I believe it not because I believe in the gospel of culture, in the philosophies

of the schools, in the beneficent progress of the years, in the wealth of righteousness, in the mere assertions of brotherhood, much less in the essential integrity and development of human virtue, but because in the presence and power of the Holy Ghost I believe in the Holy Catholic Church, the communion of saints.

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## CITIZENSHIP

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PRESIDENT WILLIAM J. TUCKER, D.D., LL.D.

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In the few moments at my command, putting aside all reference to the dangers of deficient citizenship, I will try to set forth what seems to me to be the present opportunity for influential and commanding citizenship. I strike at once the note of greatness, not of mere obligation nor even of necessity, as most in harmony with my subject. The first question about any urgent matter of a public sort is not, how urgent is it, but how great is it? What rank are we ready to assign to it among the objects which demand our attention? That is the question which I put in regard to citizenship. What rank do we propose to give it among the compelling objects which address themselves to the ambition, the patient endeavor, or the consecrations of men. If we are not prepared to put it in the first rank, to give it a place beside the great constants in the service of State and Church or the new and fascinating openings of science and industry, it is quite useless for us to expect any results from our discussion of the need of good citizenship. If we are to have good citizenship, as things are to-day, we must have great citizens. When we have these in sufficient number and rightly distributed we shall have practically settled the question of citizenship. I address myself to one, to my mind the one, solution of our present civic troubles, namely, the presence of men qualified for leadership whose great qualification is not a sense of duty but the joy of the task. Nothing short of this will take the men we want away from the fascinations and the rewards of private gain.

What then are the qualities in men which can make them able and willing to achieve greatness by way of citizenship? I name first, without the slightest hesitancy, imagination: the power