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The History and Philosophy of the Joint Department of Evangelism of the National Council of the Churches of Christ in the United States of America

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THE HISTORY AND PHILOSOPHY OF THE JOINT DEPARTMENT OF EVANGELISM
OF THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST
IN THE UNITED STATES OF AMERICA

by

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CHAPTER I

INTRODUCTION

Importance of the Study

Most of the major denominations of America are members of the National Council of the Churches of Christ in America. This means that they are represented in all the phases of the Council's work, including its evangelistic endeavors. The supreme purpose of the Church should be to bring a sinful world to believe in Jesus Christ as Saviour. The Joint Department of Evangelism was especially designed to lead the member denominations in this endeavor. It is important to study and note the measure of effectiveness which has characterized this most significant area of the National Council's work.

Statement of the Problem

To the writer's knowledge there has been no complete presentation of the history or philosophy of the Joint Department of Evangelism of the National Council of Churches. In recent years, however, a very brief history of the field was issued by the Department. It served merely to point out the major areas of work in which the Department was active through the years. It remained a challenge for someone to give a more complete and up-to-date record of the Department's activities.

The philosophy of the department has been considered more often. However, most of the efforts, with which the writer is

acquainted, have been in a summary and entirely critical manner. The problem was, therefore, to give a balanced view of the total emphases of the Department of Evangelism in the light of a parallel historical account and record of what was accomplished.

There were some who expressed the opinion that the appointment of Rev. Charles B. Templeton, as the first full-time evangelist for the Department in 1951, had marked a change in procedure and emphasis from that of the past. It was necessary, therefore, to consider his evangelistic views and work in order to give a complete picture of the Department's activities in the light of the previous record.

Objectives

The first objective was to write a history and philosophy of the Joint Department of Evangelism of the National Council of Churches. This study was made in view of the adverse criticism of the Council's evangelistic activities, on the one hand, and the strong defense of its work on the other. It was the primary purpose of the author to establish an opinion on the basis of knowledge and the facts.

Further, it was the desire of the writer to discover whether there have been basic changes in policy and program of the Department through the years. If so, have those changes been beneficial, harmful, or, of little consequence?

A further objective was of a more positive nature. The writer has had some contact with the Department's program of church canvassing and the Visitation Evangelism program. He was therefore desirous to find information regarding other areas of evangelistic endeavor.

Limitations

In some areas of this study the writer was limited by the scarcity of material. Some of the pamphlets that were printed in the early days of the Department's history are no longer in general circulation. A complete and detailed account of some of the Preaching Missions, conducted under the sponsorship of the Department, was lacking.

The Federal Council Bulletin and National Council Outlook, published monthly, except July and August, were considered the primary sources since they gave the most detailed account of the work. However, in some areas those reports were incomplete and a few of the early issues were not available. During the first decade of the Federal Council's history, the Bulletin was not published. For this period, it was necessary to rely on a few annual and quadrennial reports. This fact made it impossible to write as complete a history as it was possible to do for the later years when the Bulletin was published.

Another limitation was the impossibility of making a study of the theological views of all the hundreds of personalities who were active in the work. Time would forbid such a study. Further, many of the former leaders are no longer living and they wrote neither books nor publications whereby one might discover their interpretation of evangelism. Many common terms used in evangelism had various meanings to the different men who were engaged by the department for evangelistic work. It was thus impossible to discover and evaluate thoroughly all that was accomplished.

Definition of Terms

The following terms have been defined in order to more fully acquaint the reader with the various phases of the work of the Department of Evangelism.

National Preaching Mission. This was a venture sponsored by the Department which was both evangelistic and educational. The Missions were conducted in many cities across the country. The program included: conferences for ministers, seminars, luncheons for business and professional leaders, meetings in shops and factories, street preaching, and an evening united evangelistic meeting.

University Christian Mission. This was a united effort, carried on by the Department and other agencies working in the student field, which was designed to present the claim of Christian faith and life upon the students of the leading educational institutions of America. In this type of Mission the speakers appeared before students in the classrooms, conducted public meetings in the evening and led discussion groups on special subjects. Besides this, the speakers conducted personal interviews with students and on many campuses they held daily luncheons for the faculty members.

National Christian Mission. The National Christian Mission was carried on in a similar manner as the National Preaching Mission. This undertaking, however, was more particularly designed to help the churches reach the unreached masses of our land. Strong emphasis was placed on reaching high school young people and labor groups in the communities.

American Christian Ashram. The word "Ashram" is an ancient term

of East Indian origin, which means "a forest colony for spiritual education and community living." An Ashram is similar to the usual retreat except that in the Ashram there is more complete fellowship and a more strict spiritual discipline.

National Mission to Christian Teachers. This venture was a program, conducted in cities across America, which was designed to help the various church school teachers of the communities to become more aware of their evangelistic opportunities. The team members of the Mission conducted seminars for the officers and teachers.

Method of Procedure

In each chapter the method of procedure was to use available material which most fully described the activities of the Department. It was necessary to eliminate many irrelevant details in order to give a representative picture of the total work. This was done, however, without diminishing the over-all view of the program and procedure of the Department. The writer refrained from quoting outside criticism of the activities which are found in many books and also religious and secular periodicals. The record of the work was left to speak for itself.

Organization

In the first chapter, the reader was made acquainted with the nature of the study. In the second chapter a detailed account was given of the founding of the Federal Council and the Commission on Evangelism. This included many of the background movements which were the antecedents of the Federal Council. Besides this, con-

sideration was given to the organization and purpose of the Council and the Commission on Evangelism.

Chapter three was devoted to a complete survey of the history of the Department of Evangelism of the Federal Council of Churches until in 1951, it entered into the National Council of the Churches of Christ in the United States of America. The Department of Evangelism of the Federal Council then became the Joint Department of the National Council. The history was considered by quadrenniums until 1932 when the Council began to meet biennially.

CHAPTER II

FOUNDING OF THE COUNCIL AND THE COMMISSION ON EVANGELISM

Introduction

The history and philosophy of the Department of Evangelism of the National Council cannot properly be understood without tracing back to the founding of the Federal Council of Churches and the Commission on Evangelism. Thus, the writer considered the background and beginning of the Federal Council. Besides this, the plan and objectives of the Council and the Commission on Evangelism were considered.

Background

The Federal Council of Churches was preceded by several cooperative movements of the Nineteenth Century. Among these were the following: the American Bible Society formed in 1816, the American Sunday School Union organized in 1817, and the American Association for the Promotion of Christian Union on Apostolic Principles which came into being in 1839. The more immediate roots of influence, however, can be traced to the Evangelical Alliance. This organization was international in scope and conservative in doctrine. A creedal statement served as a guide for determining membership and included such points of emphasis as: the divine inspiration and authority of the Holy Scriptures; the utter depravity of human nature; and, justification of the sinner by faith in the atonement of Jesus Christ.¹ The primary contribution of the Evangelical Alliance was the projection of the idea of federal union. At

their conference in Chicago in 1893, Dr. Philip Schaff, who had been closely connected with the work of the Alliance for many years, gave reasons why organic union of all the churches seemed to him impossible and then stated the form in which union was practicable.

Federal or confederate union is a voluntary association of different churches in their official capacity, each retaining its freedom and independence in the management of its internal affairs but recognizing one another as sisters with equal rights and cooperating in general enterprises such as the spread of the gospel at home and abroad, the defense of the faith against infidelity, the elevation of the poor and neglected classes of society, works of philanthropy and charity and moral reform.²

Such a body the Federal Council was destined to be.

The Evangelical Alliance soon passed from the scene of significant activity. Dr. John A. Hutchison, Federal Council historian, pointed this out concerning its failure: "One of the clues to the failure of the Evangelical Alliance was the theological rigidity which prevented it from adjusting itself to one of the major transitions in the history of the American Church."³ Theological orthodoxy was beginning to stand in the way in an age which was becoming increasingly anti-theological. Another reason for the decline of the Alliance was its failure to adjust to the demand for a program of social emphasis.

In 1894, the Open and Institutional Church League was formed. The leading promoter of the League was Charles L. Thompson, pastor of the Madison Avenue Presbyterian Church in New York City. Other names which were prominent in the movement were Rev. Charles A. Dickinson, F. M. North, Rev. J. L. Scudder, Rev. C. S. Mills and

Rev. Elias B. Sanford.⁴ This organization sought to emphasize social service and church federation in keeping with the trend of the times. "It is not too much to say that the Federal Council was born of this marriage between the idea of social service and the idea of interdenominational cooperation."⁵ In its interest in church cooperation, the Open Church League promoted local and state federations which projected many types of inter-church activities. "While the Open Church League was a good rallying ground for institutional church enthusiasts, it was soon seen to be an inadequate medium for the rapidly growing federation movement."⁶

In 1901, at Philadelphia, the National Federation of Churches and Christian Workers was organized. The leaders of the Open Church League were largely responsible for the genesis of this Federation movement. J. Cleveland Cady, a layman, became the first and only president.⁷ Its organization was on a voluntary basis composed of individuals and a few congregations. Its chief emphasis was on cooperation and service in spite of theological differences. There were those who believed that this type of federation would eventually result in wiping out the six hundred million dollar yearly crime bill and of rendering impotent the empire of the Prince of Darkness.⁸ This type of optimism characterized the entire movement. In keeping with their purpose of effecting a closer and more official federation of churches, the National Federation of Churches and Christian Workers voted that the various Protestant bodies be asked to send delegates to a conference at which an official Federation of churches could be formulated.

A committee which included among its members

William Hayes Ward, Congregationalist; William H. Roberts, Charles L. Thompson and Cleveland Cady, Presbyterians; Frank Mason North, William I. Haven, Methodists; Henry L. Morehouse and Rivington Lord, Baptists; and George Unangst Wenner, Lutheran, was appointed to carry on the necessary correspondence with denominational bodies.⁹

A letter was drafted asking for official delegates to meet in 1905 with power to discuss federation. There was a favorable response and thirty denominations sent official delegates to a conference (Inter-church Conference on Federation) at Carnegie Hall in New York, November 15-21, 1905.

Dr. William H. Roberts, Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A., was elected permanent chairman of this Interchurch Conference on Federation. The chief purpose of the conference was to draft a "plan of federation" which was to be presented to the various denominations for their approval. Consequently, a Business Committee consisting of forty representatives of all the churches gave careful attention to forming the federation plan. After it was drafted, the five-hundred delegates of the Conference unanimously adopted it. "Only two minor changes in the way of amendments were made, and with a single dissenting vote the Evangelical Churches of America agreed that 'The Church's one foundation is Jesus Christ the Lord.'"¹⁰ In the preamble it was stated that it seemed fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and cooperation among them. The plan proposed at this conference was ratified in 1908 at Philadelphia by twenty-nine

denominations and the Federal Council of Churches of Christ in America was formed.¹¹

Organization

In the Plan of Federation which became the constitution of the Council, five objectives were set forth:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. 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.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.¹²

As to limitations, the constitution provided that:

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.

It has no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.¹³

Provision for representation of the member churches in the Council and on the Executive Committee was made in the following manner:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled

to one member for every 50,000 of its communicants or major fraction thereof.

.....
The Executive Committee shall consist of two representatives: One minister and one layman from each of the constituent bodies and one additional representative who may be either a minister or laymen for every five hundred thousand of its communicants or major fraction thereof, together with the President, all ex-Presidents, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill all vacancies. It shall meet for organization at the call of the President of the Council immediately upon the adjournment of the Federal Council, and shall have power to elect its own officers.¹⁴

The Federal Council of Churches was thus launched upon the turbulent waters of American interdenominational life, in which so many other well-conceived schemes for Christian unity have perished.¹⁵

In 1911, an Evangelistic Committee was created on the same footing with other standing committees. They included the following: a Committee on Foreign Missions, a Committee on Home Missions, on Sunday Observance, on Temperance, on Family Life and a Committee on Literature and Education. Dr. William H. Roberts was made the Chairman of the Evangelistic Committee.¹⁶ Considerable research was done and preparation was made in order to present a report and make its recommendation and plan for cooperative work in Evangelism. The name of the proposed commission was the "Commission on Evangelism of the Federal Council of the Churches of Christ in America."¹⁷ In 1912, the Commission was authorized by the Council to be established in accordance with the proposed plan. Its powers included the establishment of a general office and the appointment of officers,

agents and committees.¹⁸ However, the chairman was to be selected by the President of the Council.¹⁹ The Commission was to offer aid to all Evangelistic agencies of the denominations, accredit evangelists upon certification of good standing from the denominations, promote the spirit of evangelism, and stimulate the production of literature dealing with principles and methods of work.²⁰ The following rules were binding upon the Commission:

(a) Work within any given denomination shall be entirely within denominational control, through an agency appointed by its supreme governing or advisory body, such agency to be a medium of communication with the Commission; (b) No particular method of evangelistic work shall be commended by the Commission, but information shall be given as to all methods; (c) Proposals for inter-denominational movements shall be advised upon, first, with denominational agencies, and then shall be carried forward, with their consent, under the auspices of the Commission.²¹

Finances for operation of the Commission were to be provided by voluntary contributions solicited by the Commission.²² Reports were to be made to the Executive Committee of the Federal Council annually and whenever required. Thus, the plan and program of the Commission on Evangelism was established.

Summary

The foregoing study has revealed that the federative process was gradual over a period of years and it had its final consummation in the organization and structure of The Federal Council of The Churches of Christ in America. It has also been shown that clear objectives and regulations were set forth in the constitution of the Council. The Commission on Evangelism was chartered in the early

years of the Council in order to acquaint its constituency with various principles and methods of work in the field of evangelism as well as to offer aid in carrying out an evangelistic program.

CHAPTER III

HISTORY OF THE COMMISSION ON EVANGELISM

Introduction

The last chapter was devoted, in part, to a consideration of the background and birth of the Commission on Evangelism. The present chapter has dealt with the growth and enlargement of the Commission and a detailed account of its work was presented. The history of the Commission on Evangelism has been traced by quadrenniums until 1932. After that date the Council met biennially, hence, a corresponding change was made in this presentation.

First Quadrennium 1908-1912

The first Quadrennium of the Federal Council was devoted largely to organization. The Commission on the Church and Social Service and the Commission on Peace and Arbitration were the only Commissions functioning during this period.²³ Several Committees were formed at this time and some of them were enlarged to become Commissions of the Federal Council in 1912. As was seen in the last chapter, the Committee on Evangelism, which functioned during the first Quadrennium, became the Commission on Evangelism at the second Quadrennial Council in 1912.

Second Quadrennium 1912-1916

Under the provisions of the Constitution the newly elected President of the Council, Professor Shailer Mathews, appointed Dr.

William H. Roberts chairman of the Commission on Evangelism. "The other officers chosen were: vice-chairman, Rev. Joseph F. Berry, D.D.; secretary, Rev. Wm. E. Biederwolf, D. D.; recording secretary and treasurer, Charles E. Schaeffer, D.D."²⁴ The Commission held its first regular meeting at Atlantic City, New Jersey, September 16 to 17, 1913. It was reported here that negotiations were in progress to secure an office for the Commission. By the following year the headquarters of the Commission had been secured in the Witherspoon Building in Philadelphia, Pennsylvania.

An effort was made to get each of the member denominations to set up a National Evangelistic Committee with whom the Commission could work. By 1915 most of the denominations had appointed Committees on Evangelism and the Commission emphasized its judgment that the time had come to consider the question of a Nation-Wide Evangelistic Campaign.²⁵ It was pointed out that the time for such a campaign was ripe as was indicated by the demand for "The Call to Prayer for a World-Wide Revival," issued by the Commission in 1914, and by the correspondence with influential Christian leaders.²⁶ Contemplating the possibility of actual evangelistic work by the Commission, it was urged that the Committees on Evangelism of the denominations should make a studied investigation of the ability and character and general fitness of the men of their respective denominations who were desirous of doing the work of an evangelist. The information furnished by this method was the basis upon which the Commission determined those who worked with their approval. A standard of principles was prepared to guide the approved evangelists. Included in these principles were the following: the

guarding of the work of the press, as far as possible, against exaggerated reports of conversions and seating capacity of buildings; reporting all decisions under the two-fold heading of (1) Decisions---referring to what are commonly known as conversions, the age of young persons to be indicated on the cards, (2) Reconsecrations; and, urge the pastors to put into execution at the close of the campaign at least one of the Plans for Conservation of Results adopted by the Commission.²⁷

The Federal Council committed to the Commission the work of the religious activities during the Panama-Pacific Exposition at San Francisco, California, in 1915. "The approximate conversions reported at the tabernacle meetings were 3,000 and at all other places, about 500, a total of about 3,500."²⁸

Third Quadrennium 1916-1920

At the meeting of the Federal Council in St. Louis in December 1916, Dr. Roberts retired as chairman of the Commission, and Frank Mason North, President of the Council, appointed Charles L. Goodell of New York City to take his place. Dr. Biederwolf continued as Executive Secretary. Later, however, it was agreed by the Commission that if any constructive work was to be accomplished, it would be necessary to have a Secretary who would be able to devote all of his time to the work. Dr. Biederwolf felt that he was unable to give all his time and in 1918 he resigned his position as Secretary.²⁹ Dr. Goodell, at the earnest solicitation of the members of the Commission, resigned as Chairman and was elected Executive Secretary. "In his place, James M. Speers was elected, the first and only layman to

occupy this position."³⁰ After a general conference with the members of the Commission, it was decided to place the emphasis upon pastoral and personal evangelism, while remaining sympathetic to the work of accredited vocational evangelists.³¹

The Secretary began at once a round of engagements in the theological schools and colleges, north and South. Addresses were given in such representative theological schools as Yale, Princeton, Chicago, Boston, Drew, Evanston, Hartford, Western Theological Seminary, and Pittsburgh Theological Seminary.³²

Besides this, large gatherings of ministers were held in connection with the colleges where Dr. Goodell gave a series of addresses on practical pastoral evangelism.

Meetings, in which method, training and inspiration have been the objectives, were held in various cities and at the great summer conferences of the Church.³³ Along with these meetings, theater meetings were held where it was possible to reach many who did not ordinarily attend church.

These services, covering not more than forty minutes, gave a fine opportunity for Christian people to induce their friends in stores and manufactories to spend a few minutes under Christian influence where some earnest message might reach their hearts and change their lives.³⁴

At a meeting of the Secretaries of Evangelism for the various denominations, called by the Commission on April 15, 1920, a plan was agreed upon for a general outline of evangelistic effort for the year. This plan, which was as follows, was worked with signal success:

September to December. Meeting of Church Evangelistic Committees to face the year's

work and map out the year's program. Church Rally. Parish Survey. Fall reception of members possibly at October or November Communion.

January to Easter. Evangelistic preaching. An active Invitation Committee to work with pastor in securing new members. Pastor's training class. The Lenten Prayer Calendar. Extended use of Fellowship of prayer in private devotions. Holy Week Services to be observed in the churches simultaneously or in some down-town centres, like theaters, etc. The Easter Ingathering.³⁵

It was also suggested that effective continuation plans should last until Pentecost with emphasis on enlisting the new members in a task of Christian service.

In consideration of the forces and methods of Evangelism the Commission emphasized that the prerequisite for all evangelistic effort must be the evangelistic passion which can be found nowhere but in fellowship with Jesus Christ. Also the pastor must, in large measure, accept the responsibility for the spiritual life of the church and community.³⁶ "God, man, sin, salvation, service—these are the great themes on which he must speak words that burn. He must have the holy optimism born of unyielding faith, and his message must have in it the note of victory over sin and shame and death."³⁷ At the same time, the important place of faithful, praying laymen in the work of the church was emphasized.

Several specific recommendations were made as to methods of work. It was advocated that there be an evangelistic committee in every church to see that no other interests of the Church should obscure the one great purpose for which the Church stands in its world-wide work. In connection with this, the Commission urged Win

One Leagues and other associations to be formed which would lay definite siege for the souls of men and not be satisfied until their efforts were rewarded by actual surrender to Jesus Christ.³⁸

The Commission also urged family worship upon the attention of pastors and people. Prayer topics were sent out buttressed by the word of God. In connection with local church federations attention was called to the importance of the evangelism of the shop and the street. It was stated that there were great possibilities in open-air preaching.³⁹

As to special seasons of Evangelism, the Commission stated: "We are urging wherever it is possible that the individual church and pastor hold special revival services daily for two or more weeks."⁴⁰ The messages from the pulpit were to be of a kind to intensify conviction and bring decision.⁴¹ Two seasons which were said to have been especially successful in the past were the Week of Prayer, held the first week in January, and, the Lenten period.

As to the Commission's regard for vocational evangelism, Hutchison has this to say: "Under Goodell the effort to domesticate evangelism within the church continued."⁴² There seemed to be agreement that the normal and ideal condition in evangelistic work prevailed with pastoral and personal effort while recognizing value in the work of men especially called to be evangelists.⁴³ Emphasis was placed on the fact that the day of irresponsible evangelists had passed and only those who were accredited evangelists were employed.⁴⁴

Publication of literature by the Commission on Evangelism included leaflets on such subjects as An Autumn Ingathering, and,

Experiencing Religion.

In September 1920, James M. Speers resigned as Chairman of the Commission and the President of the Federal Council, Robert E. Speer, appointed J. Ross Stevenson, President of Princeton Theological Seminary, in his place.⁴⁵

Fourth Quadrennium 1920-1924

It was reported that James Speers, the chairman of the Commission during this quadrennium, inspired confidence and assisted in giving the work new dimensions as well as a new direction. The name of the Commission was enlarged during this period to the Commission on Evangelism and Life Service.⁴⁶

At the request of many cities throughout the country the Commission assisted the churches in presenting method and inspiration for united simultaneous effort for spiritual results. "We have also developed county and state work," it was reported, "and are helping in the forming of such associations as hope to meet the evangelistic need of the rural communities."⁴⁷ In 1923 it was reported that community-wide evangelism during the pre-Easter period had met with an almost unparalleled success. Many cities held down-town evangelistic services at the noon hour in one of the leading theaters, with outstanding speakers, who drew great audiences day after day during several weeks of the Lenten period.⁴⁸

The Commission also united on a Fellowship of Prayer program. In 1923 more than three hundred thousand copies of the prayer booklet were circulated and hundreds of newspapers published, every day during the pre-Easter period, the Scriptures, song, and prayer which

were suggested by the Commission. The booklet was prepared by Dr. Fagley of the Congregational Commission.⁴⁹

In 1924 it was reported that the Universal Week of Prayer topics were coming into increasing favor and that Dr. Speer had prepared the topics for the year in cooperation with the World's Evangelical Alliance of England.⁵⁰

A general method of increasing church attendance was planned and projected during this period.

A stirring paper was presented by Dr. R. L. Russell of the M.E. Church, South, on the "Absentee Church Member." It was ordered printed by our Commission and thousands of copies of it have been distributed throughout the country. The paper by Dr. R. C. Helfenstein of the Christian Church on "The Pastor and Evangelism," is now being printed. Our Committee on Literature, of which Dr. F. L. Fagley, of the Congregational Commission, is chairman, has sent out suggestive items for twelve messages to be used in church and local papers. Dr. Jesse M. Bader, Superintendent of Evangelism for the Disciples, was asked to send special articles to the Churches. . . . Your Secretary was instructed to prepare a message on Laymen and the Church, thousands of copies of which have already been distributed.⁵¹

At the regular meeting of the Commission held at New York on March 21, 1924, Dr. Bader suggested that the Commission hold an annual retreat at Northfield, Massachusetts. Consequently, the first of a series of these retreats was held at Northfield, June 24-26, 1924.⁵²

An earnest request was sent to the Secretaries of City Federations and other church leaders throughout the country asking that they use the radio to broadcast every Sunday, and as often as possible during the week, sermons of real evangelistic value. The

results in New York from the work of the Federation of Churches was very satisfactory as indicated by hundreds of messages received by people who had accepted the invitation of the preacher and had given themselves to Jesus Christ for life and service.⁵³

Fifth Quadrennium 1924-1928

Rev. William Horace Day, pastor of the United Congregational Church of Bridgeport, Connecticut, accepted the chairmanship of the Commission for this quadrennium. He was also chairman of the Commission on Evangelism in the Congregational Church. Associated with Dr. Day as Vice-Chairman was Wilfred W. Fry, a prominent layman and business man of Philadelphia.⁵⁴

Early in the first year of this period the Secretaries of Evangelism accompanied Dr. Goodell on an extended trip of the west beginning at Spokane and covering fourteen cities, ending at Denver.⁵⁵ The Federations and Councils of Churches in the cities visited laid a good foundation for the conferences and many pastors and laymen from outlying towns were gathered together in these meetings. It was reported that in nearly every city plans were formulated to carry forward evangelistic services with the emphasis laid on personal work.⁵⁶ In 1928 it was reported that:

The annual two weeks' visitation of the Secretaries of Evangelism for the various denominations to leading cities has just been completed. The following cities were visited: Rochester and Buffalo, N. Y., Erie, Pa., Youngstown and Cleveland, O., Marion and Indianapolis, Ind., Harrisburg, Altoona and Philadelphia, Pa. In addition to the Secretaries, the following also represented the denominations named: Dr. Warren W. Pickett (Congregational), Dr. Harold Rambo, Dr.

Henry Marcotte and Dr. Ross Stover (Presbyterian), Dr. Lloyd S. Charter (Protestant Episcopal), Dr. John Greenfield (Moravian).

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Pastors from rural appointments expressed themselves as getting a new conception of their task and new encouragement to carry it forward. Methods adopted by certain churches were carefully unfolded for the benefit of others, by the secretaries who had seen their effectiveness. Many of the pastors gave thrilling descriptions of their own methods of work and the results which had been attained.⁵⁷

During the summer of the same year Dr. Goodell, the Executive Secretary, travelled in Canada and the United States, speaking at conferences and assemblies.⁵⁸ By the end of the quadrennium it was stated that nearly all of the great cities in the country had been visited, from the Atlantic to the Pacific, and from the Lakes to the Gulf.⁵⁹ At the fall meeting of the Commission in 1928 it was decided that the secretarial visitation for January would be confined to the West and Middle-West.⁶⁰

Each year a call was issued for the observance of the Universal Week of Prayer during the first week of the year. More important, a Fellowship of Prayer for the Lenten period was inaugurated and the little manual of devotions was annually prepared and circulated by hundreds and thousands.⁶¹ By 1928 more than half a million copies of the manual had been distributed. Rev. Jay T. Stocking was the author of the daily studies for that year. The general theme was "The Fruits of Religion," and the themes for successive weeks were: The Forgiveness of Sin, Religion and Health, Religion and the Joyous Life, Religion and the Productive Life, Religion and Character, Religion and Power, and, Religion and Hope.⁶²

It was reported that the influence of The Fellowship of Prayer had been extended into additional millions of lives through radio and the more than two hundred thirty daily newspapers, with a total circulation of over three million five hundred thousand which printed the Fellowship.⁶³

In Pittsburgh, Pennsylvania the Council of Churches sponsored a visitation campaign with seven hundred personal workers who reported that the results of two weeks' efforts had indicated seven thousand decisions to unite with the church.⁶⁴ However, the report of the Commission on Evangelism and Life Work for the quadrennium stated that:

. . .there are disturbing facts today, such as the paucity of visible spiritual returns and a failure to add to the numerical advance of the church, which force us to deep heart-searching and to such an analysis of present conditions as will save us from increasing disappointment.⁶⁵

The report of a lack of visible spiritual returns accompanied the following recommendation from the Business Committee of the Council:

'Among the methods of personal Evangelism which have received the sanction of the Church we are glad to commend that method which is known as Visitation Evangelism. That it may not become simply a method of numerical increase we urge that those who undertake it make prayerful preparation of their own hearts, to the end that those won shall come into vital connections with Jesus Christ before they are received into His Church. Then shall Christian training eventuate in Christian character.'⁶⁶

It was the conclusion of the Commission that in the field of Christian Education there was a measure of failure in securing spiritual commitment.⁶⁷

The Commission noted the fact that some of the constituent denominations were observing the 1900th anniversary of the three greatest years the world ever saw. It was stated that they were restudying the life of Christ for its spiritual message and were looking forward to the 1900th anniversary of Pentecost as a time of great spiritual dedication and enduement of power.⁶⁸ The Commission voted at the September meeting in 1928 that the matter of recommending a general interdenominational observance be referred for final decision to the Quadrennial Meeting of the Federal Council that was to be held at Rochester in December.⁶⁹

Dr. F. L. Fagley, Chairman of the Committee on Literature, reported that:

A series of leaflets on the importance of the Church has also been prepared and so printed that each pastor can put on the imprint of his own church, or reprint them for his own local need, or use them from week to week in the church bulletin. . . The topics of the series are: 1. Why the Church Is of Value to You. 2. What the Church Should Do for the Community. 4. What This Church Offers You. There is also a leaflet entitled "When Autumn Comes," which is especially desirable for use in connection with the fall rally.⁷⁰

During this period the Commission on Evangelism and Life Service continued the annual retreat which was first held at Northfield, Massachusetts. "There they drank from the old wells, and warmed their spirits at the hearth where once Moody and his associates had kindled a flame of Evangelism. To this retreat noted religious leaders from this and other countries were invited."⁷¹ The summer of 1928 found the Commission in a new location for the retreat and conference. Broxville, New York was the scene of this

well attended gathering of evangelism secretaries. Dean Weigle of Yale gave reassuring addresses which emphasized that the leaders in religious education are realizing the supremacy of spiritual values in their work and seeking the definite commitment of youth to Jesus Christ.⁷²

Sixth Quadrennium 1928-1932

Bishop A. R. Clippinger, of the United Brethren in Christ Church, became the Chairman of the Commission for this Quadrennium. In 1932 it was announced that Dr. Jesse M. Bader had accepted the call to become Field Secretary for Evangelism to work hand in hand with Dr. Goodell, the Executive Secretary of the Commission. Dr. Bader became the first President of the World Convention of the Disciples of Christ in 1930 and was General Secretary of that Convention when called to his position with the Federal Council.⁷³

The Universal Week of Prayer, the first week in January, was observed each year as in the past. In 1930 the Commission stressed the need of prayer in launching the nineteen-hundredth anniversary of Pentecost which was observed that year.⁷⁴ In 1932, instead of using the topics prepared by the British Section of the World's Evangelical Alliance, as had been done in other years, fresh material was prepared with the needs of the American churches particularly in mind.⁷⁵ The pamphlet, prepared by the Commission, was widely distributed and the topics were reprinted in the religious press.

The Fellowship of Prayer Lenten devotional, prepared by the Commission, received wide distribution with the circulation of seven hundred thousand copies in 1931.⁷⁶ More newspapers published the

daily sections of the Fellowship of Prayer than in any previous period and the Lenten material was used for devotional broadcasting during Holy Week over many radio stations.⁷⁷

As in the preceding quadrennium, the denominational Secretaries of Evangelism visited several cities in order to stimulate an active interest in evangelism. Some of the vital questions discussed were as follows:

The Evangelistic Church

1. Winning Adults for Christ
2. Reaching Children and Youth for Christ
3. Conserving the New Members of the Church

The Kind of City Christ Wants

The Kind of Christian Christ Wants

The Kind of Church Christ Wants

The Enrichment of the Spiritual Life

Spiritual Power for Evangelism through

1. Prayer
2. Cooperation
3. The Holy Spirit

Building an Evangelistic Program for the Local Church.⁷⁸

The year 1930, marked the observance of the 1900th Anniversary of Pentecost. In order to stimulate a united observance, the Commission on Evangelism issued a series of sermon topics for the ten day period. The topics were as follows:

Easter, April 20

Morning---"Our Risen Lord"

Evening---"The Way of the Burning Heart"

Sunday, April 27

Morning---"The Meaning of Pentecost"

Evening---"Can Pentecost be Repeated?"

Sunday, May 4

Morning---"The Fellowship of the Upper Room"

Evening---"The Christ of Pentecost"

Sunday, May 11

Morning---"Pentecost and the Holy Spirit"

Evening---"World Witness for Christ"

Sunday, May 18

Morning—"Pentecost and Evangelism"
 Evening—"The Racial Fellowship of
 Pentecost"

Sunday, May 25

Morning—"Peter--The Pentecost Preacher"
 Evening—"Pentecost and Personal
 Salvation"

Sunday, June 1

Morning—"The Meaning of Church
 Membership"
 Evening—"The Personal Question of
 "Pentecost"

Pentecost Sunday, June 8

Morning—"Pentecost--The Birthday of
 the Church"
 Evening—"Perpetuating Pentecost"⁷⁹

A series of topics for prayer meetings for the ten days immediately preceding Pentecost were outlined as follows:

1. The Promise of Pentecost and the Christ-Defined Mission of the Holy Spirit
2. Pentecost and Prayer
3. Pentecost and Unity
4. Pentecost and the Passion of Jesus
5. Pentecost and Its Results
6. Pentecost and the Program of the Kingdom
7. Pentecost and Witnessing
8. Pentecost and Its Message
9. The Holy Spirit Hindered
10. The Holy Spirit Glorified.⁸⁰

The Pentecost movement was one without additional external organization or machinery, with no financial plans, or looking for statistics, but a strong emphasis upon a receptive attitude to the spirit of God throughout the churches.⁸¹ Reports presented by the secretaries for evangelism in several denominations showed that the observance of the anniversary had been productive both in additions to membership and in deepening the personal religious life of pastors and people.⁸²

The annual Conference-Retreat on Evangelism, sponsored by the Commission, was held during the quadrennium. In 1930, the site of the Conference was East Northfield, Massachusetts and the addresses

were scheduled to cover the following two general themes: "Our Evangelism in the Light of the World Situation" and, "The Abiding Realities of Christian Experience."⁸³ The afternoon sessions were devoted chiefly to a consideration of methods and plans for the following year's work. Other discussions had to do with "Cardinal Elements in a Program of Evangelism" and "Youth and Evangelism"⁸⁴

The retreats for 1931 and 1932 were also held at East Northfield, Massachusetts. In 1931, a suggested evangelistic program for the year was agreed upon, the essential points of which were as follows: 1. The Deepening of the Spiritual Life, 2. The Winning of Others to Christ, 3. Conserving Evangelistic Results, and, 4. Helping the Pastor.⁸⁵ The following year, 1932, a program of evangelism was adopted which set forth three major items:

1. The deepening of the spiritual life through personal daily devotions, enrichment of public worship and church attendance.
2. Aggressive soul winning through personal work, educational evangelism, evangelistic preaching and the holding of special night-by-night services.
3. The conservation of evangelistic results by the care and culture of the new members and of the members who move from one community to another. ⁸⁶

The first week of October, 1932, was set aside as a special period of penitence and prayer. The proposal was made in view of the grave difficulties which confronted the nation and the world. Emphasis was laid upon using the regular services of the week for the special period of penitence and prayer.⁸⁷

In April, 1931, it was announced that the name of the Commission was changed from the "Commission on Evangelism and Life

Service" back to the simpler form, the "Commission on Evangelism."⁸⁸

At the Seventh Quadrennial meeting of the Federal Council of Churches, held in Indianapolis from December 6 to 9, 1932, several far-reaching changes were made. Significant among these was the new plan for the Council to meet every two years rather than every four. Also, the committees and commissions were reorganized into eight major departments. The name of the "Commission on Evangelism" was changed to the "Department of Evangelism."⁸⁹ Under the new plan the members of the Departments were to be appointed by the Executive Committee of the Council. Previous to this time the Constitution had provided that the President of the Council was to appoint the members of the Commissions.

In the light of the fact that the Council changed its procedure and held its regular meetings every two years, from 1932 until the present, the writer likewise changed his procedure and considered the work of the Department of Evangelism by bienniums instead of by quadrenniums.

Biennium 1933-1934

With the new plan of biennial meetings of the Council came a corresponding change in the tenure of office for the Council officers. The newly appointed chairman of the Department of Evangelism, to succeed Bishop Clippinger, was William Hiram Foulkes, minister of the Old First Church (Presbyterian), Newark, New Jersey. The vice-chairman was William S. Abernethy, minister of Calvary Baptist Church in Washington D. C.⁹⁰

In keeping with other changes, the Tenth Annual Evangelistic

Conference met in Pittsburgh, Pennsylvania, April 19-21, 1933. The conference had formerly been held in June but many leaders felt that if the result of that meeting, at which plans were devised for evangelism during the year, could be known before the annual meetings of the denominations, those plans could be more effectively incorporated into the general program of each church.⁹¹ Among the messages delivered at the conference was one delivered by Dr. William Hiram Foulkes on the subject "First Things First," and another by Bishop William F. McDowell, of the Methodist Episcopal Church, on the theme "That I May Save Some." This was the most largely attended meeting of the Department.⁹² In developing a program for the year 1934, the main emphasis was placed on the reaching and winning of childhood and youth to Christ. A "Youth Committee on Evangelism," numbering twenty, was appointed by the Department.

At the Eleventh Annual Conference, held in Columbus, Ohio, April 3-5, 1934, the emphasis was again placed on the Youth Movement. This was indicated as follows: "Further plans were projected for a united effort on the part of the denominations and the various youth organizations of the churches during the coming year, which will organize the youth of the Church to reach other youth for Christ."⁹³ Evangelism of children and youth in the Sunday schools and home was stressed. New techniques for effective evangelism also received attention. One of the recommendations of the Conference was that Ascension Day and the day of Pentecost be appropriately observed.

The Week of Prayer, for January 1-7, 1933, was observed again by the Department. Rev. William Hiram Foulkes headed the committee which prepared the Scripture studies, meditations and suggestions for

prayer for each day of the week.⁹⁴ In 1934 the week was observed from January 8-13.⁹⁵

The Fellowship of Prayer devotional booklet, for the Lenten season of 1933, was prepared by Professor Gaius Glenn Atkins of Auburn Theological Seminary. Over six hundred thousand copies of the prayer devotional were sold and distributed. The 1934 booklet was prepared by Dr. Charles E. Jefferson, minister Emeritus of the Broadway Tabernacle in New York. "Men Ought Always to Pray" was the theme of the daily devotional. Over six hundred fifty thousand copies were distributed.⁹⁶

The first year of this biennium the Department of Evangelism made a special effort to use the period of Pentecost as a time of Evangelism. Four definite things were emphasized to make the fifty-day period from Easter to Pentecost one of spiritual and numerical advance for the Church. It was pointed out that the Easter ingathering of members was often neglected and thus the conservation of results was the first point of emphasis; second, the observance of Ascension Day was advocated; third, the observance of the Upper Room Anniversary Days; and fourth the observance of Pentecost. In 1934, the Department reported that the observance of the Lenten period had met with unusual results in various parts of the nation. Attendance and addition of new members was very encouraging and Easter Sunrise Services were prominent.⁹⁷

In the early months of 1933, winter conferences on Evangelism were held in cities throughout the Middle-west.⁹⁸ During the week of January 16-20, the denominational secretaries, or their representatives, reached a total of 1,135 ministers besides many laymen in

these conferences. The fall series were called "Spiritual Recovery Conferences" and included cities in the East.⁹⁹ The following was stated about these conferences prior to the visit to these cities:

The purpose is not to present any "cut and dried" evangelistic program to a local community but rather to stimulate the evangelistic spirit and help the churches achieve their own goals. One of the most valuable contributions is the deepening of a sense of united responsibility on the part of the pastors.

These conferences are held in co-operation with the city federations of churches. The speakers, some four or five in number for each city, are the officially appointed representatives of their denominations.¹⁰⁰

In November, fifteen different speakers were used in the Pacific Coast conferences held in seven different cities. The attendance was large and "the testimony of many leaders in Seattle, Portland, Sacramento, Oakland, Fresno, Los Angeles and San Diego was that a great stimulus was given to the evangelistic spirit of the churches."¹⁰¹ During January twelve city-wide conferences were held in Eastern and Southern states.¹⁰² It was reported that throughout the conferences the attitude of the ministers was one of great expectancy, that the weeks ahead would show marked evidence of spiritual revival.¹⁰³ At the conference held for the Manhattan pastors, under the auspices of the Greater New York Federation of Churches, the following themes were among those presented:

"The Imperishable Evangel of Eternal Salvation," by the Right Rev. Philip Cook, Wilmington, Delaware; "A Witnessing Church in a Changing World," by Dr. Joseph R. Sizoo, of Washington, D. C.; "The Christ We Forget," by Dr. Goodell; "The Evangelism of Childhood and Youth," by Dr. Bader; "Developing the Life of the Church Membership," by Dr. F. L. Fagley.

Dr. C. C. Rasmussen of Washington, D. C., spoke on "The Pastor an Evangelist," and told how the Lutheran church, of which he is pastor, had tripled its membership in less than two years.¹⁰⁴

The Department of Evangelism announced that similar meetings would be held early in February in Louisville, Nashville, Birmingham, Montgomery and New Orleans.¹⁰⁵

Among the publications made available by the Department during the biennium was, The Preacher's Morning Watch, As Was His Custom, and To-day. The Preacher's Morning Watch was prepared by Bishop Ralph S. Cushman of the Methodist Episcopal Church. It emphasized the maintenance of the minister's own spiritual life through a daily practice of prayer and meditation.¹⁰⁶ As Was His Custom was a manual on church attendance prepared by a committee under the chairmanship of Dr. William F. Klein. Its aim was to give the pastor materials which would be helpful in both an inspirational and a practical way.¹⁰⁷ To-day was a monthly pocket-sized devotional booklet containing a meditation, prayer and Scripture reading for each day.

This biennium, so marked by change, was once again to have its course altered. In April 1934, the executive secretary, Dr. Goodell laid down his staff of leadership.

An "Appreciation Dinner" in recognition of the evangelistic leadership of Dr. Charles L. Goodell in the Federal Council for the last sixteen years was held at the Riverside Church, New York, on the evening of May 15. The occasion was an impressive testimony to the influence which Dr. Goodell has had in all denominations and in all parts of the country in strengthening the evangelistic impulse and insistently emphasizing the spiritual note in all the work of the Church.¹⁰⁸

The full responsibility of the secretariate now devolved upon Dr. Bader.

Biennium 1935-1936

At the Biennial Meeting of the Federal Council held in Dayton, Ohio, December 4-7, 1934, evangelism received an outstanding note of emphasis.

An address by Dr. Buttrick, on "The Minister as Evangelist," was heart-searching and kindling. His simple narrative of ways in which as pastor and preacher he had been led to a new sense of the possibilities of really changing the lives of men and women inspired many to a new commitment on their own part. The proposal made by Dr. William Hiram Foulkes, the Chairman of the Federal Council's Department of Evangelism, for a National Preaching Mission to be held about a year hence after the most careful preparation, was received with enthusiasm. It is expected that some of the foremost preachers of other countries will be called into service for a great united effort in interpreting the Christian Gospel in the leading cities of the country.¹⁰⁹

At the January meeting of the Executive Committee of the Council, Dr. William Hiram Foulkes was again elected Chairman of the Department of Evangelism and Dr. W. S. Abernethy, Vice-Chairman.¹¹⁰ However, because of his heavy load of responsibilities, together with his weekly radio broadcast, and also because of health reasons, Dr. Foulkes felt compelled to resign, as chairman of the Department, early in the biennium. Dr. Abernethy, Vice-chairman of the Department, became the new chairman. Dr. Foulkes continued as a member of the Department and also served as Chairman of the special Committee on the "National Preaching Mission." Bishop Ralph S. Cushman of Denver was elected

Vice-chairman to succeed Dr. Abernethy. He was Chairman of the Commission on Evangelism of the Methodist Episcopal Church.¹¹¹

The Twelfth Annual Conference of the Department was held at the Calvary Baptist Church in Washington, D. C. on April 30 and May 1, 1935. A united evangelistic program was agreed upon which included such points of emphasis as: "personal daily devotions, church attendance, personal and educational evangelism, evangelistic preaching and the care and culture of new members."¹¹² It was also announced that plans were going forward for the nation-wide "Preaching Mission" to be held either in 1936 or early in 1937.

The Universal Week of Prayer was again observed under the leadership of the Department, in cooperation with the World's Evangelical Alliance, the week of January 7-13, 1935. In the light of those critical days, the Department of Evangelism had urged that every community arrange for an appropriate observance of the Week of Prayer, uniting with other Christian groups around the world. For the Week of Prayer January 6-12, 1936, the Department went beyond the usual skeleton outline of other years. A program for each day was prepared and included a call to prayer, carefully selected hymns, prayers, Scripture readings, suggestions for silent prayer, and a litany.¹¹³ Dr. George Stewart, minister of the First Presbyterian Church of Stamford, Connecticut, prepared the entire program of worship and it was found that there was a greater demand for it than in previous years.

The 1935 edition of the Lenten devotional, the Fellowship of Prayer was written by Professor Gaius Glenn Atkins, author of the 1933 edition, around the central theme, "The Resources of Christian

Living." Over seven hundred and fifty thousand copies were sold which made an increase of approximately one hundred thousand over the preceding year.¹¹⁴ Along with the Lenten devotional, a new publication entitled Easter and Evangelism was made available. Special evangelistic emphasis was laid upon the Lenten season although the programs were of value for the entire year. These included:

. . .personal visitation, catechetical classes for boys and girls, evangelistic meetings, a ministry in hospitals and jails, the use of the Fellowship of Prayer, the stimulating of regular church attendance, the holding of special meetings during Holy Week, the plans for a united youth movement, keeping churches open daily for prayer, and the building up of a constituency roll of prospective members of the church.¹¹⁵

Rev. Raymond C. Brooks, head of the Department of Religion at Pomona College, Claremont, California, prepared the 1936 edition of the Fellowship of Prayer. The daily meditation was centered around the theme, "Building a Christian World." Besides this, the Department prepared a carefully outlined program of evangelism for the first five months of the year, from New Year's Day to Pentecost. It included: "the cultivation of daily prayer, personal work by individuals, the evangelistic emphasis, the building up of church attendance, and evangelism through religious education."¹¹⁶

The chief emphasis during 1935 was placed on the preparation for the National Preaching Mission. The proposal had been made for this nation-wide preaching venture, at the biennial meeting in December 1934, by Dr. William Hiram Foulkes, who was then Chairman of the Department of Evangelism. A National Committee was appointed by

the Department to be responsible for carrying forward the plans.¹¹⁷ Careful preparation was made throughout the year 1935 and on through until September 1936, when the Preaching Mission began. Early in 1936 it was announced that the Mission would begin on September 13 and conclude on December 9, 1936. A total of twenty-five Missions were to be conducted in cities all across the country. The program in each city was to be four days in length according to the following plan:

On Sunday afternoon the churches will come together for a great united meeting in one of the largest halls of the city. During the three weekdays the program will be somewhat as follows, subject to modifications in order to meet the special needs of each city:

A conference from 10:00 to 12:00 o'clock each morning when all the ministers within a radius of fifty miles or more will be brought together. Those speakers not needed in the ministers' meeting will bring messages each morning to groups in high schools, colleges, universities and seminaries.

Each noon a meeting in a downtown church or theater, and other meetings in shops and factories. Street preaching will be planned for, weather permitting. Simultaneous daily luncheons will be held for carefully selected groups of the most influential business and professional leaders.

On each of the three afternoons, a series of seminars of a distinctly educational character, for both ministers and lay people, from about 2:00 to 4:00 o'clock, for study and conference work. Some eight or ten subjects will be offered in the several seminars, such as methods of evangelism in the local church, religious education, the church as a center of community service, the church and social problems, and the family. From 4:30 to 6:00 a series of meetings or seminars for young people on such subjects as the personal religious life, vocational problems, and youth in social action. In the evenings, a united meeting of an

evangelistic character will be held in the largest auditorium in the city. It is expected that there will be a united choir composed of singers from the local churches.

After the Mission each local church in the area will be urged to hold an eight-day Preaching Mission for intensive follow-up in its own parish.

An extension program is also being developed in accordance with which each city will organize several groups of five or six speakers to visit cities and communities in other parts of the state, for the purpose of holding a two-day Preaching Mission.¹¹⁸

In 1936 it became necessary to adjust the schedule of cities, in a minor way, because two cities originally listed had to be dropped and others substituted in their places. A group of fifteen speakers was scheduled to go together to each of the twenty-five metropolitan centers which constituted the new list.¹¹⁹ Besides many well known preachers in America, Dr. E. Stanley Jones of India, Dr. T. Z. Koo of Shanghai, and Miss Muriel Lester of London were called upon to take part in the Mission. A list of fifty-five persons, some to serve for longer, some for shorter periods, was announced at the outset of the Mission and others were added later, making a total of eighty.¹²⁰

A preaching Mission handbook was prepared, giving an outline in detail of the plans for the conduct of the Mission in each of the cities. Another booklet entitled The Eight-Day Preaching Mission was published for the guidance of the local churches.

On September 13 the National Preaching Mission was launched. Encouraging reports were received from the beginning and the report was that the response had exceeded all expectations.¹²¹ In Kansas City over one thousand different ministers were in attendance at the minister's conferences and the mass meetings had audiences that

reached as high as fourteen thousand. In Indianapolis the Missioners were greeted with a deluge of rain but eight thousand came through the downpour and on the following morning over eight hundred ministers braved the storm to attend the first of their conferences. "The opening session at Birmingham on October 4 drew seven thousand people, completely filling the auditorium, with many turned away."¹²²

Billings, Montana, held one of the unique Missions of the whole schedule. Billings [s] has a population of about 20,000, the smallest of the cities visited, but the Mission there was in every way the equal of those in larger centers. People came from the length and breadth of that Midland Empire. Some came over 500 miles. The tourist cabins about the Fair Grounds were all engaged long before the Mission. The city fathers decorated the streets with flags in honor of the Mission and the Mayor issued a public proclamation calling attention to its importance. The Fair Grounds Pavilion was used for the evening meetings and on one occasion over 7,000 people were present. 350 ministers were in attendance at the morning sessions and over 900 persons attended the afternoon seminars. Billings is sharing its rich experience by holding six One-Day Missions in strategic centers over the state of Montana.¹²³

Summarizing the National Preaching Mission, Dr. Bader, the Executive Secretary of the Department of Evangelism, reported that: "Never in the long history of American Protestantism have so many communions cooperated together in any enterprise. This result of the Mission cannot be over-emphasized." The Missioners spoke during the evenings in cities within a radius of seventy-five miles from the large four-day Missions and thus reached over twelve hundred communities. During the three months, twenty five thousand ministers attended the Preaching Mission and a total of about two million

persons were reached in all the meetings. The cities each organized groups of speakers who visited other surrounding towns and held Two- and One-day Missions after the Preaching Mission was over. Many local churches also held simultaneous Eight-Day Preaching Missions after the city-wide four-day meetings. "In Kansas City and its one-hundred-mile area, over twenty five hundred Eight-Day Missions were held during the week of November 15-22."¹²⁴

The cities raised their own expense budgets. Some had the expense of the meetings underwritten long before they were conducted. The Missioners received no income from the meetings but their travel and living expenses were cared for during the three-month period. There were no cities which had a deficit after the meetings and some had a surplus in the treasury for future evangelistic work.¹²⁵

Biennium 1937-1938

Rev. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church in New York, was elected Chairman of the Department of Evangelism for this period. Rev. W. S. Kerschner was elected Vice-chairman. The Biennial Meeting of the Council, held in Asbury Park, New Jersey, December 9-11, 1936, was characterized by an emphasis of reflection on the recently completed Preaching Mission. It was agreed that the Mission was not the end but a movement of advance, consequently, the Department of Evangelism was authorized to plan a new united mission to schools, colleges and universities, and to carry the Preaching Mission to additional cities between Easter and Pentecost of the following year.¹²⁶

The year 1937 was again opened with a Week of Prayer January

4-10. "The Gospel of God" was the general theme around which Rev. Morgan P. Noyes, minister of the Central Presbyterian Church of Montclair, New Jersey, prepared the daily devotional.¹²⁷ The 1938 version of the Week of Prayer, January 3-9, outlined topics for discussion and suggestions for Scripture reading as follows:

- January 3 "In the Beginning God"
Prayer for the Rediscovery of the Reality of God
- January 4 "Barriers Burned Away"
Prayer for Forgiveness
- January 5 "The Body and the Bride of Christ"
Prayer for the Holy Catholic Church
- January 6 "From the East and the West, the North and the South"
Prayer for the Nations
- January 7 "Power From On High"
Prayer for a Spiritual Awakening
- January 9 "Thy Kingdom Come"
Prayer for the Coming of the Kingdom of Heaven on Earth¹²⁸

This material for the Week of Prayer was prepared by Dr. William Hiram Foulkes, Moderator of the General Assembly of the Presbyterian Church.

The 1937 Fellowship of Prayer for the Lenten Season was prepared by Dr. William L. Sperry, Dean of the Divinity School of Harvard University. The general theme was "Let this mind be in you, which was also in Christ Jesus." It was announced that a Children's Fellowship of Prayer had been prepared around the theme "Thoughts of God for Boys and Girls." This was launched by the Connecticut Council of Churches and Religious Education with which the Federal Council of Churches was cooperating in the interest of extending the plan on a national basis.¹²⁹ The 1938 edition of the prayer devotional was again prepared by Dr. Williard L. Sperry. The general theme was "The Light of the Knowledge of the Glory of God in the Face

of Jesus Christ." About seven hundred thousand copies of the devotional were distributed.¹³⁰ It was also announced that the Council had issued an eight-page bulletin entitled "A United Advance in Evangelism" to guide pastors and leaders in local churches for the period from New Year's Day to Pentecost. The program was outlined in three sections:

An Every-Member Commitment to Christ and
the Church: New Year's Day to Ash Wednesday
(January 1-March 2)

A United Advance in Personal Living: Ash
Wednesday to Easter (March 2-April 17)

A United Advance in Witnessing: Easter
to Pentecost (April 17-June 5)¹³¹

It was announced that a meeting of the Federal Council's Department of Evangelism would be held on June 22, 1954, at East Northfield, Massachusetts. It was to be held in conjunction with the "Council on Evangelism for Our Day: Message and Methods," which was to be in session at Northfield June 21-25. The Council on Evangelism was a part of the observance of the centennial of the birthday of Dwight L. Moody. Principal John S. Whale, of Chestnut College, Cambridge, England, was scheduled to deliver a series of addresses on "The Christian Message" and sectional conferences were planned to deal with methods of evangelism among youth and students and on the part of pastors, religious educators, and laymen.¹³²

The Department, in 1938, led in making the two-hundredth anniversary of John Wesley's Aldersgate experience an interdenominational as well as a Methodist occasion. The evangelistic conference held prior to the General Assembly of the Presbyterian Church planned to devote a whole day to the anniversary observance. The Northern Baptist Convention also planned to recognize the anniversary.

anniversary.¹³³ The Department of Evangelism urged that the churches hold united meetings on or about May 24 which was the anniversary day. The annual meeting of the Department was scheduled to be held at the Council headquarters in New York, on June 17, to lay plans for the University Christian Mission, to be held in the fall, and to consider other important aspects of the cooperative program in evangelism.¹³⁴

In accordance with plans outlined at the Biennial Meeting in December 1936, the Preaching Mission was carried on throughout the year 1937. The same general procedure was followed as in 1936. Each of the missions continued for four days and were projected on the same city-wide basis. Two missions were held in April, one at Denver, April 15-18; and the second at Minneapolis-St. Paul, April 18-21. The Denver Mission attracted ministers from the entire state. Following the Mission, fifteen one-day missions were scheduled for different cities of Colorado. The Minneapolis youth meeting exceeded all records in connection with the National Mission, nearly five thousand were present. A total of seventy three thousand persons attended the one hundred thirty meetings held in Minneapolis and St. Paul.¹³⁵

The fall schedule included twelve widely scattered cities across the country.¹³⁶ On September 26, in Salt Lake City, Utah, the 1937 fall schedule began. The list of missionaries included six from other countries and forty-four from the United States.¹³⁷ There were three new "highs" registered during the year. At Richmond, Virginia, the Women's Meetings had the largest attendance recorded with a total of seven thousand five hundred present on the three mornings; the

Minneapolis-St. Paul Youth Meeting was the largest youth meeting held, with five thousand people present; the schedule of one-day missions in Kansas just previous to the Wichita Mission was the best; sixty-five such missions were held.¹³⁸

Just before the completion of the fall itinerary it was noted that:

A significant feature of the Mission schedule during these weeks has been the interest manifested by public officials. In Albany, N. Y., a luncheon was sponsored by Governor Lehman and Mayor Thatcher. In Richmond, a similar luncheon was held with Governor-elect Price presiding and a notable group of public officials present, including Governor Peery. In most of the Mission cities the Mayor and others have shown interest; and in some cases an official appeal has been made for the support of the Mission.¹³⁹

The 1936-1937 Preaching Missions's total outreach was to every part of the United States, except for areas in the vicinity of the Dakotas and New Mexico, if it is assumed that the influence of the Mission reached out in a radius of two hundred miles from each of the great centers visited.¹⁴⁰ Rev. Deane Edwards, Associate Director of the National Preaching Mission, reported that:

"The 1937 Missions were carried forward with the same anticipation, the same zeal, the same consecration and the same beneficial results as those of last year. Some Missions were more effective than others—as was the case in 1936—but it has been fully demonstrated that the spirit has carried on, that the smaller population centers are fully able to handle a complete Mission program and that the Missioners have given outstanding leadership even though no one individual has been a key figure for the entire Mission."¹⁴¹

The schedule for 1937 closed with the Mission held in Jacksonville,

Florida from December 2-5.

Even though the National Preaching Mission closed in December 1937, the impulse which it gave to a united evangelistic program still continued. State-wide preaching missions were held in New Hampshire and Maine and the North Dakota Association of Denominational Superintendents began to plan for a state-wide mission to be held in the autumn of 1938. It was announced that six missions would be held in six different centers of the State.¹⁴²

In January of 1938, announcement was made of a "University Christian Mission" which was to be conducted at the invitation of leading educational institutions of the nation. The movement, which was in the main an outgrowth of the National Preaching Missions, was scheduled to be a united effort carried on by the Federal Council and other agencies working in the student field. In the early months of 1937, a joint committee was formed to initiate plans in order to present the claim of Christian faith and life upon students of America.

The Student Departments of both the Young Men's and the Young Women's Christian Associations, the Student Volunteer Movement, the denominational boards of education cooperating in the Council of Church Boards of Education and especially in its University Commission, were all invited to designate their official representatives upon the Committee, which was then organized under the chairmanship of Dr. John A. Mackay, President of Princeton Theological Seminary, whose influential leadership among thoughtful Christians is recognized on all sides. The vice-chairman is Miss Mary E. Markley of the Lutheran Board of Education. The honorary chairman is Miss Mary E. Woolley, President Emeritus of Mount Holyoke College. The director of the University Christian Mission is Dr. Jesse

M. Bader, Executive Secretary of the Federal Council's Department of Evangelism, whose vision and organizing genius were chiefly responsible for the success of the National Preaching Mission. Rev. John Maxwell Adams, who was for several years a student pastor at Ohio State University, and is now Director of Student Work for the Presbyterian Board of Christian Education, has been secured as "Campus Secretary" for the University Christian Mission, and for several months has been engaged in assisting the institutions which are interested in the movement.¹⁴³

Plans were laid for a group of outstanding Christian leaders, about fifteen in number drawn from the various denominations, to be assembled to go to the educational institutions and work as a unit. In most cases the schedule called for spending an entire week on each campus.¹⁴⁴

The first institution visited was the University of Ohio, January 16-23, 1938. The program included "fireside sessions" which were held in more than fifty fraternities, sororities and dormitories. A daily luncheon meeting was held for the members of the faculty, followed by a presentation of the meaning of the Christian Gospel.¹⁴⁵ At the University of North Carolina, January 23-28 and the University of Wisconsin, February 20-27, a program of similar character was carried out. The President of the University of North Carolina, Dr. Frank P. Graham, declared that: "if the Mission had brought to the campus nothing more than the remarkable address by T. Z. Koo, which began with an analysis of the far Eastern situation and ended with an appeal for personal commitment to Christ, it would have been eminently worth while."¹⁴⁶ T. Z. Koo was an eminent Christian leader in China. More than a score of outstanding leaders participated in the leadership of the missions.¹⁴⁷

Because of the success of the University Christian Mission, held in the spring, plans were laid for visits to thirteen other institutions in the fall.¹⁴⁸ Paul J. Braisted, Ph.D., General Secretary of the Student Volunteer Movement for Foreign Missions, became Campus Secretary for the University Christian Mission on April 1. He succeeded Rev. J. Maxwell Adams whose twelve month leave-of-absence from the Presbyterian Board of Christian Education had expired. In April, Dr. Braisted visited several educational institutions on the Pacific Coast which were interested in the University Christian Mission.¹⁴⁹ It was reported by the Federal Council Bulletin, official publication of the Council, that evidence was multiplying that the time was ripe for a fresh religious movement in the colleges and universities. The University Christian Mission was designed to meet this challenge by projecting its program as follows:

The speakers will appear before the students in the classrooms upon invitation of professors. Public meetings will be held each evening. Visits will be made upon invitation to fraternities, sororities and dormitories. Discussion groups on special subjects will be held. Personal interviews will be carried on. Conferences will be conducted in denominational student centers and in Young Men's and Young Women's Christian Association headquarters. Whenever possible, there will be a daily meeting of the faculty.¹⁵⁰

More than forty speakers and leaders, from England, India, China, and the United States, were scheduled to participate in the Mission.¹⁵¹ The announced objective was "to lead students to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of Life, and to personal commitment to His cause in the world."¹⁵² The final stage of preparation was a retreat held at the Suburban Hotel, East Orange,

New Jersey, September 26 and 27. The leaders in the Mission, members of the National Committee, leaders of student work in the Council of Church Boards of Education and representatives of the several universities, were in prayer and conference for two days.

The University Christian Mission began the fall itinerary at the University of Oregon and Oregon State College on October 2, 1938. The first public meetings were held in a downpour of rain but fifteen hundred were present at Corvallis, Oregon to hear Dr. T. Z. Koo, and three thousand at Eugene, Oregon to hear Dr. E. Stanley Jones, "At the retreat on the preceding afternoon, one hundred and twenty leaders, faculty and students, met with the leaders of the Mission for conference and spiritual preparation."¹⁵³ At the end of the week's Mission at the University of Oregon, President Erb made an appraisal in which he said:

"I feel that it was an extremely worthwhile undertaking, which stimulated a great amount of healthy interest on the part of the student body as a whole. . . . I think that the Mission accomplished some spiritual awakening of the students, but, even more, an intellectual stimulation of the students which produced a more enlightened attitude on major current topics of wide social import and a more tolerant attitude toward the mission of religion in the world."¹⁵⁴

At the University of Washington the aspect of the Mission which made perhaps the deepest impression was the fact that the fraternities and other organized houses opened their doors to the speakers. One observer said: "The impossible was accomplished. No one thought that the organized houses would invite the speakers for heretofore they have been adamant. But the shell was cracked open and there were more calls for speakers than could be cared for."¹⁵⁵

A daily luncheon for the faculty had an average attendance of about fifty. The seminars held at four o'clock in the afternoon for the more thoughtful students were well attended and many of the speakers were invited into the classrooms to give a religious interpretation of subjects which were being studied.¹⁵⁶

Surveying the entire fall schedule of Missions it was found that a total of sixty faculty luncheons were held on the campuses. The largest faculty meeting was at the University of Illinois with 193 present. The largest evening meeting was at Nebraska University with over six thousand in the Coliseum. One hundred and one evening meetings were held, with a total attendance of 89,099, an average of 883 each evening.¹⁵⁷

When Stanley Jones spoke at the evening meetings, he invited two groups to remain after the benediction: first, those who desired to ask questions; second, those who desired to lay hold of spiritual reality in their own lives. He also made it clear that perhaps there was a third group who desired to go home and there make a commitment of their lives to God alone. Usually one-third to one-half of the student audience remained.¹⁵⁸

At six o'clock, the Missioners were in the fraternities, sororities, dormitories and cooperatives for the dinner hour. There was a total of 772 such dinner gatherings. After the meal, the group retired to the living room where a discussion on religion was held. A total of 510 class periods were included in the program of the Missioners.

It was reported by Dr. Bader that perhaps the most far-reaching results came from personal interviews. Some students desired help on life problems, others came with problems of faith, still others were ready to make a personal commitment to Christ and His cause.¹⁵⁹

Each campus provided for the entertainment of the speakers during the week as well as for their own local expenses. No campus had a deficit. The Federal Council of Churches carried the entire financial responsibility, including travel expenses of the Missioners, the salaries of the Campus Secretaries and office expenses.¹⁶⁰ The Missions cost the Federal Council about one thousand dollars per campus. Some of the results of the University Christian Missions were summarized as follows:

- The Missions have demonstrated that the Church is welcome on the state university campus when it comes unitedly with a non-sectarian message.
- Religion has been made more intellectually respectable in academic circles on the campuses visited.
- The churches and Christian Associations have been heartened and strengthened.
- The Missions have helped to bridge the gap that has been widening between the Church and Higher Education.
- Scores of students who have been confused religiously have gained an inner adequacy by which to live.
- Many members of the faculty have expressed willingness to give more attention to the spiritual interpretation of the subjects they teach.
- Some students volunteered for the ministry and others for the mission fields.
- On at least one campus a Department of Religion will be organized soon with a full-time professor.
- A new impulse toward unity among the religious forces working for students has been released.¹⁶¹

It was reported by Dr. Bader, the Director of the Missions, that so many invitations from Colleges and Universities had come for the next academic year that it was not possible to answer all of them. However, it was announced that the University Christian Missions would continue the following February and March on twelve additional

campuses from coast to coast.¹⁶²

Biennium 1939-1940

At the Biennial Meeting of the Federal Council held in Buffalo, New York, December 6-9, 1938, Dr. George A. Buttrick, chairman of the Department of Evangelism, was elected President of the Federal Council of Churches. At the first meeting of the Federal Council's Executive Committee for the new Biennium, held on January 20, 1939, the new officers for the Department of Evangelism were elected. Rev. C. Jeffares McCombe, a Methodist, was elected Chairman and Bishop J. S. Stamm, of the Evangelical Church, was elected Vice-Chairman.¹⁶³

In accordance with the custom of many years the first week of January was observed as the Universal Week of Prayer. The theme for the week, as outlined by President Jesse H. Baird of the San Francisco Theological Seminary for the Federal Council's Department of Evangelism, was "Reconciliation." A pamphlet of twelve pages was issued which gave for each day a meditation on the theme, suggestive guidance from the Scriptures and topics for thanksgiving, confession and intercession.¹⁶⁴ There was a reviving interest in the observance of the Week. In Wichita, Kansas, united services were held each evening from January 2-8. Instead of holding a single meeting, services were arranged in five different sections of the city--Downtown, West Side, South East, Near East, and North. The topics for the Week of Prayer, published by the Department of Evangelism, were the basis of meditation and intercession at the various gatherings.¹⁶⁵

The Week of Prayer received special emphasis in 1940 because it was to be the year that the National Christian Mission would be launched. The Week, January 8-14, was planned as a part of the "world fellowship of prayer." The topics were prepared by Dr. Robert E. Speer, honored missionary leader and former President of the Federal Council of the Churches of Christ in America, and had as their theme "The Acknowledgement of the Lordship of Jesus Christ over the Whole of Life."¹⁶⁶ The War in Europe provided a challenge for a deeper sense of the need of prayer. It was stated that the Week of Prayer should be made the spiritual mobilization hour of all the Christian forces.

Dr. Gaius Glenn Atkins, of Auburn Theological Seminary, prepared the devotional booklet for the Fellowship of Prayer for both the years 1939 and 1940. He had prepared this publication in 1933 and 1935. The theme of the 1939 prayer devotional was "The Life of the Spirit."¹⁶⁷ The following year it was announced that the concert of prayer should continue after the Lenten period throughout the year in preparation for the National Christian Mission which was to be launched. A "World-Wide Fellowship of Prayer" was fostered in which all people were invited to enroll who would agree to pray daily for three things: (1) for personal Christian living; (2) for a spiritual revival; (3) for a righteous peace.¹⁶⁸ About seven hundred thousand copies of the Fellowship of prayer were again distributed.¹⁶⁹

The 1939 spring schedule of the University Christian mission was launched on January 29, and continued until March 24. Fourteen campuses were visited.¹⁷⁰ The list of leaders included representatives from the laymen's point of view.¹⁷¹ The first school visited

was the University of Georgia where three daily convocations were held. Classes were dismissed for the convocations in order that the large and scattered student body could be reached. Eleven seminars were held simultaneously each day on the more important aspects of Christian living. Many classrooms as well as fraternity and sorority houses and dormitories were opened to the speakers. Faculty luncheons were held daily, with an average attendance of eighty, and an hour of quiet meditation and prayer was provided for the entire University through a service known as Musical Vespers held in the chapel at five o'clock.

From February 5 to 10 the Mission was at Atlanta University, Morehouse College, Spelman College and Atlanta University College of Social Work. The speakers included leaders of both the white and the Negro races. The afternoon seminars were an important aspect of the program, dealing with the following themes: Cultivating the Christian Life; Achieving Christian Personality; The Meaning of the Christian Faith; Personal Problems and Vocational Guidance; Christian Living in Social Relations; Christian Marriage and the Home; Christianity's Contribution to India.¹⁷²

Miss Elizabeth Cowan, Secretary of the Y.W.C.A. at the University of Kentucky, wrote concerning the mission held there February 19-24: "It was certainly the most significant event which has ever taken place on our campus. There is ample evidence that a new and more vital interest on the part of the faculty and students in religion has resulted."¹⁷³

On May 1, 1939, Rev. Robert B. Giffen became Campus Secretary for the University Christian Mission. He had served the students of the University of Chicago as executive secretary of the Inter-church

Council. He was released from his responsibilities at Chicago for a year in order to provide the necessary leadership in preparing for the university missions which were held in the academic year 1939-1940.¹⁷⁴ The schedule for the year included sixteen institutions.¹⁷⁵ Over thirty speakers took part in the missions.¹⁷⁶

At the Illinois State Normal University and Illinois Wesleyan University, the University Christian Mission was held the week of November 4-10. The meetings, seminars, conferences and convocations of the week had a total attendance of upwards of twenty five thousand, while the afternoon seminars alone had an enrollment of fifteen hundred students--more than half of the student body. At Southern Methodist University, one hundred and thirty-two classrooms were opened to the speakers before the mission started. The Mission at the North Dakota Agricultural College made such an impression upon the students and the faculty alike that the President, Dr. Frank L. Eversull, wrote to Dr. Jesse M. Bader, the Director of the Mission, as follows:

"I want to take this opportunity to thank you for the opportunity that we had to participate in this great movement. I am frank to say that it exceeded all of our fondest expectations. I have never been through a more profound experience. We have every reason to believe that, on the average, each student was contacted ten times during the week by one or another of the staff.

"I further wish to comment on the staff members. It has never been my privilege to work with such an outstanding group of people."¹⁷⁷

At the University of Mississippi, February 10-16, there were daily faculty luncheons which were attended by about fifty to sixty

members of the teaching staff. Professor Wilhelm Pauck, of the Chicago Theological Seminary, was especially effective in the faculty luncheons in emphasizing the place of religion in education. T. Z. Koo, Christian leader from China, spent several weeks in the leadership of the Missions and made a strong appeal to the students wherever he went. "Another influential member of the Mission has been Professor D. T. Niles of India."¹⁷⁸

The Executive Committee of the University Christian Mission conveyed to the Department of Evangelism of the Federal Council of the Churches of Christ in America, its keen appreciation for the cooperation and vision which largely made possible the Christian Missions on the campuses of so many universities and colleges of the country. The Committee also expressed its profound gratitude to Dr. Jesse M. Bader for his devoted, gifted and inspired leadership which he gave to the Missions as Director. It was stated that:

He first got the idea of what might be achieved by such a spiritual crusade, then transmitted his enthusiasm to others and, finally, by rare capacity in administration and organization, led the movement to splendid achievement. ¹⁷⁹

In January of 1940, a "National Christian Mission" was announced. It was stated that the Mission was brought into existence with the conviction that the extraordinary times of the hour demanded extraordinary efforts and that in a period of confusion the only course for the Church was forward. The 1938 Biennial Meeting of the Federal Council of Churches had authorized a series of Missions which, in purpose, was to be similar to those held in 1936-1937. "The former enterprise," it was stated, "was directed to the spiritual

revival of those within the churches. The new undertaking. . .will try to help the churches to reach the unreached masses of our land."¹⁸⁰

The National Christian Mission will be sponsored by the Federal Council of the Churches of Christ in America through its Department of Evangelism, with the cooperation of the International Council of Religious Education, the Foreign Missions Conference of North America, the Home Missions Councils and the National Council of Church Women. To direct the whole enterprise a National Committee has been set up with Dr. William Hiram Foulkes, pastor of the Old First Church, Newark, N. J., as the Chairman and Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism, as the National Director.¹⁸¹

It was announced that the schedule of the Mission would include a full week's visit, from Sunday to Sunday, to eleven cities in the fall of 1940 and eleven in the spring of 1941.¹⁸²

Plans were made for the entire movement to begin with a Church Loyalty Crusade. More than one hundred thousand laymen in the twenty-two Mission cities were to visit the members of their respective congregations for two purposes:

To urge each member to be present for the World-Wide Communion service on Sunday, October 6, and to secure a commitment from each member to attend Sunday services regularly during the entire autumn.¹⁸³

After the mission actually started, one of the main approaches was to be through the many organized groups of the community such as the educational, social welfare, professional, business, labor, cultural and governmental groups. In addition plans were laid for seminars and conferences for special groups dealing with specialized religious

and community interests, youth meetings and mass meetings. Following the Mission in each center, special groups of speakers were to visit certain selected communities in the area and hold two-or three-day Missions. The final phase of the program was to be a full week of evangelism in the local church. "Christ is the Answer" was the theme for the entire Mission.

As the Mission was ready to begin, it was stated that more than one hundred fifty leading ministers and laymen representing all denominations and all sections of the country would take part in the work. In addition there were to be representatives from other lands: "E. Stanley Jones of India, Adolf Keller of Switzerland, Muriel Lester of England, J. L. Hromadka of Czecho-Slovakia, and Richard Roberts and Frederick W. Norwood of Canada."¹⁸⁴ An average of thirty speakers were to appear in each city. On September 29, 1940, the National Christian Mission began in Kansas City, Missouri, with an attendance of eleven thousand at the first session in the Municipal Auditorium. As in Kansas City, E. Stanley Jones of India was scheduled to speak on the first Sunday in the opening session of each Mission.

One of the most responsive groups was the labor group. In every city from one to three men had the major responsibility of speaking to and holding conferences with labor organizations. At Kansas City, labor sponsored one of the evening mass meeting services. At Minneapolis, Martin Hayes Bickham spoke to a dozen or more unions including the Newspaper Guild and the new Building Service Union. In Denver there were five hundred ten present from the State Capitol for a governmental luncheon for officials and employees of

the State of Colorado.¹⁸⁵

One of the most significant aspects of the Mission was its work in high schools. In most of the cities youth speakers were assigned to the high schools for full time—a speaker to each high school for the week. The general program was as follows:

Each speaker addresses a Monday morning convocation at which time the principal announces that the speaker is there for the week and will meet the students as invited in classrooms, school organizations, and personal interviews. All high school speakers say, "America's youth IS thinking. Down under the surface there is a very deep concern about fundamental things."¹⁸⁶

In Kansas City, George Heaton had twenty-two requests for personal interviews after addressing a senior class. In Minneapolis, Mark Dawber had this to say: "I find the school boys and girls very alert to present-day problems. They want Christianity to practice its preaching—to feed the poor, house the underprivileged, and work for equal justice for all."¹⁸⁷

One day in Indianapolis Lawrence Bash made ten addresses to various groups in one high school. At another school, after Homer Armstrong had finished talking to a class, the teacher walked to the front of the platform, and blushing admitted: "I never realized that you students were so religious—that you were so deeply concerned about such matters."¹⁸⁸

In Indianapolis Ralph Sockman spoke to twenty five hundred teachers and E. Stanley Jones spoke to fifteen hundred public school teachers in one afternoon in Houston.

Along with the program to reach labor groups and high school young people, it was common for the Mission to have its speakers in every luncheon club which met regularly during the week. During the

Mission in Oklahoma City the representatives of the various denominations met and voted to form a State Council of Churches. It was reported that:

Everywhere the Mission is sensitizing consciences and awakening people to community and national needs. This is done through the Seminars on Social Relations and in the meetings held with ministers and social workers. The Mission makes it a point in each place to call attention to the needs of the ill-housed, ill-fed and the poorly clad in the needy poorer sections of the community.¹⁸⁹

Following each Mission a Home Visitation Evangelism program was conducted for one week by Guy H. Black and his staff. Mr. Black was Field Secretary for the Mission. From fifty to one hundred churches in each city participated in the program which sent laymen out each night for the week, two by two, in personal evangelism. "In one city where fifty churches sent out their workers simultaneously over one thousand new members were added to the churches on membership Sunday."¹⁹⁰

During the summer of 1940 the first American Christian Ashrams, sponsored by the Department, were held as a part of the preparation work for the National Christian Mission. Two hundred and fifteen individuals attended the Ashram at Saugatuck, Michigan, which began July 27, and more than three hundred registered for the second Ashram which began August 10 at Blue Ridge, North Carolina.

The word "Ashram" is an ancient term of East Indian origin, which means "a forest colony for spiritual education and community living." The main difference between an Ashram and the usual retreat is that in the Ashram there is more complete fellowship and a more strict spiritual discipline.¹⁹¹

The daily Ashram program was a mixture of work, recreation, round-table discussions and meditation.

At Saugatuck the day began with a silent period of worship on the shores of Lake Michigan. During the last ten minutes of the service members broke the silence they had kept since 9:30 the previous evening to share with others any special thoughts they had found. Other features of the morning schedule included seminar meetings, talks by Dr. E. Stanley Jones, who has led Christian Ashrams in India, and an hour during which everyone did manual labor--the women made clothes for Chinese refugees; the men painted buildings, policed the grounds, and repaired furniture.¹⁹²

Biennium 1941-1942

The topics for the Universal Week of Prayer, January 5 to 12, 1941, were again prepared by Dr. Robert E. Speer under the general theme "Christ the Answer to the World's Need."¹⁹³ The 1942 Week of Prayer Topics were prepared by Rev. Richard Davidson, D.D., Principal of Emmanuel College in Toronto. The daily Topics for the eight days of January 4-11, inclusive, were developed around the general theme of "The Living God."¹⁹⁴

On New Year's Day of 1942, "America's Prayer Minute" was launched. It was announced that the Minute would be observed each evening at six o'clock for the duration of the national emergency which had developed with Japan's attack on Pearl Harbor, December 7, 1941. The Department of Evangelism prepared a booklet containing twenty-six prayers for those individuals, families and churches who cared to use them. The Mutual Broadcasting System gave a minute daily at 6 o'clock (E.S.T.) at which time a prayer was read over its

coast-to-coast facilities. The prayers were written by different individuals representing the three faiths—Jewish, Catholic and Protestant; the Department of Evangelism was responsible for securing the prayers from the Protestant group.¹⁹⁵ Many church bells and factory whistles reminded the public of the Daily Minute. In Chicago the Board of Trade stopped at 11 o'clock daily for one minute for quiet and prayer. "The Board of Directors voted that at the toll of the gong on the trading floor, sales cries would cease and grain merchants would offer up a silent prayer for America."¹⁹⁶ This procedure was likewise followed by the Board of Trade in Kansas City.

The Fellowship of Prayer devotional booklet was again prepared by Dr. Gaius Glenn Atkins, formerly of Auburn Theological Seminary, for both of the years of the biennium. The theme for 1941 was "The Hero in Thy Soul." That year, for the first time, the Fellowship of Prayer appeared also in Braille. "With the collaboration of the John Milton Society, the report read, . . . it has been distributed free to blind persons in order that they might share in its daily inspiration."¹⁹⁷ It was pointed out that the 1942 Fellowship of Prayer could be used in connection with the observance of America's Prayer Minute. The devotional had the largest annual distribution of any previous year.

During July and August of 1941, the Department of Evangelism held three ashrams: at Occidental College, Los Angeles, California, Blue Ridge, North Carolina, and Westminster Lodge, Saugatuck, Michigan. E. Stanley Jones spoke twice daily in each Ashram. His morning theme was the title of his newly published book, Abundant Living. It was stated that an Ashram was something different in

which the group sought to be a miniature of the Kingdom of God.¹⁹⁸
 In 1942, four Christian Ashrams were held for two weeks each and consecutively, at Occidental College, Los Angeles; Blue Ridge, North Carolina; Lake Winnepesaukee, New Hampshire; and Lake Geneva, Wisconsin. A total of 801 attended.

Those who helped as speakers and seminar leaders in one or more Ashrams were: E. Stanley Jones, George W. Richards, Jessie Burrell Eubank, Adolph Keller, David D. Eitzen, John Nelson, Jesse M. Bader, Herbert L. Willett, Jesse H. Baird, Philip Lee, George Howard, Oliver K. Black, and Cecil Cheverton.¹⁹⁹

World-Wide Communion was again observed in 1941 and 1942 on the first Sunday of October. Literature was prepared to help the pastors and churches in the observance. It was suggested that a group of workers from each congregation be sent out two-by-two, on the Sunday preceding Communion Sunday, to call on every member of the congregation in order to secure a promise from each member to be present on the following Sunday at the Lord's Table.²⁰⁰ It was soon evident that the observance of World-Wide Communion Sunday had stimulated interest in both church attendance and lay evangelism on the part of pastors and churches. Many requests for help in those areas of the Church's life and work came to the Department of Evangelism from pastors of many denominations. In order to meet this need and answer the many urgent requests for help, the Executive Committee of the Federal Council appointed Rev. Oliver K. Black, pastor of the Congregational-Christian Church at Port Huron, Michigan, as Field Secretary of the Department of Evangelism, with special responsibility for promoting church attendance and lay evangelism.

He had often assisted his father, Dr. Guy H. Black of Nashville, Tennessee, in the previous ten years in home visitation evangelism and church loyalty programs and thus came to the Department with considerable experience for his work.²⁰¹

The Christian Mission was carried on again in the spring of 1942. The schedule included over forty cities of twenty five thousand to one hundred thousand population.²⁰² It was stated that one of the objectives of the Missions was to reach the unreached; another was to reach lapsed church members. The attendance for the entire Mission totaled 545,510.²⁰³ The program was carried on in a similar manner as in previous years.

In 1942 the Department of Evangelism extended the Christian Mission to army camps. The first Mission was held at Fort George Meade, Maryland, March 9-12, with three speakers participating; the second was conducted at Fort Bragg, North Carolina, April 6-10, with eight speakers taking part.²⁰⁴ Among others were two missions scheduled for June at Camp Claiborne, Louisiana, and the Norfolk Naval Base in Virginia. Five were conducted in November, at Fort Bragg, North Carolina; Fort McPherson, Georgia; Fort Lewis, Washington; Fort Geiger, Washington; and Fort Wright, Washington; by the end of the year seventeen Missions to army camps and naval bases had been completed.²⁰⁵ The general procedure followed was similar to that of the Mission conducted at Fort Bragg in April. At Fort Bragg a series of morning messages was given to the chaplains on visitation of the sick, personal interviews and counseling. In addition to this another member of the team brought a message to the chaplains. Other features of the program included the following:

During each day of the Mission the guest speakers were kept busy by the chaplains in visitation of the sick in the three large hospitals; preaching in the guard houses; speaking in mess halls and barracks; and in personal interviews. In some centers noonday meetings were arranged. In the evening the speakers were given ten minutes for a Christian message in the ten theaters, which are crowded daily, just before the show.

There were seven simultaneous evening services held daily in the chapels. . . . In almost every one of the evening services the speakers sought to secure decisions for Christ and a rededication of life. Following each service, copies of the New Testament were given out to all the men who had none and who wanted one.²⁰⁶

The meetings held during the week that were most significant were those with the chaplains, the meetings in the theaters and the services each evening in the chapels.²⁰⁷

Biennium 1943-1944

Rev. Oscar Edward Maurer of New Haven, Connecticut prepared the topics for the 1943 Universal Week of Prayer around the general theme, "Faith Giveth the Victory."²⁰⁸ The observance of the week was more widespread than in previous years. The general theme for the 1944 Week of Prayer observance was, "The Power of God." Rev. J. Harry Cotton, President of McCormick Theological Seminary in Chicago, prepared the topics and it was urged that the churches pray for themselves in order to keep the torch of faith burning brightly, and pray for others who stand in need of God's help and blessing.²⁰⁹

It was reported by the Department of Evangelism that the denominations had cooperated in an emphasis on prayer by continuing to observe "America's Prayer Minute." The Mutual Broadcasting System

continued to broadcast a brief prayer each evening except Sunday at 6:00 P.M., Eastern War Time.

The Lenten Fellowship of Prayer booklet was, as in the previous biennium, prepared both years by Dr. Gaius Glenn Atkins. The year 1943 was the twenty-fifth consecutive year that the booklet had been prepared for use during the Lenten season.

Besides the above mentioned publications, the Department issued other pamphlets for general distribution. Victory for Christ--Program of Evangelism was one such publication containing suggestions for cooperative community evangelistic work.

The pamphlet summarizes suggestions for a community survey, united prayer, church attendance crusade, visitation evangelism, simultaneous preaching mission, Join-the-Church Sunday, distribution of Bibles and evangelistic literature and other principles of procedure, and also a list of certain more detailed resources which are available.²¹⁰

It's Time to Rethink Evangelism, by Aaron N. Meckel, was a plea for a more vigorous program of evangelism in the Protestant churches.

Vital Evangelism for Our Time was written by Samuel McCrea Cavert originally for the Methodist Commission on Evangelism, and later reprinted for use by the Department of Evangelism of the Federal Council.

Visitation evangelism programs were carried on by the Department in Army camp communities, defense industry communities, and in other cities in connection with the Christian Missions. Early in the biennium it was stated that eight such programs had been conducted with the following results:

An attendance of 5,497 registered in the training conferences. For the first three

report nights in these programs, 1,244 teams reported interviewing 4,151 persons and securing 1,653 decisions for Christ or for the transfer of a church letter. Including all the calling nights of these programs, the total decisions will exceed 2,755. About forty per cent of those interviewed made Christian decisions as a result of the first visit by a team of laymen. Furthermore, 52 1/2 per cent were first-time adult decisions for the Christian life.²¹¹

It was announced that several cities had arranged for visitation evangelism programs to be held before Easter.²¹² Rev. Oliver K. Black was in charge of this phase of the Department's work and continued to visit numerous communities until he resigned his position late in 1944 to accept the pastorate of the First Congregational Church at Moline, Illinois.

The Department continued to conduct Christian Missions during this period. Missions were carried on in communities, in army camps, and on various campuses throughout the country. Among the communities visited were the following: "Wichita Falls, Texas; Roanoke, Va.; Erie, Pa., Newark, Ohio; Topeka, Kansas; and Memphis, Tenn."²¹³ Rev. Ronald Allen, rector of Northenden Church, Manchester, England, participated in the Missions in each of the above named communities. To add to the international influence of these projects, it was announced that the Department, in cooperation with the Alaska Committee of the Home Missions Council, would conduct Missions in the autumn of 1944 in Juneau, Ketchikan, Fairbanks, and Anchorage, Alaska.²¹⁴

A continued emphasis was placed on conducting Missions to service personnel in various camps during this war period. It was reported in 1944 that:

Thirty-two army camps and naval bases were visited in 1943, and a total of 47 have been visited since Pearl Harbor. From one to twelve speakers are provided for each Mission, depending upon the size of the military center. The visiting speakers give their messages in the chapels, guard houses, officers' meetings, and out on bivouac. Much time is spent during each week in personal counselling under the guidance of the chaplains.²¹⁵

In the fall of 1943, Rev. Gordon M. Reese, Executive Secretary of the Army and Navy Commission of the Episcopal Church, was secured by the Department for work in the Southwest. It was stated that he would help in the preparation for and the holding of Preaching Missions under the auspices of the Department of Evangelism and the General Commission on Army and Navy Chaplains.

In the fall of 1943, the Department of Evangelism and the War Emergency Council met and organized the "Christian Commission on Wartime Campus Missions." The War Emergency Council was made up of three organizations—The National Intercollegiate Christian Council, the University Commission and the Student Volunteer Movement. It was stated that there were four hundred campuses in America with over five hundred thousand trainees.²¹⁶ The Christian Commission on Wartime Campus Missions was therefore organized to meet the moral and spiritual needs of those trainees. The officers of the Commission were:

Lt. Commander C. Leslie Glenn, New York City, Chairman, H. D. Bollinger of Nashville and Miss Eleanor French of New York City, Vice-Chairmen, Jesse M. Bader, New York City, Director, and Robert B. Giffen, Princeton, Campus Secretary.²¹⁷

Under the leadership of these officers the Commission on Wartime

Campus Missions conducted ten Missions on campuses where the trainees were located.²¹⁸ The Missions were conducted in a similar manner as the former University Christian Missions except that these were primarily for the trainees rather than the general student body.

In May of 1943, it was announced that the Department of Evangelism was planning to hold a series of Christian Missions in each of the ten Japanese Relocations Centers of the nation.²¹⁹ The following year, Missions were held in six of the Centers: at Hunt, Idaho; Topaz, Utah; Manzanar, California; Poston and Gila Rivers, Arizona; and Rohwer, Arkansas. One of the speakers was Dr. Hashiro Yuasa, former president of Doshisha University in Japan. Other speakers were: John Cobb, Spokane; Charles Severns, San Diego; and Mrs. Hilda L. Ives, Boston.²²⁰ "In every Center they spoke to schools and school teachers, conducted seminars, held conferences with the ministers, and visited in the homes."²²¹

In the fall of 1944, a new series of Missions were scheduled to be launched in thirty-one cities across America.²²² The official name was a "National Mission to Christian Teachers." It was sponsored jointly by the Federal Council of Churches, through its Department of Evangelism, and the International Council of Religious Education. The chairman was Dr. Joseph R. Sizoo, minister of St. Nicholas Collegiate Church of New York City.²²³ The Missions were scheduled to be held for two days and three nights in each city. During the two days, the state executives in Religious Education and Evangelism were to meet to plan for the holding of Missions in all communities of the state. For the three consecutive evenings the Sunday School teachers, officers, and the ministers of the churches

of the community were to come together for important meetings.²²⁴

The purposes as set forth were the following:

. . .to help church school teachers become more clearly aware of their evangelistic opportunity; to provide them guidance and inspiration in undertaking this responsibility; and to bring them into a more vital personal Christian experience. The further purpose of the Mission is related to the teacher's two-fold evangelistic task—

To bring under the influence of Christian teaching all those not now receiving it;
To win to Christ, as Saviour and Lord, and to membership in His Church, all those reached and taught.

.
The Mission is to be Christ-centered in authority; person-centered in method; Bible-centered in content; Kingdom-centered in outlook; and Spirit-centered in dynamic.²²⁵

In this biennium the Department of Evangelism again offered the suggestions for the observance of World-wide Communion Sunday which had been made in previous years. Besides these, each congregation was urged to begin a special six weeks' church attendance effort on World-Wide Communion Sunday. Plans were laid to make the observance more universal than ever.²²⁶

The American Christian Ashrams were again sponsored by the Department. The Ashrams were held in the summer of 1943 at San Anselmo, California; Green Lake, Wisconsin; Winnepesaukee, New Hampshire; and Mars Hill, North Carolina. In 1944 the largest total attendance, over eight hundred and fifty, was reported. The Ashrams were held at the above mentioned addresses with the exception of the one at Mars Hill which was held at Blue Ridge, North Carolina. Dr. E. Stanley Jones was again included in the list of speakers. Offerings were taken for overseas relief in each of the Ashrams.²²⁷

Biennium 1945-1946

The dates for the 1945 observance of the Universal Week of Prayer were January 7-14. The topics were prepared by Rev. Hampton, Adams, pastor of the Union Avenue Christian Church of St. Louis, Missouri, around the theme: "Pray--Thy Kingdom Come."²²⁸ Those for the week of January 6-13, 1946 were written by Margaret Applegarth around the theme, "Even as Christ Also Loved the Church."²²⁹

Beginning February 26, 1945, the time of the broadcast of the minute of prayer was changed to 12:30-12:31 p. m. (Monday through Friday) but remained the same, 6:00 to 6:01 p.m., on Saturday. The Mutual Broadcasting System had broadcast the Minute of Prayer for three years.²³⁰

The Lenten devotional, the Fellowship of Prayer, was again prepared and distributed by the Department of Evangelism. Dr. Gaius Glenn Atkins of North Marshfield, Massachusetts, was the author of the daily meditations for both years.

Early in the biennium, the Department announced that there were fifteen Protestant denominations with full-time Secretaries of Evangelism. On February 20, 1945, the secretaries met and discussed ways by which a concerted and simultaneous program of lay evangelism could be carried on in 1946.²³¹ On May 15, 1945, Harold Harper McConnell, pastor of the Second United Presbyterian Church of Pittsburgh, Pennsylvania, became the Department's leader for Visitation Evangelism. He succeeded Oliver K. Black who had served the Department for three years in that work.²³² In the fall of 1945, it was announced that plans were completed for one-day conferences of

evangelism.

The morning and afternoon sessions of the conferences will be open to all the ministers of the community and to those from a radius of 50 miles about each center. The evening sessions will be for both laymen and ministers. It is expected that the congregations will send from five to ten of their best men and women to the evening sessions. The conferences are not primarily for the discussion of methods but rather for the consideration of the evangelistic motive and message.²³³

In a campaign of visitation evangelism in Toronto, Canada, under the direction of H. H. McConnell of the Department of Evangelism, there were over one-thousand decisions in the four nights of work, three-fourths of which were on confession of faith.²³⁴

Dr. Elmer G. Homrighausen of Princeton Theological Seminary, became chairman of the Department in 1946.

In 1946, stress was laid on the possibilities for evangelism during the period from Easter to Pentecost. A three-fold emphasis was proposed. First, the assimilation of new members received into membership since January. This was to be done through a program of teaching and training. Second, evangelism was stressed. It was stated that:

Many on the responsibility list were not reached for Christ and the Church in the evangelistic work of the church leading up to Easter. . . .The first Pentecost was a day of evangelism. . . .Surely every pastor and congregation will make definite plans for the winning of others to Christ and to the Church on this day.²³⁵

The third point of emphasis was church attendance. It was recognized that Easter was a time of filled churches and this could continue.

"By using the mails, by personal calls in the homes and by persistent

emphasis from the pulpit," it was stated, "a gain in attendance may be had."²³⁶ A pamphlet entitled Easter to Pentecost Program was published. It contained suggestions for the use of denominations and local churches for the fifty day period.²³⁷

World-Wide Communion was observed on October 7, 1945, and on October 6, 1946. Again the Department urged the churches to plan an Every-Member Visitation for the last Sunday of September in order to secure one hundred per cent attendance on World-Wide Communion Sunday.

The first year of the biennium, only two Ashrams were scheduled. This was due to the travel restrictions imposed by the government in that war period. Green Lake, Wisconsin, and Winnepesaukee, New Hampshire, were the scheduled sites.²³⁸ In 1946, Ashrams were scheduled at the two above mentioned places, at Chapman College, Los Angeles, and at Lynchburg College, Lynchburg, Virginia. Ministers, laymen and women, and young people were invited to attend. E. Stanley Jones returned from India and took part in each of the Ashrams held both years.²³⁹

The first Christian Mission to be held in a penitentiary by the Department of Evangelism of the Federal Council was conducted November 4-8, 1945 at Napanoch, New York. The Missioner was Rev. George E. Schnabel, minister of the Albright Memorial Church, Washington D. C. There were two daily services, one at eight o'clock in the morning and the other at one o'clock in the afternoon. "On Thursday afternoon at the close of the service, 29 prisoners were baptized and 60 were received into church membership. These 89 men were organized by the chaplain into a Prison Church of Christ."²⁴⁰

During 1945, two Preaching Missions were held in Army camps.

The first was conducted at Fort Leonard Wood, Missouri, September 30-October 4. It was reported to have been one of the best Missions held by the Department since it began work in the camps.

The nine speakers who participated in this five-day Mission conducted 73 meetings with an aggregate attendance of 4820. They had 153 personal interviews. Eighteen men accepted Christ as their Saviour and Lord for the first time and 135 made public reaffirmations of their Christian faith. Three young men decided to enter the Christian ministry.²⁴¹

The second Mission was held at Camp Crowder, Missouri, November 4-8.

"The six speakers on the team addressed 78 meetings with a total attendance of 5819. There were 34 young men who made their first decision for Christ and the Church and 187 made a public reaffirmation of their Christian faith."²⁴² During this Mission a service was held in a compound for German prisoners of war near Camp Crowder.

With the reduced number of trainees on the campuses of America, the Department changed its approach and program of conducting Missions to the schools of higher education. A new Campus Committee was formed which represented the United Student Christian Council and the Department of Evangelism. The United Student Christian Council was composed of the University Christian Commission of the Church-Related Colleges; the National Intercollegiate Christian Council and the Student Volunteer Movement. Phillips Moulton, former assistant pastor of the First Methodist Church at Mt. Vernon, New York, became the new Director of the University Christian Mission on September 1, 1945. During 1946, a total of twenty-nine one-week Missions were held on campuses in the East, South, Middle West, and on the Pacific Coast.²⁴³

The name of the National Mission to Christian Teachers was changed to the "National Christian Teaching Mission" in 1945. The team of speakers who conducted the Missions were composed as follows:

. . .a children's worker, a youth leader, an adult specialist, a leader for the administrative group and an inspirational speaker. These team members conducted three seminars each, for the teachers and officers of the various age level groups in the Sunday School.²⁴⁴

The Missions focused attention on the need for a new spiritual dynamic and a greater evangelistic passion on the part of the teachers and officers of the nation's Sunday Schools. They brought a greater sense of responsibility for the unreached of the nation to the Church's leadership, and a deeper concern for the winning of others to Christ.²⁴⁵ Rev. Sizoo continued as Chairman and Rev. Reuben H. Mueller of Cleveland, as Vice-Chairman of the sponsoring committee. Rev. Harry C. Munro of Chicago was the Director of the Missions.

A new kind of mission, a Mission to Ministers, began in the autumn of 1946. They were sponsored jointly by the Department of Evangelism and local councils of churches. Dr. Bader emphasized that the Missions were held with a desire to help ministers meet their heavy responsibilities during those extremely difficult days of readjustment.²⁴⁶ One well known speaker was provided for each of the fifty-six one-day meetings held in all parts of the country.²⁴⁷

Biennium 1947-1948

Miss Margaret T. Applegarth again prepared the booklet for the Universal Week of Prayer. The theme around which she prepared the daily studies for 1947 was: "For This Cause I Bow My Knees."²⁴⁸ The Author of the 1948 Universal Week of Prayer booklet was Hillyer

Straton, of the First Baptist Church of Malden, Massachusetts. His theme was: "Prayer Changes Things."²⁴⁹

The author of the daily Lenten devotions for 1947 was Vere V. Loper, pastor of the Congregational-Christian Church of Berkeley, California. The general theme was: "Through Days of Preparation." The following year "Christ in You, the Hope of Glory" was the central idea around which the devotional was written. Elmer S. Freeman, Assistant Secretary, Congregational Christian Commission on Evangelism and Devotional Life, was the editor.

There were four Ashrams held each of the years of the biennium. The gatherings were held both summers at: Camp Bynden Wood near Reading, Pennsylvania; Bible Institute, Green Lake, Wisconsin; Geneva Point Camp, Winnepesaukee, New Hampshire; and Camp Sierra, near Fresno, California. The program for each year included a Bible Hour, a World Outlook Hour and Daily Vacation Bible Schools for the children. Dr. E. Stanley Jones returned from India to take part in the leadership of each Ashram.²⁵⁰

In connection with the observance of World-Wide Communion Sunday the Department of Evangelism sponsored a Church Attendance Crusade. The Crusade was begun on Communion Sunday and lasted through the following seven weeks. Literature was prepared and statements were obtained by state governors, United States senators and university presidents to be used by state and local councils in connection with radio programs and other activities of the attendance crusade.

In 1948, the Department was asked by the Council to promote Missions of Protestant Witness on or near Reformation Day, October 31. The Missions united protestants in communities all over the

country in simultaneous meetings. They were positive in emphasis rather than negative, that is, not anti-Roman Catholic but pro-Protestant.²⁵¹

More than forty Missions were held in universities across the country during this period. Early in the biennium it was stated that the purpose of the University Christian Mission was fourfold:

It seeks to awaken an interest in religion,
to make clear what Christianity involves,
to deal with intellectual problems regarding
the faith, and to win students to a fuller
commitment to Jesus Christ.²⁵²

Some of the questions which students asked included these:

"What is sin? morality? and immorality?
"What does Christianity say to a confused
world?" "Why does God allow evil to
exist?" "What part does religion play in
a happy home life?"²⁵³

In September, 1947, it was announced that James L. Stoner was the new Director of the University Christian Mission to succeed Phillips Moulton who had served for two years. Mr. Stoner had been Director of the Student Christian Fellowship on the campus of Bowling Green State University at Bowling Green, Ohio. Mr. Stoner, 27, was one of the youngest men to serve as Director of the University Christian Mission since its beginning in 1938. He announced that a newly written University Christian Mission Workbook was published to guide the local committees in more detailed planning.²⁵⁴

From October 1 to December 19, 1947, Dr. E. Stanley Jones held ten Christian Missions under the sponsorship of the Department of Evangelism. In each mission Dr. Jones spoke to civic clubs, labor unions, schools, and at mass meetings.²⁵⁵

The Christian Teaching Missions continued their eight-day

programs in cities across the country throughout this period.²⁵⁶ One of the major items in each Mission was the taking of a complete survey on the first Sunday afternoon in order to discover the un-churched people of the community. In June of 1948, it was announced that Dr. Harry H. Kalas, Executive Secretary of the Iowa Council of Churches, had been named the new director of the National Teaching Mission. Dr. Kalas succeeded Dr. Harry C. Munro who resigned because of the serious illness of Mrs. Munro.²⁵⁷

Missions to Ministers were conducted in fourteen cities during 1947.²⁵⁸ As in the previous year, one speaker was invited to each community to address the ministers on the subject of evangelism—in the morning and at a noon luncheon. Among the speakers was Jesse M. Bader and Paul Scherer of New York.²⁵⁹

Another state prison mission was held by the Department at Napanoch, New York in 1947. The Director was Rev. George Schnabel of the Albright Memorial Church, Washington, D.C. At the close of the mission thirty men were received into the Church.²⁶⁰ The following year the daily attendance averaged one-thousand—far more than the movies—and fifty-three men were received into the prison's Church of Christ. Rev. Francis E. McGuire, chaplain of the prison, wrote concerning the Mission:

If you could talk to some of these men; know what they were a few years ago when they came here and realized the change that came into their lives, you would be convinced of the value of these Missions in correctional institutions. So many of the men have gone out into free society and are making good. . . . Others who are still in the institution who were vulgar and very profane can't stand to talk of what they used to be. There has been a definite change in their lives.²⁶¹

Visitation Evangelism campaigns were conducted in eighteen communities in 1947.²⁶² The following year, Dr. H. H. McConnell, of the Department of Evangelism, conducted Visitation Campaigns in Canada and the Panama Canal Zone. It was reported, after the Campaign in Panama, that the General Council of the Union Churches was eager to secure two additional ministers for the Churches of the Canal Zone.²⁶³

A conference of fifty-two representatives from forty-five theological seminaries met on January 8 and 9, 1948, in Louisville, Kentucky. The conference was sponsored by the Department and was held at the Presbyterian Theological Seminary and at the Southern Baptist Theological Seminary. The group discussed methods of evangelism to present to their students in the classroom, and of the uses of student field work in churches, prisons, hospitals and industrial plants.²⁶⁴

In March of 1948, the Department announced that Dr. Elmer G. Hourighausen, chairman of the Department, had gone to Geneva, Switzerland, to start work on the formation of a permanent department of evangelism for the World Council of Churches. His aim was: "to promote spiritual reconstruction, revival of morale in the churches and among the masses, and to stimulate interest in the ministry and the Church's work."²⁶⁵

Biennium 1949-1950

Dr. Edwin T. Dahlberg, Minister, First Baptist Church of Syracuse and former vice-chairman of the Department, became the new chairman of the Department of Evangelism for the biennium.²⁶⁶ He

succeeded Dr. E. G. Honrighausen who had served as chairman since 1946.

"The Dynamic Leadership of the Holy Spirit" was the general theme for the 1949 Universal Week of Prayer. Rev. Lloyd E. Foster, minister of the Old First Church of Newark, New Jersey, was the author of the daily topics.²⁶⁷ Rev. Clarence Cranford, minister of the Calvary Baptist Church, Washington, prepared the 1950 prayer topics around the theme "A Living Witness for a Lost World."²⁶⁸

The 1949 Fellowship of Prayer booklet was prepared by George Miles Gibson. The following year the Lenten devotional was prepared by Walter Horton of the Oberlin Graduate School of Theology. His central theme was "Witnessing."

Five Ashrams were held during the summer of 1949. A new innovation was an Ashram for the family at Green Mountain Junior College at Poughkeepsie, New York. Its program was devoted to the development of Christian home life and the influence and outreach of such homes in the community. Over eleven hundred people attended the five Christian Ashrams held in 1950. It was reported that: "This has been the greatest series in the eleven years the Ashrams have been held in this country, both from the standpoint of the number attending and the effectiveness of the program."²⁶⁹

For the fifth consecutive year, Rev. George Schnabel conducted a preaching mission at the Napanook prison. Forty-four new members were received into the prison church. Chaplain McGuire said of the mission:

"It was evident there was an intense earnestness, an enthusiastic participation in the services. The singing was with spirit, and

at the conclusion of the prayers, amens could be heard in all parts of the auditorium. There was a real hunger to hear the Gospel. The spiritual results are beyond computation."²⁷⁰

Publications during the biennium were: Evangelism The Primary Responsibility of All the Churches, by Rt. Rev. Stephen Neill; Prayer Cells, by Samuel M. Shoemaker; Fifty Great Days, --Easter to Pentecost Program; How to Conduct a Community Religious Census, and Beginning with Ourselves, by the Rt. Rev. Stephen Neill.²⁷¹

In January of 1949, Dr. Jesse M. Bader pointed out that plans had been shaping up for two years toward a "year of evangelism" which would put into nation-wide practice the aims expressed at the previous biennial. The movement called a "United Evangelistic Advance" was scheduled to begin in October, 1949, and extend for fifteen months until the end of 1950. The report on evangelism, which was adopted unanimously by the Council, outlined the four-fold effort which was to begin October 2, 1949:

(1) Spiritual quickening of ministers and members; (2) reaching and winning unchurched millions in America; (3) careful instruction and assimilation of each new member; (4) special effort to identify shifting, transient populations with the Church. These aims are sought through three channels, A Christian Teaching Mission, A visitation Evangelism effort, A Preaching Mission, enlarged effort in the University Christian Mission program among students, emphasis on evangelism in seminary courses, and encouragement of prayer for the whole advance, by groups and individual church members.²⁷²

Besides the twenty-seven constituent denominations of the Federal Council, eleven other denominations cooperated in this united witness. A National Committee was composed of the forty-six denominational secretaries of evangelism and representatives of the

International Council of Religious Education, the Home Missions Council, and the United Council of Church Women. E. G. Monrighausen was named the chairman of the Committee.²⁷³

The United Evangelistic Advance began at the Lord's Supper on World Communion Day, October 2, 1949. It was launched under the banner, "America for Christ." During the fifteen months the various Missions and agencies of the Department carried forward their programs of evangelism. The University Christian Mission, under the direction of James L. Stoner, was conducted in sixty colleges and universities during the period. Some 250 educational institutions used the advisory service which offered suggestions on organization and speakers.²⁷⁴

The National Christian Teaching Missions were again sponsored jointly by the department of evangelism and the International Council of Religious Education. Under the direction of H. H. Kalas, seventy-one communities, covering a population of 6,929,000, were reached. A total of 1,974 churches participated. As the Evangelistic Advance program was concluding, it was announced that: "Seven thousand and more local church groups are now at work where the missions have been held, in fellowship cultivation and educational evangelism."²⁷⁵

Preaching Missions were also conducted in conjunction with the United Evangelistic Advance. Three different types of preaching missions were conducted:

- (1) missions with a team of speakers, which last from Sunday through Friday, for example, Washington, D.C., with 31 speakers; Seattle, with 15, and Toledo with ten; (2) missions with one speaker, e.g. E. Stanley Jones, who conducted 37 missions; (3) simultaneous preaching missions where each local

congregation holds its own mission simultaneously with all the other churches of the community, for example, Chicago, Kansas City and Buffalo.²⁷⁶

Reformation Day was held under the impetus of the United Evangelistic Advance. Never had so many churches in so many cities and towns participated in united observances to pledge anew their devotion to Christ and the unifying spirit of Protestantism.²⁷⁷ In Kansas City Dr. Ralph W. Sockman, minister, Christ Church, New York, appealed for a closer relationship between Protestants and Roman Catholics. At McKeesport, Pennsylvania, Bishop John S. Stamm, of the Evangelical United Brethren Church, termed unity of the spirit more important than unity of churches. "Basic unity, he declared, lies in the spirit, in the loyalty and exaltation of Christ."²⁷⁸ Bishop Stamm was president of the Federal Council of Churches.

Under the direction of H. H. McConnell, Visitation Evangelism Campaigns were conducted in eighty-two communities. They were conducted on an interdenominational basis in the various localities. "Training conferences were held in Chicago and Pittsburgh for 50 directors of visitation evangelism."²⁷⁹

In December of 1950, Dr. McConnell left for Japan to direct a visitation evangelism campaign and train hundreds of laymen and ministers to carry their witness for Christ into the homes of their fellow countrymen. His plans were to return to America on March 1, 1951.²⁸⁰

In Cleveland, Ohio on November 29, 1950, the Federal Council of Churches was merged with seven other agencies to become a new organization known as the National Council of the Churches of Christ

in the United States of America. The agencies were as follows: the Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the United States and Canada, National Protestant Council on Higher Education, United Council of Church Women, and the United Stewardship Council.²⁸¹ All of the work of the Federal Council was continued or extended in some phase of the National Council's program. Dr. Roswell P. Barnes, editor of the Federal Council Bulletin, wrote the following just before the National Council came into being:

The Federal Council's general function in representation of the interests of the constituent churches themselves will be assumed by the National Council in its plenary capacity.

Many of the specialized program functions through which the churches have worked together in the Federal Council will be carried over into the Division of Christian Life and Work of the National Council. That division will be one of the four principal units of program operation within the National Council, the other three being the Division of Christian Education, the Division of Foreign Missions, and the Division of Home Missions.

.....
The Federal Council's Department of Evangelism will be continued and extended as the Joint Department of Evangelism, administratively related to the Division of Christian Life and Work.

Joint departments in the National Council will be those related functionally to more than one of the four divisions. Each joint department will be related administratively to one of the divisions. The joint departments that will be administratively related to the Division of Christian Life and Work include Evangelism, Religious Liberty and Stewardship.²⁸²

The National Council began to function on January 1, 1951. From this

point on, the writer traced the work of the Joint Department of Evangelism of the National Council of Churches of Christ in the United States of America.

Biennium 1951-1952

Dr. E. G. Honrighausen again became chairman of the Department on January 1, 1951.

Rev. C. Curtis Jones, minister of the Seventh Street Christian Church of Richmond, Virginia, prepared the 1951 edition of the Universal Week of Prayer. The general theme, "A Fellowship without Frontiers" provided the basis for the daily topics.²⁸³ "Seven Decisions That Shape History" was the central topic for the 1952 devotional. The prayer booklet was prepared by Dr. David A. MacLennan of the Yale Divinity School.²⁸⁴

Dr. H. H. McConnell, field secretary of the National Council's joint department of evangelism, reported the following concerning the visitation evangelism campaign in Japan:

...I am convinced that visitation evangelism will work in Japan as it has in America. . . . There was not a single pastor with visitation teams in the field who was not wholly enthusiastic about the idea.²⁸⁵

Campaigns were carried on in eight centers--Tokyo, Nagoya, Kobe, Osaka, Omi Hachiman, Himegi, Sendai, and Kyoto.²⁸⁶

Dr. Arthur Lee Kinsolving, rector of St. James' Protestant Episcopal Church, New York, was elected chairman of the National Committee of the University Christian Mission. The director had been Rev. James L. Stoner. A new phase of the University Mission work was begun when four all-day workshop-retreats on student

evangelism were held on February 10, 1951. They were held in Richmond, Virginia; Columbus, Ohio; Des Moines, Iowa, and Dallas, Texas.²⁸⁷ Some 350 students from more than thirty-five colleges and universities attended the workshop-retreats. The program included the following:

In addition to addresses by outstanding leaders on "Evangelization Is My Personal Responsibility" and "Evangelizing the Campuses of America" there were discussions of campus problems, worship and evangelistic techniques.²⁸⁸

A typical student commented:

"When we considered the needs of the campus today, the discussion developed from the confused questions and statements of the students to a sincere realization that a deeper faith in Christ on the part of each one of us was the only answer—evangelization of ourselves."²⁸⁹

The 1951 Fellowship of Prayer was prepared by Frederick K. Stamm, radio preacher of Plumsteadville, Pennsylvania. The booklet was written around the theme "Our Continuing Fellowship."²⁹⁰ The following year, "Jesus Answers Our Questions," was the central topic.²⁹¹

American Christian Ashrams were held both summers of the biennium in the following places: Green Lake, Wisconsin, Bridgewater College, Bridgewater, Virginia, Keuka College, Keuka Park, New York, Mt. Wesley Encampment, Kerrville, Texas, and Camp Sierra, California. In the summer of 1952, an additional Ashram was held at Five Oaks, Canada. Dr. E. Stanley Jones served both summers as speaker at the Ashrams.²⁹²

Early in the biennium Rev. Charles B. Templeton was appointed

the first evangelist to be permanently assigned to the Council staff. Rev. Templeton had been active in evangelistic work while attending seminary and then was ordained to the ministry in the Nazarene Church. Later, he became director of Toronto Youth for Christ. Returning to the United States he decided to continue his theological studies.

...he enrolled at Princeton (N.J.) Theological Seminary as a "special Student" and was ordained to the Presbyterian ministry.

Dr. E. G. Homrighausen, department chairman and one of Mr. Templeton's theology professors at Princeton, has called the fiery evangelist "the most gifted and talented young man in America today for preaching mission work."²⁹³

On World Wide Communion Sunday, October 7, 1951, the first nation-wide United Evangelistic Crusade was sponsored by the National Council of Churches. One of the first major events was a city-wide preaching mission in Youngstown, Ohio, with Rev. Templeton as evangelist. At Youngstown's Stambaugh Auditorium a total of sixty-five thousand persons jammed the hall to listen intently to the fervent young minister.

His compelling presentation, forceful personality, clear spiritual insight and personal warmth drew people to him so strongly that they stopped him on the streets, feeling the message they had heard made them friends.

.....
His listeners claimed that he presented a Jesus Christ who actually became more real and more alive than the physical presence of Mr. Templeton himself.²⁹⁴

At Somerville, New Jersey, Rev. Templeton preached a mission which climaxed a week of visitation evangelism carried on by students of Princeton Theological Seminary and laymen of the community. The idea

of student participation had come originally from Rev. Templeton.²⁹⁵
 In December of 1952, it was stated that Rev. Templeton had attracted great crowds wherever he had led preaching missions, and was booked solidly for 1953 and 1954.²⁹⁶

Rev. Alva I. Cox, pastor of Grace Methodist Church, Waterbury, Connecticut, was appointed director of youth evangelism for the Department. The United Christian Youth Mission was formed. It was co-sponsored by the Department of Evangelism and the United Christian Youth Movement. This organization carried on its work as follows:

Once a year UCYM conducts an intensive one-week campaign, and in a series of nationwide missions brings many youths into the membership of their local churches.

Mr. Cox is responsible for the organization, direction and promotion of these missions and this year will train 50 leaders to direct other missions.²⁹⁷

United Christian Youth Missions were held in more than a dozen communities and one hundred leaders were trained to direct the missions during the biennium.²⁹⁸

Under the joint sponsorship of the National Council's Department of Evangelism and the General Commission on Chaplains, a Christian Crusade to the Armed forces was launched. In two- and three-man teams missions were held in eighty-three U. S. Army and Naval bases.²⁹⁹ They were conducted from Sunday through the following Friday night and included in the program: mass meetings, individual counselling, discussion groups and conferences of team members with base chaplains.³⁰⁰ Visiting preachers from forty Protestant and Eastern Orthodox churches participated. Well known speakers took part in the missions. Included were: Rev. William Crowe, Jr., pastor of the

First Presbyterian Church in Wilmington, North Carolina; Rev. Robert W. Brooks, minister of Lincoln Congregational Temple, Washington D. C.; Hon. Theodore R. McKeldrin, governor of Maryland; Dr. Franklin Clark Fry of New York City, president of the United Lutheran Church in America; and Professor E. O. Homrighausen of Princeton Theological Seminary.³⁰¹ Dr. Stewart M. Robinson, chairman of the General Commission on Chaplains, was chairman of the committee which made the arrangements for the crusade. Other officers included Dr. Frederick Cropp, secretary of the American Bible Society, and Dr. Jesse M. Bader, executive director of the National Council's Joint Department of Evangelism.³⁰²

Christian teaching missions were held in fifty-six communities during 1952. The missions covered a total population of four million in a house-to-house religious census.³⁰³

Under the directorship of Rev. Warren Ost, theological student at Princeton, a christian ministry was begun in Yellowstone National Park. The program included music festivals, daily vacation Bible schools, vesper services, Sunday morning preaching services and youth meetings. The theme of the ministry was "A Faith to Match the Mountains."³⁰⁴

During the biennium there was a marked increase in the number of communities observing Reformation Sunday. Over two hundred united gatherings were held and more local pastors than in other years preached Reformation Sunday sermons from their own pulpits.³⁰⁵

1953

The Universal week of prayer was observed the week of January

4-11. "Seven steps toward spiritual progress--daily devotions for the week," was the way the prayer emphasis period was announced.³⁰⁶ The Lenten devotional, the Fellowship of Prayer, was prepared and distributed as in previous years.

Armed Forces Preaching Missions were scheduled again under the sponsorship of the Joint Department of Evangelism and the General Commission on Chaplains. Eighty missions were scheduled with 140 civilian ministers participating. The fourteen member planning committee was headed by Dr. Fred Buschmeyer of New York; the director was Dr. Jesse M. Bader.

Missions to Ministers were scheduled for this year at Green Lake, Wisconsin, and Northfield, Massachusetts. Besides the Chaplain of Edinburgh University, Rev. David Read, the schedule included the following American speakers and leaders: "Dr. Edwin T. Dahlberg, St. Louis, Mo.; Professor E. G. Hornighausen, Princeton, N. J.; Walter Barlow, Philadelphia, Pa.; Rev. Charles E. Templeton, Chicago, Ill., and Howard Elmo Short, Lexington, Ky."³⁰⁷

The six American Christian Ashrams were held at the following places: Green Lake, Wisconsin, Alma College, Toronto, Canada, Bridgewater, Pennsylvania, Keuka Park, New York, Kerrville, Texas and Asilomar, Pacific Grove, California.³⁰⁸

During the summer, a National Park ministry was carried on.

Working as truck drivers, garbage collectors, night watchmen and soda jerks, and giving their free time on a volunteer basis to a ministry program, 69 college and seminary students spent three months in 11 National Parks in cooperation with the Joint Department of Evangelism's Christian Ministry in the National Parks. . . . The largest audiences were in Yosemite, where 35,000 people

attended 15 weekly general Protestant services, in Yellowstone, where 15,000 worshipped, in Sequoia and Grand Canyon, with 10,000, and Glacier National Park in Montana, with 5,000.³⁰⁹

The full-time director of the Park ministry was Rev. Warren Ost.

World-Wide Communion Sunday was observed on October 4. The customary Church Attendance Crusade began on that day. Dr. Bader stated that: "The observance of the Lord's Supper is at the heart of the Christian faith."³¹⁰ Reformation Sunday was November 1.

On December 1, in Riverside Church, New York, a dinner was held in honor of Dr. Jesse M. Bader whose retirement was announced to be effective December 31. Dr. Bader had served as executive director of the National Council's Joint Department of Evangelism and as director of evangelism for the former Federal Council. Besides his regular responsibility as executive director, Dr. Bader had initiated the National Preaching Missions in 1936, the University Christian Missions in 1938, and The National Christian Teaching Missions he developed from the Presbyterian, U.S.A. Mission to Sunday School Teachers.³¹¹

Summary

The work of the Department has been traced through several transitions. First, the change in leadership. Three men have occupied the seat of authority in the Department for some length of time. Dr. William H. Roberts served the first period of four years as Chairman of the Department. In 1918, Dr. Charles L. Goodell became the Executive Secretary and the real position of leadership passed from the Chairmanship to this office. After sixteen years of

effective service, Dr. Goodell was succeeded by Dr. Jesse M. Bader who occupied that position until his retirement on December 31, 1953.

The second transition was in the program projected by the Department. This transition was from one of less activity to an ever expanding program beginning with the National Preaching Mission which was formally begun in 1936. From that point on the work of the Department began to be felt in a wider area and more intensively.

The third transition was in the names which were attached to the Department through the years. Under the Federal Council of Churches, the name was changed from the Commission on Evangelism, to the Commission on Evangelism and Life Service, then back to the original name, and finally changed to the Department of Evangelism. The final change was made when the Federal Council was absorbed into the National Council and the Department became the Joint Department of Evangelism.

CHAPTER IV

THE PHILOSOPHY OF THE JOINT DEPARTMENT OF EVANGELISM

Introduction

The philosophy of the Joint Department of Evangelism was surveyed and presented in four periods. There was no attempt made to divide the total number of years into four equal parts, but, rather, to follow the major transitions irrespective of time. As far as possible, the writer endeavored to give the views of the Department in the exact wording in which they were expressed, without unnecessary verbiage.

First Period 1912-1918

During the first period of six years, from 1912-18, the Department leaders emphasized the need for individual conversion. Dr. Roberts, chairman of the Department, W. E. Biederwolf, secretary, and J. Wilbur Chapman, active in the work of the Department, were all evangelists who were effective in the proclamation of a gospel which saved men from sin. Dr. Roberts believed that the one supreme purpose of all Christian unity was to bring a sinful world to believe in Jesus Christ as Saviour.³¹² He was not in wholehearted sympathy with the social service emphasis of his day. He stated that:

You cannot get sound morals into people by furnishing them with better food and sanitation is not the equivalent of spiritual salvation. . . It is out of the heart that the issues of life proceed, and it is the Gospel of Christ which alone reaches the heart and through its transformation, transforms life.³¹³

Therefore, this period was marked by definite reports of salvation in the work of the Department. In 1915 conversions were recorded as a result of meetings at the Panama-Pacific Exposition. In 1918 it was reported: "In one of our camps more than four hundred men definitely accepted Jesus Christ as their Savior after quiet personal conversation in Y.M.C.A."³¹⁴ These were typical examples of the work done during those years.

Although revivals were actively sponsored and promoted by the Department, there was recognition of the fact that certain abuses were prevalent in evangelism. The abuses included a distorted evangelism of excessive emotionalism as well as improper mathematics in reporting meetings. One of the first projects, therefore, was a plan to certify acceptable itinerant evangelists. Questionnaires on traveling revivalists, asking for information on matters ranging from theology to character and personality, were widely distributed so that the "wrong kind of evangelist" could be eliminated and by a system of certification "reasonably safe men could be assured."³¹⁵ Again, it was stated that although evangelism was under fire by pastors who disliked its emotional and its transitory character, "God had made both the meteor and the star."³¹⁶ Thus there was an attempt to secure for revivalism a respectability without diminishing the emphasis for revivals.

Second Period 1918-1929

The second period, which was considered, covered the years 1918-1928. In 1920 it was reported that: "we believe a better day is dawning in the matter of the vocational evangelists. The day of

the irresponsible evangelist has passed."³¹⁷ Dr. Hutchison commented: "Actually this shift of emphasis was greatly influenced by the growing indifference on the part of great numbers of people to professional revivalism."³¹⁸ In 1928 the Commission admitted that: "the last decade has witnessed a swing of the pendulum from tabernacle and vocational to pastoral and personal evangelism."³¹⁹ Dr. Goodell, who became Executive Secretary of the Commission in 1913, had stated the following:

Evangelism has come to mean the whole spiritual outlook of the Church, both in the realm of the child and in the experience of the man and woman who have turned aside from paths of peace and virtue and need to be reclaimed by the mercy and grace of Jesus Christ.

We are emphasizing the training of the home and Sunday School as the most fundamental part of Evangelism. Religious education is at the front in our great denominational movements.³²⁰

Although Dr. Goodell was himself active in vocational evangelism, yet as Secretary of the Commission he recognized that the word evangelism had taken on a new meaning in the vocabulary of the Church. Therefore, as he stated, the Commission was emphasizing the training of the home and Sunday School.³²¹ The 1928 report of the Commission revealed that the new evangelism had proved to be somewhat disappointing.

To the church pastoral staff have been added specially trained assistants to direct the whole educational program of the church and Sunday School. Social movements in the church have also made great progress, and a new social attitude toward the community outside the church is most marked. In this educational and social program there are great possibilities for developing a larger conception of the spirit and teaching of Christ into the life of the community, but side by side with these new phases of

religious life, . . . there are disturbing facts today, such as the paucity of visible spiritual returns and a failure to add to the numerical advance of the church, which force us to deep heart-searching and to such an analysis of present conditions as will save us from increasing disappointment. . . . the church. . . has failed to accomplish as much as could rightly be expected in bringing men and women to the actual acceptance of Jesus Christ as Saviour and Lord and in developing the Christian experience which must lie at the basis of all true religious effort. . . . If anywhere social service has become solely a matter of humanitarian interest and social betterments have anchored themselves only in a philosophy of vague goodwill, it is time to repeat the words of Bushnell, "The soul of reform is the reform of the soul."³²²

The foregoing has both indicated the emphasis of the Commission prior to 1929 and pointed to a possible change in its approach to evangelism in the future.

Third Period 1929-1939

The third period covers approximately ten years from 1929 to 1939. In summarizing the change in emphasis, Dr. Hutchison stated:

For the Federal Council's program of evangelism as for everything else in America, 1929 marked a turning point.

.
This much. . . is clear; 1929 did bring a greater emphasis upon personal religious experience and in theology a return from confident and optimistic liberalism to a more traditional faith.³²³

In 1936, Dr. Cavert, Executive Secretary of the Federal Council, pointed this out concerning the need for the National Preaching Mission:

No better diagnosis of the state of the Church during the last decade or two has

appeared than this: that we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for social justice, enthusiasm for a warless world, and devotion to other great causes of human welfare—these are the rightful fruits of faith in God and understanding of His will as made known to us in Christ. But have we not tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots?

No one who understands either the Christian Gospel or the world in which we live could desire to see the churches give less attention to social and international problems. We may, however, well ask ourselves whether we are likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian Gospel.³²⁴

Repeated emphasis was placed on the continued need for social betterment but at the same time an increased stress upon personal decision. With the recognition of the need, the Department of Evangelism projected the National Preaching Mission. It was launched with definite objectives which were stated by the Department as follows:

"Inherent in the very purpose of the Mission is its method. Not only by inspirational, but chiefly by educational processes, it hopes

"in the midst of endless propaganda and confused teaching, to challenge vital groups, both within and without the Church of Christ, to an intelligent passion and zeal for discovering and utilizing the will of God in Christ as the moral standard by which our generation may find its way to correct judgments;

"to proclaim as widely as the opportunity offers, in churches and colleges, in factories and business centers, the offers and demands of Christ, in an aggressive movement to win all of life

to Him and to His cause.

"by an effort to grip the consciences of men and to stir into profound conviction their deepest emotions, to call at every point for a definite commitment to Christ and His way, and to give in at least some group or groups opportunity for its expression;

"to arouse interest in vital, intelligent evangelism, and to render assistance wherever it is desired in the task of prosecuting this central, chief endeavor of the Christian Church;

"wherever counsel is asked to assist in the continuance of such an enterprise within local communities, in order that changed lives, which are ever the result of God's working, may be enabled through the Church of Jesus Christ to make their lasting impact upon a changing world;

"to provide, wherever possible, for the dissemination into other communities of such influence and grace as God may bestow through the Mission on the centers visited;

"by serious study and counsel to give some fresh impetus and encouragement to the preaching and total service of the Christian ministry, and to religious education;

"to strengthen the work of the local church and to increase wise, aggressive inter-church service."³²⁵

The follow-up program was carried on under the designation "United Christian Advance." The plan centered around an educational program with special emphasis upon training adults in Christian living.³²⁶

The University Christian Mission, which began in 1938, was the outgrowth of the National Preaching Mission. The one supreme objective of the Mission was stated to be: "to lead students and teachers to a vital faith in God as revealed in Jesus Christ, the Saviour and Lord of life, and to a thorough personal commitment to His cause in the World."³²⁷ The attainment of the objective involved a three-fold task as was pointed out prior to the launching

of the Mission to the educational institutions.

"1. The first is intellectual in character. It will be necessary to deal with a host of false conceptions about Christianity and the general "religious illiteracy" that are prevalent in educational circles. Whatever philosophical and moral attitudes are destructive of Christian faith and life must be squarely faced with the most valid statement of Christian faith and the most convincing demonstration of Christian life. This is particularly necessary where moral values and standards are concerned, both individual and social.

"2. The second aspect is evangelistic, in the largest sense of the term. At some point in every man's life he must make a decision regarding his relationship to God. Commitment to God in Christ is the aim of our evangelistic work. Only by holding this central objective continually before it, will the Mission succeed in doing justice to what is at the heart of Christianity. Only in this way can students be brought into relationship with those sources of divine power which are able to transform their lives and equip them to be fully Christian in the life of their time.

"3. The Mission has also a practical task to perform. Christian faith is fulfilled in Christian life and action, and is relevant to all those issues in society which involve the welfare of human beings. Means must therefore be taken:

- "a. to present the implications of the Christian message in every sphere involving social relationships, and the responsibility of the Church to give prophetic leadership in Christian action;
- "b. to set forth the vision of a World Christian Community as the sole hope of a sinful world;
- "c. and finally to stimulate among Christian students and teachers the study of the Bible, the practice of prayer, the bearing of witness to the power of Christ, the clarification and sharpening of Christian moral

standards, and the continued association with like-minded persons for Christian worship, study and action.³²⁸

In the accounts of the University Missions, the author found nothing concerning the definite commitment results of the more than thirty speakers, with the exception of Dr. E. Stanley Jones. The report stated that:

When Stanley Jones spoke at the evening meetings, he invited two groups to remain after the benediction: first, those who desired to ask questions; second, those who desired to lay hold of spiritual reality in their own lives. He also made it clear that perhaps there was a third group who desired to go home and there make a commitment of their lives to God alone. Usually one-third to one-half of the student audience remained.³²⁹

There was no indication as to how many of those who remained did so to ask questions nor how many remained to lay hold of spiritual reality.

Dr. Bader, the director of the University Christian Mission, summarized the results as follows:

The Missions have demonstrated that the Church is welcome on the state university campus when it comes unitedly with a non-sectarian message. Religion has been made more intellectually respectable in academic circles on the campuses visited. The churches and Christian Associations have been heartened and strengthened. The Missions have helped to bridge the gap that has been widening between the Church and Higher Education. Scores of students who have been confused religiously have gained an inner adequacy by which to live. Many members of the faculty have expressed willingness to give more attention to the spiritual interpretation of the subjects they teach.

Some students volunteered for the ministry and others for the mission fields. On at least one campus a Department of Religion will be organized soon with a full-time professor.

A new impulse toward unity among the religious forces working for students has been released. A beautiful fellowship has been experienced on the part of the four national organizations that have been working together in the Mission.³³⁰

To gain a more definite idea of the philosophy of evangelism, during this period, the writer has chosen to quote some of Dr. Buttrick's views on the subject of the cross. The author felt that his views were representative since he played such an active role in the work of the Department during this period. Dr. Buttrick was a speaker for both the National Preaching Mission and the University Christian Mission, as well as Chairman of the Department of Evangelism during the biennium 1936-1938, and was elected President of the Federal Council of Churches in December 1938, to serve the following biennium. Writing on the subject, "The Preaching of the Cross," Dr. Buttrick stated that:

Harsh theories by which the death of Christ is a price paid by God to the devil have alienated the moral sense of mankind. Bewildering theories which require a jugglery within God's nature, the Cross being a "satisfaction" which God in His love makes to Himself in His holiness, have left men dazed. Arbitrary theories, whereby a guiltless Christ is on Calvary reckoned guilty of our sin, have left men repelled; for no one can be made guilty of sins he has not committed, and God last of all would wish to make him guilty. A man may bear the penalty of sin, and wear the shame, and make common cause with sinful men; but, being guiltless, he cannot be made guilty; otherwise the universe would be in its morality a topsy-turvydom. Theology, dripping with "the blood" almost

to soul-revulsion, has made the Cross unreal. It is not blood that saves, but blood as life outpoured can give redemptive virtue to the blood. The Cross stands in the midst of life. In the words of a fine title, it is The Crucifixion in Our Street; nor is it short of tragic that the Church should have lifted the Cross out of life and set it in the midst of a strife of theological tongues to make it a fiction.

.....
 Explain it as we may, the magnetism of the Cross endures and grows. By some quirk of history, or some providence, or some inward law, the death-gallows of that Galilean Peasant in a remote and inconsequential corner of the earth, has cast a healing shadow over every land.³³¹

Fourth Period 1939-1953

The fourth and final period extended from 1939 through 1953.

Dr. Hutchison pointed out that the work of the Department of Evangelism was given a social slant by the 1939 Report when it was stated:

"Three alternatives confront society today--the collapse of civilization, the acceptance of a new pagan faith like fascism or communism or the revival of Christianity on a scale and at an intensity quite beyond anything our day is visualizing. The Christian Gospel has the relevant and significant word to say in the present crisis. It is the living force the world so tragically needs."³³²

This attitude was accented by the expressed objective of the National Christian Mission which was launched in 1940:

"To bridge the chasms between the church and certain groups in our American life. The Mission seeks to throw bridges across these chasms which have come between the church and these groups such as organized labor, schools, government, industry, social work, the professions and the dispossessed and

underprivileged."³³³

The paramount purpose of the Mission was to present the Gospel in order to lead men and women to a direct and personal commitment to Jesus Christ as Saviour and Lord and to full discipleship to Him. This included the relating of their noblest inspirations to the social hurts and the social needs of their age. In 1941, the following was noted: "Within this biennium there has been a deepening and enrichment of our theology. There is a much deeper sense of the reality of God and of man's dependence on Him."³³⁴ The Christian Mission had evidently been influential in this respect.

A major emphasis during the period was the promotion of church attendance and lay evangelism through a Visitation Evangelism program. In 1943, a Visitation Evangelism Manual was issued by the Department. The Manual mentioned, "a divine unrest which will not let the soul be still until it rests in God."³³⁵ The Christian Gospel was defined as "good news about Jesus" and proclaimed that in Christ could be found "inspiration for an earthbound life" and "integration for a divided life."³³⁶ In less than half a dozen times "salvation from sin" was mentioned. The definition of sin was: "an organization of desires and motives around attitudes which are wrong."³³⁷ Concerning salvation it was stated:

The appeal to salvation in order to get to heaven is not so effective in this day as it has been in the past. But to be saved for the sake of one's own life and happiness or for the sake of one's own wife children or home, or for the sake of one's influence and service in the community is a strong appeal today.³³⁸

The reports of the results indicated that stress was placed

on increased church membership. In 1946 it was reported that the Methodist Church had trained five hundred thousand lay men and women. In a fifteen month period they claimed almost a million new members for the Church.³³⁹ In Brooklyn, seventy-five churches conducted a campaign and brought in more than one thousand new members.³⁴⁰ Later on, the opinion was expressed that the Visitation Evangelism campaigns should be more than membership drives. This was indicated by a statement made in 1949:

We are stressing the fact that this is no mere campaign for church membership. Our witnesses are to go forth to share their experience of Christ and to seek to bring others under the sway of His life and spirit. Strong emphasis will be put upon adequate training for church membership and drawing these new people into the inner fellowship of the church after they have made their commitment.³⁴¹

The University Christian Mission post-war schedule began in 1946. The following were a few of the purposes which dominated the thinking and were central to all the Missions:

1. To present, in terms intelligible to college men and women, the relevance of the Christian faith, both to personal faith and to the great social issues of this age. It seeks to overcome religious illiteracy and religious misconceptions.
2. To provide outstanding leaders to bring to faculties and to student bodies a conviction of the burning need of our day for intelligent, trained, consecrated Christians in both secular and religious vocations.
3. To reach the entire campus population—those touched, and those not touched, by existing agencies.
4. To show the relation of Christianity to all areas of life—science, race, economics, education, marriage, peace, etc.
5. To win students to an active Christian life and service in the church.³⁴²

The Department did not feel that the generation was lost, but a searching one which believed that by seeking they could find God and His answers to their concerns. "Emotionalism is not the answer;" it was said, "'high pressure' is not the answer; dogmatism is not the answer."³⁴³ But leaders, who had burning convictions and were intellectually honest, could sit down and help students think about goals and Christian solutions to personal and social concerns.³⁴⁴ It was stated that some students had been led to Christ and others had seen, for the first time, the vitality of the Christian faith.³⁴⁵

As in the previous period, continued emphasis was placed on Commitment to Christ and personal decision. Characteristic of the philosophy of evangelism for these years was a plea to the churches in 1946. The churches were called upon to win the people of the nation to Christ; to proclaim the necessity for humility and penitence before God in the face of the nation's unprecedented power and involvement in the sins of the time; and to pray and work for a rebirth of the spirit of righteousness and faith through which it would be able to fulfill its call to greatness and leadership in the critical hour of human destiny.³⁴⁶

A significant departure from the past was the appointment of the first permanent staff evangelist, Rev. Charles B. Templeton, in 1951. His idea of the evangelism of the future was set forth as follows:

1. It cannot merely duplicate the past. It must grow up.
2. It must go beyond a purely individualistic emphasis. It must be the total gospel converting the total man in the total social situation.
3. It must be based on an adequate

understanding of the doctrine of the church.

4. It must provide a deeper motive for decision than emotion.

5. It must avoid a dominantly negative emphasis.

6. It must proceed from an adequate understanding of what is involved in conversion.

7. It must call for total commitment.

8. It must study its generation and speak in understandable terms to its unique needs.

9. Finally, it must realize afresh the potential in good preaching.³⁴⁷

Wherever Mr. Templeton held missions, large crowds were present. At Youngstown, Ohio "1,200 persons made Christian commitments," it was reported, "indicating that for the first time in their lives they had come to a realization that Christ is the answer."³⁴⁸ Local ministers felt that Templeton had brought new meaning to the term "evangelism." "Many who had long thought of this term as having connotations unacceptable to large numbers of people found that evangelism as presented by Mr. Templeton was not incompatible with their religious background or spiritual tradition."³⁴⁹

Summary

In the foregoing presentation of the philosophy of the Department, it was noted that in the early days revivalism was a part of the program, though it was recognized that certain abuses were evident in some quarters in that type of evangelistic endeavor. Many of the leaders themselves were active in itinerant evangelism. Reports of individual conversion or salvation, were more or less prominent. The second period, 1918-1928, was marked by a swing from professional revivalism to pastoral and personal evangelism. The

third era, from 1929 to 1939, was characterized by an increased emphasis on personal decision and commitment, without diminishing the social aspect of the gospel. The aims of the Department were expressed in the various missions which were conducted. The final period, 1939-1953, saw about the same emphasis as the previous ten years with perhaps a somewhat increased stress on the social phase of the work. There was also, however, a marked endeavor to secure commitments to Christ in much of the work.

CHAPTER V

CONCLUSIONS

General Conclusions

On the basis of the evidence examined the following conclusions were revealed:

(1) Except for the reserved emphasis on revivals in the early years, there was a marked decline in and indifference toward mass revival meetings. The depression, however, marked a turning point away from optimistic liberalism toward a recognition of value in large group meetings. Thus, the various preaching missions were launched to fill the need. Though there was some emphasis on "personal experience," the missions were strong in social emphases and designed to secure for evangelism intellectual respectability.

(2) The swing away from mass evangelism did bring with it a much needed emphasis on other avenues for evangelistic endeavor. Those avenues included educational, pastoral, and personal evangelism. Department leaders, such as Dr. Goodell, however, did recognize that the new emphases had failed to yield the spiritual returns which were expected.

(3) Issues other than the salvation of souls frequently made their bid for pre-eminence in the program of the Department. This fact diminished the spiritual effectiveness of the work. The strong social emphasis of the entire Council was constantly reflected in the work of the Department of Evangelism. Repeatedly, leaders in the Department recognized that this fact was disturbing. Besides

this, the issuing of an abundance of devotional literature, the holding of Christian Ashrams and the celebrating of special days constituted much of the program. All of these factors proved distracting and tended to make any type of real evangelism a second-rate force.

(4) The Missions to the Prison conducted by Rev. George Schnabel were characterized by reports of lives which were genuinely transformed. There were some men, such as Dr. George W. Truett, who by all indications were used of God in promoting real revival in the Preaching Missions.³⁵⁰ It was also evident that the Missions to Universities made an impact on many campuses in that religion became the subject of conversation and many felt that the work of the churches was viewed with more favor when the Missioners left the various campuses.

(5) The almost complete absence of scriptural terms in reference to salvation has led the writer to conclude that relatively few were converted in the traditional sense. This was not true in the early years of the Department under the leadership of Dr. Roberts. From that time on, however, there was a definite and increasing tendency to avoid terms which had been associated with mass evangelism and which were clearly indicative of a life which had been saved from sin. Such scriptural terms as: "born again, or born anew," "salvation, or saved," "repentance," "conversion," "justified," "grace of God," "blood of Jesus," and "cleansed from sin," were either never used at all, in the Department's reports of evangelistic endeavors, or were used so infrequently as to indicate an aversion toward them. The writer found that most of them were never

used at all. Such terms as: "decision for Christ," "win for Christ," and "commitment," were used. The term "commitment" was employed more than any other and appeared to indicate, for the most part, a person's willingness to let Christ be the example and guide for his life.

Another reason for concluding that there were few who were converted in the traditional sense has been the fact that there was an utter lack of reports of commitments. The attendance at the various missions was reported more or less regularly, reports concerning finances were frequent, but, definite reports of commitments were lacking almost entirely. The increase in new members received into the churches was repeatedly noted.

(6) It is impossible for the Department of Evangelism to have real evangelistic results, evidenced by lives transformed through the "power of God unto salvation," by employing "liberal" men who view lightly the sin of the individual. If they viewed it otherwise, there would have been a much stronger emphasis on repentance and a turning away from sin. Though there were men who were extremely "liberal" and others who were very conservative, the fact remains that "liberal" men were altogether too prominent in the work of the Department. It appears that there is a definite relationship between these men and the paucity of spiritual returns.

Specific Conclusions

(1) On the basis of the foregoing evidence, it is apparent that there was neither a consistent nor a clear-cut definition of the term "evangelism," throughout the history of the Joint Department of

Evangelism.

(2) It is evident also, that the purpose of evangelism has not been clearly set forth nor unitedly proclaimed or emphasized by the Department.

(3) Evangelism has not received primary emphasis in the total work of the National Council of Churches.

(4) On the basis of the evidence examined, the definite results of the evangelistic endeavors of the Department have been very negligible, especially in the light of the amount of money expended and the size of the ecclesiastical machinery involved.

Suggestions for Further Study

A number of areas for further study and investigation were revealed in this field of the National Council's program. Especially interesting would be the study of the views on evangelism represented by all the various men who have been active in the Department. It would be particularly profitable to examine the evangelistic objectives of those who participated in the various missions. This would give a more comprehensive grasp of the total influence of the Department's work.

A survey of the definite spiritual results which issued from the missions would be very enlightening. This could include the securing of all the information regarding the commitments as well as the technique and program of the follow up work.

A thorough study of all the devotional literature published by the Department, as well as the pamphlets on evangelism, would be interesting. This would give a more complete picture of the

philosophy and work of the Department of Evangelism. Its important activities are revealed by the ideas it has expressed. In general, the most important single aspect of what an organization does is what it says.

FOOTNOTES

FOOTNOTES

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APPENDIX

APPENDIX A

DENOMINATIONS

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

APPENDIX B

SPEAKING ENGAGEMENTS OF DR. GOODELL SUMMER OF 1928

Bay of Quinte Conference of the United Church of Canada.
Camp Whitford.

Missionary Education Conference at Blue Ridge, North Carolina.

Missionary Conference of the Southern Presbyterian Church at Montreal.

Assembly of the Evangelical Church at Central Oak Heights, Pennsylv-
vania.

Methodist Conference and Assembly at Willimantic, Connecticut.

APPENDIX C

CONFERENCES

CITIES WHERE WINTER CONFERENCES ON EVANGELISM WERE HELD

Kansas City, Missouri.
 Kansas City, Kansas.
 Des Moines.
 Topeka.
 Denver.
 Colorado Springs.
 Lincoln.
 Pueblo.

FALL SPIRITUAL RECOVERY CONFERENCES
HELD AT THE FOLLOWING PLACES

Baltimore, September 25.
 Pittsburgh, October 2.
 Philadelphia, October 9.
 Altoona, October 30.

JANUARY SPIRITUAL RECOVERY CONFERENCES
HELD AT THE FOLLOWING PLACES

Washington, January 8.
 Richmond, January 9.
 Raleigh, January 10.
 Columbia, January 11.
 Charleston, January 12.
 Jacksonville, January 15.
 Tampa, January 16.
 Saint Petersburg, January 17.

CONFERENCES ON EVANGELISM 1945

Chicago, Ill.; Dallas, TexasNov. 26
 San Antonio, TexasNov. 27
 Shreveport, La.Nov. 28
 New Orleans, La.Nov. 29
 Montgomery, Ala.Nov. 30
 Minneapolis, Minn.; Nashville, Tenn.; Oakland, Calif.;
 Cincinnati, Ohio; Kansas City, Mo.; Washington,
 D. C.; Louisville, Ky.; Syracuse, N. Y.Dec. 3

Des Moines, Iowa; Memphis, Tenn.; Los Angeles, Calif.;
 Portland, Ore.; Jacksonville, Fla.; Pittsburgh,
 Pa.; Indianapolis, Ind.; Omaha, Nebr.; Albany,
 N. Y.; Richmond, Va.Dec. 4

Spokane, Wash.; Orlando, Fla.; Columbus, Ohio;
 Lincoln, Nebr.; Boston, Mass.; Greensboro,
 N. C.; Springfield, Ill.Dec. 5

Little Rock, Ark.; Miami, Fla.; Buffalo, N. Y.; St.
 Louis, Mo.; Denver, Colo.; Manchester, N. H.;
 Charlotte, N. C.Dec. 6

Oklahoma City, Okla.; Rochester, N. Y.; Cleveland,
 Ohio; Wichita, Kans.; Worcester, Mass.;
 Atlanta, Ga.Dec. 7

APPENDIX D

MISSIONS

NATIONAL PREACHING MISSION SCHEDULE

New York State

Albany	Sept. 13
Buffalo	Sept. 14
Syracuse	Sept. 15
Rochester	Sept. 16
Pittsburgh	Sept. 17-18-19-20
Kansas City	Sept. 20-21-22-23
Detroit	Sept. 24-25-26-27
Indianapolis	Sept. 27-28-29-30
Atlanta	Oct. 1-2-3-4
Birmingham	Oct. 4-5-6-7
Louisville	Oct. 8-9-10-11
St. Louis	Oct. 11-12-13-14
Cleveland	Oct. 15-16-17-18
Des Moines	Oct. 18-19-20-21
Omaha	Oct. 22-23-24-25
Billings	Oct. 25-26-27-28
Seattle	Oct. 29-30-31-Nov. 1
Vancouver	Nov. 1-2-3-4
Portland	Nov. 5-6-7-8
San Francisco	
Oakland	Nov. 8-9-10-11
Los Angeles	Nov. 12-13-14-15
Dallas	Nov. 15-16-17-18
Chicago	Nov. 19-20-21-22
Washington, D. C.	Nov. 22-23-24-25
Raleigh	Nov. 26-27-28-29
Philadelphia	Nov. 29-30-Dec. 1-2
Boston	Dec. 3-4-5-6
New York City	Dec. 6-7-8-9

LEADERSHIP PERSONNEL OF THE NATIONAL PREACHING MISSION

Rev. Albert W. Beaven, Rochester, N. Y.; Rev. Oscar F. Blackwelder, Washington, D. C.; Rev. Karl M. Block, St. Louis, Mo.; Rev. George A. Buttrick, New York; Rev. W. O. Carrington, Washington, D. C.; Rev. Edmund B. Chaffee, New York; Mrs. Harrie R. Chamberlin, Toledo, O.; Mr. Herbert B. Clark, North Adams, Mass.; Bishop Ralph S. Cushman, Denver, Colo.; Right Rev. John T. Dallas, Concord, N. H.; Right Rev. Thomas C. Darst, Wilmington, N. C.; Rev. Albert E. Day, Baltimore, Md.; Rev. Monroe E. Dodd, Shreveport, La.; Mr. Douglas S. Freeman, Richmond, Va.; Right Rev. James E. Freeman,

Washington, D. C.; Rev. J. Warren Hastings, Seattle, Wash.; Rev. Percy R. Hayward, Chicago, Ill.; M. Henry L. Henriod, Geneva, Switzerland; Right Rev. Henry Wise Hobson, Cincinnati, O.; Mr. Harry N. Holmes, New York; Rev. Ivan Lee Holt, St. Louis, Mo.; Rev. Douglas Horton, Chicago, Ill.; Dean Lynn Harold Hough, Madison, N. J.; Rev. George Irving, New York; Rev. Edgar DeWitt Jones, Detroit, Mich.; Rev. E. Stanley Jones, Lucknow, India; Prof. Rufus M. Jones, Haverford, Pa.; Rev. Hugh T. Kerr, Pittsburgh, Pa.; Rev. William P. King, Nashville, Tenn.; Mr. T. Z. Koo, Shanghai, China; Rev. Daniel Kurtz, Chicago, Ill.; Miss Muriel Lester, London, England; Pres. John A. Mackay, Princeton, N. J.; Rev. Raphael H. Miller, Washington, D. C.; Bishop Arthur J. Moore, San Antonio, Tex.; Dr. John R. Mott, New York; Mrs. Grace Sloan Overton, Harlan, Ind.; Pres. Albert W. Palmer, Chicago, Ill.; Right Rev. Edward L. Parsons, San Francisco, Cal.; Rev. Daniel A. Poling, Philadelphia, Pa.; Very Rev. Cecil S. Quainton, Victoria, B. C.; Rev. Richard C. Raines, Minneapolis, Minn.; Rev. Merton S. Rice, Detroit, Mich.; Right Rev. Richard Roberts, Toronto, Can.; Hon. Francis B. Sayre, Washington, D. C.; Right Rev. William Scarlett, St. Louis, Mo.; Rev. Paul E. Scherer, New York; Mrs. Harper Sibley, Rochester, N. Y.; Dr. Robert E. Speer, New York; Rt. Rev. Robert Nelson Spencer, Kansas City, Mo.; Prof. W. Taliaferro Thompson, Richmond, Va.; Rev. Channing H. Tobias, New York City; Rev. George W. Truett, Dallas, Tex.; Pres. John S. Whale, Cambridge, England; Bishop Paul B. Kern, Greensboro, N. C.; Rev. Willis J. King, Atlanta, Ga.; Pres. Arthur Braden, Lexington, Ky.; Rev. Ambrose M. Bailey, Lowell, Mass.; Bishop Edwin H. Hughes, Washington, D. C.; Rev. Walter E. Woodbury, New York; Rev. Roy A. Burkhardt, Columbus, O.; Rev. Ellis Fuller, Atlanta, Ga.; Rev. Harold L. Bowman, Chicago, Ill.; Rev. Carl C. Rasmussen, Washington, D. C.; Rev. John G. Fleck, Buffalo, N. Y.; Rev. Franklin C. Fry, Akron, O.; Rev. Joseph R. Sizoo, New York, N. Y.; Prof. Harold Tribble, Louisville, Ky.; Pres. Harry Lathrop Reed, Auburn, N. Y.; Right Rev. Benjamin Dunlap Dagwell, Oregon; Rev. John McDowell, Mr. Francis Stuart Harmon, Mr. Roger W. Babson, Wellesley Hills, Mass.; and Dr. Howard Chandler Robbins, New York.

NATIONAL PREACHING MISSION SCHEDULE 1937

Salt Lake City, Utah	Sept. 26-29
Portland, Me.	Oct. 21-24
Albany, N. Y.	Oct. 24-27
Charleston, W. Va.	Oct. 28-31
Cincinnati, Ohio	Oct. 31-Nov. 3
Richmond, Va.	Nov. 4-7
Nashville, Tenn.	Nov. 7-10
Shreveport, La.	Nov. 11-14
Tulsa, Okla.	Nov. 14-17
Wichita, Kans.	Nov. 18-21
Quincy, Ill.	Nov. 21-24
Jacksonville, Fla.	Dec. 2-5

LEADERSHIP PERSONNEL OF THE NATIONAL PREACHING MISSION 1937

Rev. Oscar F. Blackwelder, Washington, D. C.; Rev. Karl Morgan Block, St. Louis, Mo.; Rev. Roy A. Burkhart, Columbus, O.; Rev. George A. Buttrick, New York; Bishop Ralph S. Cushman, Denver, Colo.; Rt. Rev. Benjamin D. Dagwell, Oregon; Rev. Monroe E. Dodd, Shreveport, La.; Rev. William Hiram Foulkes, Newark, N. J.; Rt. Rev. James E. Freeman, Washington, D. C.; Rev. Franklin C. Fry, Akron, O.; Harry N. Holmes; Rev. Douglas Horton, Chicago, Ill.; Rev. Willis J. King, Atlanta, Ga.; Dr. John R. Mott; Rev. Joseph W. Nicholson; Mrs. Grace Sloan Overton, Ann Arbor, Mich.; Rev. Carl C. Rasmussen, Washington, D. C.; Rt. Rev. Robert Nelson Spencer; Hon. Francis B. Sayre, Washington, D. C.; Mrs. Harper Sibley, Rochester, N. Y.; Rev. Channing H. Tobias; Rev. George W. Truett, Dallas, Texas; Rev. Walter E. Woodbury; Rt. Rev. John T. Dallas; Rt. Rev. Thomas C. Darst; Rev. A. W. Fortune, Lexington, Ky.; Rev. Ivan M. Gould; Rev. Elmer G. Homrighausen, Indianapolis, Ind.; Rev. Edgar DeWitt Jones, Detroit, Mich.; Rev. Edward D. Kohlstedt; Rev. C. Oscar Johnson, St. Louis, Mo.; Rev. Cleveland Kleihauer, Hollywood, Calif.; Mrs. Imogene McPherson; Bishop Charles L. Mead, Kansas City, Mo.; Rev. A. J. Muste, New York; Rev. Joseph Fort Newton, Philadelphia, Pa.; Rev. Daniel A. Poling, Philadelphia, Pa.; Rev. Norman Vincent Peale, New York; Miss Ruth Seabury; Rev. Frederick F. Shannon, Chicago, Ill.; Rev. W. Angie Smith, Birmingham, Ala.; Rev. Walter H. Traub, Omaha, Neb.; Rev. Harold Tribble, Louisville, Ky.; and Rev. Charles R. Zahniser.

UNIVERSITY CHRISTIAN MISSION LEADERSHIP SPRING OF 1938

T. Z. Koo, of China; President John A. Mackay, of Princeton Theological Seminary; Professor H. P. Van Dusen, of Union Theological Seminary; Mrs. Grace Sloan Overton, of Ann Arbor, Mich.; Professor Gertrude Rutherford, of Emanuel College, Toronto; Professor Douglas Steere, of Haverford College; President Mordecai Johnson, Howard University; Professor Kirtley F. Mather, head of the Department of Geology, Harvard University; Dr. Harold Cooke Phillips, First Baptist Church, Cleveland, Ohio; Miss Rose Terlin, of the World's Student Christian Federation, Geneva, Switzerland; Dr. Douglas Horton, the United Church of Hyde Park, Chicago; Dean Charles P. Emerson, Indiana University School of Medicine; Dr. Sherwood Eddy; Professor H. Richard Niebuhr of Yale; Rev. C. Leslie Glenn, Christ Church (Episcopal), Cambridge, Mass.; and Dr. Mary E. Markley, University Secretary of the United Lutheran Church.

UNIVERSITY CHRISTIAN MISSION SCHEDULE FALL 1938

University of Oregon and Oregon State College	Oct. 2-7
University of Washington	Oct. 9-14
University of Colorado and State College of Education	Oct. 16-21
University of Kansas	Oct. 23-28
State University of Iowa	Oct. 30-Nov. 4
University of Illinois	Nov. 6-11
University of Nebraska	Nov. 13-18
Kansas State Agricultural College	Nov. 20-23
Tuskegee Institute and Alabama State College	Nov. 27-Dec. 2
University of Pennsylvania	Dec. 5-8
University of Virginia	Jan. 29-Feb. 3
Atlanta University, Morehouse College and Spelman College	Feb. 12-17
University of Kentucky and Transylvania College	Feb. 19-24
Pennsylvania State College	Feb. 26-Mar. 3
Washington State College	Mar. 5-10
University of California	Mar. 12-17

UNIVERSITY CHRISTIAN MISSION LEADERSHIP FALL 1938

Dr. E. Stanley Jones of India; Dr. T. Z. Koo, of China; Dr. Sam Higginbottom, of India; Prof. Arthur H. Compton, of the University of Chicago; Pres. W. O. Mendenhall, of Whittier College, Calif.; Pres. Albert W. Palmer, of the Chicago Theological Seminary; Mrs. Harper Sibley, of Rochester, N. Y.; Mrs. Grace Sloan Overton, of Ann Arbor, Mich.; Hon. Francis B. Sayre, of Washington, D. C.; Rev. George A. Buttrick, of New York; Rev. William Henry Boddy, of Minneapolis; Rev. Richard Raines, of Minneapolis; Rev. Arthur Lee Kinsolving, of Boston; Dr. Herrick B. Young, of New York; Rev. C. Leslie Glenn, of Cambridge, Mass.; Rev. Harold C. Case, of Topeka, Kans.; Rev. Bernard C. Clausen, of Pittsburgh, Pa.; Mr. Herbert King, of New York; Rev. J. Hudson Ballard, of Portland, Ore.; Rev. J. Harry Cotton, of Columbus, Ohio; Rev. A. J. Muste, of New York; Dean Benjamin E. Mays, of Washington, D. C.; Miss Winnifred Wygal, of New York; Miss Leila Anderson, of Berkeley, Calif.; Dean Howard Thurman, of Washington, D. C.; Rev. Frank E. Eden, of Denver, Colo.; Mr. Harold A. Ehrensperger, of Chicago, Ill.; Mrs. Mildred I. Morgan, of Iowa City, Ia.; Mr. Frank W. McCulloch, of Chicago, Ill.; Rev. John C. Crocker, of Princeton, N. J.; Mrs. Clyde A. Milner, of Guilford College, N. C.; Rev. Dwight J. Bradley, of New York; Rev. Joseph P. Sittler, Jr., of Cleveland Heights, Ohio; Miss Helen Morton, of the National Board of the Y.W.C.A.; Rev. T. O. Wedel, of the National Council of the Protestant Episcopal Church; Rev. J. Maxwell Adams, of the Presbyterian Board of Christian Education; Rev. George R. Baker and Miss Frances Greenough, of the Baptist Board of Christian Education; Rev. Henry H. Sweets, of the Southern Presbyterian Board of Education; Rev. H. D. Bollinger, of the Methodist Episcopal Board of Education; Rev. Harvey C. Brown, of the Southern Methodist Board of Christian Education, and Paul J. Braisted, of the

Student Volunteer Movement, who is also Campus Secretary for the University Christian Mission.

UNIVERSITY CHRISTIAN MISSION SCHEDULE SPRING 1939

University of Georgia	Jan. 29-Feb.	3
Atlanta University, Morehouse College, Spelman College, Atlanta University School of Social Work	Feb. 5-10	
University of Pittsburgh, Pennsylvania College for Women, Carnegie Institute of Technology	Feb. 12-17	
University of Kentucky, Transylvania College	Feb. 19-24	
Penn State College	Feb. 26-Mar.	3
Washington State College	Mar. 5-10	
University of Idaho	Mar. 12-17	
University of Oklahoma	Mar. 19-24	

UNIVERSITY CHRISTIAN MISSION LEADERSHIP SPRING 1939

The list of leaders included Dr. George A. Buttrick, Dr. John A. Mackay, Rev. Samuel Masih of India, Mrs. Grace Sloan Overton, Dr. A. J. Muste, Dr. Paul Braisted, and Rev. Joseph P. Sittler, Jr. As representatives of the lay point of view Professor A. C. Callen, head of the School of Mining and Engineering at the University of Illinois and President of the Kiwanis, Mr. Bernard G. Waring, a business man of Philadelphia, and Mr. Harry N. Holmes, of New York, shared in the program. Leaders in student work who participated in the week's effort were Miss Frances Greenough, Baptist, and Rev. J. Maxwell Adams, Presbyterian.

UNIVERSITY CHRISTIAN MISSION SCHEDULE ACADEMIC YEAR 1939-1940

University of West Virginia	Oct. 14-20	
Woman's College of the University of North Carolina ..	Oct. 21-27	
University of South Carolina	Oct. 28-Nov.	3
University of Florida	Oct. 28-Nov.	3
Illinois Wesleyan University and Illinois State Normal University	Nov. 4-10	
Purdue University	Nov. 11-17	
Southern Methodist University	Nov. 18-24	
Fisk University and Tennessee A & I State Teachers College	Feb. 3-9	
University of Mississippi	Feb. 10-16	
Iowa State Teachers College	Feb. 17-23	
New York University	Feb. 24-Mar.	1
University of Arkansas	Mar. 2-8	

UNIVERSITY CHRISTIAN MISSION LEADERSHIP ACADEMIC YEAR 1939-1940

F. Wilhelm Sollmann, Wallingford, Pa.; Miss Muriel Lester, London; Walter Judd, M.D., China; Samuel Masih, India; Mrs. Harper Sibley, Rochester, N. Y.; Mr. Coleman Jennings, Washington, D. C.; Mrs. Hornell Hart, Durham, N. C.; Rev. George Heaton, Lynchburg, Va.; Mr. Bernard G. Waring, Philadelphia, Pa.; Vincent T. Shipley, M.D., Philadelphia, Pa.; Dr. O. E. Baker; Judge Hugh A. Locke, Birmingham, Ala.; Prof. Arthur H. Compton, Chicago, Ill.; Prof. Georgia Harkness; Pres. Albert W. Palmer, Chicago, Ill.; Mr. R. H. Edwin Espy; Dean Benjamin E. Mays; Rev. Joseph Sittler, Jr.; Cleveland Heights, Ohio; Rev. J. Harry Cotton, Columbus, Ohio; Rev. Harold C. Case, Scranton, Pa.; Rev. George Gibson, Chicago, Ill.; Rev. H. D. Bollinger; Rev. Henry David Gray; Miss Frances Greenough; Dr. Gould Wickey; Mr. Frank Olmstead; Dr. N. C. McPherson, Jr.; Miss Mary Markley; Dr. Paul J. Braisted; Mrs. Wells Harrington.

NATIONAL CHRISTIAN MISSION SCHEDULE 1940-1941

Kansas City	Sept. 29
Denver	Oct. 6
Minneapolis	Oct. 13
Oklahoma City	Oct. 20
Houston, Tex.	Oct. 27
Little Rock, Ark.	Nov. 6
Indianapolis, Ind.	Nov. 10
Chicago	Nov. 17
Springfield, Ill.	Nov. 21
Baltimore	Nov. 24
Hartford, Conn.	Dec. 1
Syracuse, N. Y. (Tentative)	Jan. 5-12
Philadelphia, Pa.	Jan. 12-19
Louisville, Ky.	Jan. 19-26
Pittsburgh, Pa.	Jan. 26-Feb. 2
Washington, D. C.	Feb. 2-9
Cleveland, Ohio	Feb. 9-16
St. Louis, Mo.	Feb. 16-23
Portland, Ore.	Feb. 23-Mar. 2
Seattle, Wash.	Mar. 2-9
Oakland, Cal.	Mar. 9-16
Los Angeles, Cal.	Mar. 16-23

NATIONAL CHRISTIAN MISSION SCHEDULE 1942

Watertown, N. Y.; Paducah, Ky.; Manchester, N. H.	Jan. 4-9
South Bend, Ind.; Walla Walla, Wash.; Great Falls, Mont.; Lynchburg, Va.; Rock Island, Ill.; Moline, Ill.; East Moline, Ill.	Jan. 11-16

Wheeling, West Va.; Ponca City, Okla.; Quincy, Ill.
 Hannibal, Mo.; Keokuk, Ia.Jan. 18-23
 Coffeyville, Kans.; Corpus Christi, Texas; El Paso,
 Texas; Utica, N. Y.; Johnstown, Pa.; San Jose,
 Calif.Jan. 25-30
 Decatur, Ill.; Clinton, Ia.; San Angelo, Texas;
 Bluefield, W. Va.; Lansing, Mich.; Mason City,
 Ia.; Springfield, Mo.Feb. 1-6
 Vicksburg, Miss.; Norfolk, Va.; Boise, Idaho;
 Hagerstown, Md.; Beloit, Wisc.; Portsmouth,
 Va.Feb. 8-13
 Mount Vernon, N. Y.; Salem, Ore.; Asheville, N. C.;
 Peoria, Ill.; Canton, O.; Madison, Wisc.Feb. 15-20
 Duluth, Minn.; Lima, O.Feb. 22-27

MISSION TO CHRISTIAN TEACHERS SCHEDULE 1944

Columbus, OhioOct. 11-13
 Concord, N. H.Oct. 15-17
 Kansas City, MissouriOct. 15-17
 Providence, R. I.Oct. 18-20
 Charleston, W. Va.Oct. 18-20
 Burlington, Va.Oct. 22-24
 Washington, D. C.Oct. 22-24
 Duluth, Minn.Oct. 22-24
 Mankato, Minn.Oct. 25-27
 Little Rock, Ark.Oct. 29-31
 Denver, ColoradoOct. 29-31
 Indianapolis, IndianaOct. 29-31
 East Orange, N. J.Nov. 1-3
 Lincoln, Nebr.Nov. 1-3
 Huron, S. D.Nov. 8-10
 Spokane, Wash.Nov. 8-10
 Des Moines, IowaNov. 8-10
 St. Louis, Mo.Nov. 8-10
 Fargo, N. D.Nov. 12-14
 Rochester, N. Y.Nov. 12-14
 Decatur, Ill.Nov. 12-14
 Baltimore, Md.Nov. 12-14
 Seattle, Wash.Nov. 12-14
 Topeka, KansasNov. 15-17
 Albany, New YorkNov. 15-17
 Portland, OregonNov. 15-17
 Harrisburg, Pa.Nov. 19-21
 Oklahoma City, Okla.Nov. 19-21
 Dallas, TexasNov. 26-28
 Los Angeles, Calif.Nov. 26-Dec. 1
 Houston, TexasNov. 29-Dec. 1

UNIVERSITY CHRISTIAN MISSION SCHEDULE 1946

University of Texas.
 Texas State College for Women.
 North Texas State Teachers College.
 State Teachers College, Indiana, Pa.
 University of Arkansas.
 State College of Washington.
 University of Missouri.
 Stephens College.
 Christian College.
 Lebanon Valley College.
 Alabama College.
 University of Illinois.
 Talladega College.
 Woman's College, Greensboro, N. C.
 University of Oregon.
 Bethany College, W. Va.
 Oregon State College, Corvallis.
 Southern Illinois Normal University, Carbondale.
 Ohio University.
 University of Nebraska.
 North Dakota Agricultural College, Fargo.
 Montana State College, Bozeman.
 Montana State University.

LEADERSHIP FOR MISSION TO MINISTERS 1946

Oscar F. Blackwelder, Washington, D. C.; L. N. D. Wells, Dallas; Paul Scherer, George A. Buttrick, Samuel Shoemaker and J. Sutherland Bonnell of New York City; James Clarke, St. Louis; Marion Boggs, Little Rock; Henry Hitt Crane, Detroit; E. Stanley Jones, India; T. Z. Koo, China; Louis Evans, Hollywood; Ray E. Snodgrass, Enid, Okla.; Charles R. Goff, Chicago; E. G. Homrighausen, Princeton, N. J., and J. Wallace Hamilton, St. Petersburg, Fla.

CHRISTIAN TEACHING MISSION SCHEDULE 1947

Medford, Oregon.
 Colton, California.
 Des Moines, Iowa.
 Yakima, Washington.
 Redlands, California.
 Williamsport, Pennsylvania.
 Lockport, Illinois.
 Berrien County, Michigan.
 Spokane, Washington.
 San Bernardino, California.

Sacramento, California.
 San Diego, California.
 Phoenix, Arizona.
 El Paso, Texas.
 Albuquerque, New Mexico.
 Columbus, Ohio.
 Erie, Pennsylvania.
 Jewell County, Kansas.

MISSION TO MINISTERS SCHEDULE 1947

Syracuse, New York.
 Minneapolis, Minnesota.
 Oakland, California.
 Cleveland, Ohio.
 Boston, Massachusetts.
 Rochester, New York.
 Houston, Texas.
 Cincinnati, Ohio.
 Akron, Ohio.
 Pittsburgh, Pennsylvania.
 Wichita, Kansas.
 Ft. Worth, Texas.
 Dallas, Texas.
 Harrisburg, Pennsylvania.

LEADERSHIP FOR MISSION TO MINISTERS 1947

Chester A. McPheeters, Detroit; L. N. D. Wells, Dallas, Texas; F. W. Norwood, Montreal, Canada; Albert P. Shirkey, San Antonio, Texas; Dawson C. Bryan, Houston, Texas; Clarence Cranford, Washington, D. C.; E. G. Homrighausen, Princeton, N. J.; James W. Clarke, St. Louis, Mo.; Joseph Sittler, Maywood, Ill.; Jesse M. Bader, New York, N. Y.; Paul Scherer, New York, N. Y.

APPENDIX E

VISITATION EVANGELISM

VISITATION EVANGELISM PROGRAMS 1943

Quincy, Mass.	Jan. 24-28	
Walla Walla, Wash.	Feb. 8-12	
Altoona, Pa.	Feb. 14-18	
Akron, Ohio	Feb. 28-Mar.	4
Galesburg, Ill.	Feb. 28-Mar.	4
Somerville, Mass.	Mar. 14-18	
Kankakee, Ill.	Mar. 21-25	
Decatur, Ill.	Mar. 28-Apr.	1
South Bend, Ind.	Apr. 4-8	
Buffalo (East Side)	Apr. 11-15	

VISITATION EVANGELISM SCHEDULE 1947

Wooster, Ohio.
 Twin Falls, Idaho.
 Waterloo, Iowa.
 Kewanee, Illinois.
 Warren, Pennsylvania.
 Toronto, Ontario, Canada.
 Petersborough, Canada.
 Butter, Pennsylvania.
 Uniontown, Pennsylvania.
 New Castle, Indiana.
 Topeka, Kansas.
 Reading, Pennsylvania.
 Akron, Ohio.
 Coffeyville, Kansas.
 Milwaukee, Wisconsin.
 Athens, Ohio.
 Bangor, Maine.
 Lima, Ohio.