

Magnificent Militant Missionary Movement Among American Laymen

NOT since Abraham Lincoln issued his call for troops to save the republic has a battle cry so roused and rallied men of America as that sounded by the Laymen's Missionary movement. No commercial enterprise, political propaganda of religious crusade has united as many men under one banner, fired them with as great zeal as driven them with such determination toward one common goal. In the work of the church there is no counterpart for this movement in the United States since before the civil war, and it is doubtful if the stormy vicissitudes of the church's history in Europe furnish a parallel since Martin Luther drove his theses to the door of the castle church in Wittenberg and went up and down the land proclaiming his "Deus Vult," "Deus Vult."

This is a militant movement. It is systematically, wonderfully organized. Each company, corps, regiment and division marches with precision and in the most effective manner. Greater is numerical strength, richer in resources, it claims a grander mission even than that army that invaded the southland to extinguish slavery and restore the union. That army fought under the banner of freedom for a race and union for a nation. This army proclaims the salvation of the world in this generation. The civil liberty of no race, the political destiny of no nation fulfills its mission, nor is any land vast enough for its field of conquest.

Where the Lutheran movement of the sixteenth century and the Laymen's movement of the twentieth differ is in the trend of their origin. The Reformation came through the crucible of revolt; the Laymen's Missionary movement is the sum and substance of church unity and interdenominationalism.

Up in the last few years one of the most common criticisms of the church was that it could not forget denominational lines and work harmoniously, one creed with another. This criticism cannot honestly be made today. It has been absolutely silenced by this movement. The evangelistic churches of America are working together today as never before since the Pilgrim fathers set foot on the Massachusetts shore. They are all united in this movement. They are all striving to advance it. They are all giving the best men they have to swell the ranks and promote the cause. You who attended any of the meetings of this great convention, could you distinguish the Baptist minister from the Congregationalist, the Episcopal rector from the Lutheran, or the Presbyterian elder from the Methodist deacon? Lost, swallowed up in the great sea of Christian fellowship is every little drifting craft of creedal difference.

Men who have given their best time and thought to the real mission of the church believe they find in this movement the thing they have sought for these years. They believe it comes nearer than any other common enterprise to furnishing a means of turning the great dead-dealing power of the church in the right direction and concentrating and conserving its energies. It supplies a want every church has felt; a means of energizing a live interest and activity among the laymen, affording a field for their labors, a place where they all can labor. The difficulty has been that the preacher was doing all the church's work. The laity thought it sufficient to attend services once or twice a week, but the awakening has come and come through this Laymen's Missionary Movement. Laymen have been aroused from their lethargy and are thrilled with enthusiasm, working shoulder to shoulder with the preacher.

No single denomination could have established this movement. It was the people's task. It was a man's job. It required the



united strength and energy of many churches.

Where and when do we find the origin of this movement?

In 1906 a handful of pious men held a prayer-meeting beside a haystack in a small New England village. In 1908, the centenary of this haystack prayer-meeting—now a famous event in the history of the church—was celebrated at Fifth Avenue Presbyterian church, New York, and at that meeting, in reality, the first step was taken toward the actual organization of this present movement. The men at this grand modern city church, so impressed by the spirit of that humble haystack meeting they had met to commemorate, felt the need of some energizing force that would prompt them and enable them to exert their efforts in a way that would count. They were practical business men, for the most part. And they had left their places of business that day for this meeting. It proved to be a Pentecost. They were all with one accord in one place. "And they were all filled with the Holy Ghost." A little after some of these business men met again in a prayer-meeting. They began at 2 o'clock in the afternoon and concluded at 5.

But, while the spirit of desire and enthusiasm did not die out in these men's hearts, they progressed little further than the point of realization that some sort of tangible, definite organization was required to put into practical form the convictions of that solemn celebration. And finally this crystallized form came at the national convention of the Student Volunteer foreign missionary organization at Nashville, Tenn., in 1906. A young business man—possibly he was of that Fifth Avenue church company—brought the proposition before that gathering. He declared that if the business world could maintain efficient organizations for the extension of its enterprise why couldn't the church? He saw no reason why the church couldn't. He made a comprehensive address on this line of thought. He was terribly in earnest, enthusiastic, and his enthusiasm was catching. It caught others, and before that meeting was over definite plans had been laid for this movement which is just concluding its convention in Omaha and has held or will hold similar conventions in seventy-five other cities in the United States between the months of October, 1909, and May, 1910.

First, this young business man presented



the need for virile activity by the laymen of the church, and the convention agreed with him; second, he urged the possibility of devising some definite means of securing this activity and the convention declared it could be done; third, he asked how? That led up to the crux of the question, and everybody got busy to answer the inquiry. It was finally decided that the only feasible scheme was for the laymen of every church throughout the country to effect an organization and systematize their work as follows:

Out from that convention, then, flowed the stream that is coming up to its flood-tide of enthusiasm and overflowing into these seventy-five conventions.

But even then the movement lagged somewhat. It did not seem to gain any decided momentum. Something was lacking. The convention idea, it was agreed, would have to be developed before the movement could be brought up to the maximum stage of usefulness.

And the convention idea was put into tangible form right here in Omaha.

In February, 1907, under the guiding impulse of Dr. Charles Edwin Bradt of Chicago, central district secretary of the

Board of Foreign Missions of the Presbyterian church, a three days' convention of men of that church from all states and many foreign lands was held at the Omaha Auditorium. The slogan of that convention conceived and put in working form by the indomitable Robert Spierhead of this Board of Foreign Missions was "The Evangelization of the World in This Generation." It was the first such gathering in the history of this or any other church. That convention has recently been made permanent and will hold annual meetings in Omaha.

This convention, attended by Dr. Hunter Corbett, the oldest Presbyterian missionary, who has spent more than forty years in China, and other patriarchs of the church, was pervaded with the spirit of missions. It was counted a pre-eminent success and other churches took pride in its work.

This Omaha convention gave to the Laymen's Missionary movement, then only about a year old, its practical form and fighting snibbieth. It set the example for the convention idea, and contributed the slogan, "The Evangelization of the World in This Generation." And most of the men

who helped make that 1907 Omaha convention the success it was are helping to push forward this Laymen's Missionary movement. For, after all, both are comprehended in that one broad, progressive spirit and definition which includes all the advanced enterprises of militant Christianity today—the "Forward Movement."

By far more men are united in this present warfare for the salvation of human souls than marched to the front at the beginning of the civil war. And up to the present, at least, they are as compactly and systematically organized and determined. The organization is a most remarkable fact. The movement spreads over the entire United States, which is laid out in divisions and these divisions and states are subdivided into counties or districts. Take Omaha for example: It is the center of a district comprising eastern Iowa and northeastern Nebraska, and as far west as Kearney, and then in each county there is a substation or center. At such times as the present, when a big convention is being held, as in Omaha and Lincoln-Lincoln, it should be said, is a center for southeastern Nebraska—speakers are sent out from the main center to as

also gives force and influence that might have to be striven for otherwise.

One feature of this movement, pastors and church officers have found to be most desirable and helpful in arousing latent energies in the churches is the friendly rivalry it creates among the various denominations for making the best showing in the convention and other tests. It puts every man on his metal and brings out of every church the best there is in it. For instance, the Methodists, or the Baptists, or some other denomination wants to have the largest representation at the convention, or wants to make the best showing financially. This can mean nothing else than downright personal activity. And this is exactly what the overworked pastor has been laboring for these years to accomplish.

To the matter of finances, the same business-like methods are applied as in other departments of the work. The system is down so fine that they have it figured out the average cost of each convention is \$1200 and they don't have the least difficulty in defraying these expenses. There's no overlap.

These laymen, who have hit upon that alliterative formula as a good motto to work by—prayer, press, pen and personal touch—are very intelligently awake to the value of publicity and the friendship of the press. Their estimate of this value may be expressed by relating a little incident that transpired in Omaha a few Sundays ago. On that day representatives of the movement spoke in the various churches. One zealous, but misguided and misinformed speaker made the assertion, "Of course, we can't expect much help from the papers. You won't see much about our work in the daily press."

That good brother was not present at the first meeting of the executive committee held after he made that unwarranted assertion, but had he been he would have had ample occasion to defend his utterance, if it could be defended. Even the pastor of the church in which the statement was made, declared at this meeting that it was "very uncalculated," and "a very unfortunate thing." Other men, officers of the movement, were indignant, not only at the statement, because it could not be justified by facts, but because, also, any representative of the movement who got out of his way thus to attack the press, without whose support the movement could not hope to accomplish its best results.

Church papers have pointed out the one danger against which this Laymen's Missionary movement must fortify itself—the danger of a reaction in zeal. If that should come about, as it does in so many kindred movements, one of these papers says, it would require a greater effort to rehabilitate than it required to establish. Well, of that fact the leaders are keenly sensible and against that danger they have provided. The provision is a permanent organization and the convention is the ultimate antidote. There is no let-up.

"The time will soon come when, in every center now planning for a convention, the convention will be over but not done," says the manual on this movement. Missionaries, political, adequate and adopted by the convention, the commissions, and centers for the sake of unopposed missions, for the sake of unopposed spiritual, intellectual and material welfare, we must not be satisfied with anything short of a finished piece of work. There, the co-operating committee, educational campaign committee and the local missionary committee, under the trained leadership of the special executive secretary will have many and important things to perform after the convention is over."

Quaint Features of Life

Harrowing Cat Story.

THIS harrowing cat story comes from Cornville, Me., via the Bangor News: "In order that her kittens may grow up well trained, Maggie, an old cat owned by Mrs. Della Annable, took the kittens one at a time, keeping the others back until their turn. The cat has three kittens. A few days ago the mother brought a mouse into the house. The three kittens came running to her, but she had decided which kitten she would give the mouse to and kept the other kittens away by cuffing them. The same day she brought in another mouse and she gave it to one of the other kittens. The next day she caught another mouse and gave it to the third kitten. When the mother had caught the fourth she stood before the kittens and ate it herself."

Descendants to Share.

Sprung on rice suicide will never trouble the conscience of Mrs. Jane Morris of Land Gap, Ky., whose descendants already number who say she hopes to live to be 100 years old. Mrs. Morris is the mother of fifteen children, of whom eleven are living. She has 125 grandchildren, of whom ninety-seven are living; 24 great-grandchildren, of whom forty-three are living.

Unusual South Carolina Wedding.

A very unusual wedding was solemnized at the Mary Help Catholic church, Aiken, S. C., Thursday afternoon, when Mary Glover and Joseph Williams, both colored, were married. Father Lannigan officiating. This was the first time a colored couple had ever married in a white people's church in Aiken, and consequently it drew a large crowd, both white and colored. Both parties to the match are well-known Aiken colored people, and many of their friends were present to witness the ceremony.

The bride and her attendants were dressed neatly and becomingly in white, and the bridegroom and his attendants wore Prince Albert suits with white gloves. After the wedding the bridal party repaired to the home of the bride's mother, where a largely attended reception was held and where many presents, gifts of both white and colored people, were displayed.

Mixup in Relationship.

A double wedding at Canterbury, England, recently, has produced a remarkable relationship among the participants. The bride, Skeats, 22, retired publican, and Florence Cole, 31, J. Wiley of London, 78, and Florence Skeats, 40. The bridegrooms were widowers and the brides spinsters. The marriage took place together. Mrs. Wiley is the daughter of the earlier Mrs. Skeats, who is the sister of his youngest son's wife, as well as being sister-in-law to Moses Skeats' youngest son. She is also his mother-in-law and mother-in-law to her own sister, while Moses in addition to being father of his wife's sister's husband is also his brother-in-law.

Should there be any issue of the marriage between Skeats and Cole the relationship of the child to Skeats' son's children, of whom there are several, would be difficult to decide, as these youngsters besides being grandchildren to Skeats are also his nephews in consequence of this second marriage.

Meeting of Medical Society of the Missouri Valley

OFFICERS AND DISTINGUISHED MEMBERS OF THE MEDICAL SOCIETY OF THE MISSOURI VALLEY



DR. CHAS. WOOD FASSET, EDITOR MEDICAL HERALD ST. JOSEPH, MO., SECRETARY
 DR. V.L. TREYNOR, COUNCIL BLUFFS, EX-PRESIDENT
 DR. A.B. OMER, PRESIDENT
 DR. A.D. WILKENSON, LINCOLN, NEBR., EX-PRES.
 O.B. CAMPBELL, EXPRESIDENT
 DR. R.C. MOORE, EX-PRESIDENT

THE twenty-second semi-annual meeting of the Medical Society of the Missouri Valley closed its session at the Hotel... Friday evening with about 120 members in attendance. In point of character of papers produced before the society the meeting was one of great importance and has seldom been equaled by similar gatherings of the society.

The Medical Society of the Missouri Valley is not by any means a local organization, but is one of the greatest medical organizations in the west, its membership embracing practitioners from the Mississippi river to the Rocky mountains, and may be justly regarded as the principal organization of its kind in the central

part of the United States. It is a post-graduate school, where all may sit with profit to the other, and where each practitioner is expected to bring the best he has and dispense it at the shrine of brotherly love.

Among the more distinguished visitors at the receiving meeting of the society in Omaha were Dr. Leonard Freeman of Denver, president of the Medical Society of Colorado; Dr. Edward Evans of La Crosse, president of the Wisconsin Medical society, and Dr. Frank Parsons Norbury of Hospital, Ill., president of the Mississippi Valley Medical society. Drs. Norbury and Freeman delivered valuable and instructive addresses at Thursday evening's session of the society, the former upon the subject of "The Physical Basis of Mental Diseases," and the latter on "The Use of Local Anesthetics in Surgery." Dr. Evans read a paper on "The Neglect of the Sacrospinous Ligament in the Treatment of Prolapsed Hemorrhoids," and the latter on "The Use of Local Anesthetics in Surgery."

THE LATE DR. DONALD MACRAE, THE SOCIETY'S FIRST PRESIDENT.

A paper that attracted considerable comment was that of Dr. R. Willman of St. Joseph, Mo., on "Errors in Mind Healing." The gist of his paper was to show mind healing, its errors, dangers and commercial aspects of the healing cult; their pernicious influence at all times and more particularly in this modern day, and the remedial means now at the command of the general practitioner.

Another important paper of the session was that by Colonel John M. Banister, U. S. A., chief surgeon of the Department of the Missouri, on "Certain Facts in Ophthalmology of Practical Importance to the General Practitioner."

Dr. S. Crover Burnett, Kansas City, ex-president.

Dr. W. F. Milroy of Omaha read an instructive paper on "Increasing Mortality in the United States from Heart, Brain and Kidney Lesions," the general purpose of which was to direct attention to the enormous increase in deaths from these diseases and to offer suggestions and to elicit discussion as to the reasons therefor and what may be done in the way of remedy.

Dr. W. O. Henry of Omaha gave during the session an interesting report of the Sixteenth International Medical congress at Buda-Pesth, Hungary, which he attended last year.

There were numerous other papers of equal importance to the medical profession, but more of a purely technical character. These are sufficient, however, to indicate the broad scope of the papers that are produced before the society at its annual and semi-annual gatherings.

The Medical Society of the Missouri Valley is in close affiliation with the American Medical association and will send repre-

sentatives to that association, which will meet in St. Louis in June. The society is increasing rapidly in membership, nearly thirty accessions having been made to the society during the meeting just closed. Its membership embraces the foremost practitioners in the Missouri valley, and while all of its meetings are invariably greeted with a large attendance, yet so large is its membership that the personal acquaintance varies largely with each meeting, because of the widespread extent of its membership roll.

The Omaha meeting is regarded by the society as one of the best held in recent years both as regards interest and importance.

Short Stories

Misplaced Sympathy.

JUST how naturally some inferences may be drawn was illustrated by a story told the other afternoon by City Clerk Thomas S. Mooney of Burlington. One evening some time ago, Mr. Mooney said, a man drove up to the residence of a preacher in a small town over in Jersey and after violently ringing the doorbell told the parson that Bill Bowker's Sally was awful sick with colic or something of the kind and wanted him to come right out.

The good dominie knew Bill Bowker; also his wife Sally, and, thinking that spiritual advice was wanted, he picked up a prayer book and accompanied the farmer to the wagon.

"I am sorry to hear that Sally is sick," remarked the preacher in a sympathetic tone as he was about to step into the vehicle. "Do you think that her condition is dangerous?"

"Can't tell," replied the farmer, "she has been layin' down in her stable all the afternoon."

"Laying down in the stable?" exclaimed the parson with a look of mingled amaze-

ment and horror. "What in the world is she doing in a place like that?"

"Why, what do you expect?" was the surprised rejoinder of the farmer. "Where in the thunderation else would ye keep a mule?"

"Oh, I see," smilingly responded the parson, as light suddenly dawned upon him. "You have struck the wrong house; what you are looking for is the veterinary surgeon who lives next door."—Philadelphia Telegraph.

The Wrong Party.

There are two young men of St. Louis, partners in a business concern, the younger of whom for a long time was addicted to the habit of reading to the other extracts from letters of a tender nature penned by a young woman of Chicago signing herself "Claire."

Not so very long after the elder partner returned from an eastern trip in time to attend the wedding reception of his friend and business associate.

In his best manner the senior of the firm offered his congratulations to the bride. "I do not feel that I am addressing a stranger," said he, "seeing that I have frequently had the honor and pleasure of hearing extracts from his darling 'Claire's' letters."

"I beg your pardon," responded the bride, into whose eyes there came a curious expression, "but my name is Violet."—New York Independent.

A Shot at Pop.

An irritable old farmer and his ungainly, stoutheaded son were busy grubbing sprouts one hot, sultry day, when the old man suddenly stumbled over a small stump.

"Gosh darn that everlastin' stump," he exclaimed, "I wish it was in hell."

The son slowly straightened up from his work and gazed reproachfully at his father.

"Why, you oughtn't to say that, pap," he drawled. "You might stumble over that stump ag in some day."—Everybody.

Yielding to the Majority.

A Philadelphia physician, in declaring that insanity was frequently productive of sound logic tempered by wit, told the story of a patient he once met in an asylum.

"It came across this patient while strolling through the grounds, and stopping, spoke to him. After a brief conversation on conventional topics the physician said: 'Why are you here?'"

"Simply a difference of opinion," replied the patient. "I said all men were mad, and all men said I was mad—and the majority won."—Lippincott's Magazine.

An East Indian Verdict.

In a case of one of our Indian courts a jury had before it evidence that could not be in any way shaken. When the judge asked the jury to render a verdict the following interchange of conversation took place between the judge and his colleagues in the administration of justice:

"Gentlemen, are you ready to give your verdict?"

"Yes."

"What is your verdict?"

"Our answer is, sir, that you can do as you like with the man that have confessed, but we acquit all the rest."

"But is it possible that you have yielded the evidence?"

"Evidence like this can always be fabricated."

"Do you find that as regards these prisoners you have been fabricated?"

"Evidence can be fabricated."

"So the evidence is untrustworthy?"

"Trusted a man confessed, who can tell he is guilty?"—Bombay Gazette.