

LAYMEN RAISING FUNDS

Nation-Wide Missionary Movement Reaches Successful Culmination.

GREAT MEETING IN CHICAGO

Nearly Three Hundred Thousand Dollars Raised by Churches in Big City by the Lake—General Policy is Outlined.

BY D. V. FRANCIS.

NEW YORK, May 21.—(Special Dispatch to The Bee.)—The laymen's missionary movement has had its full share in the public mind during the past winter. The great congress, the crown and culmination of the long series of conventions that have reached every part of the country and stirred each to higher resolves and nobler enthusiasms, began on the afternoon of May 12. The Auditorium, which can seat 4,200 was well filled, save for the upper galleries, the audiences ranging from 2,500 to 3,000. Local interest has been roused and stimulated by the city convention that had immediately preceded, and from fifty pulpits on Sunday the cause of missions has been proclaimed. It had been hoped that the denominational meeting might increase Chicago offerings from \$100,000 to \$250,000 for the coming year, but by Saturday evening it was found that this mark had been far overstepped; more than \$26,000 had been promised, and there are several bodies yet to be heard from. Increased activity is reported also in other branches of Christian endeavor as a result of the conference. The Methodists, besides undertaking to give \$75,000 in place of the \$45,000 given last year, promised to increase their other work 150 per cent. The Presbyterians raised their standard from \$42,000 to \$60,000; the Congregationalists from \$34,000 to \$50,000; the Baptists from \$18,000 to \$30,000; Churchmen from \$5,000 to \$10,000. A meeting is appointed for June 10 to hear of the progress in "making good."

Thus all was made ready for the great meeting in the Auditorium, which some have not hesitated to describe as "the most remarkable religious gathering ever held in this country."

Address of Bishop Anderson.

The great speech of the convention was undoubtedly the opening address by Bishop Anderson of Chicago. It had the true ring of an inspiration and stirred the vast audience to a holy zeal for true Christian unity which was manifest throughout the entire conference. The bishop said in part: "We must learn to ask one another not 'What must we give up?' but 'What can we give?' We had no right to give up anything that we thought likely to be of value or believed to have divine approval. There could be no union by elimination." He wished a church not of minimums, but of maximums. But he knew that enough energy and money are wasted by rivalry and overlapping of the different denominations in America to preach the gospel to the whole world. "We must get together and stop this waste," continued Bishop Anderson. "Our divisions are unchristianlike and unstatesmanlike. They are unchristian, for Christ-like Christians cannot be kept apart. When we all become Christ-like Christians we shall find the way to unity. Our divisions are unstatesmanlike, for in unity there is strength. A reunited church possessed with faith and zeal would be irresistible. It could evangelize the world in a generation."

Unity is Not Uniformity.

"Unity is not uniformity, but neither is it organic separation and rivalry. I would not put the economic argument in the first place. Better waste \$1,000,000 than sacrifice a single truth or a single spiritual conviction. Better a hundred churches standing on a hundred separate spiritual realities than a single church united on an irreducible minimum incapable of inspiring martyrdom. But some things," he continued, "with a smile that won the heart of his whole audience, "we can give up. We can give up some of our pride, some of our ecclesiastical conceit, some of our jealousies, our prejudices and perhaps even some of our ignorances."

Here was a movement in which all could take part—the Roman Catholic, if they but would. For it united the convictions of all who believed in Christ for the world and the world for Christ, and by such unity it was producing greater sacrifices and greater efficiency. The greatest problems that lay before the Christian church today were the Christianizing of the world and the reuniting of the whole church. "Let us undertake these tasks in the spirit of faith and courage and love. Let us all be prophets, priests and apostles united. Let us spend our lives and spend our millions in unifying the church and in universalizing the gospel of Christ."

National Missionary Policy.

A national missionary policy was adopted by the National Missionary congress, held at Chicago May 24, 1910. I wish that my space permitted giving it to you in full. The following paragraphs give some idea of the spirit in which it was conceived. In view of the Fatherhood of God, the unity of the human race and the sufficiency and finality of the Gospel of Christ. Knowing that the field is the world and that this is the only generation we can reach.

This first National Missionary congress in the United States, representing more than 30,000 church members, recognizes the central and commanding obligation resting upon all Christian churches and declares its conviction that the church of our generation can and should obey literally the great commission of our Lord, to preach the gospel to every creature.

As indicating the measure of effort required among the non-Christian peoples of the earth, we accept as a working policy the standard that, in addition to the native agencies, there should be provided from the churches of Christian lands an average of at least one missionary to every 25,000 of the people to be evangelized. This would require the quadrupling of our present force of workers, and a corresponding increase in contributions from approximately \$11,000,000 last year to about \$45,000,000 annually. This estimate indicates the measure of personal duty to human rather than to the material world. For the work ahead, in determining which diversities of conditions in the work, dissimilarities of equipment and power among the workers, the part to be taken by the native churches which are to be raised up to the great bulk of the work as self-supporting and self-propagating agencies, must all be taken into account.

Pray, Plan and Give.

We declare our conviction that, according to their ability and opportunity, the laymen of the churches are equally responsible with ministers to pray and to plan, to give and to work for the coming of the kingdom of God upon earth. We believe that the call to share actively in extending the knowledge of Christ presents to every man his supreme opportunity and development, usefulness and satisfaction, and we appeal to men everywhere to invest their intelligence, their influence, their energy and their possessions in the united effort of the church of Christ to evangelize the world.

While seeking the enlistment of all the laymen of the church in fulfilling the missionary task of our generation, we declare

our belief that this work is the work of the organized church, and that the natural leaders of it are the ministers and the missionary agencies of the various churches; and it is our conviction that all that is done in the name of the laymen's missionary movement should help to strengthen these leaders and the agencies through which the churches as such must discharge their missionary responsibility. Mr. Ewan Roberts, the Welsh revivalist, who since 1904, when he broke down after the revival throughout Wales, has been staying with friends at Leicester, is now living in the suburbs of Swansea. He is quite strong again and is preparing for further missionary messages. By a cablegram from London we learn that Lord Kinnaird, president of the national council of the Young Men's Christian associations, together with other leaders in the movement in Great Britain, has issued a call to the members to make the fundamental principles of the organization with relation to its religious work. The social work, he declares, threatens to swamp the purely Christian features. This, he claims, would be disastrous, as the Young Men's Christian association is primarily a Christian organization, and if this basis is permitted to deteriorate the whole structure will soon fall. The Young Men's Christian association in this country is facing the same kind of peril.

BRYAN'S SPEECH AT OMAHA

(Continued from Page Five.)

better attend to your own business and not be running your hands into other people's business. (A Voice: Amen.) (Applause and laughter.) You are going to have enough to do to take care of the liquor interests in your county without insisting that you make laws for the counties where the conditions are different from yours.

Mr. Bryan: But I have no thought of entering into an elaborate discussion of the question of county option. I only touch upon the subject because I find that it is the heart of the county option that has led some to oppose the initiative and referendum. When that question is up I shall discuss it more at length, but I would much prefer to have the discussion of it postponed for two years, so that we can discuss and settle the question of the initiative and the referendum.

But I cannot allow this opportunity to pass without calling the attention of the democrats of the state to the strength of the moral issue, and I know of no better place to emphasize this than Omaha. (Laughter.)

It is now less than two years since the legislature passed the 8 o'clock closing law. It was not in the platform of either party, and I believe a majority of the democrats of both houses voted against it, but the measure came before the governor for his signature or veto. A special train went from Omaha to Lincoln to carry a crowd of protesting democrats. They brought every possible pressure to bear on the governor. I wonder if there are any here who went in that crowd? (Laughter.) If there are any of you here who went down with that crowd you need not be ashamed of it if you did what you thought was right. (Voices: Yes, yes, yes.) Quite a number. (A voice: Sure.)

They brought every possible pressure to bear upon the governor. They told him that he would ruin his own chances for re-nomination and re-election if he signed the bill; they told him he would ruin the chances of the party in the state, that he would greatly disturb the business of Omaha and greatly injure the state. But in spite of pressure, he signed it, and then the wrath of the city was turned against him.

When the president of the United States visited Omaha the governor was not invited to attend the banquet. There was room at the table for some of the prosperous brewers, but not room enough for the governor of the state. Shame on you! Shame on you that you should insist that the chief executive of the state! (Prolonged applause.) Shame on the brewer who could sit at that table in a governor's place and not be red in the face with the recognition of his impropriety of his taking the place of the chief executive. (Applause.)

It looked for a while as if the governor would have to make a circuit round Omaha when going east. (Laughter.) But within two years the governor's act has been vindicated. The opposition to the 8 o'clock closing law has disappeared, and even the saloon keepers are compelled to admit that a hard drinker can, if he works industriously, become drunk enough by 8 o'clock to last him all night. (Laughter and applause.) The governor is stronger because he signed it; the democratic party is stronger because it was a democratic governor who refused to be frightened by the opponents of the law.

Let the vindication of the moral principle involved in the 8 o'clock closing law be a warning to those democrats who think it is safe to make the democratic party trail along at the tail end of the liquor procession. There is a moral issue that we cannot afford to offend; there is a public conscience that we cannot afford to defy. If the modern Pharaoh, the liquor interest, will not let the people go, if the people are to be denied the right to vote on public questions merely because they want to vote on the liquor question, let the fate of the ancient Pharaoh be remembered!

The democratic party has many members in it who use liquor to a greater or less extent, and many of these democrats may be opposed to driving the saloon from their town, or their county, or their state, but these democrats are interested in other things besides drinking. They are believers in free government, they are interested in national politics, and they believe in the right of the people to rule. They are not in favor of the drink-taming methods that are being employed in this state, and they are not willing to surrender their views on all questions in order to gratify the men who make money by cultivating the appetite for drink.

I still hope that we may have a special session of the legislature and secure the submission of the initiative and the referendum, but if that is made impossible by the avaricious interests that have thrown themselves across the path of this popular measure, then our first business is to remove this obstruction, and with the next democratic convention in the forum we shall invite the champions of the brewers and the distillers and the liquor dealers, to show cause why they shall not be driven from politics in the state of Nebraska. (Tremendous applause.)

My friends, what I came here to say, I have no apology to offer anybody for saying it. I shall not allow anybody to impede my right to speak as a democrat. I shall not allow any representative of the liquor interest to say that because he makes money out of his business and makes more out of the swarting of the will of the people of this state, that he is necessarily more interested in the welfare of the democratic party than I am. It is now some fifteen years, you, it is about sixteen years since that convention at which we succeeded in securing control of the state organization of the democratic party; for sixteen years we have had scarcely a disturbance over a plank in our platform. About 130,000 men have marched side by side and shoulder to shoulder, and we have agreed on politics and on candi-

dates. During this time they have called me a leader. I have not attempted to think for these people, I have been content to think with them. I have never asked them to do a thing that their conscience and their judgment did not approve. I owe to this people all that I am in the world. If I can travel through every land and be welcomed as a representative of American citizenship, it is because these people of Nebraska gave me the prominence that enables me to enjoy these distinctions. I owe all to these people, and when they asked me if I would run for the senate I said, no; I have a greater work to do; I owe more to these people of Nebraska than to receive an honor at their hands and to draw the salary that would come to me. I knew that as a candidate for the senate I would have to either evade this question, or if I spoke my sentiments, I would have people telling me that I was injuring the democratic party. I therefore preferred to make this fight as a private citizen. I owe you more than to desire you to help me. I owe you so much that I desire to help you. All I ask now is that I may have your confidence and your ears that I may tell you what I know and what you yourself know. I have said to the opponents of county option what I have said to you, my friends. I have told them what I knew was going on, and what is their answer? Why, they say, that has been going on for years. They don't deny it. Nobody denies it. Nobody can deny it. And their only answer is, well, they have done it before. Well, my answer is, they will not do it again. (Applause.)

I enjoy having your confidence, and I would have enjoyed tonight being met by a committee of friends and escorted up here and having this stage filled with friends, but I was not willing to embarrass a friend. I don't know what your situation is, but I don't know how free you are to speak. But I am free. I can speak what I please. I do not have to ask anybody for the right to live or the right to speak, and I shall exercise that right to speak. Down in Otes county, that I carried when I was a candidate, they would not let me have the court house to speak in when I went down there to speak, but I spoke there just the same, and I had a larger hall than the court house. They got it there and invited me to come, and I had three times as many to hear me as I would have had if they had given me the court house. I know the people of this state believe in free speech; I know they believe in free government, and because they believe in free government they believe in the initiative and the referendum as a means of bringing the government within the reach of the people. I know, too, that they believe in county option. They don't have to say they are for the saloon or against it; all they have to say is they believe the people of the county have the right to do what they please upon the subject. That is all it means, and that is all I am asking for, and The Bee knew it when it said I came here to make a prohibition speech that it was false. It knew that I was not coming to make a prohibition speech. I know that county option does not mean prohibition; and it is cowardly for a paper to hide behind prohibition because it dared not answer the arguments in favor of county option. (Prolonged applause.) I am going to put it to a vote here. You

may not feel as free to vote on this as you did on the other, and you don't need to vote unless you want to. It does not matter to me how you vote, I want you to vote as you please. I am going to ask you to rise if you believe that the people of the county should have a right to decide this question as they want to decide it. I am going to ask those who believe that the county should have the right to rise, and then I will ask the people opposed to it, who think the county ought not to have the right, I will ask them to rise. A voice: You don't put it honestly. Mr. Bryan: How many will rise and say that the people of the county have the right to vote on this question and decide it? How many of you will rise? Please be seated. How many of you people think the county has not the right to vote on this question? Will you please rise?

(Note: After a pause of a few seconds Mr. Bryan said:) Not even the man. (Laughter.) Not even the one! My friends, I am much obliged to you. This is better than I had supposed. The next time I come I will invite you all to sit on the stage, and we will invite a new crowd to come and listen to these arguments. (Laughter.) I appreciate the honor you do me in coming. I am coming again and again. I don't know how long I am yet to live, but as long as I live my services are at your command. I have said that all that I have I owe to you. No matter how long I live I cannot pay that debt in full. I will pay it in installments as rapidly as I can, and I will promise you that in the future, as in the past, I will study every question, I will try to find out what is right, and when I find out what I believe to be right, I will stand for it, even if I have to stand alone. (Applause.)

Choice Reading Matter. As these mortuary remarks have to be translated into the Greek language it may be feared that some of them suffer in the translation. For instance, what would the translator make of a breezy little pathetic paragraph that ran like this: "The dispatches tell us that the smoky old despot who has cluttered up the wobbly throne of Abyssinia for an unreasonable period of time, has finally chucked the crown and dropped the scepter and moseyed to that bourne for which no return tickets are ever issued. If we ever heard anything good of his Abyssinian whiskers we know we promptly forgot it, and there's no use for us to do the crocodile act over his demise—being sorry for nothing except the painful fact that the news of his death isn't officially confirmed." Now, how would that look in Greek?—Cleveland Plain Dealer.

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