

GIGANTIC DRIVE ON FOR WORLD REDEMPTION

Plan to Keep and Make Better All That Is Won by War



RIGHT upon the heels of the fifth Liberty Loan campaign there will be a sixth—not a loan of billions to Uncle Sam, but one of millions for God.

One hundred twenty millions of dollars is the sum to be raised. In the campaign to be waged every man, woman and child in America will be reached and people in every inhabitable part of the globe will be affected.

Only a world converted to the practical application of Christianity can be considered a world safe for democracy—this is the big idea back of this great world movement originated and furthered by the Methodist Episcopal Church and the Methodist Episcopal Church South. Dr. S. Earl Taylor, originator and present leader—a layman, by the way—of the movement, has explained it all this way:

"The world cannot be reconstructed by a formula. No mere agreement among diplomats can heal the wounds of war. No international constitution, however perfect in its phrasing, and no mere economic revolution, however sweeping in its scope, can bring about the universal reign of peace and good will among men. Such a peace is the fundamental aspiration of every human heart, but it cannot be realized through force, it cannot be realized through government and it cannot be realized through law alone. World democracy can and will be realized only through applied Christianity and nothing but faithfulness on the part of the Christian church need delay its realization now."

More Than Religious Movement.

Christianize a nation and you democratize it; it is this belief that is stimulating this great world-wide movement, a Christian movement, a church movement, a strictly religious movement; but one which will soon compel the world to attach new meanings to the words "church" and "religion" and "Christianity." This new movement has something of the spirit of the old American "revival" and something of the fervor of the ancient crusades.

The movement took its name from the centenary of the founding of the Methodist Missionary Society. It has been endorsed by every interdenominational conference which has had it under consideration.

A complete survey of every field has been made by the Methodists and the campaign is to be waged with almost military strategy. The main objectives have been mapped out. The sinews of war are being mobilized. The armies

are being trained, not under the hit-or-miss volunteer system, but according to the principles of selective service. The Methodist section alone, including the Southern branch, will be financed with \$120,000,000.

Layman Suggests Idea.

The movement in its inception was not ecclesiastical. It was democratic. Dr. S. Earl Taylor is a Methodist layman. That name won't be repeated often if Dr. Taylor can help it. He is not a self-advertiser. Personal honors do not interest him, any more than have the urgent appeals from several commercial institutions to leave his missionary work and devote his talents, at many times his present income, to their business interests. Actual achievement in the service of his Master is his one measure of success. His official position is executive secretary of the Joint centenary Committee.

Although a graduate of a divinity school he refused ordination. He wanted to become a lay missionary, but because of illness in his family, he could not go abroad.

"I have always believed in missions," he has said. "I have always believed in the great mission of the Christian Church. That mission is to bring the whole world to a knowledge of Jesus, and if that mission were too great for the church to perform, the Master would never have entrusted the Church with its performance."

"So far, the church has not carried out its mission. But today we have more reason than ever to have faith in the church. The church is awakening. It takes no prophet to see that. It is beginning to realize its mission, and millions right here in America are now consecrating themselves not merely to 'lead a better life' according to the old and inadequate interpretation of consecration but to give to the cause of world redemption and world democracy their full share of organized service."

Same Old Gospel Preached.

"We are not preaching a new gospel. We are offering no amendments to the teachings of Christ. His plan of salvation was complete. The difference between the awakening church of today and the eminently respectable and eminently futile church of the past is in our fuller realization of the meaning of our Master's message."

"Yesterday, it was customary to think of the church as a harbor of refuge. It is a harbor; but a harbor has vastly greater uses than to furnish refuge from the storm. It is a port of embarkation in the Master's service. It is a place to take on food and fuel and to get our engines overhauled. Its main object is not to shelter us from the

storm, but to equip us to deliver the goods.

"Yesterday many good people thought of the church as an institution to give comfort to the dying and prepare the souls of those who ask forgiveness for the Day of Judgment and the unknown life beyond. Today we are beginning to realize its greater mission. For individual sin it still offers the one and only remedy, but if it is to be a power in the world that is, it must apply the principles of Jesus to heal not only the individual but the social life."

"The American Church has heretofore had a remedy for drunkenness, but only this year has it abolished the organized liquor traffic. Heretofore it has offered to each seeker an adequate remedy for willful idleness, but it did not attempt to solve the unemployment problem. It has held out a remedy for personal greed, but it often seemed indifferent to those social abuses which led to extremes of wealth and poverty. It has taught kindness to servants, but it has not thrown itself in any organized way into the modern workman's struggle for a living wage. It has theoretically taught the universal Fatherhood of God, but not until the present time did it enlist body and soul in a war for world democracy."

Bold Labor Program Adopted.

"Six years ago the Methodist Episcopal Church of America adopted a definite labor program. It boldly asserted the right of the workers to employment, and their right not only to a living wage, but to the highest wage that industry can afford to pay. It sympathized with the aims and aspirations of the modern labor union, but it went further in its labor program than the unions could go. It demanded justice and something more. It demanded that the problems of employer and employed be worked out under the inspiration of Christian fellowship, and that industry be organized, not to satisfy the individual thirst for wealth, but to extend to every one the highest opportunity for joyful service."

"The Methodist Episcopal Church," he said, "is the only church which now has missions in every country on earth. We are not afraid of any situation we can possibly find in any foreign field. Our missionary society is not afraid of wars, famine or plague. We are not afraid of hostility or repression. The only thing we have to fear—the only thing that can now stand in the way of a completely successful campaign—is indifference on the part of the church at home."

"The American Army, with all its splendid spirit and indomitable will, could have accomplished nothing in France if it had been deserted on the

'home front.' Exactly the same situation exists with us. The world may be brought to Christ in our time, genuine world democracy and human brotherhood may be achieved, and the era of war and industrial strife give place to permanent peace and good will, if the churches of America consecrate themselves to this achievement."

World Needs Surveyed.

The first main objective of the centenary drive is to equip every Methodist mission, at home and abroad, for 100 per cent efficiency. Forty million dollars has been appropriated for each branch of the work, and the exhaustive survey tells in detail just where and how the money is to be spent.

"The Christian religion is the only religion which answers the need of the day. It is peculiarly the religion of the present, for it is the religion of dynamic democracy. It is the only religion which can satisfy in these days of social upheaval. Jesus spoke to the common people and the common people heard Him gladly. He was bitter in His denunciation of caste and privilege. He proclaimed a world for those who serve their fellow men, but a world to be gained through the application of love and fellowship instead of through violence and hatred."

"Poor suffering India needs such a religion. Her hundreds of millions are the despair of democracy today simply because her religion is a caste religion. Christianize India and we will democratize India. I realize that the very suggestion will shock and scare many servitors of special privilege, but there can be no compromise on this fundamental Christian doctrine. Either we are for Christ or against Him. Either we are for democracy or against it. A Christian world will be a democratic world; but only through Christianity will democracy be made safe."

Big Prayer Drive Planned.

To start the drive the Methodists have organized a Fellowship of Intercession "to release the prayer power of the church." Tens of thousands have enrolled in this fellowship, each pledged to devote a certain period each day to prayer.

Next, there is a "stewardship drive." One million American Methodists are wanted to join in this. For five years they will contribute one-tenth of their income to this Christian work.

"Enlistment for life service" is another feature of this program. The drive will call for a new army of missionary workers, and it is intended that this army shall be completely trained and utterly devoted to the cause.

Soon there is to be a nation-wide financial campaign to obtain pledges for the necessary \$120,000,000. For

this and other purposes, American Methodism has been divided into twenty Episcopal areas and each area into conference, district and sub-district groups, each with its responsible leader.

In addition an elaborate publicity program has been mapped out. Newspapers and magazines, church and secular press, labor and trade, class publications—in fact every kind of publication which can be reached upon the basis of legitimate news appeal, will be utilized. No means of letting Americans know that the drive for world-wide Christian democracy is on will be overlooked.

To Enroll 100,000 Speakers.

An army of 100,000 "Methodist Minute Men" is being recruited, largely from the men who did similar service for Uncle Sam. Dr. Christian F. Reiser, pastor of Grace Church, New York, has been released for six months to organize this division of publicity.

Dr. Reiser began the work with prayer and faith—and advertising. Already he has more than 30,000 "Methodist Minute Men" mobilized and the results have exceeded his most optimistic expectations.

There will be two of these "Minute Men" in every Methodist church in America—and for every church with more than 200 members there will be an additional man for each 100. One of their chief duties will be to present the centenary work through five-minute speeches. They will speak in churches, Sunday schools, in theaters, motion picture houses, public entertainments, everywhere. A special magazine called "Missiles" is being issued for the use of these men alone. Its one purpose is to furnish ammunition to the speakers.

The "Methodist Movies" will be an interesting feature of American life soon. The committee has a staff of experts in every mission field, and it is intended to familiarize every American with the life of the oppressed everywhere. But the picture campaign aims to do more than that. It aims to bring the thought home to every one that all men are brothers and that the agonies of war, ignorance and oppression can be remedied only through a Christian democracy of the world.

This stupendous movement did not originate with the official machinery of the church.

"I am glad it started in the Methodist Church," said Dr. Taylor. "And I am glad it started from the rank and file. The Methodist Church, historically, has been the church of the common people; and if it is to be a power in the life of the world it must always remain just that. We are not looking to the wealthy for the \$120,000,000. We are looking to the common people, the plain

Christians and plain Americans who believe in Christianity and Americanism so heartily that they are willing to give their titles to extend these blessings to the world at large."

Emphasis Placed on Service.

The Methodists have not forsaken their Methodist creed. In this movement there is no attempt to slight the fundamental doctrine of the Atonement nor that of justification by faith. But undue emphasis will not be placed upon doctrine. The emphasis will rather be upon Christian service and upon religion of the heart. It should be explained that there is no competition today in foreign missionary work. Where one denomination is adequately covering the field, the field is left to that denomination, and all the other churches recognize its institutions as the expression of Christianity.

The old system of church extension in the rural communities will largely be abandoned. Instead of building little meeting houses, to be opened once a week when weather permits and a \$300 a year pastor can be supplied, an effort will be made to build large institutional churches in the charge of competent and well salaried executives, not merely as places in which to sing hymns and pray, but as a general headquarters of community service. These churches will be open continuously; will contain libraries and agricultural exhibitions, moving pictures, a first aid hospital and every possible aid to the social and educational life of the adjacent territory. Anything, in city or country, which performs social service will be considered a legitimate part of Methodist missionary work.

"This year," Dr. Taylor remarked, "the churches of America abolished the saloon. We are jubilant over the victory; but if we do not do something more than jubilate, our victory will be a hollow one. This victory has brought us face to face with new responsibilities and the churches of America must not be slackers. We must fill the place of the saloon in the Nation's social life. The churches must be kept open seven days a week. They must attract and inspire and render useful service. More and more, at home and abroad, the great masses of God's children must be shown that it is the function of the Christian Church to serve their needs, not simply to issue holy pronouncements. If we do not answer these human needs at home, the millions who have been deprived of drink may be expected to turn to other forms of vice—and if we do not rise to our present opportunities in the world at large we cannot claim the promise of peace on earth and good will among men."