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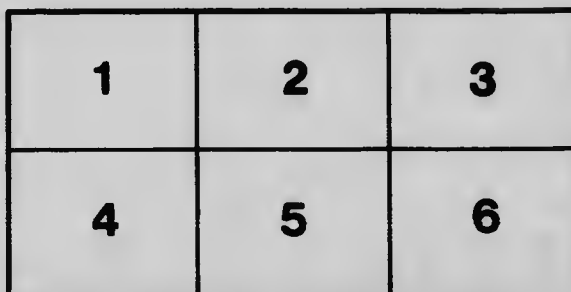
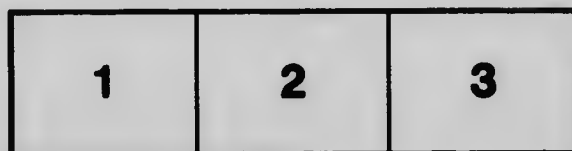
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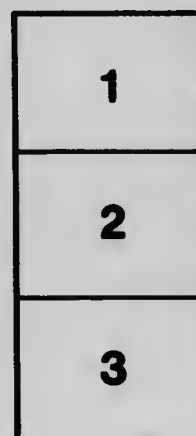
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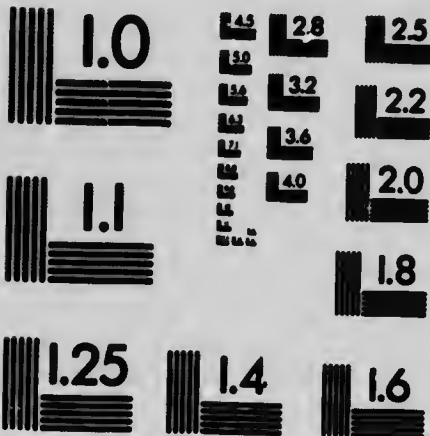
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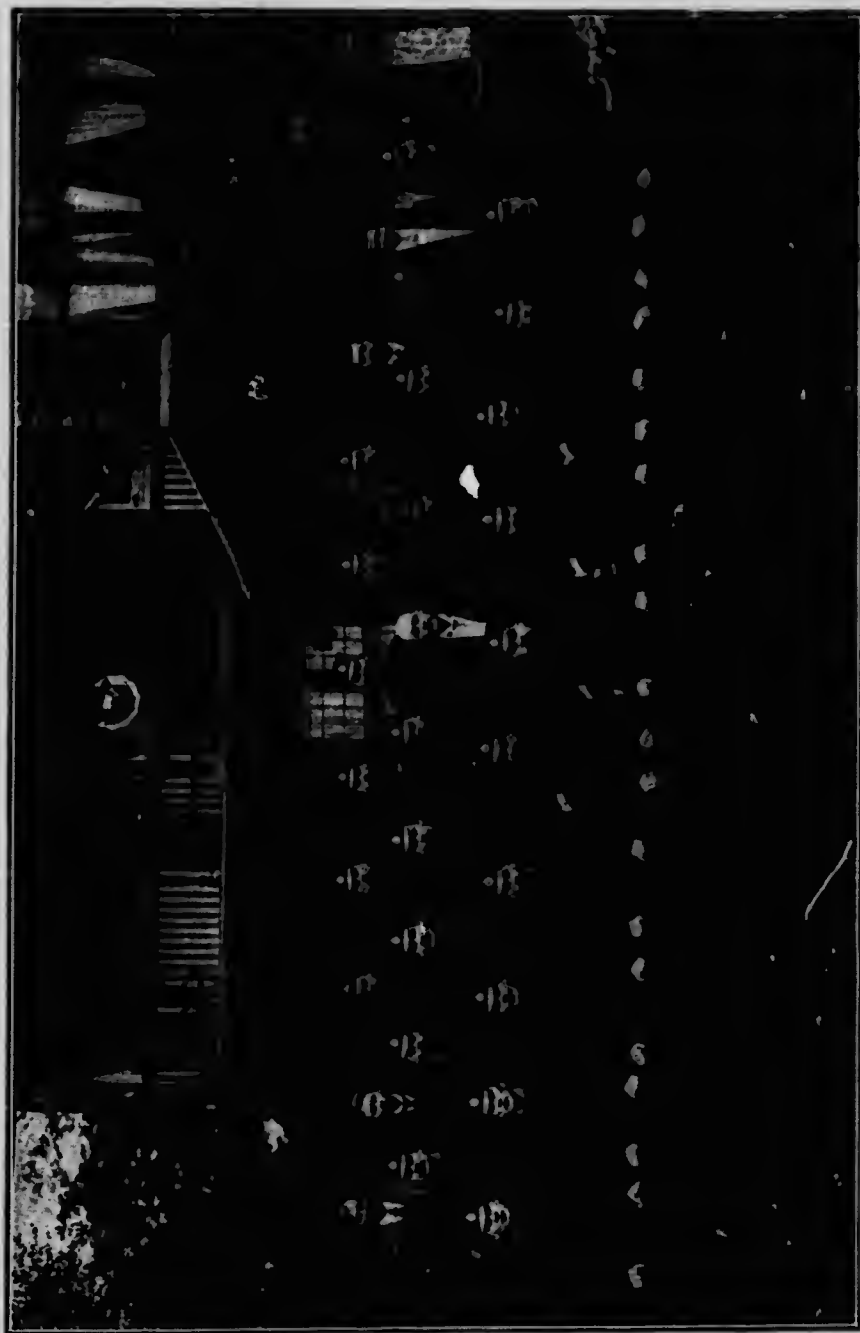
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Police-men of Birmingham, England, at the home of Mr. and Mrs. Charles M. Alexander. Every police-man is a member of the Pocket Testament League.

**THE POCKET TESTAMENT
LEAGUE
AROUND THE WORLD**



**THE
POCKET TESTAMENT
LEAGUE
AROUND THE WORLD**

**BY
GEORGE T. B. DAVIS**
AUTHOR OF
"KOREA FOR CHRIST," ETC.

PRICE 25 CENTS

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BY

WILLIAM BRIGGS

FOREWORD.

The Pocket Testament League has encircled the globe.

It is actively at work in many lands.

It has been commended by hosts of distinguished Christian leaders.

It has helped a great multitude of Christian workers to know Christ better and to serve Him more faithfully.

It has suggested the best methods for personal work.

It has been the means of leading many to Christ.

It may well be encouraged by all who honor Jesus as the Son of God.

It has been to me a constant blessing and an ever-increasing inspiration.

I have seen what it can do in Occident and Orient; in the islands of the sea, and in the home land, and I pray God's richest blessing upon it.

J. WILBUR CHAPMAN.

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The Pocket Testament League Around The World

CHAPTER I.

THE ORIGIN OF THE MOVEMENT.

"Holding fast the faithful Word." Titus 1, 9.

In the city of Birmingham, England, a young girl who had given her heart to God when twelve years of age, had a great longing that her fellow-pupils at the Girls' High School might learn to know and love her Saviour. In her youthful enthusiasm she was led to originate a plan for reading the Scriptures and for winning people to Christ, which, through the blessing of God, has become one of the most interesting and far-reaching movements of this generation.

The young girl was Helen Cadbury, a daughter of Richard Cadbury, the well-known Christian philanthropist, a member of the Society of Friends, and one of Birmingham's foremost benefactors, who was like a father to his employees and to the poor people of the city. Miss Cadbury, who afterwards became the wife of Mr. Charles M. Alexander, the Gospel song leader, gives the following interesting story of how she was led to begin the

movement which is now known throughout the world as the Pocket Testament League:

"If ever a girl was blessed with a Christian father and mother and an ideal Christian home, I was that girl. From my earliest childhood I had not only been taught about the Lord Jesus Christ but had seen Him glorified in the lives around me. And yet I learned from my own experience that the very best home training is not sufficient without a personal acceptance of Christ. People often say that children cannot understand spiritual things, and I remember a friend of mine once saying to me that she intended never to allow her little girl three years old to even hear the word 'sin.' But I know that these things were very real to me as a child. When I was twelve years old I remember that for months my heart was heavy and burdened with the sense of unforgiven sin. I longed to be a Christian like my father and mother; but I knew that my will was not fully yielded to God.

"My father was a busy man. Although at the head of a great business, his chief aim in life both in his business and outside it was to work for the Lord Jesus Christ in bringing others to know Him. Besides the Mission work in connection with the factory and surrounding village, he had built up a most successful work in a slum district of the city. He had built a Mission Hall in which meetings were held all the year round. Once

a year, usually in the autumn, a special effort was made by means of a two-weeks' mission to gather in outsiders, men and women who belonged to no place of worship. Our workers would go into the public houses night after night, and into the streets, and bring them into the Mission Hall. At such times we children were allowed occasionally to go with our father to the evening meeting. How well my memory takes me back to one night in November, when he took me with him. The Mission Hall was crowded, many of the poor men and women from the streets having come in. I sat at the back of the hall with some of our friends, while my father went on to the platform with the missionary. I remember nothing of the sermon, except that through it all I heard the voice of God speaking straight to my heart. But I do remember one of the hymns that we sang. It was an old-fashioned hymn, perhaps not one that might seem likely to interest a child.

"Free from the law, O happy condition,
Jesus has bled and there is remission;
Cursed by the law, and bruised by the fall,
Christ hath redeemed us once for all."

"I looked about at the faces of the people as we sang. Many were there amongst our workers, whose lives in the past had been as bruised and wretched as some of those whom they had brought from the public-houses that night. But Christ had

redeemed them, and as I saw the light on their faces while they sang 'Free from the law,' I knew it was more than mere words to them. They were free, and they knew it. A hunger came into my own heart. If only I could sing it as they were singing it. If only I could know, too, that for a certainty I was free from the law. At the close of the meeting an invitation was given for any who would accept Christ that night to signify it openly by rising to their feet. I seemed to forget the people round me. I only knew that God was calling me; and with others in the hall I rose to my feet. A little later, and those who had risen were invited to come forward to a little room at the back of the platform, where they could have quiet personal conversation and prayer with one of the workers.

"Now came a struggle, for I felt all would know me if I walked through the hall, but I half rose to my feet, when one of my friends touched my arm and suggested what was already in my own mind, 'Why not wait till you get home, when you can have a quiet talk with your father and mother!' Then I knew that I must act. For if it was good for these men and women to make an open confession of their need of Christ, then it was good for me, too, for my need was as great as theirs. So I was given courage to walk through the hall to the little room, which was filled with inquirers and workers. I saw my father in one corner of

the room kneeling in prayer with a young man, who had evidently come in under the influence of drink, but was completely broken down. I sat and waited, and in a few moments my father rose from his knees, and looked across the room. Never shall I forget the light in his eyes as he saw his own little girl sitting there.

"He came to me at once, and knelt and prayed with me. For years that dear voice has been silent on earth, but its tender tones are still fresh in my memory as he prayed that God would take and keep my life. From that day a new impulse for living began for me. The joy and peace which God had given me was too good to be kept to myself, and I longed for others with whom to share it. I was too young to do much, but amongst my schoolmates were girls representing all phases of belief and unbelief. Here was a great field for work ready to my hand, and I asked God to help me to win some of these girls to the Lord Jesus Christ.

"I soon found another girl who was an earnest Christian, and we banded ourselves together, as soul-winners. Sometimes we met with rebuffs, but these were more than outweighed by the joy of leading some to Christ. We were very anxious not in any way to put forward our own opinions, but tried to make the Word of God our only weapon. We each kept a Bible in our desks, and always made use of it when we could. As far as

The Pocket Testament League.

possible we made it a rule never to argue, and only to speak to one girl at a time when we could be alone with her.

"There were often opportunities in a quiet classroom before or after school, or in a corner of the garden at recess times. Being only a day school, such times were limited, but our talks were often supplemented by letters, or by inviting the girls to our homes. One difficulty that we met with at school was how to get at our Bibles just when we wanted them, and my special friend and I decided to carry a small pocket Testament always about with us. We would have preferred a whole Bible, but for a girl's pocket this was too bulky.

"Finding this habit of carrying God's Word of great help to ourselves, both for our own reading at odd minutes, and especially in doing personal work, the thought came to us to organize amongst the girls a little Society which we named the 'Pocket Testament League.' Every member was expected to always carry a Testament about with her, and a challenge was instituted. If a member of the League meeting another pulled out her Testament, the other was obliged to produce hers in reply to the challenge. In this way we kept each other up to the mark. Every member was also expected to read a portion of the Bible (Old or New Testament) every day, and as at that time the membership was restricted to Christians, each was

expected to work definitely in trying to lead others to Christ.

"Immediately the plan was found to be a great strength and help to our little band of Christian girls, who became enthusiastic members, and were thus drawn more closely together. My special friend and I, who were the Secretaries, sent out a quarterly letter, and occasional meetings were held at our homes, to which members of the League invited the girls in whom they were specially interested. During the few years that we remained at the High School the League grew to nearly sixty members. It is a great joy sometimes to meet unexpectedly a fellow-member of the old High School Pocket Testament League. Just recently when traveling through Japan I met one of them, now the wife of a missionary.

"It is a wonderful encouragement to know that the plan so quietly begun in the school days should have been used by God as a means of spreading His Word broadcast over the world; and in making it more loved, more widely read, and more definitely used as the weapon of soul-winning."

The pledge of the present movement is as follows:—"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with me wherever I go."

The organization is for men, women and chil-

dren, of any age, class or nationality. It holds the same attraction for the native recently reclaimed from savagery in the Fiji Islands, as for the University graduate in a western seat of learning. One of the most interesting members of the League is Miss Fanny Crosby, the honored hymn-writer, who recently celebrated her ninetieth birthday. One of the youngest members was Dr. J. Wilbur Chapman's little son, Hamilton, who joined the League before he could read, and listened eagerly as his nurse read a chapter each evening.

The League appeals to all classes. Among the enthusiastic members of the movement are policemen and preachers, soldiers and evangelists, sailors and professors, railway men and business men, tramcar men and members of professions, journalists, singers, writers; poor and rich, people of high social standing as well as dwellers in slums. It is hard to state whether it has aroused the keenest interest in England or America, in Australia or China, in Japan or Korea. Because it is simply a plan to make God's Word a more vital factor in the daily life of every believer its appeal is as universal as the human race.

CHAPTER II.

THE TRANSFORMING POWER OF THE WORD.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." II. Peter, 1, 4.

There is no alchemy in the world like the Word of God. It transforms and transfigures, beautifies and glorifies every life it touches.

The aim of the Pocket Testament League is to exalt God's Word, and to show to the modern world that the Book of Books is the secret of all success in individual and national life.

The writer's experience in connection with the League is but one of thousands illustrating the power of the Word. Six years ago I went from Chicago to England to take part in the work of the Torrey-Alexander Missions. It was at Bolton that I first saw the mission meetings. One evening after the sermon was over and personal work was being done in all parts of the building, Mr. Alexander called me to him, and told me to take my Bible and go down and lead someone to Christ.

Let me confess that this was a difficult task,

although it should not have been so in view of my training. My father was a minister, my mother is a saint of God. I was in the habit of spending nearly all day Sunday at the church in religious work. But there were two things I had failed to do. I had neglected personal work on week-days, and had failed to speak to strangers as well as my own intimate friends about definitely accepting Christ as their personal Saviour. I used to read how Moody would speak to people even on trains about accepting Christ, and I thought that was all right for an evangelist, but never imagined it necessary for an ordinary Christian.

When Mr. Alexander urged me to engage in personal work night after night in the meetings in Bolton, it appeared a hard undertaking. I had not the courage to speak to grown people, but simply began with boys. Night after night I pleaded with them, and finally, as one after another said that they would accept Christ as their Saviour it filled me with a strange and wonderful joy. I began to see a new meaning in the Christian life, and to realize the duty of every Christian to obey Christ's command to become "fishers of men." The joy of soul-winning was so great that I soon found myself doing personal work not simply in revival meetings, but on the streets, in street-cars, and wherever I went.

It was during the Torrey-Alexander Mission in Liverpool a few weeks later that I heard one of

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The first Birmingham policeman who joined the Pocket Testament League and accepted Christ.

The tallest policeman in Scotland with his League Testament. His height is 6 feet 6 inches.



Mr. Drakeley, the one-time lame beggar who accepted Christ, and read his Testament through 27 times in a year.

Nakai, the Japanese barber on the S.S. "Kumano Maru," who read the New Testament through on the voyage from Sydney to Hong Kong.

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Testa-
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MRS. CHARLES M. ALEXANDER.
The originator of the Pocket Testament League.

the converts, Mr. Ted Roberts, give a testimony, which gave me a new love for the Word of God. He had been a referee at prize fights, and a thorough man of the world. For six years, unknown to him, his wife had been praying for his conversion. At last she met with a little group of friends each week, and they united their petitions for his salvation.

One day he promised to accompany his wife to the Torrey-Alexander meeting at the Philharmonic Hall. When they drew near to the building they found it packed to the doors, with a crowd outside. Turning to his companion, Mr. Roberts said, "Wife, do you think I am going to crush through this crew?" Later, in speaking of the incident, Mr. Roberts said if it had been a crush at a prize fight he would have forced his way through it with the best of them. But Mrs. Roberts replied, "Ted, you have promised me, and you must come." At length they got inside the building, but Mr. Roberts did not yield to the influence of either the singing or the sermon. God's Spirit, however, began to work with him.

A day or two later he greatly astonished his wife by saying that he believed he would go down to another of the meetings. As he drew near to the building he declared that God's Spirit was striving so mightily with him that he would have waited a day and a half instead of an hour and a half if necessary in order to get inside,

At length he secured an entrance, and once more nothing seemed to impress him until the audience began to sing that wonderful hymn, "When I Survey the Wondrous Cross." When they came to that matchless third verse:

"See from His head, His hands, His feet,
Sorrow and love flow mingled down,
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

Mr. Roberts said that he bowed his head in front of him, and cried like a child. It was the vision of Jesus suffering on the Cross for his sins that had conquered. He went to the front and said to the man that dealt with him, "Sir, do you know I have seen more of that Book in the last five minutes than in the past fifteen years." He found Christ that night, and became one of the most enthusiastic Christian workers in Liverpool, and has remained such until this day.

It was a year later, during the Torrey-Alexander Mission in Tournament Hall that I heard Mr. Roberts give his testimony. As he concluded he said, "*Friends, I want to tell you, whenever I change my coat I change my Bible; I always carry it with me.*" As Mr. Roberts uttered that sentence it sank deep into my soul. I felt ashamed of myself. I had been a Christian nearly all my life, and had been trying to win others to Christ, but I did not *always* carry a Testament or a Bible about

with me. I determined that with God's help I would henceforth carry a Testament or Bible with me wherever I went. I began the practice, and it was such a great blessing that I commenced to carry my own Bible in one pocket, and in another to carry an extra Gospel or Testament to give to someone else.

Just at this time Mrs. Alexander told me the story of how she had started the Pocket Testament League in Birmingham in her school-days. The plan impressed me greatly. I decided that when I gave a Testament to a person it should be given on the two conditions that they carry it with them, and read at least one chapter each day, and thus join the League. I discovered that to give a person God's Word when urging them to accept Christ doubles the effectiveness of personal work, and makes it a constant delight instead of something to be dreaded.

The transforming power of the Word of God was realized more fully every day as I continued giving away Testaments. While Mr. Alexander was making his second tour round the world I spent a number of months in America. At this time an invitation came from Dr. George W. Bailey, afterwards president of the World's Sunday School Association, to attend, with my mother, the World's Sunday School Convention at Rome, Italy, in May, 1907. Before beginning the journey the idea came to me that it would be an excellent

plan to distribute Testaments and Gospels all along the way from Chicago to Rome and back. Through the generosity of friends 5,000 Gospels and some hundreds of Testaments were purchased. The plan was put into operation from the beginning to the end of the tour. The first Gospel given away was to the conductor of the street-car in Chicago, with whom I rode en route to the station. I well remember that as I stepped off his car opposite the city hall there rang out upon the night air the somewhat unusual farewell from a street-car man, "God bless you on your journey." It was an auspicious beginning. Thereafter Gospels and Testaments were given out freely to railway men and passengers while traveling to New York; to steerage and other passengers on the specially chartered ship, the "Neckar," on which we crossed the Atlantic Ocean to Italy; and to all sorts and conditions of people in Italy and Europe.

In Italy, Gospels in Italian, French, German and Spanish were purchased, and were given to hotel people, guides, carriage drivers, railway people, tram-car men—everyone. In each country I endeavored to learn one or two simple phrases of the language, such as "Bitte, tragen Sie das überall mit in der Tasche, und lese Sie es jeden Tag," meaning "Carry this about with you in your pocket and read it each day." Naturally I had no means of ascertaining what harvest came from this seed-sowing, but I know well the effect upon myself of

thus leaving a trail of Testaments and Gospels 10,000 miles long. It doubled the joy of the whole journey. I discovered that to give away God's Word as you travel, gives a new interest and zest all along the way.

A few months later while working with Mr. Alexander in Birmingham, a series of incidents occurred which revealed to me as never before the power of God's Word to lead souls from darkness to light. One morning I had scarcely gone twenty steps from the place I was lodging when I met a big, fine-looking policeman. Before leaving my room I had had a word of prayer, asking God to give me a message to someone. I approached him and began to talk about the weather at first. Finally I gained sufficient courage to talk about the Lord Jesus Christ. Presently I was astonished to see a tear glistening in the constable's eye. I thought to myself, this man is in earnest about this matter. Presently I showed him a small illustrated Testament, and said I would give it to him if he would simply read a chapter a day and carry it with him. He agreed, and joined the League. A month passed.

Mr. Alexander was conducting a meeting in a little Mission Hall at which I was present. Back near the door dressed in plain clothes sat that same policeman. When the invitation to accept Christ was given, he was the first man to respond, and with others walked down to the front to publicly confess Christ. It took a good deal of courage, because

most of the others were young people. He turned around and faced the audience, and in company with the others rang out the declaration, "I accept Jesus as my Saviour, my Lord, and my King." He was such a big stalwart man—Mr. Alexander was not aware that he was a policeman—that the Gospel singer turned to him and said, "Brother, I do not usually ask this, but I would like to know what it was that led you to become a Christian." The policeman answered at once, "It was a little Testament given me on the street a month ago."

Finding that one little Testament had led one big policeman to Christ I determined to give a Testament to each policeman in the station, so for once I kept after the policemen instead of their keeping after me! They all accepted the books, and nearly everyone joined the Pocket Testament League. They began reading and carrying the books with great enthusiasm. As I met them upon the street day after day, I asked them how they were getting along with their reading, and they would pull out the Testament and show me how far they had read. In five months eight of them confessed Christ as their own personal Saviour, and a little later five of them joined the church. It was not due to my words, but to God's Word. "My word," saith the Lord, "shall not return unto me void." It was a genuine revival that transformed the atmosphere of the police station.

It so happened that just at the time when the

policemen in this station were busily engaged in reading and carrying their Testaments, a new constable came to the station. He began to make fun of the men for reading God's Word and carrying about with them the little Testaments. He especially ridiculed the first man who had confessed Christ. But gradually love and prayer conquered. The constable joined the Testament League himself, and at length accepted Christ as his personal Saviour. Eight months later, when I returned to England from America, I met this policeman upon the street one Sunday evening. His face was radiant as he told me how he had read the entire Testament through, and had then reached Exodus in the Old Testament. About two years later upon returning to England again, this policeman told me eagerly how he had read the whole Bible through, how he had been looking after the Pocket Testament League at the police station, and how, with God's help, he would endeavor to start family prayers in his home.

But of all the policemen in that station no one has made better progress in the Christian life than the first man who publicly confessed Christ at the little mission hall. A few months ago while in Korea, I received a beautiful letter from this policeman, in which he said: "No doubt you will think I have forgotten all about you, but I shall never forget your kindness to me. I met you in Edgbaston Road on the 22nd October, 1907. Praise God

for that meeting. I have been a teetotaler two years this day. Thank God for the happiness He has given me. I have just finished reading the New Testament through again. I think this makes the fifth time I have read it through since you gave it to me, and the Old Testament I have read through once. The more I read of it the more I want to read. I am attending the Congregational Church."

Not long ago Mr. and Mrs. Alexander and Miss Cadbury entertained the policemen of the two stations nearest their home in Birmingham, England. Twenty-five policemen were present. It was found that fifteen of the men were already members of the Pocket Testament League, while the other ten enlisted and were presented with Testaments. Before the evening was over, the wife of the policeman who had been the first to confess Christ, told Mrs. Alexander she would accept Him as her personal Saviour.

In one of those stations today every policeman is a member of the Pocket Testament League; eight constables have joined the church; and three others recently confessed Christ. It all began with the gift of a Testament.

CHAPTER III.

LAUNCHING THE LEAGUE IN AMERICA.

"And take the helmet of salvation and the sword of the Spirit which is the Word of God." Eph. 6, 17.

In March, 1908, Dr. J. Wilbur Chapman and Mr. Charles M. Alexander united for evangelistic services throughout the world as the Lord might direct. Because of his association with Dwight L. Moody, and in connection with his pastorates in Albany, Philadelphia and New York, as well as through his successful simultaneous missions in the leading cities of the country, Dr. Chapman had been recognized for years as an evangelistic leader in the United States. Mr. Alexander, after a prolonged association with Dr. R. A. Torrey, and after journeying twice round the world, had become known everywhere as a marvelous leader of sacred song. Their coming together for evangelistic missions was the commencement of a great work for God both in America and in foreign lands.

It was during the Chapman-Alexander Mission in Philadelphia in the spring of 1908 that the Pocket Testament League was made a world-wide movement. For years Mr. Alexander had watched with

keen interest the far-reaching results which had come from the quiet working of the League in England. It was now felt that the time had come to make the plan an international movement. During the Philadelphia mission Dr. Chapman called together the evangelists coöperating in the campaign, and one afternoon on the platform of the Academy of Music the movement was heartily endorsed and started on its world-wide career. A few days later the League was formally launched by Dr. Chapman and Mr. Alexander at a meeting, which was attended by prominent Christian leaders and by representatives of the secular and religious press.

The movement found instant favour. Press and pulpit alike hailed the plan as one fraught with great possibilities for the advancement of God's Kingdom. During the past two years and a half the League has been introduced into England, the United States, Canada, the Hawaiian Islands, the Fiji Islands, the New Hebrides, Australia, New Zealand, Tasmania, the Philippine Islands, China, Japan and Korea; and fully 100,000 members have been secured throughout the world.

Dr. J. Wilbur Chapman is convinced that the League will help greatly in bringing about a world-wide revival. He says:

"I am sure that the influence of the Pocket Testament League will be world-wide. I confidently believe that in a very short time we shall have a million members; and if a million people would agree

to read a chapter in the New Testament each day, and put into their living the principles presented in this best of all books, we would, in a short time, have the whole world throbbing with the power of a great revival. To know the New Testament is to know Jesus; to know Him is to be like Him. To familiarize oneself with the New Testament Scriptures is to learn the secret of victory over sin and the power of holy living."

Mr. Alexander is equally enthusiastic over the new plan. Shortly after it was launched he said to the writer:

"The Pocket Testament League is the strongest move in the right direction I have seen in recent years. I have been constantly watching it for two years, and praying about it. It is simple, and strikes at the centre of things. My prayer is that it may encircle the world. I am going to use every energy I have to further the movement."

The American headquarters of the League are at 156 Fifth Avenue, New York City. The general secretary is Dr. Parley E. Zartmann, who is also an enthusiast regarding the value of the movement for developing individual character and in promoting the Kingdom. Dr. Zartmann says: "Evangelists, pastors and laymen in all parts of the country are securing members for the League and giving away New Testaments. An oft-opened Bible means clearer vision, stronger faith, prevailing prayer, deeper devotion, consistent living, more loving and

loyal service to Him whose face shines out from every page of the old Book."

Just at the time of the launching of the League in Philadelphia, an incident occurred within a few yards of Hotel Lincoln which demonstrated the adaptability of the movement to people of every sort and condition. One day while passing along the street in Philadelphia I saw a miserable-looking object squatted down on the side-walk. He was a beggar with one leg gone, one hand crumpled up, and his figure unkempt through drink. His cap was on his crutches before him for receiving alms. As I passed by something seemed to say, "Here is a man who needs salvation as much as anyone." I went back and gave him a Gospel of St. John, and asked him whether he was a Christian. "No," he replied, "I am no Christian." He appreciated the little Gospel so much, however, that a day or two later I gave him an entire New Testament. He agreed to read a chapter a day and carry it with him.

Several days later I passed him, and his face was shining. I said, "Brother, what has happened to you?" In reply he pulled out the little Gospel which contained a decision card with the words "I hereby accept Jesus Christ as my personal Saviour, and will henceforth live for Him and publicly confess Him," and said, "Look there. I have signed my name. I have become a Christian," and so he had.

Gradually he told me his life story. He said he had been one of the worst men in the city of Philadelphia. He told how he had been in a hospital for a week out of his mind from the effects of liquor. He stated that for several days after he had accepted Christ the appetite for drink was terrible, but suddenly it left him. Now he did not know what was the matter with him; he was so happy he wanted to sing hymns all the day long. A short time later the new convert went to a big meeting conducted by Dr. Chapman and Mr. Alexander at the Baptist Temple on Broad Street. At the conclusion of the meeting an invitation was given for testimony. Presently the lame beggar hobbled up to the front on his crutches, turned round and faced the audience, and began to roll out in such an eloquent way what the Lord had done for his soul, that Mr. Alexander in his genial way, said, "Hold on, brother. If you keep on like that Dr. Chapman will lose his job!" The man's soul was full of joy because he had been saturating his mind with God's Word. He sat out in the park for five hours and scarcely moved until he had read 100 chapters. In three days he read the entire New Testament.

During the weeks and months following the Mission the one-time beggar, Mr. T. C. L. Drakeley, wrote me constantly, telling me how he was witnessing for Christ, and the joy he found in reading the Bible. When I left New York for Australia I

went by way of Philadelphia, especially to see him. He met me in the railway station, and his face was radiant as he said, "I am the happiest man under this roof this afternoon." He went on to tell me how he was going about the city working for God, and then I asked, "How about the little Testament? How many times have you read it through the last year?" He replied, "After lunch today I finished reading it through for the twenty-seventh time,"—and it was still three days less than a year since he had received it. It was little wonder that he had power to witness for Christ. His whole soul was saturated with the word of Life.

The simplicity and practicability of the League made it appeal strongly and immediately to busy people, such as business men, newspaper men, professional men, ministers, evangelists, and railway and street car men. It is surprising to notice the interest displayed by the railway men in the League. During a journey of one thousand miles from Vermont to Chicago made by the writer, twenty-one railroad men joined the League, including three conductors, five brakemen, porters, dining car waiters, and the engineer and fireman on the Lake Shore Limited.

On another journey from New York to Indiana, seventeen railroad men joined, and a brakeman and a passenger accepted Christ as their Saviour. While going from Cincinnati to Chicago I gave a Testament to a Pullman porter. Nine months later I

met him in Richmond, Virginia. He told me he had read the Testament through three times, and had given thirty-two away to others.

Upon one occasion while passing through the Pennsylvania railway station in New York I gave a Testament to a porter, who as usual promised to carry it with him and read a chapter each day. Eight months later at the conclusion of a Chapman-Alexander meeting in the Metropolitan Opera House, New York, a number of the mission party were passing through the same railway station. It was almost midnight. Several porters were assisting with the baggage. Suddenly I seemed to recognize one of them, and said, "Are you not the man to whom I gave a Testament some time ago?" Pulling the little book out of his pocket he answered, "Yes, and here it is." "Has it done you any good?" I asked. "Well," he replied, "it has done me this much good. Since you gave it to me I have joined the church, and now I am an Elder in the church." The man established family prayers in his home, and frequently when passing through the station I see him, and he tells me of the joy that he finds in serving God and trying to win others to his new-found Master. It all came about from the gift of a New Testament.

From the first the movement has appealed strongly to ministers, evangelists and Christian workers of all kinds. In the summer of 1908, at the Winona Bible Conference, conducted by Dr.

Chapman, the origin of the Pocket Testament League was related by Mrs. Alexander to a large audience of evangelists, ministers, missionaries and Christian workers. At the conclusion of the service cards of membership were passed, and Gipsy Smith, the well-known evangelist, who was seated on the platform, was the first to join the movement. Rev. W. H. Hubbard, D.D., of Auburn, New York, was so interested that he said he wanted to purchase hundreds of Testaments for the prisoners in the State penitentiary there. Later Dr. Hubbard gave Testaments to five hundred students in Berea College, Kentucky, who joined the League.

Near the close of 1908 it was my privilege to accompany Dr. Chapman in a tour he was making of the theological seminaries of the Presbyterian Church. Most of the students in these theological training schools enthusiastically joined the League. At Omaha Seminary at the conclusion of an address on the League one of the students arose and asked if he might say a few words about the power of God's Word to lead people to Christ. He told how he had formerly been a prize fighter, but had found Christ and was now studying for the ministry. During one of his vacations he had charge of a little church. He said he knew he could not preach well, so he determined to give the people God's Word. After three months of hard work he had saved up fifteen dollars. With this he purchased New Testaments, and presented one

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**Dr. J. Wilbur Chapman and Mr. Charles M. Alexander, who
launched the Pocket Testament League as a world-wide
movement at Philadelphia in 1908.**



Life-savers near Norfolk, Virginia, who linked themselves with the movement.



American sailors at Norfolk, Virginia, who joined the Pocket Testament League.

to each member of the church, and each scholar of the Sunday School. The result was that in six months the membership of the church was trebled.

The League was made a prominent feature of the great Chapman-Alexander Mission in Boston, Mass., in the spring of 1909. It was enthusiastically received by all classes. At a huge meeting for men only, conducted by the evangelists one Sunday afternoon at Mechanics' Hall, the movement was briefly outlined, and in fifteen minutes one thousand seven hundred men had signed their names to the membership cards. The agent of the Massachusetts Bible Society said that as the result of the Mission and the League the demand for Bibles and Testaments was so great that they were sometimes compelled to work until late at night to execute the orders for God's Word.

During the Mission the Boston newspapers devoted whole pages to recording the progress of the great revival which swept the city under the leadership of Dr. Chapman and Mr. Alexander. The newspaper men and women became so interested in the League that twenty-four of them signed cards of membership. They also presented pocket Bibles to the evangelists to carry around the world with them.

It is a striking fact that the Pocket Testament League has appealed peculiarly to newspaper people everywhere. In Columbus, Ohio, eight newspaper men joined in three days, including three city edi-

tors. A prominent newspaper woman on the staff of one of the leading New York dailies joined the League over a year ago, and recently wrote a beautiful letter telling of the help it had been in her daily life. She said:

"No one thing has ever made a greater difference in my life. Last month I finished reading through the New Testament and the Psalms. Now I am reading right through again. And when I have finished I will start over again. The reading keeps me familiar with Holy Writ, and the carrying the little volume does a great deal to keep me on the straight and narrow way. It is a good talisman. The little Testament is now worn with being carried and read. Ever since I joined it has traveled about with me in my hand bag. Wherever I go the Testament goes. Except when some extraordinary thing has come up, I have never missed a day in reading a chapter. Before this I was supposed to read a portion of the Scripture every night. But like lots of other things that you do not set down in black and white, I did not do it. My eyes hurt me; I was too sleepy, or a hundred and one other excuses came up. But now I read as regularly as I eat my breakfast, and more regularly."

Business men as well as others find the League a great blessing. One day in New York City Dr. Chapman gave a little Testament to one of the man-

agers of a big mercantile establishment on Broadway. A few months later he told Dr. Chapman that the reading and carrying of the little Testament had been one of the most helpful things that had ever come into his life.

The movement is ideally adapted to Sunday Schools. Boys and girls become as enthusiastic as older people over the plan. In a few weeks one Sunday School in Brooklyn enrolled about 250 members for the League. A Brooklyn Sunday School teacher became so enthusiastic that she talked about the movement wherever she went, and in less than a year and a half she secured over 700 members. In the United States the movement has been especially promoted by the Evangelistic Committee of the Presbyterian Church, under the direction of Dr. Chapman and the other members of the Committee, and through the untiring efforts of Dr. Parley E. Zartmann. Through the persistent advocacy of this Committee the influence of the League has been extended throughout the length and breadth of the land.

In all the United States, however, there is perhaps no more interesting member than a little woman in Bridgeport, Connecticut. She is Miss Fanny Crosby, the hymn-writer whose name is a household word throughout the entire world. She is over ninety years of age, and blind. She gladly joined the Pocket Testament League. A friend

made a pocket in her dress so that she could always carry her Testament about with her. In a recent letter Miss Crosby, who is as young in spirit as a girl, says: "When going out I explain what the League means. I know it has been a great blessing to others as well as to myself. God speed it on its glorious mission is my earnest prayer."

In Canada as well as in the United States, the League quickly found favor. During the Chapman-Alexander Mission in Orillia, a large proportion of the population joined the League. One boy secured 500 members in a short period. Probably the most ardent advocate of the movement in Canada is the well-known minister and author, Dr. Charles W. Gordon, of Winnipeg, who, as Ralph Connor, is known all over the world through his thrilling books of religious fiction. Dr. Gordon was coöperating in the Philadelphia Mission of Dr. Chapman and Mr. Alexander when the League was launched, and he immediately became an enthusiast over its possibilities in Christian service. He stated that he considered it the best method of personal work he had ever seen. Later, he wrote saying that he thought it the best method of promoting the study of God's Word. He purchased 4,000 illustrated Testaments for use in personal work, and in promoting the League in Canada.

For travelers the League offers an ideal method of personal work. When setting out from New York to accompany Dr. Chapman and Mr. Alex-

ander on their journey to Australia, the writer thought it would be interesting and helpful to see how many railway men would join the League during the long railway journey through the United States and Canada to Vancouver. Everywhere along the way they were most responsive. Singly and in little groups they eagerly enlisted when the plan was explained. At one point in the journey the engineer and fireman of the trans-continental train both joined, and were so pleased that they gave the writer a ride on the engine. When Vancouver was reached it was found that a total of one hundred and seven members had been secured, including ten conductors and five engineers.

In thus giving away God's Word when traveling one meets with most interesting experiences. On one occasion the conductor of a New York Central train joined the League, and I found that years ago he had been a member of Dr. Chapman's church in Albany. About a year later, when in the Orient, I received the following letter:

"It affords me the greatest pleasure to recall the little incident that happened on the train coming east between Syracuse and Albany just one year ago today. I have read the Testament thoroughly, and like it very much. At the time you gave me the Testament you said you would be glad to hear from me one year later. You see I have kept my word. * * * ."

CHAPTER IV.

SPREADING THE WORD IN AUSTRALIA.

"Holding forth the Word of Life." Phil. 2, 16.

The Pocket Testament League was introduced into Australia during the visit of the Chapman-Alexander Mission Party to the Commonwealth in the spring and summer of 1909. The idea seemed to take the country by storm. The movement spread like wildfire throughout Melbourne, Sydney, Brisbane, Adelaide and other cities. Ministers and Christian workers of all denominations hailed the plan as the very thing that had been needed to build up Christians in the faith and win the unsaved to Christ. Some idea of the sweep of the movement may be gained from the fact that before the Mission party went to Australia 35,000 special League Testaments were shipped from London to Melbourne. Within a few weeks these had been exhausted, and orders cabled to London for 40,000 more, to endeavour to cope with the increasing demand.

A few days after reaching Melbourne I went into a book store and asked about the sale of New Testaments. The bookseller replied that it was about the poorest selling stock they had in the shop, for

there was scarcely any demand in those days for New Testaments. Yet before the close of the Chapman-Alexander Mission in Melbourne so great was the interest created in reading and carrying God's Word that 14,000 League Testaments alone were sold and distributed, in addition to large numbers of other Bibles and Testaments of all sorts. It was in Australia that a new phase of the work was inaugurated. It consisted in the establishing in each church of a local secretary to promote the movement among the members of the congregation, the young people's societies, and other organizations, and in the Sunday School.

Probably the most signal victory of the League in the city of Melbourne was in connection with the tramway men. A number of them having joined the League through personal invitation, it was suggested that a meeting for tramway men and policemen be held at the Y. M. C. A. An enthusiastic gathering was held, and most of the tramway men present joined the League. Mr. J. A. Caffin, one of the district superintendents of the tramway company, consented to act as general secretary, and the movement grew by leaps and bounds. Later on a unique rule was adopted. It was agreed that if any one of a group of men was found without his Testament, whether on or off duty, he would have to pay a fine sufficient to buy another Testament to give away. Through the untiring energy of Mr. Caffin and the members themselves, in a short time

300 League members were enrolled among the tramway men of Melbourne.

The most interesting member of the League in Melbourne is Miss H. R. Higgins, an invalid woman whose name is known and loved in many lands. Although she is a great sufferer her room is always full of sunshine. Indeed, she is known as the "Sunshine invalid." For ten years Miss Higgins has not left her room. One after another both arms and both limbs have had to be amputated, and her helpless condition may thus be easily realized. Upon the stump of one arm, however, Miss Higgins has had an arrangement made capable of holding and manipulating a fountain pen, with which she writes Scripture verses and beautiful letters. Some time ago she also lost her voice; so that now she can only speak to people by writing or pointing to the letters of the alphabet, which are printed on a board before her somewhat like the keyboard of a typewriter.

Miss Higgins became an enthusiastic member of the Pocket Testament League, but was not satisfied with joining herself. Although she has lost her voice and all her limbs she set to work to get others to join, and has thus far secured over a hundred members. In a recent letter she said:

"I was very pleased to hear from you, and to hear of the good work done. 'There hath not failed one word of all His good promises! God IS love.' You prove this as you travel and work, and I prove

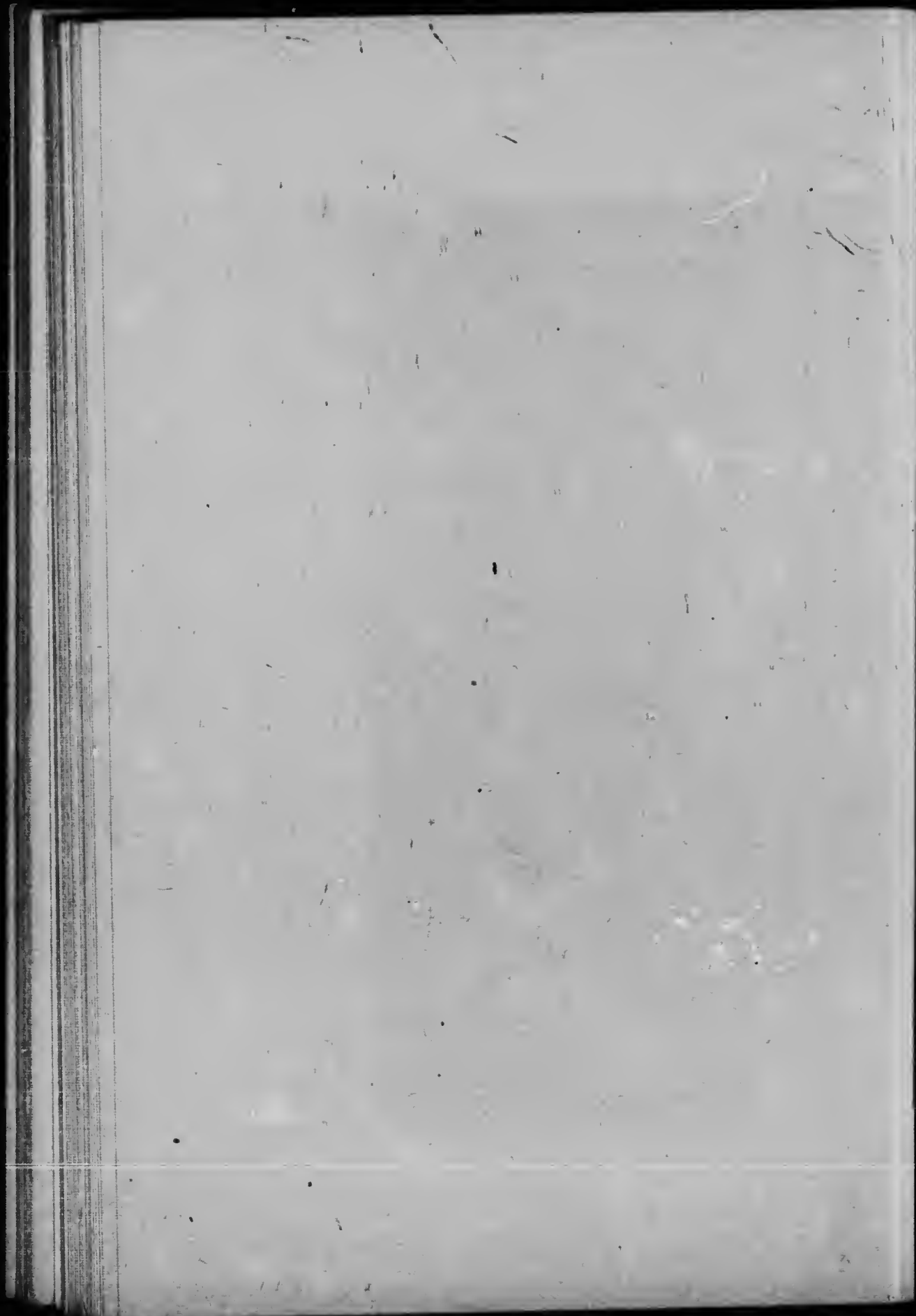




A Birmingham messenger boy showing Mr. Charles M. Alexander his Testament after delivering a telegram.



Two hundred tram-car men of Sydney, Australia, who joined the Pocket Testament League at the conclusion of a remarkable service conducted by Dr. Chapman and Mr. Alexander.



it as I lie on my couch, day after day and year after year, and we both thank our dear Heavenly Father and Lord, and praise Him for all His love and care. I have got one hundred and six members to join, and encouraged a few to try and get members. I have not sold very many Testaments, but have given a good many to those who could not get them. God has supplied all my need in such loving ways, and although I am suffering much I can truly say I am happy, and my blessings are innumerable. Please give my love to your mother and any members of the Mission party you may see. I remember all in prayer. With kindest regards,
"Your Friend, H. R. Higgens."

Joshua 1, 5: Nahum 1, 7.

Probably the most energetic member in Melbourne was a returned missionary from India, familiarly known as "Little Mother." She recognized the League at once as a most effective method of soul-winning, and devoted herself night and day to promoting it throughout the length and breadth of the city. She procured a neat little basket in which she carried a number of Testaments, and on the streets and everywhere secured members among clergymen, tramway men, newsboys, working girls and people of all classes and conditions. To some she sold Testaments, to others she gave them away. Although a frail and delicate woman,

in a few weeks she disposed of a thousand Testaments.

In Sydney the League was received as enthusiastically as in Melbourne. About twenty thousand League cards were distributed, and thousands of New Testaments came into use during the period of the Chapman-Alexander Mission. The movement appealed to all classes and all ages. All the policemen in one station joined the League. One Sunday morning at Central Mission Hall thirty-one out of thirty-six blue-jackets from three warships in the harbour declared they would join the League by reading a chapter a day and carrying a Testament with them. In a warehouse where there were three hundred and fifty employes, more than two hundred and fifty of them were enrolled.

As was the case in Melbourne, no class of men in Sydney joined the League with greater enthusiasm than the tramcar men. One morning Dr. Chapman and Mr. Alexander conducted a special service for tramway men at the Y. M. C. A. Between four hundred and five hundred were in attendance. Mr. Alexander began the meeting by throwing out into the audience scores of hymnbooks, revival addresses by Dr. Chapman, and other literature, which the men scrambled for with great merriment. But a few moments later the scene quickly changed, and under Mr. Alexander's magic touch the men were earnestly singing of Christ's redeeming grace. With great power Dr. Chapman spoke to them of the

awful effects of sin, and then of the love of God. When he gave the appeal over one hundred men marched to the front to confess Christ as their Saviour. It was such a thrilling sight to see the men stream boldly to the front of the building to publicly confess their faith that their comrades broke into vigorous applause, and when the wonderful scene was concluded they gave them three rousing cheers. It was in many respects the most dramatic and soul-stirring scene of the entire Mission.

Just before the service concluded the Pocket Testament League was briefly explained to the tram-car men. Over two hundred of them then and there joined the League, agreeing to read a chapter each day and carry a Testament about with them wherever they went. Each man was presented with a small Testament, and a photograph was taken showing the men holding their Testaments in their hands.

There are today in Sydney about three hundred tramway men who are members of the League. Eighteen local secretaries have been appointed at the various car barns to promote the movement among the men. One of the local secretaries is a depot master, who has five hundred men under his control. Weekly Gospel services are held at the Y. M. C. A., and at one of these the address was given by Mr. T. R. Johnstone, Chief Commissioner of Railways and Tramways for New South Wales, who has under his direction more than fifteen thousand men. He gladly joined the League, thus set-

ting a splendid example for the railway and tramway men throughout New South Wales.

The general secretary of the Tramway Men's Branch of the League in Sydney is Mr. C. B. Harriott, a motorman, who, from the beginning, took a keen interest in the work. Previous to the tramway men's meeting conducted by Dr. Chapman and Mr. Alexander, he had enlisted about seventy of his associates by direct personal effort.

Some of the most interesting members of the League in the Sydney district were a group of Australian aborigines, living in an encampment at La Perouse, just outside the city. There were about seventy or eighty natives in the encampment, and fully one-third of them found Christ during the month of the Chapman-Alexander Mission in Sydney. Nearly half of the converts among the aborigines were strong men, a number of whom had formerly been vicious gamblers. The missionary in charge declared that the change in them was so wonderful that it seemed like a dream. Although it is asserted that the Australian aborigine occupies the lowest position in point of intelligence among the races of mankind, yet these men seemed to be as intelligent as some of the American Indians. One morning when I visited the encampment they were greatly interested in the Pocket Testament League, and more than a score of them became members.

During the mission in Adelaide it was my privi-

lege one morning to address the prisoners in the Yatala Labor Prison. A considerable number of the men enlisted. Eight months later I received from one of them the following letter:

"You will probably remember when you visited this prison I was one of the men who stood up and declared their determination to serve Jesus. I am still sticking to the faith and trying to keep my promise. I am doing a long sentence, fifteen years. It is a hard struggle at times to keep believing. I sincerely hope that your mission is still prospering, and will continue to do so, and that wherever you go you will not forget the poor prisoners in the gaols, because I think they need your help and prayers more than others. I do hope sincerely that I shall meet you again, both in this world and in the world to come. And my earnest prayer is our farewell hymn at your visit here, 'God be with you till we meet again.' "

A few months after the Mission in Adelaide concluded, Mr. R. H. White, who became president of the Pocket Testament League for South Australia, and who is manager of one of the largest manufacturing establishments in that State, presented a copy of the New Testament to each of his employees, thus setting an inspiring example to other employers throughout the world.

During the Chapman-Alexander Missions in Brisbane, Adelaide and Ballarat great numbers of boys joined the League. Recently I received the

following letter from one of the pastors residing near the city:

"Since you were with us a group of New Testament League boys have gathered here every Friday evening for the study of the Word and for prayer. There is nothing formal in our gathering; the boys are at home, and I am able to speak to them in a conversational way, eliciting questions and answers. They are all loyal to the vow they took and read their New Testament every day. The League spreads. I was away in the Western district of Victoria on Sunday last, and was pleased to learn that several have joined there. I had an opportunity to advocate it, for which I felt grateful."

One boy in Ballarat sat down and wrote half a dozen letters to his friends, urging them to join the League. He at length succeeded in inducing his aunt and five cousins to enlist.

For a year following the Chapman-Alexander Mission in Australia, two of the Mission party, the Rev. W. P. Nicholson and Mr. J. Raymond Hemminger, remained in the Commonwealth conducting missions throughout the country. Wherever they went they vigorously promoted the League. During their stay in Geelong large numbers were enrolled, and Mr. Rupert Lowe, formerly Mr. Alexander's secretary, became responsible for the movement in that city. Through the zeal of a Christian young lady who worked in a large factory, a number of the factory girls were led to join the League. The

plan seemed to appeal strongly even to those who were not Christians.

At Bendigo, the native city of Mr. Robert Harkness, the pianist of the Mission Party, a strong branch of the League was formed. Energetic officers were appointed, and the movement was quickly established in thirty Sunday Schools. In this city a new feature was introduced in the form of a monthly meeting for the League members throughout the district. At the first of these gatherings there was a fine attendance, and an address was delivered on the value of God's Word by the Rev. John Darroch. In describing this meeting and the work in Bendigo, the "Southern Cross," an Australian religious paper, which has actively promoted the League, said:

"The Mission choir kindly attended and lent valuable aid. A program of musical and other items was gone through, a number of Alexander's hymns that had become popular during the Mission were sung, and the objects of the Pocket Testament League were explained. It was a bright, successful meeting. So far organizing has taken work mainly in the Sunday Schools and in Christian Endeavour Societies, but the Committee has a more ambitious scheme afoot for working the State schools. The Director of Education has given permission for representatives of the League to work in conjunction with a voluntary Scripture instructor. Already in the Specimen Hill school there are between eighty

and one hundred scholars who carry the Word of God and read it daily."

The League is making splendid progress throughout the Commonwealth, and six months after the first member was secured Miss Ada M. Shum, the enthusiastic general secretary for Australia, compiled the following extracts from letters she had received:

"I wish I could reproduce the letters that come from local secretaries of the League, and from members new and old. They make wonderfully interesting reading, and bear abundant testimony to the lasting value of the movement. Almost every post brings some news of new members, some story of some one who has found help and blessing through the daily study of his Testament or some query from one who wishes to join the ranks. News of the League penetrated to the farthest corner of Australia and New Zealand, and queries are constantly arising from all sorts of unexpected places and out-of-the-way places—places that, though the writer has lived all her life in Australia, she did not know were on the map.

"In both Sydney and Melbourne the tramway men's Branches of the League are flourishing, and the honorary secretary of the Melbourne Branch—a most business-like concern—writes the following note: 'The tramway section of the Pocket Testament League was formed on May 23rd, 1909, at a service for tramway men and policemen held at



Australian aborigines who became enthusiastic members of the League.



A few of the 300 Tramway men of Melbourne, Australia, who agreed to read and carry God's Word.



Dr. Chapman and Mr. Alexander, with some of the officers and crew of the S.S. "Kumano Maru," who enlisted in the world-wide movement.

the Y. M. C. A. rooms. Forty-one men joined. Today there are nearly three hundred members. Many men have decided to live for Christ since the introduction of this blessed work. Others have given up habits of drinking and smoking and the use of bad language since joining the League. One man who was converted through reading a little Pocket Testament is saving on the average eight shillings per week, which used to be spent on drinking and gambling. A good weekly meeting has been formed in connection with the League, which is held at the tramway hall in the head office of the company, the free use of which and lighting has been kindly granted us. At some of the branches in the service interest has been created by members of the League challenging each other to produce the Testament, failure for which involves a fine of sixpence, which is paid into a fund to buy other copies, and so extend the League. So far we have had only one fine. We are placing a free-will offering box in the hall where our weekly meetings are held, so as to provide funds to purchase other Testaments. J. A. Caffin, Honorary Secretary.'

"In Ballarat under the energetic oversight of Mr. R. Tribe, Secretary of the Y. M. C. A., the League has grown apace, and more than a thousand Ballarat people have been enrolled. Mr. Tribe tells of a meeting of two hundred boys at which he was present the other day. He asked how many of them belonged to the League, and at once a hun-

dred and ninety-six boys produced their Testaments and held them aloft.

"It is impossible to quote a fraction of the interesting letters received, but this note from Miss Annie Balfour must be included: 'What has struck me most in connection with the Pocket Testament League has been the willingness, and in many cases eagerness, with which people of all ages and classes joined, and promised to carry out the two conditions of reading and carrying the Word of God.'

"'One man whom I asked to join, thinking he was not particularly interested in such things, surprised me by agreeing at once and saying, "Oh yes, I will join that. My mother always carried a Testament about with her." Two months afterwards I asked him how he was getting on with it, and he said: "Why, I wouldn't miss my chapter for anything. I tackle it first thing in the morning, and it helps me."

"'In one factory forty girls have joined, and they say after a fortnight's trial that it has already helped them. A young men's Bible Class took it up enthusiastically. In the church of which I am secretary for the League, about a hundred and twenty have joined, and one girl who works in a dress-making establishment has induced sixteen of her companions in the same business to join, and they in turn are getting their brothers to become members.

"'A country minister to whom I gave a pictorial

Testament wrote me a few weeks afterwards, saying that the little Testament had gained sixteen others for the League. Immediately after the Chapman-Alexander Mission had closed in Ballarat I was asked to start the League in the Ballarat orphanage. Seventy-six children over ten years of age joined, and they picked up the chorus of "Carry Your Bible With You" more quickly than I have known anywhere else. The matron told us that it would have done our hearts good to hear them next morning at half-past six making the corridors ring with that hymn and others we taught them. One little boy of eleven who joined through a friend of mine, says he does not stop at one chapter, but gets so interested that he often reads three or four.' "

In the South Sea Islands the movement has found the same favour as elsewhere. The names of sixty members have recently been received from Pentecost Island, one of the New Hebrides group. The names of some of these far-distant members are an interesting combination of Scriptural and native terminology. Some of them are Luke Tabyvaroo, Johnny Mileivo, Moses Tomasses, Martha Tabyrook, Sarah Monysungwool, Paul Mulatto, Timothy Tabycame and Thomas Tumtum.

There are also members in the Fiji and Samoan Islands; the wife of the mayor of Thursday Island became secretary for the movement in that com-

munity; and thus the Pocket Testament League is daily spreading throughout the lands of the Southern Cross.

CHAPTER V.

SOWING THE SEED IN THE ORIENT.

"So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
Isaiah 55, 11.

One of the most interesting and significant features of the movement for reading and carrying God's Word is the fact that the League arouses the same enthusiasm in China, Japan and Korea as in Western countries.

It was during the tour of the Chapman-Alexander party through the Orient, following their work in Australia, that the League was established in a number of countries of the Far East. The party included Dr. J. Wilbur Chapman, his daughter Agnes and his son Hamilton · Mr. and Mrs. Charles M. Alexander and Mrs. Alexander's sister, Miss Cadbury; Dr. Ford C. Ottman, Mr. Robert Harkness, Mr. and Mrs. R. C. Norton, Mr. and Mrs. William Asher, Miss Bertha Breckenridge, Mr. Norman Thomas, and the writer and his mother, Mrs. E. A. R. Davis.

The steamer on which the journey to Hong Kong

was made was the "Kumano Maru" of the Nippon Yusen Kaisha line. The officers and crew, with the exception of the captain, were Japanese. The work of the League began on the steamer before we left the Australian coast. Gospels and Testaments in Japanese had been procured at Brisbane. The Gospels were given out freely to the Japanese crew, while the Testaments were given those who would agree to join the League by reading a chapter daily and carrying the little book about with them wherever they went.

During the journey from Sydney to Hong Kong forty of the passengers and crew were enrolled as members of the League, thirty-three of them being Japanese. Among the officers who joined were the captain, the first officer, the purser, the doctor, and the first, second and third engineers.

The most interesting of the Japanese who joined the League was Nakai, the ship's barber. He was greatly delighted with the gift of the Testament, and spent hours daily reading it. He was the happiest member of the crew, and had the broadest smile I have ever seen on a Japanese countenance. Each day he could be seen with a Testament sticking out of one pocket and a Gospel out of another. The morning we reached Hong Kong he told me with face all aglow that he had read the entire New Testament, and as nearly as I could gather from his broken English, he seemed to have definitely accepted Christ as his personal Saviour. Eight

months later he sent the following interesting letter from Seattle, Washington, U. S. A.:

"Dear Sir: How are you getting your health in this climate? Excuse me that I was so idle to send you some letter very often. Because I cannot write English well as another man. Now I am quite well as before as you know, and I must thank you that you was so kind when you ride on 'Kumano Maru.' I could not forget about your kindness after separate you. I changed my steamer to the s. s. 'Awa Maru.' If you so kind please send me your kind letter to here after now. Then I am very happy. Now I shall stop my short letter here. I shall send you very often every time. Would you kind please send my love to your friends. Good-bye, yours sincerely friend, Nakai, Barber."

The party only stopped for one day at the Philippine Islands, but it was a day full of power and blessing. A committee in Manilla with Rev. George William Wright, president of Ellinwood Theological Seminary, as chairman, had arranged a series of meetings for missionaries, students, business men, soldiers and the general public, throughout the day. We were driven rapidly from one meeting-place to another in automobiles. The League was presented over and over again, and was heartily received. Its permanence in the islands was insured through Mr. Wright agreeing to act as general secretary for the movement.

At Hong Kong the League was presented at a

meeting conducted by Dr. Chapman and Mr. Alexander in the Theatre Royal. Among those who enlisted were a number of the missionaries who wished to act as secretaries in their mission stations; some soldiers from the Hong Kong barracks, and the commander of a gunboat in the harbor, who not only enlisted himself, but said that he would gladly promote the movement among his men.

One of the soldiers who joined the League that night had only recently become a Christian. He wished to make his life count for God in China, and felt the League presented the best form of service he could render to his Master. He wrote to the headquarters in Australia to secure further information and League Cards, and set to work. Some months later he sent to the Australian headquarters a glowing account of the progress of the movement among the soldiers.

"We have now a hundred and nine members in this battalion, and a hundred and eighty-six outside, making altogether two hundred and ninety-five, which I think is a good lot for the short time since we started the League. We are able to get Testaments from the British and Foreign Bible Society, and every member has one. We hold a meeting twice a week in the Soldiers' and Sailors' Home, and a good many who do not belong to the League attend the meetings. My friend and I got permission from the Colonel for the use of the gymnasium hall in our barracks for other meetings. He asked



Girls in a Chinese school at Nanking, who readily agreed to read and carry God's Word.



Chinese firemen with their Testaments on the top of the water tower at Hankow.



Mr. Ralph C. Norton giving Testaments to Chinese soldiers from the train en route Hankow to Peking.

what we wanted it for, and when we told him he said we might have it, and he also joined the League. Several more of the officers have joined also and attend our meetings. I thank God because He has so helped us in our work. What a blessing it would be if all the people in the world would read the Bible as they ought to do! Crime would be swept away pretty soon. We thank God for all His help. My text for today is Acts 22, 15. 'For thou shalt be His witness unto all men of what thou hast seen and heard.' And that is what we are trying to do today, witnessing for God to let others see what God has done for us, and what He can do for them. Please give our best regards to all members of the League, Yours truly, W. J. Bennett."

From Hong Kong the members of the mission party made a brief visit down the river to Canton, where meetings had been arranged for the Chinese and for missionaries. Here also keen interest was aroused. Since our visit the League has been vigorously promoted throughout South China by the agent of the British and Foreign Bible Society in Canton, Mr. H. O. T. Burkwall. Through Mr. Burkwall's efforts the Chinese are being urged not simply to read and carry God's Word, but to purchase large numbers of Gospels to give to their unsaved friends as a method of leading them to a knowledge of the Truth.

In Shanghai extensive preparations had been

made for the coming of the Chapman-Alexander party. During our ten days' stay in the city no less than fifty meetings were held for the missionaries and for the Chinese. It was at one of the meetings for the Chinese one Sunday afternoon at the Martyrs' Memorial Hall that there occurred one of the most thrilling scenes of the tour through the Orient. The meeting was exclusively for Chinese young men, and the hall was packed with seven hundred sturdy and intelligent men, large numbers of them being students. God's Spirit was present in great power. Under Mr. Alexander's leadership they sang the Gospel hymns with great vigor, and listened with the closest attention to Dr. Chapman's searching address on "The Wind and the Whirlwind." When Dr. Chapman appealed to those who would forsake sin and definitely accept Christ as their Saviour to come forward, a wonderful scene followed. From all parts of the hall young men arose and pressed their way to the front, filling the aisle for a considerable distance. The evangelist called upon those who were yielding their lives to God to kneel down, and fifty-three men, old and young, knelt in public acknowledgment of their acceptance of Christ. When Dr. Chapman further called upon those who were confessing their faith to say the two words "I will" in their own tongue, the response which arose was the most thrilling sound I heard during the journey through China. Before the meeting closed each of these men joined

the Pocket Testament League, and later were presented with copies of the New Testament.

Before the Chapman-Alexander party left the city a committee of missionaries and Chinese was appointed to promote the movement throughout the Chinese empire.

Nowhere in China did the League arouse greater enthusiasm than in the university city of Nanking. Rev. A. E. Cory, Secretary of the Centenary Conference Committee for the promotion of Bible study throughout the Chinese empire, became deeply impressed with the possibilities of the movement for quickening interest in the Word of God and for soul winning throughout China. Mr. F. C. Brockman, General Secretary of the Y. M. C. A., also felt that the movement was just the one needed by the young men of China. Mr. Cory and Mr. Brockman accompanied the Mission party for some distance down the Yangtse river to discuss the movement with relation to China, and Mr. Cory finally consented to act as general secretary for the League throughout the empire. Since then Mr. Cory and the Conference Committee have been vigorously promoting the movement, which has met with the approval of the missionaries everywhere.

In an article in the Chinese "Recorder," a magazine published in Shanghai for the missionaries throughout China, Mr. Cory says: "There must be an awakening on the part of the Chinese Church to its great need. It needs the Bible—it needs to

know God's Word. In order to know it the Church must read the Bible and study it. There are many ways in which this can be accomplished, but there is one way which has come to the attention of the writer, and which is rapidly spreading in certain portions of China. The Pocket Testament League has a simple pledge:

"I hereby accept membership in the Pocket Testament League by making it the rule of my life to read at least one chapter in the Bible each day, and to carry a Testament or Bible with me wherever I go."

"You will notice the pledge says, 'I will make it the rule of my life.' The pledge has been carefully worded, and it covers two very essential points:

"(1) Always having a Testament with you.

"(2) Reading at least one chapter every day.

"It will be seen at a glance that two tremendous points are covered. First, that every individual Christian when he has a Bible with him will use it. This will mean the advancement of personal work, one of the greatest needs of China. The second is that they will read it. The pledge is definitely to that end, and thereby the great need of the Church will be covered.

"Committees have been appointed and plans will be formulated for a wide-spread campaign throughout China. One of the great things about this movement is that it has received the unanimous approval of the Chinese wherever it has been presented.

It reaches the membership of the Church, it gives them a knowledge of the Bible, it is one of the simplest and surest ways of ensuring that the enquirer is trained in the right way, and starts right in his relationship to his Bible. It is the opening wedge to the non-Christians with whom you converse. At the present time the Church should pray that there will be a wide-spread movement in China as in Korea and other lands whereby China may become a land of one book, and that book the Bible."

Throughout the tour both in Australia and through the Orient, no member of the Mission party was more enthusiastic in the promotion of the League than Mr. Ralph C. Norton. Before leaving America his friends provided him with a fund, so that he might leave a trail of Testaments and Gospels 30,000 miles long throughout the journey. On railway trains, on steamers, on the streets, in places of business, as well as in the meetings, he was indefatigable in his efforts to promote the reading and carrying of God's Word.

In China during the railway journey from Hankow to Peking he met the Inspector General of the railroad, who was not a Christian, but through Mr. Norton's straightforward presentation of the plan he was led to link himself with the League. He was one of a host who were led to join the League through Mr. Norton.

In Peking the League found a ready response among all classes. One morning President H. H.

Lowry, of the Peking University, arranged for the presentation of the League to the students; Mr. Alexander taught them the League hymn, "Carry Your Bible"; Mrs. Alexander told how the plan had been originated, and when an opportunity was given to the students to join, almost all who were present readily enlisted. Following our departure from the city, the League was vigorously promoted throughout Northern China by Mr. Cheng Ching-yi, who made one of the most brilliant seven-minute addresses at the recent World-Missionary Conference at Edinburgh, and was appointed a member of the Continuation Committee of the Conference.

The last place where the League was presented in China was in some respects the most interesting. It was to the scholars in the China Inland Mission School for missionaries' children at Chefoo. Under Mr. Alexander's direction the children quickly learned the League hymn, and Mrs. Alexander and others explained the aim and objects of the movement. There were nearly three hundred children present, who came from homes, not only in China but in other Eastern lands. Practically everyone who was present, including a number of missionaries, signified their desire to read and carry God's Word daily, and later on some special Testaments were sent to the children. Letters have since been received from the Principal of the school telling how delighted the children were at receiving their gifts.

Since our departure the movement has made rapid

progress in China. One of the promoters in Shanghai wrote that it was "spreading like wildfire." Its simple conditions of membership, and its universal appeal, will doubtless make it in the years to come an effective agency in the evangelization of that great empire.

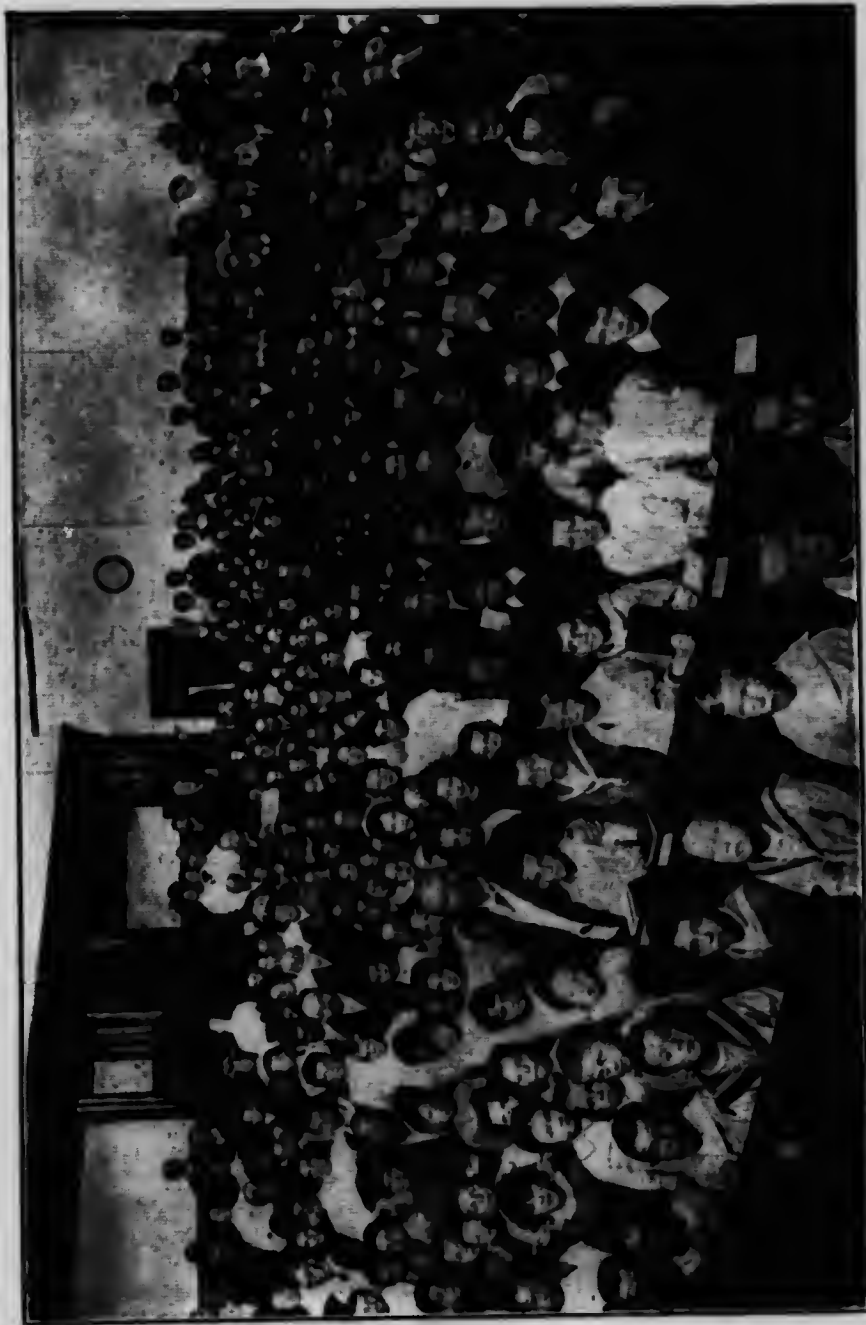
CHAPTER VI.

CARRYING THE WORD IN KOREA AND JAPAN.

"For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Hebrews 4, 12.

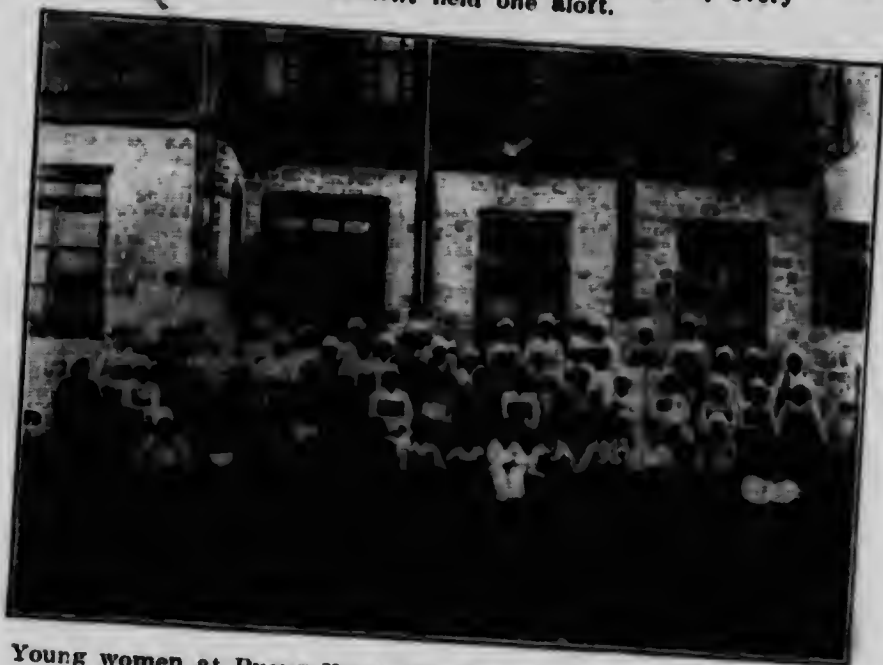
In Korea and Japan as in China the League found instant favor. From Chefoo the Chapman-Alexander mission party went by the Japanese steamer "Sagami Maru" to Shimonoseki, *en route* to Korea. On this steamer the power of God's Word was demonstrated in a beautiful manner. One day the Japanese purser accepted a little New Testament, agreeing to meet the conditions involved. Early one morning a day or two later he sat down in the dining saloon to have a chat. I quickly discovered that he was hungering for a knowledge of Christ as his personal Saviour. John I: 12, was quoted, showing how it is by a simple act of the will that we receive Christ, and thus have power to become the sons of God. Then referring to Romans 9 and 10, I showed how, according to God's plan, it is necessary, not only to believe in the



Boys and girls in the China Inland Mission school at Cheefoo, who readily enlisted as members of the League.



Nearly 1,000 Academy and College students in Pyeng Yang, Korea.
When asked to show their Testaments nearly every
student held one aloft.



Young women at Pyeng Yang, Korea, who carry their Testaments
and hymn books tied round their waist.

heart, but to confess with the mouth the Lord Jesus as a personal Saviour. I also gave him Romans 10: 13, showing that having received and confessed Christ it is necessary to call upon Him in prayer, and receive forgiveness for every sin. The purser eagerly drank in the words, and in a few moments bowed his head upon the dining saloon table and prayed, telling God how he had been seeking the light for years, but that morning he definitely accepted Christ as his personal Saviour. My own heart was full of joy over his decision, but I was yet more rejoiced at what quickly followed. A few hours later the purser returned saying another man wished to see me. He led me to the room of one of the ship's officers. I found that the purser had been telling him how he had become a Christian, and urging him to do the same. The officer readily joined the Pocket Testament League, and in a few moments was on his knees giving his life to God.

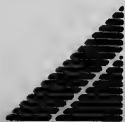
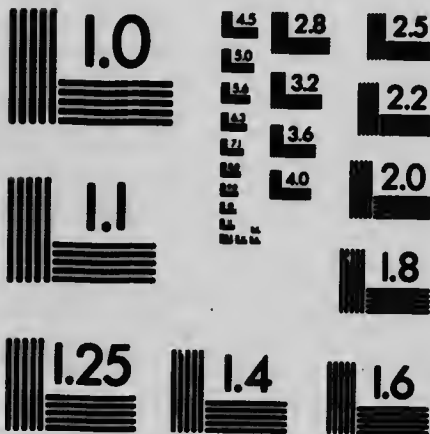
In Seoul, the capital of Korea, missionaries had gathered from all parts of the country to attend the meetings. For five days there, and later in other cities, conferences were held which the missionaries declared were a source of untold blessing and inspiration.

Dr. Chapman and Mr. Alexander and all their party were greatly astonished at the work of grace they found in progress in Korea. It was a great joy to learn that in twenty-five years a hundred thousand converts had been won, and that a Chris-



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tian constituency of a quarter of a million had been established. But the party were yet more surprised when they learned that a few hours before their arrival in Seoul the General Council of missionaries representing the evangelical churches working in Korea had unanimously agreed to pray and work for a million believers during the ensuing year.

The missionaries were so impressed with the value of the Pocket Testament League that a special meeting of the General Council was called before the close of the Chapman-Alexander visit, at which the League was formally adopted as one of the effective agencies to be used in the efforts to win Korea for Christ. After some discussion they also endorsed the plan of giving God's Word to the unsaved in order to win them to Christ. Before this in Korea the free distribution of Gospels and Testaments by missionaries had been discouraged. But the suggestion that the Korean Christians themselves should give away Gospels individually to their unsaved friends, with an appeal to become Christians, was heartily accepted.

In Korea the missionaries work on a large scale. The Bible Society Committee of the General Council at once sent an order to Yokohama for a special edition of three hundred thousand copies of St. Mark's Gospel of convenient pocket size, to be sold at one sen each (one-half cent American, or $\frac{1}{4}$ d. English currency).

Mr. Hugh Miller, agent of the British and For-

eign Bible Society in Seoul, was appointed secretary of the Pocket Testament League in Korea by the General Council. With the assistance of the Bible Society's committee, which included the well-known missionaries, Dr. James S. Gale, Dr. Horace G. Underwood and Rev. D. A. Bunker, Mr. Miller conducted an aggressive campaign throughout Korea for the circulation of the Word of God into the remotest corners of the country. At the request of this committee Dr. Chapman and Mr. Alexander set the writer free for a time to help in the work, and for three months it was my privilege to travel through Korea by pony, chair, and railway train, visiting a large number of the mission stations throughout the land.

The enthusiasm aroused was almost beyond the power of words to describe. The Christians everywhere joined the Pocket Testament League, for they had practically been members before, the universal custom of the Korean Christians being to carry their Testament and generally a hymn-book also about with them. The common Korean Testament is a large book, but that does not deter them in the least. They make a bag for carrying the Book, and this is slung over the shoulder, while the girls and young women carry their Testament and Hymn-book tied round their their waist with a cloth.

Everywhere in Korea the people began purchasing Gospels to give to their unsaved friends to lead them into the light. The Koreans are perhaps the

poorest people in the Far East, yet out of their poverty the Christians of that country purchased half a million Gospels in five months in their heroic efforts to win the unsaved to Christ. Not only men and women, but boys and girls used their meagre coins for this purpose. At Chunju and Qwangju audiences of about 500 in a few moments ordered five thousand Gospels each. The self-sacrifice involved in such liberality may be understood when it is realized that the average wage of the Korean is less than 15 cents, or seven-pence half-penny, a day.

At the Bible Training classes where this plan of circulating God's Word was explained, the enthusiasm and zeal displayed were even greater. At Taiku a class of about five hundred men ordered nearly sixteen thousand copies; at Pyeng Yang a class of eight hundred men purchased twenty-six thousand; while at Syen Chun the class of one thousand four hundred purchased thirty-three thousand Gospels with which to do personal work. In the smaller classes throughout Korea the same enthusiasm prevailed.

Dr. Samuel A. Moffett, the well-known Korean missionary, writing in the magazine of the British and Foreign Bible Society upon the Bible in Korea, says: "This present year witnesses another striking movement bearing upon the circulation of the Scriptures. The Korean Church is undertaking to place a copy of the Gospel of St. Mark in every house in

Korea. Already seven hundred thousand copies have been printed, and the Korean Christians, buying one, ten, one hundred, or a thousand copies each, are sending them out in the hands of Christian workers, who go two by two to visit every house. County after county has been systematically apportioned for the purpose of such a canvass; and in many counties there hardly remains a house without its copy of the Gospel. The movement is sweeping through the whole country, and it is believed that the whole population of Korea will soon have heard the Gospel so clearly that they will take its message to heart."

From Korea the Chapman-Alexander party went to Japan, where conferences for missionaries and meetings for the Japanese were held in a number of the leading cities of the country. The League was eagerly welcomed by missionaries and Japanese Christians as a potent factor in the evangelization of the country. Today Japan is more open to the Gospel than ever before in its history. All over the land there is a great unrest. The people are turning away from their vain idols and are searching after God if haply they may find Him. The population of Japan is about forty million, of which at present only about a hundred thousand are Christians. In provinces containing millions of people there are only a few villages in which the Gospel has been proclaimed.

In Japan it has not been customary among the

Christians to carry God's Word with them, but they heartily took up the Pocket Testament League, and it appealed to them as a simple and practical plan that anybody could undertake. Railway and hotel employes, soldiers, jinrickshaw men and people of all classes joined the movement with enthusiasm.

Those who were not Christians seemed to join as readily as those who were. A Japanese school-girl in Yokohama, who joined the League, wrote, saying, "I wish to work for Pocket Testament League. My father said me 'You must work for P. T. League, because your selfishness was changed by the Bible.' I carry the Bible every day. I'm praying for your work." Another young lady in the same school wrote: "I am very glad because my father, mother and brother, and my two friends joined in Pocket Testament. I was a very vanity girl, but now I am not vanity, and would Christian worker. I learn the organ every day, and singing 'Carry Your Bible.' Please pray for me. I am young, but perhaps God bless me.

"I surrender all,
All I have I bring to Jesus."

I am praying through every day for your work."

This is the hour of opportunity for reaching the students in the universities and technical schools of Japan. They are possessed with an absorbing passion to learn English, and they seem willing and even eager to read and study the Word of God. One

day during a visit to one of the Imperial universities in Tokio, a group of the students was keenly interested in the League, and a considerable number of them who were not Christians readily became members. On another occasion I met a crowd of students from a technical school coming down the mountain after an excursion to Lake Hakone. Testaments were presented to a number of them, who gladly agreed to read and carry them. A few days later one of them wrote, saying, "I must be grateful to you and your mother very much for your kindness. I am very glad that I shall be guided by you after this. I wish to see you again. Very glad to learn more of the Bible by your guidance. Am glad to do anything for you in my power." Those words were an indication of the eagerness amongst the students for further knowledge of the Truth.

The distribution of the Bible throughout Great Britain after its translation into English led to a religious awakening which changed the history of the nation and the destiny of the western world. If a Gospel could be placed in every home in Japan and in the pockets of the people, it would surely be a powerful agency in helping to win Japan to Christ.

The general secretary of the Pocket Testament League for Japan is Rev. R. P. Gorbald, of Kioto, a missionary who has an intense love for the Word of God, and who believes with all his soul in its

transforming and transfiguring power. He hopes soon to introduce the movement throughout Japan. In a letter written four months after the visit of the Chapman-Alexander Mission party, he said:

"I have put out almost fifty thousand League cards. I hope to make a trip over the whole country. Yesterday I introduced the League into two big schools. The League is the best thing I know of with which to promote personal work, and it is the easiest step toward the Church. The other day on the train the Lord used me to lead a naval officer and a university student into the light. Each of them having decided to give his life to Christ, joined the League, and was as delighted as a child to think that there was some such way for him to express his faith.

"Whole provinces are yet untouched. Fifty thousand cards are nothing like enough. I need a hundred thousand cards to begin to make it do its work in Japan. I get many more who are not Christians to join than I do Christians. That is easily understood since there are so many more who are not Christians. But think what this fact means for the future of the Kingdom. There is no country in the world where more people have a deeper longing for God than Japan today. I believe the Spirit will guide us in reaching multitudes. Life is so short we must reach them while they and we live. Pray for us."

CHAPTER VII.

THE LEAGUE IN GREAT BRITAIN.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." I Peter 1, 23.

In Great Britain as in other lands the League is being welcomed as a valuable adjunct to all forms of Christian effort. The English people possess a deep reverence for the Word of God, and they readily endorse any movement which tends to exalt it, and make it a more vital factor in daily life. It is believed that in Great Britain, where the movement had its origin, there will be great results, as people carry God's Word, read it more regularly, and use it constantly in winning others to Christ.

The first general introduction of the League into England occurred during the winter of 1908 and 1909, when Mr. Charles M. Alexander conducted several song services in Liverpool and other cities. At these gatherings the story of the launching of the movement in America and the interest it aroused, was told, and large numbers eagerly enlisted. Again in September, 1910, during a series of conferences conducted by Dr. Chapman and Mr. Alexander, pastors and people heartily took up the plan.

The League often arouses keen enthusiasm in places where one would least expect it. During a recent voyage from America to England on the "Lusitania" a hundred and fifty-four persons joined the League, including over a hundred members of the crew. A few years ago when crossing the Atlantic on the s. s. "Oceanic" I gave New Testaments to a number of the stewards. About a year later as I stepped aboard the "Baltic" I was cordially greeted by a big stalwart steward, I think the largest steward on the steamer. After we had been on the voyage a day or two he showed me with much delight a little book. It was a New Testament. On the fly-leaf was his name and my own. He had received it just twelve months before. He said, "For twenty-five years I followed the sea, and was in the South African war, but I never had the courage to have a Bible or Testament with me until you gave me this. It has been with me every trip across the Atlantic, except one. It has traveled seventy thousand miles." It was needless to ask him whether he was a Christian, for the fact shone out of every line of his face. He said he had found God partly through reading the little book, and partly through talking with a Salvation Army man. Throughout the voyage whenever I passed him, no matter on what task he was engaged, he always had something to say about his new-found Master. Just as the steamer was docking at New York we were standing together on one of the upper decks of the

steamer. As we were saying good-bye, he said, "Would it not be nice to have a word of prayer before we separate?" We knelt down, and as that steward prayed the very flood-gates of heaven were opened, and the joy of the Lord filled our souls.

In England, as in America, the simplicity and practicability of the Pocket Testament League appeals strongly to railway men. One day at the noon-hour I had the pleasure of explaining the League to a body of railway men in a workshop near Cardiff, Wales, as they ate their luncheon. The men were keenly interested, and when an invitation was given, more than seventy of them readily enlisted. Later other men joined, until the membership rose to over a hundred, in the one railway workshop. Engine-drivers, guards, and porters, all show the same readiness to link themselves with the movement. At Helston in Cornwall, a dozen porters and other officials in the station joined in a few moments.

In Birmingham two and a half years ago nearly all the employees on one or two of the tramcar lines of the city joined the League. On my return this summer a conductor told me that he had read his Testament through at least a dozen times. Most of those I spoke to assured me that they had read theirs through at least once. Another conductor told in a letter what a pleasure it was to see passengers get out their Testaments and begin reading them: "My position as conductor on the cars is

such that I am able to see much of the reading matter which passengers peruse. It is delightful to see the men and boys, and sometimes girls, after paying their fare, pull out their Testament nicely covered to keep it clean, and to watch the close attention they pay to it during their inward or homeward journey. I am sure that by this means many are getting to know something of the Scriptures which they would not know if it were left to their reading at home."

Many of the best experiences have occurred on railway trains and steamships. Recently while en route from Cardiff to London on one of the express trains I handed a little Gospel to a lad who was looking out of the window as I passed through the corridor. He accepted it so thankfully that I stopped to talk with him, and presently gave him a Testament, getting a promise that he would carry it with him and read it daily. He was only eleven years of age, and in reply to my questions as to whether he had ever definitely accepted Christ as his own personal Saviour, he said he had never taken that step, although he had been praying each evening for some time. He said he had begun to do this of his own accord, for his father was simply a theist, and his mother had never spoken to him about becoming a Christian. In a few moments he declared that he would then and there accept Christ as his Saviour, and in our compartment, in company with Rev. W. J. Zeal, of Cardiff,

we had a time of prayer. The lad not only joined the Pocket Testament League himself, but said he would promote the movement among the boys who attended his college. A few weeks later he wrote saying how glad he was that he had joined the League, that fifteen of the college boys had also joined, and that fifteen others wished to enlist.

One day while the train stopped at Gloucester a number of Gospels were given to the railway employees on the platform. As the train started, my fellow-passenger remarked that such distribution of God's Word was a most interesting work. When I explained the aim and objects of the Pocket Testament League as a method of developing Christian character and of soul-winning, he was deeply impressed. He proved to be a Member of Parliament. He said he believed the League would prove both popular and helpful among his constituents, and stated that he would gladly arrange a meeting for the promotion of it.

At one of the largest and best-known hotels in London many of the staff eagerly enlisted. Through the gift of a Testament one of the telephone men was led to accept Christ, and a few weeks later he pulled out his Testament and showed with pride how he had been reading, not one, but two or three chapters a day. In a restaurant on the Strand nineteen of the waitresses and other employees gladly accepted Testaments, and were enrolled as members. Three months later one of them told how she had

read the Testament through, and enquiries elicited the fact that six of these waitresses read their Testaments on the train as they came to work each morning.

In Birmingham large numbers of boys and girls, as well as adults, are members of the League. The girls had some difficulty about pockets for carrying Testaments, but recently a plan was suggested which has solved the difficulty, and which has proved popular among older people as well. The children were given pieces of cloth, and made neat little bags for carrying the Testaments. These were either carried slung from the neck or worn beneath the dress. It proved a boon to boys and men also, for it gave them a method of carrying a Testament without getting it soiled.

The honorary secretary of the League in the British Isles is Mr. Francis C. Brading, whose headquarters are at 15 Strand, London. Mr. Brading has worked energetically for the spread of the movement, not only in Great Britain, but throughout the world. He is secretary of the Scripture Gift Mission, which publishes a special League Testament that has proved a blessing in many lands.

Thousands of these Testaments have been used in Australia and America, as well as in Great Britain. Although any kind of Testament may be used by members of the League, this beautifully illustrated edition, has proved an ideal gift-book for friends, Sunday school scholars, and people in all

ranks of life as a method of soul-winning and as a means of building up Christian character.

A second League Testament has recently been issued, which probably contains the largest type in the smallest compass that has yet been published. It is bound in leather, fits the vest pocket, and is also an ideal Testament for women. The book is the product of the Oxford University Press and the Scripture Gift Mission, and may be secured from the headquarters of the Pocket Testament League.

CHAPTER VIII.

HOW TO START THE LEAGUE.

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.
II Timothy 2, 15.*

To start the Pocket Testament League in any church or community is a simple matter. The chief qualifications for those desiring to promote the movement are a love for God's Word, and a yearning for souls. The first step is to join yourself, then induce your friends and associates to enlist.

Those who wish to act as local secretaries in churches, chapels, mission halls, or any community should write to the nearest League headquarters for a supply of membership cards and for full information regarding the movement. A conference should be held with the pastor of the church, and after prayer together plans should be made for making the League an efficient and helpful feature of the church life. First of all the movement should be presented to the congregation at the regular church service, either by the pastor or by the League secretary. Next the movement should be explained at meetings of the various religious organizations connected with the Church or chapel.



School girls at Kunsan, Korea, with their Korean League Testaments.



Missionaries' children at Pyeng Yang, Korea, who are ardent members of the League.

It should be clearly shown that this is a plan which will increase the effectiveness of every department of church work, and develop the spirituality of every member.

When the League was made a world-wide movement two and a half years ago, no plan was proposed for regular meetings of the members, but in Australia and elsewhere monthly and weekly meetings have been carried on with great benefit and blessing. This plan is now recommended in promoting the League, as it encourages the members to study the Bible, and win souls to Christ. In starting a weekly meeting the first requisite is a good Bible teacher. A man or woman should be chosen who knows and loves the Scriptures, and who is a soul-winner. Much prayer should be offered over the selection of a leader. The plan of the weekly meetings may be varied according to circumstances, but the following will in most cases, we believe, prove effective.

The same chapter in the Bible should be read each day by each member where a weekly meeting is held. This should be in addition to any other reading of the Bible. At the weekly gathering a rapid review and explanation of the chapters read should be given by the leader, and then each member should be afforded an opportunity of asking for light on any difficult passages, or for stating what chapters and verses have proved most helpful in daily life during the previous week.

In addition to the Bible study there should be reports of soul-winning, of new members secured, and plans for aggressive work the following week should be outlined.

The meeting should also be one of prayer and praise. The following is a suggested outline for such a meeting:

1. PRAISE.

The singing of "Carry Your Bible," "Hide God's Word in Your Heart," or other Gospel hymns.

2. PRAYER.

Several brief petitions asking for the guidance and blessing of the Holy Spirit, as the Word of God is studied and expounded.

3. THE STUDY OF THE WORD.

According to the plans outlined above, or in whatever way may be found most suitable in each Branch.

4. REPORT.

Brief testimonies and experiences in soul-winning since the last gathering, with plans for future work.

It is now proposed to introduce into the world-wide work of the Pocket Testament League a new plan of Bible study. It is suggested that in addition to whatever weekly or monthly meetings are held in any local branch of the organization, there

should be, if possible, a period of a week or ten days in each year devoted exclusively to the study of the Word of God and soul-winning. It is proposed that each branch or group of branches in the same city uniting together, should conduct an annual Bible Training Class or Bible Institute. The best possible teachers of the Bible should be secured for this Training Class, and a definite programme should be outlined for each day. In the morning two or three hours should be devoted to the study of the Bible, and in the afternoon one study period might be arranged. Following this it is suggested that a prayer meeting should be held, and then the members go out to do personal work until evening. Wherever possible the city might be carefully districted, and the members go out two by two for house-to-house visitation. In the evening an evangelistic service should be held when those who had accepted Christ during the day through personal effort, and others, would be given an opportunity to publicly confess Christ as their Saviour.

This plan of a continuous Bible Training Class lasting for a period of a week or ten days is founded upon the system in vogue in Korea. In that country the plan has attained unprecedented proportions. Each year a thousand or more of these Classes are held, in which fifty thousand to a hundred thousand people meet together for the study of the Scripture. It is generally admitted that these Bible

Training Classes in Korea have been the chief agency under God in the development of the remarkable work of grace in progress in that country. Not only are local classes held, but general classes are conducted at most of the Mission stations to which the people come from long distances. Frequently men and boys, and even women, will walk a hundred miles to attend these conferences. It is hoped eventually that similar general Bible Institutes or Training Classes may be held in the various countries where the League is in operation. In speaking of the effect of these classes on the work in Korea, Dr. Samuel A. Moffett said, "It is in these classes that the whole Korean Church is being trained. It is here that the Church receives its spiritual inspiration, and it is from these classes that men and women are going forth by tens of thousands to spread abroad the knowledge of Salvation through Jesus Christ. It is the study of God's Word which has filled the Korean Church with the determination to accomplish the evangelization of the Korean nation."

CHAPTER IX.

HOURS FOR SOUL-WINNING.

"He that winneth souls is wise." Prov. 11, 30.

A new feature, which gives promise of making the League far more effective than ever before as an evangelizing agency, has been recently introduced. It is a plan for the members of the League who are Christians to devote a certain number of hours each week to definite soul-winning, and has been modeled upon the custom in vogue among the Christians in Korea, who devote whole days, weeks, and sometimes even months to going about doing nothing else but personal work in seeking the lost. As the result of this self-sacrifice in individual work on the part of the Korean Christians, their Church is on fire with a passion for souls. Although the Korean Church has only been in existence for a quarter of a century, its spiritual tone far surpasses that of the Churches in Western lands.

The plan seems to have been directly inspired by the Holy Spirit. During the writer's recent stay in Korea, nothing impressed him more than the manner in which the Koreans pledged themselves to give specified time to definite soul-winning work. Some men subscribed ten, some twenty, some thirty,

and some even ninety days, not to be spent in attending Church services, but in active personal work in evangelizing the heathen. During the first four months of 1910, not less than a hundred thousand days of soul-winning were promised by the enthusiastic Korean Christians.

In Western lands the giving of days to soul-winning would often be impracticable, but it is felt that certain hours of each week may well be devoted to it by Christians.

While in Korea the writer was so stirred by the self-sacrifice of the Korean Christians that he decided to devote an hour daily to individual work. The plan has proved a far greater blessing than had been anticipated, and hundreds of persons have been spoken to that the writer would never have reached otherwise. Only a few evenings ago, instead of walking along the street with a friend he set off with a view to completing his promised hour. After giving Gospels to several persons, he handed one to a middle-aged man, who seemed to deeply appreciate the gift. This led to further conversation, and in a few moments the stranger joined the Pocket Testament League. This was the prelude to a straightout appeal to him to accept Christ as his personal Saviour. For a moment the man was astonished. Then he confessed that he had failed many times, but only a few minutes before he had told a friend that he was determined to lead a better life. "How strange," said he, "that you should

meet me just now and ask me to accept Christ as my Saviour." The man saw the hand of God in the whole matter, and then and there yielded himself to Christ, trusting to His strength rather than his own for victory in the battle of life.

On the back of each Testament League card is printed the following pledge:

HOURS OF SOUL WINNING.

I will try with God's help to devote _____
hours each week for _____ months to definite
personal work in soul-winning.

Name _____ Date _____

Suggestions.

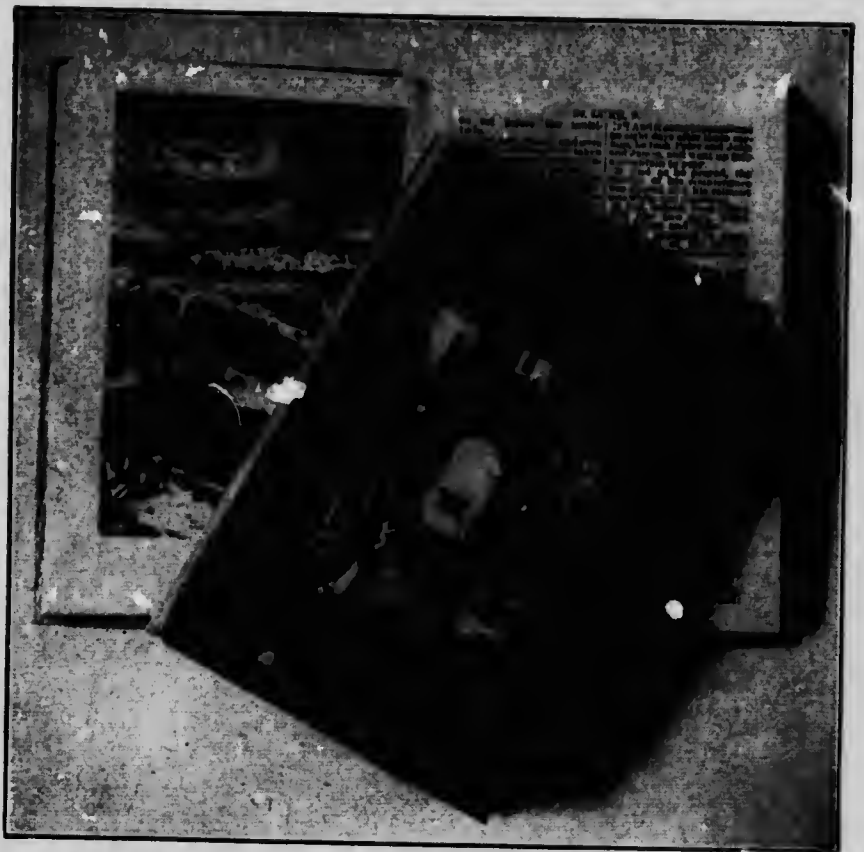
1. Wherever possible give a Gospel or Testament to those you seek to win to Christ.
2. If possible, induce each person with whom you converse to join the Pocket Testament League.
3. Urge each person who accepts Christ to begin at once to work for the salvation of others.

It should be clearly understood that the undertaking of these hours of soul-winning is entirely voluntary. One may be a full member of the Pocket Testament League without enlisting in this plan. The time given is in addition to attendance at Church services, prayer and Bible reading, and the work may be done in homes, churches, shops,

schools, on the streets, in street-cars, trains, anywhere. The first Western attempt to carry out the Korean plan was made in Birmingham, England, during the summer of 1910.

Among the first persons who subscribed hours for soul-winning were three boys, fifteen, sixteen and seventeen years of age, who had been ardent members of the Pocket Testament League for nearly three years. They had held frequent meetings for Bible study, but had done practically nothing in enrolling new members for the movement, or in seeking to win souls for Christ. After their first hour of soul-winning work they were radiant over the joy of it, and in a few days they were on fire with a passion to seek the lost. In ten days two of them led twenty-one boys to Christ. Then filled with enthusiasm, the three lads met together, and of their own accord originated a "One Hundred Souls' Crusade," by which they would endeavor to win a hundred boys to Christ in one year.

In three weeks the boys reported a total of fifty-one lads who had declared they would accept Christ as their Saviour. One of the boys in writing to Francis C. Brading, the Honorary Secretary of the Pocket Testament League in England, said: "We hope to win by August twenty-first, 1911, at least one hundred souls for Jesus. It is with personal work only that we intend to win our one hundred souls. When speaking to boys upon the streets we also try to get them to join the Pocket Testament



A League Edition of the New Testament. . Nearly 200,000 copies of this book have been sold in less than three years.



Dr. J. Wilbur Chapman and his son Hamilton, who at six years of age was an enthusiastic member of the Pocket Testament League.

League. Every member of the above Crusade must be a member of the Pocket Testament League, and when met upon the street are challenged to see if they have their Testament with them. We have a meeting fortnightly, when we study the New Testament. We have also conducted meetings in connection with the League. We find that the boys and girls especially like that hymn, 'Carry your Bible.' "

Another instance is that of a commercial traveler who has adopted the plan of devoting thirty minutes each day during his luncheon hour to talking with people and endeavoring to win them to Christ. He says he finds a wonderful joy in thus setting apart a stated time each day for this definite work for God.

CHAPTER X.

THE SWORD OF THE SPIRIT.

"And the Word of God increased; and the number of the disciples multiplied . . . greatly." Acts 6, 7.

Christian workers in different parts of the world are eagerly adopting the new method of soul-winning through the gift of God's Word, which will not return unto Him void, although our best efforts may sometimes seem to fail.

Miss Beatrice Cadbury, a sister of Mrs. Alexander, gives the following account of the value of Gospels in connection with her work:

"At an early morning school for women, in which I have a class, one of the teachers is regularly accompanied by a little Jewish girl eleven years old. One Sunday the women were shown some small Gospels of St. John, and encouraged to buy these for use in personal work. Some days later I noticed the little Jewish girl buying four of these Gospels, and went up to speak to her. 'How did you get the money for the Gospels?' I asked. 'Oh, I ran errands and earned two-pence, and saved it for the Gospels,' was the reply.

"The next week I asked her if she had given

them away. Yes, they had been given away, but at first she was too shy to tell me to whom. Finally, however, I found out that the day before she had been crossing the street in a crowded part of the city, and half way across had stood by a policeman. She had handed him a Gospel, which he took promising to read and carry it. Then the Decision Card at the end was pointed out to him. 'That is a serious matter,' he said; 'I must think before I write my name there': and then bending down to the child, he said quietly to her, 'But I shall do it when I get home.'

"Another girl who works all the week in a factory saved up a little money to buy Gospels for giving away instead of buying milk and small extras for herself. One of these Gospels she gave to her forewoman, who is an atheist, and she spoke of the joy it gave her to do this work.

"On Sunday evening I went round to visit a home where I found one of the daughters and a young man sitting together in the kitchen. The girl had been given a Testament some time before, but after a time had dropped out of the regular habit of reading it. She promised to begin once more to read it daily. The young man said he was a Christian, but was not in the habit of reading or praying. He accepted a Testament, promising to read and carry it daily, and before I left we had a short time of prayer all together.

"I have found the giving away of the Word of

God a wonderful joy, and in the small experience I have had it has always been willingly received. It opens up opportunities for direct personal work which could hardly be done were it not for the introduction which is given in this way. When once on the lookout for people to whom to speak, instead of being very few and far between, as I thought they would be, the number increases amazingly."

Miss Eleanor Stafford Millar, the Australian evangelist, who during the past six years has been doing a great work for God in the United States, was recently in England, and sent me the following letter:

"When the Scotch express pulled up for a few moments at Crewe I noticed two young men near my window wearing the garb of the North Western Railroad, but apparently at leisure. I called them to my window, and handed them a small but very attractive edition of St. John bound in brilliant red. I asked them if they would read and carry it. They consented very readily. When the train pulled out of the station the last I saw of the young men they were reading the Gospel.

"Later on when in the dining car I handed a Gospel to the head-waiter and asked him the same question. 'Will you carry and read?' With a smile he agreed to do so. Then I sent for the three assistants, and gave them each a copy, which they received with pleasurable interest. Then the

thought came to me, why not ask the head-waiter to join the Pocket Testament League. He most willingly consented.

"A little later when settling down in my compartment for the long journey I suddenly felt the strange sensation of having left the task unfinished. What of the other three young men to whom I had given a Gospel but had not introduced the League? I returned to the dining car, and asked to see them. The first one assured me he had been wishing to join. I spoke to them of my Friend, and saying to one, 'Do you believe Him to be the best Friend a man can have?' 'Yes,' he said; 'I do, even a criminal will acknowledge that much.' 'But,' I said, 'do you believe it?' 'Yes, I do.'

"By this time my heart was warm and my mind busy. The hour had been one of the most profitable and pleasant I had ever spent in a dining car. I was astonished how willingly, nay, how eagerly my gifts had been received. It was God's method when he came to find man; it was through a gift."

Mr. Robert Harkness, the pianist and composer of Gospel hymns, who has led numbers of individuals to Christ, became so keenly interested in the plan of giving time to God for direct work in soul-winning that he wrote the words and music of the inspiring hymn, "Give Time to Work for Jesus," which appears in this book.

Mr. W. W. Rock, another Australian friend of mine, says:

"I have found the greatest joy in seeking to lead people to a more definite knowledge of the Saviour, and in presenting to them the Gospel of Jesus Christ. This work with individuals has proved not only a blessing to some, but a spiritual uplift to my own life. Recently a fine young fellow of 17 years employed in a large manufacturing house in Birmingham came to see me on business. At the close of our business transaction he accepted a small Gospel of St. John, which he promised to read. His ready acceptance of the book and his earnest manner led me to speak further with him, and after a short conversation he came out on the Lord's side.

"During the recent conference conducted by Dr. Chapman and Mr. Alexander at Ipswich, England, almost the entire staff of the hotel at which I was staying joined the Pocket Testament League. I began by giving each a little Gospel. Then the head-waiter, who was already a Christian, signed up on the League. His example was followed by one or two others, and it was interesting to notice the eagerness displayed. The news of the League spread around the hotel, and instead of having to seek out each member of the staff, I found them coming to me and requesting to be allowed to join the League. Not the least enthusiastic was the kitchen staff, all of whom became members when I visited their quarters.

"The readiness with which these little Gospels are accepted and read has made the giving of them

a pleasure, and never in my experience have I met with a refusal to accept them. On the contrary, the way has always opened up wonderfully for a natural conversation concerning spiritual things."

An attractive Gospel of St. John has recently been issued by the Bible Institute Colportage Association, of Chicago. It contains a number of features which make it an effective instrument for personal work. Certain verses throughout the Gospel showing the way of life are printed in black-faced type, and in the front of each book is a page by Dr. Chapman, showing how to use certain verses in the Gospel to lead people to Christ. At the end of the book there are also four of Mr. Alexander's Gospel hymns, with words and music. These Gospels are sold at an extremely low cost, so that they may be purchased in large quantities for use in personal work, and may be secured from the headquarters of the Pocket Testament League, 156 Fifth Avenue, New York City.

At the conclusion of the recent mission in Cardiff, Wales, conducted by Dr. Chapman and Mr. Alexander, a soul-winning Crusade was inaugurated, the distribution of God's Word being one of the chief agencies employed. When the plan of purchasing Gospels for use in soul-winning was presented at a conference of ministers and Christian workers in Cardiff some months later it was received with keen enthusiasm. One business man gave an order for

ten thousand Gospels; another wanted a thousand, and a third two hundred and fifty.

The facts in this book are recorded that Christians everywhere may gain a new love for the Bible, and may use it as an aggressive weapon in the Christian warfare.

For "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II Timothy III, 16, 17.

May God hasten the day when His word shall be read and carried, studied and memorized, and circulated broadcast throughout the length and breadth of every land. Then speedily shall "the whole earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

Well might Isaiah break forth into rhapsody as he foretold the harvest resulting from the sowing of God's Word throughout the world:

"So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

No. 57.

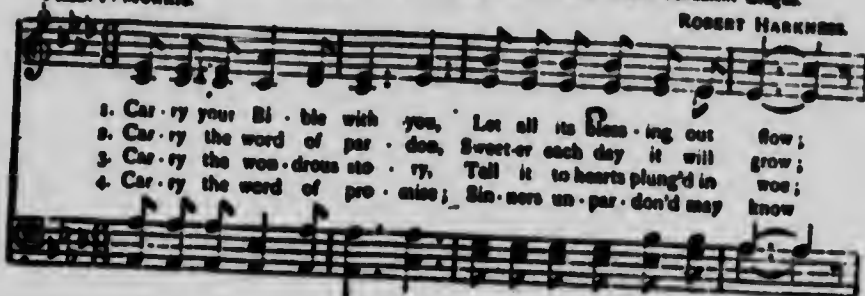
Carry your Bible.

HEBREWS IV. 12.

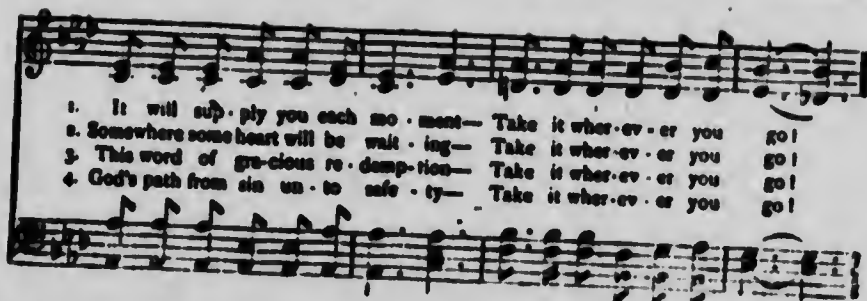
Dedicated to Mrs. CHAR. M. ALEXANDER, the Originator of 'The Pocket Testament League.'

FRANK P. MORRIS.

ROBERT HARKNESS.

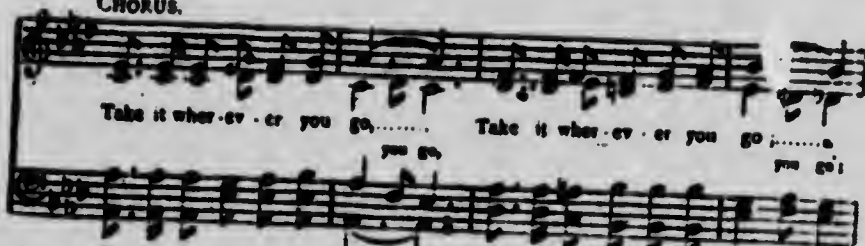


1. Car - ry your Bi - ble with you, Let all its Bless - ing out flow ;
 2. Car - ry the word of par - don, Sweet - er each day it will grow ;
 3. Car - ry the won - drous sto - ry, Tell it to hearts plung'd in woe ;
 4. Car - ry the word of pro - mise ; Sin - ners un - par - don'd may know

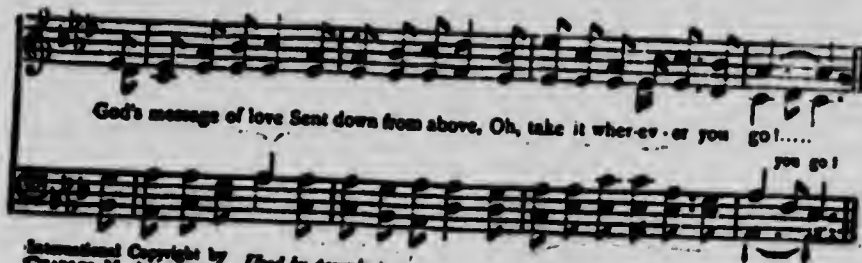


1. It will sup - ply you each mo - ment— Take it wher - ev - er you go !
 2. Somewhere some heart will be wait - ing— Take it wher - ev - er you go !
 3. This word of gra - cious re - damp - tion— Take it wher - ev - er you go !
 4. God's path from sin un - to safe - ty— Take it wher - ev - er you go !

CHORUS.



Take it wher - ev - er you go, Take it wher - ev - er you go,
 you go, you go !

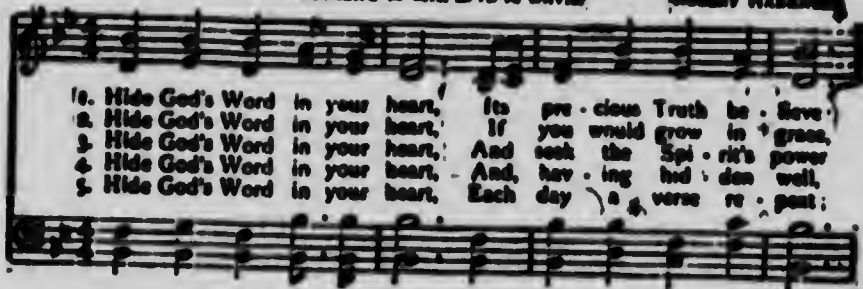


God's message of love Sent down from above, Oh, take it wher - ev - er you go !
 you go !

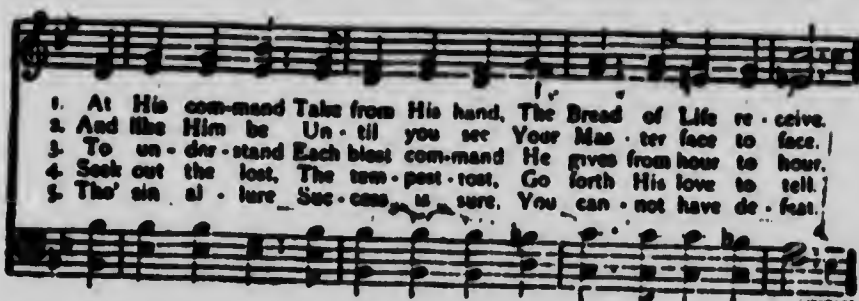
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No. 7. God's Word in the Heart.

Thy Word have I hid in mine heart that I might not sin against Thee. *Psalm 119:16*
 R. H. Dedicated to Mrs. E. A. R. DAVIS. *ROBERT HARRISON*



1. Hide God's Word in your heart, Its pre-cious Truth be-serve.
 2. Hide God's Word in your heart, If you would grow in grace,
 3. Hide God's Word in your heart, And seek the Spi-rit's power
 4. Hide God's Word in your heart, And hav-ing hid-den well,
 5. Hide God's Word in your heart, Each day a verse re-peat;

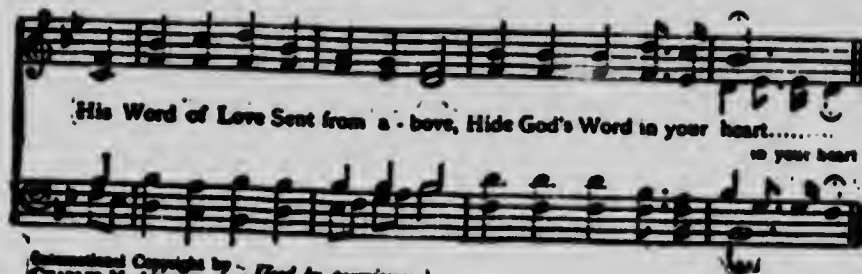


1. At His com-mand Take from His hand, The Bread of Life re-ceive.
 2. And like Him be Un-till you see Your Mas-ter face to face.
 3. To un-der-stand Each bless-ed com-mand He gives from hour to hour.
 4. Seek out the lost, The tem-pest-roast, Go forth His love to tell.
 5. The sin al-lure Sec-cure is sure, You can-not have de-feat.

CHORUS.



Hide God's Word in your heart..... Hide God's Word in your heart—
 in your heart.



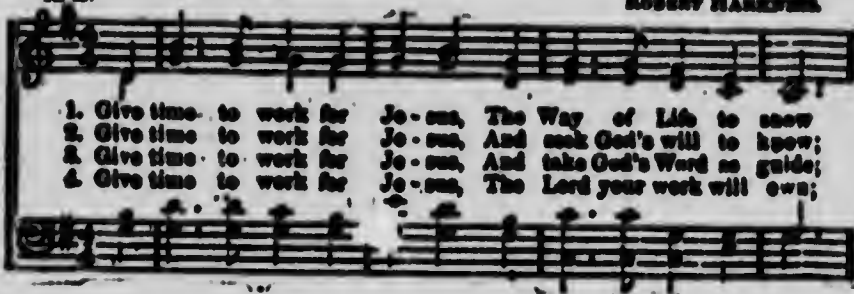
His Word of Love Sent from a-bove, Hide God's Word in your heart.....
 in your heart

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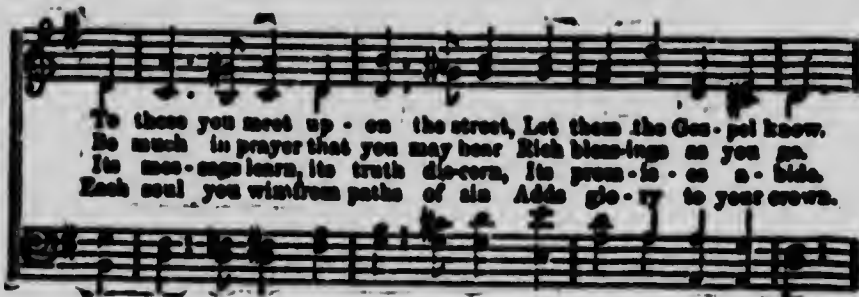
No. 121. Give Time to Work for Jesus.

R. H.

ROBERT HARRISON

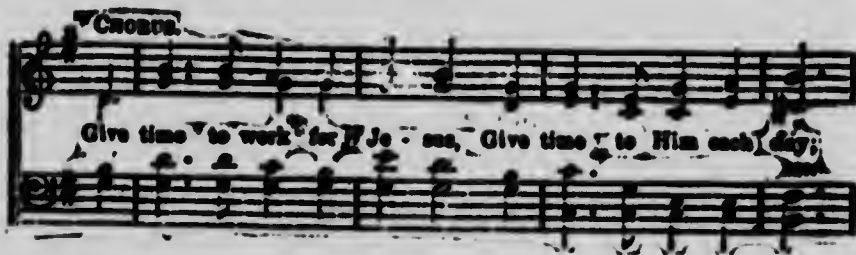


1. Give time to work for Je - sus, The Way of Life to show
 2. Give time to work for Je - sus, And seek God's will to know;
 3. Give time to work for Je - sus, And take God's Word as guide;
 4. Give time to work for Je - sus, The Lord your work will own;

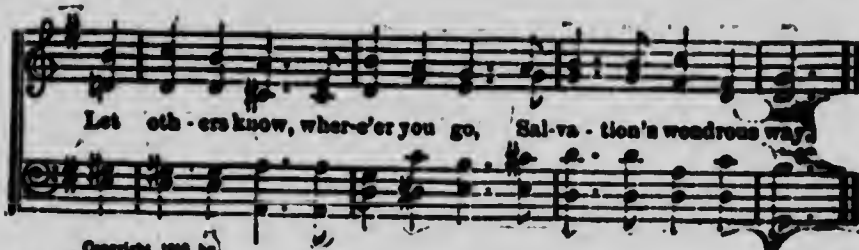


To those you meet up - on the street, Let them the Gos - pel know.
 Be much in prayer that you may hear Rich bless - ings as you go.
 Its mes - sages learn, its truth dis - cern, its prom - is - es a - side.
 Each soul you win from paths of sin Adds glo - ry to your crown.

Chorus



Give time to work for Je - sus, Give time to Him each day;



Let oth - ers know, wher - e'er you go, Sal - va - tion's wondrous way.

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