

THE SUNDAY SCHOOL AND WORLD PROGRESS

World's Eighth Sunday School Convention
Tokyo, Japan, 1920

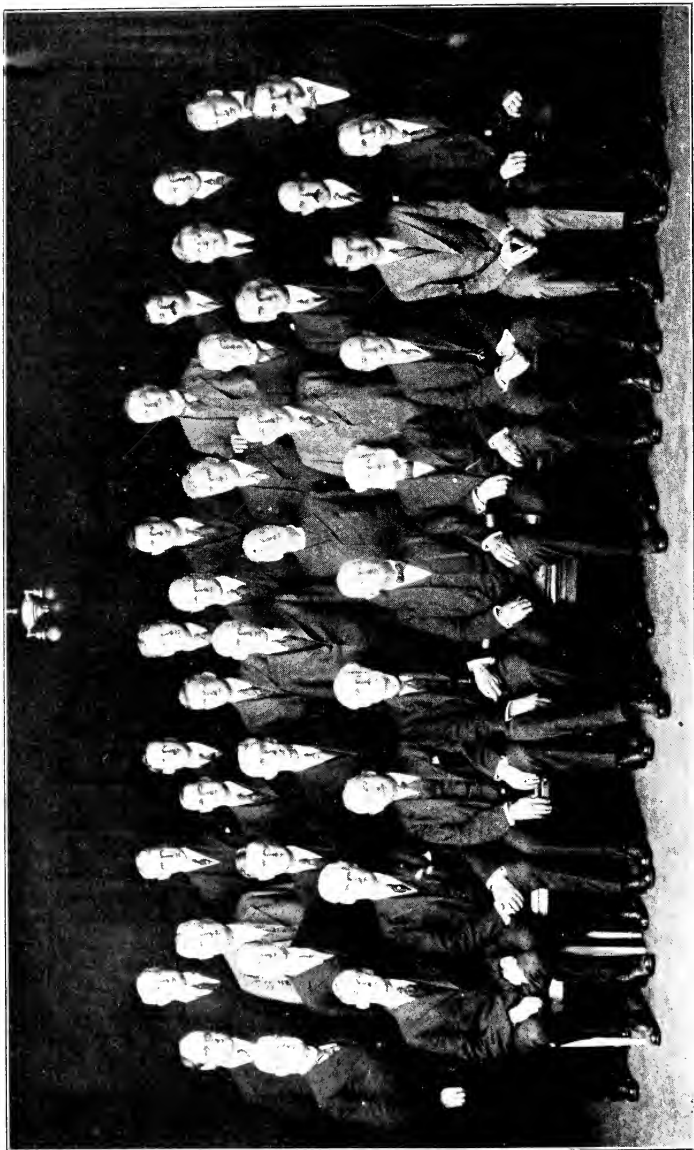
Edited by JOHN T. FARIS



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WORLD COUNCIL OF CHRISTIAN EDUCATION
156 FIFTH AVENUE
NEW YORK 10, N. Y.



MEMBERS OF THE EXECUTIVE COMMITTEE WHO WERE PRESENT AT ANNUAL MEETING, APRIL

28, 1921, UNION LEAGUE CLUB, NEW YORK CITY

(For complete list of membership of Executive Committee see pages 148-152)

THE SUNDAY SCHOOL AND WORLD PROGRESS

*The Official Book of the Eighth World's
Sunday School Convention, held in
Tokyo, Japan, October 5-14,
1920*

EDITED BY
JOHN T. FARIS, D.D.



World's Sunday School Association
ONE MADISON AVENUE
NEW YORK CITY

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HISTORICAL INTRODUCTION

I. FIRST WORLD'S SUNDAY SCHOOL CONVENTION, London, England, July 1-6, 1889.

The total number of registered delegates was 904, as follows: 360 from the United States, 69 from Canada, 440 from Great Britain and Ireland, 35 from other countries.

The Sunday-school enrolment of the world at that time was reported to be 19,715,781. The interest seemed to center about India. Before the Convention adjourned, the British Sunday-school representatives had employed Dr. James L. Phillips to be their Sunday-school missionary to India. Sir Francis Belsey was elected president.

Outstanding Result: India Organized.

II. SECOND WORLD'S SUNDAY SCHOOL CONVENTION, St. Louis, Mo., August 30 to September 5, 1893. This was a combined convention of the World's and International Associations, the World's Convention occupying the last three days. The joint enrolment of the two conventions was 882, fifty-five of whom were from Great Britain and other foreign lands, namely, Germany, India, Sweden, and one delegate from Burmah.

Doctor Phillips was present from India and made a stirring appeal in the interest of Japan. Two hundred and twenty three dollars was raised spontaneously, most of which was thrown upon the platform at Doctor Phillips' feet for the purpose of putting a secretary into Japan, as the doctor had recommended. As a result of this passionate appeal, Mr. T. C.

Ikahara, a native Japanese educated in America, was later employed to become the Secretary for Japan. As a result of the interest created by Mr. Ikahara and those whose interest he had secured in the work, Mr. Frank L. Brown, Dr. H. M. Hamill, and others visited the Orient several years later and effected Sunday-school organizations in Japan, Korea, China, and the Philippine Islands. Mr. B. F. Jacobs was elected president and chairman of the Executive Committee.

Outstanding Result: Japan, Korea, China, and the Philippines organized.

III. THIRD WORLD'S SUNDAY SCHOOL CONVENTION, London, England, July 11-16, 1898. The delegates from North America, numbering more than two hundred, sailed in a chartered Cunard ship, the *Catalonia*, from Boston, June 29, 1898. The voyage was made memorable by a fire in the hold of the ship. The first intimation that anything was wrong was had by the ship officials, who noticed that the refrigerator was not functioning. Investigation showed that the cargo of cotton in the hold was on fire. The delegates were called out of bed at midnight and stood on the deck until daybreak, while the valiant crew, assisted by many members of the tour party, fought the flames. Finally the last bale of burning cotton was thrown overboard, and all joined in singing "Praise God from whom all blessings flow."

This convention enrolled 1,154 delegates, 299 of whom were from North America, representing thirty states and provinces. Most of the delegates were from Great Britain, though Austria, Belgium, France, Germany, Holland, Italy, Norway, Sweden, and Switzerland were represented. Mr. Edward Towers was elected president and also chairman of the Executive Committee.

Outstanding Result: Development of the Sunday-school work of Continental Europe.

IV. FOURTH WORLD'S SUNDAY SCHOOL CONVENTION, Jerusalem, April 17-19, 1904. On March 8, 1904, 817 delegates sailed from Hoboken on the North German Lloyd Steamship, *Grosser Kurfürst*. The delegates lived on shipboard except during the land travel in the Holy Land and in Egypt. Forty-three states, seven provinces, and nine countries were represented on that ship. Stops were made at missionary ports en route, where inspirational meetings were held as we went along. Offerings were taken amounting to approximately four thousand dollars for the missionary enterprises represented in these stations. The Convention was held in two tents made into one just north of the north wall of Jerusalem and at the edge of Calvary, overlooking the Mount of Olives.

Fifteen hundred and twenty-six delegates were registered; twenty-five countries were represented in all, and fifty religious denominations. The ship stopped en route at Madeira, Gibraltar, Algiers, Malta, Athens, Smyrna, Constantinople, Haifa, Joppa, Alexandria, Naples, and Villefranche. This wonderful trip was made possible by three great leaders, namely, Messrs E. K. Warren, W. N. Hartshorn, and A. B. McCrillis. Probably there never had been so many prominent Sunday-school leaders gathered together before as were represented on this voyage. The North American delegates, for the most part, returned on the same ship after an absence of seventy-two days. The British section also chartered a ship, the *Victoria Augusta*, and brought 485 delegates.

Mr. E. K. Warren was elected president.

Outstanding Result: World-wide recognition of the Sunday school.

V. FIFTH WORLD'S SUNDAY SCHOOL CONVENTION, Rome, Italy, May 18-23, 1907. There were two chartered ships from North America, the *Romanic* and the *Neckar*. Sixty-six countries were represented in this convention by 1,118 delegates.

A notable meeting was held in the Colosseum. Under the direction of Dr. C. R. Blackall, a notable Sunday-school exhibit or exposition was arranged in the convention building. Dr. F. B. Meyer of Great Britain was elected president, and Dr. George W. Bailey chairman, of the Executive Committee.

Outstanding Result: World's Sunday School Association definitely organized for service.

VI. SIXTH WORLD'S SUNDAY SCHOOL CONVENTION, Washington, D. C., May 19-24, 1910. More than twenty-five hundred delegates registered, and there were thousands of visitors. It was, without doubt, the largest Sunday-school Convention ever held. It was recognized by an act of Congress to adjourn its sessions in order to permit the members who desired to do so to participate in the men's parade. President William H. Taft was present with Mrs. Taft, and addressed the Convention.

Joint secretaries were elected at this convention: Rev. Carey Bonner of London and Mr. Marion Lawrance of Chicago. This was the beginning of paid secretarial leadership. Seventy-five thousand dollars was raised for three years' work. It was decided to send Mr. Brown to the Orient, Mr. Arthur Black to South Africa, and Rev. H. S. Harris to South America, for Sunday-school investigations. Practically every state and province in North America was represented among the delegates, and there were many representatives from abroad.

Outstanding Result: World's Sunday-school work financed.

VII. SEVENTH WORLD'S SUNDAY SCHOOL CONVENTION, Zurich, Switzerland, July 8-15, 1913. In preparation for this convention, two pre-convention events of unusual importance took place. One was the visit of the Joint Secretary, Mr. Marion Lawrance, to Great Britain for the purpose of holding meetings throughout that country. Mr. Lawrance spent about ninety

days on this trip in the fall of 1911, visiting thirty-five different cities in England, Scotland, Ireland, and Wales, holding 110 meetings, and addressing 77,000 people. He was accompanied at various meetings by Dr. F. B. Meyer, Rev. Carey Bonner, Sir George White, Sir Robert Laidlaw, and others.

Early in the year of 1913, Mr. H. J. Heinz with a party of twenty-nine people made a tour through the Orient, visiting Japan and Korea, passing through Siberia and Russia by rail, and on to the Convention at Zurich. This was the first World Sunday-school tour of the kind, and created immense interest not only in Japan, but throughout the world. As a result of this tour, the World's Eighth Sunday School Convention was invited to the city of Tokyo, Japan, and two delegates from Japan, namely, H. Kozaki, D.D., and K. Ibuka, D.D., of Tokyo, were present at Zurich and extended the invitation for the next convention to come to Japan.

At the Zurich Convention there were 2,609 delegates, including 221 missionaries, 47 pastors, 601 Sunday-school superintendents, and other officers, and 983 Sunday-school teachers. The balance registered as scholars. Seventy-five religious denominations and sects were represented, from fifty-one countries. The program covered eight days. Every province in Canada was represented, and every state in the Union but two. The main features of the program were the reports of six great commissions with from twenty to fifty people on each commission, organized for the purpose of studying the Sunday-school work as to its present conditions and future possibilities, in the following localities:

Commission No.1—Continental Europe—Bishop Nuelsen of Zurich, chairman.

Commission No. 2—South Africa—Dr. F. B. Meyer of London, chairman; Mr. Arthur Black of London, secretary.

Commission No. 3—India—Sir Robert Laidlaw of London, chairman; Rev. Richard Burges of India, secretary.

Commission No. 4—Orient—Mr. H. J. Heinz, chairman; Mr. Frank L. Brown, secretary.

Commission No. 5—Latin America—Dr. Robert E. Speer, chairman; Rev. H. S. Harris, secretary.

Commission No. 6—Mohammedan Lands—Bishop J. C. Hartzell, chairman; Dr. Samuel Zwemer of Cairo, Egypt, secretary.

Sir Robert Laidlaw was elected president, and Mr. H. J. Heinz, chairman, of the Executive Committee.

Outstanding Result of this Convention: The work established.

The writer has been privileged to attend seven of the eight conventions held, missing only the third.

MARION LAWRENCE.

THE SUNDAY SCHOOL
AND
WORLD PROGRESS

PART I
THE STORY OF THE CONVENTION

I. HOW NEW JAPAN WAS BORN*

IT IS not easy to realize that, little more than two generations ago, Japan, now an acknowledged world power, was more truly a hermit nation than Korea has been during the last generation, or than Tibet is to-day. For more than two centuries foreigners had been excluded, and the Japanese had been kept at home under pain of death. It is true that Dutch traders had been allowed limited privileges at Nagasaki; but they were virtually prisoners there.

The thoughts of American statesmen and business men had for years turned with longing to Japan. But not until after the Mexican War did it seem possible to take any decided steps to open the kingdom to the world. Commerce with the Pacific was growing. Whalers, sealers, and merchantmen found their way in increasing numbers to Japanese waters. It was no uncommon occurrence for vessels to desire to put into Japanese ports for provisions or coal, or for shipwrecked sailors to be cast on the inhospitable shores of the islands. But it was illegal for the Japanese to sell coal or provisions, no matter what the need of the foreigners might be.

Americans determined that these conditions must be changed. An effort must be made to open the closed ports, not only to vessels in distress, but to those which desired to trade. Shipwrecked crews must be cared for till they could be called for by American vessels. The land must be opened for the resi-

*This chapter is based on "Verbeck of Japan" and "A Maker of the New Orient," by William Eliot Griffis, D.D., and on chapters in "Winning their Way" by John T. Faris, published by Frederick A. Stokes Company.

dence of foreigners, and thus a way made for the missionaries of the gospel.

The United States did not plan to ask for special favors. Other nations must have the same privileges as America. The ports were to be opened for the world. All the world, including Japan, was to share in the benefits of this change in material policy; but Japan most of all. The entrance of civilization would transform the people and the country.

For several years before his selection as the forerunner of Western civilization in Japan, Commodore Matthew Calbraith Perry had been studying the problem of opening the country. He believed that, to be successful, the leader in the work must be kind and yet firm, tactful, patient, and careful, and that the victory could be won without the shedding of blood. If he ever had the chance, he would try to give a good impression of his countrymen.

The chance came, unsought. He was not only commanded to take charge of the expedition, but—so great was the confidence of his superiors in him—he was asked to write out his own instructions. Then, with the promise of a fleet to follow him, he started on his mission, carrying with him a letter from President Fillmore to the ruler of Japan.

After many weeks, the Commodore's vessels entered the Japanese harbor of Uraga. There was great excitement. This was thus described in a volume prepared from the Commodore's own notes: "The steamer, in spite of wind, moved on with all sails furled, at the rate of eight or nine knots, much to the astonishment of the crews of the Japanese fishing-junks gathered along the shore or scattered over the surface of the mouth of the bay, who stood upon their junks, and were evidently expressing the liveliest surprise at the first steamer ever seen in Japanese waters."

The vessels anchored. At once scores of boats put off from shore, and attempted to tie to the steamers. The natives ex-

pected to be allowed to clamber on board, as on previous rare visits of foreign vessels. But Commodore Perry had other plans. He would impress the Japanese, who had always forbidden Americans to enter their land, by refusing them access to his vessels; so, to their surprise, they were kept at a distance.

One of the boatmen brought to the *Susquehanna* a written roll, and desired to bring it on board. However, he was merely able to hold it up at a distance. It was a command, written in French, to depart at once, or suffer the consequences.

The bearer demanded a conference with the Commodore. This was refused, on the ground that the Commodore could not confer with any one of rank inferior to himself. Finally, it was arranged that the dispatch-bearer should talk with one of the Commodore's aides. While he was on board, Perry kept himself hidden, with the purpose of impressing the Japanese with the fact that foreigners could be as exclusive as they were. So messages were carried by the aide to and from the council room.

The Commodore sent word of his mission. He had a letter to deliver which would be placed only in the hands of a man of exalted rank. The Japanese insisted that the letter be taken to Nagasaki, according to the law; Perry insisted that it be received where he was. Then he demanded that the guard boats, which had been placed about the vessels of the fleet, according to Japanese custom, should be removed at once. He would not consent to remain under virtual arrest. The visitor promised to remove the boats, and also promised to carry the message about the delivery of the letter.

Next day the Governor of Uraga visited the fleet, and again the necessity of a visit to Nagasaki to deliver the message was emphasized. When told that this was impossible, he promised to send to Yeddo for instructions, and said he would have an answer in four days. To his surprise, he was told that he would be allowed but three days.

But other surprises were in store for the Japanese. "The Americans would transact no business on the third day," says Doctor Griffis. "Why? It was the Sabbath, for rest and worship, honored by the Commodore from childhood, in public as well as private life. From the shore, with the aid of glasses, the *Mississippi's* capstan was seen wreathed with a flag, a big book laid thereon, and smaller books handed round. One, in a gown, lowered his head; all, listening, did likewise. Then all sang, the band lending its instrumental aid to swell the volume of sound. The music was 'Old Hundred.' The hymn was:

Before Jehovah's awful throne,
Ye nations, bow with sacred joy.

"The open book on the capstan was the Bible.

"In the afternoon a visiting party of minor dignitaries was denied admission to the decks of the vessels, nor was this a mere freak of Perry's but according to habit and principle."

Preparations for defence were continued, for the Japanese were slow to believe that the visitors had come only with peaceable intention. However, high officials were appointed to receive the President's letter. At the transfer, the Commodore's face was first seen by the Japanese; by his seclusion he had made the desired impression. After much discussion, agreement was made to confer with him about a treaty—in the place determined on by the Americans, and not in that proposed by the Japanese.

The conferences of the treaty-makers were long drawn out. The Japanese were slow to yield each point. At first they would declare that it was illegal, then that it was impossible; at last they would give in. Two ports would be opened, but no American could go so far into the interior that he could not return the same day, and no American women must be taken to Japan. One by one these, and others points, were conceded, and Perry was triumphant. The American demands were granted. Sev-

eral ports were to be opened, shipwrecked sailors were to be assisted, trade was to be freely carried on, and a consul was to reside at Simoda.

Thus the ports were opened, and modern Japan was born. The important mission was accomplished in a comparatively brief period. In 1853 Commodore Perry was sent on his errand. The treaty was signed March 1, 1854.

The visit of Commodore Perry was so successful that it was soon determined to have the United States represented in the Island Kingdom by a resident minister. In 1855, on the recommendation of Commodore Perry, President Pierce appointed Mr. Townsend Harris consul-general to Japan. He was instructed to develop commercial relations with the country, with a view to the benefit of a people long secluded.

It was August, 1856, before the newly appointed official reached his post. At the outset he made two important decisions. If his negotiations were to succeed, he must not needlessly antagonize the Japanese. He would strive to live as much as possible in accordance with their ideas. For instance, it was not Japanese etiquette for a man of exalted station to show himself in public unless when on the way to his accustomed employments. He was regarded by all as a man of high standing. So, when he spent months at Yeddo, negotiating a treaty, he denied himself walks for his health, taking all his exercise in the court of his private residence. His health suffered; but his efficiency was promoted.

But when principle was at stake he would not yield an inch. So his second determination was made. He would be known as a Christian in a land where the laws promised death to a Christian. He would fight with all his might the sacrilegious ceremony of trampling on the cross. He would hold Christian worship on Sunday wherever he might be, although this was strictly forbidden, and he would let it be known to all that this was his habit. Finally, he would observe Sunday, no

matter what the temptation to do business on that day. Once he refused to see a high official who sent word that he would visit him on Sunday; again he sent back a present that came to him on that day. And so, all through his residence in Japan, he showed his regard for the Sabbath, and this, confessedly, not merely for his own sake, but for the sake of the nation which could never develop as it might until the Sabbath was revered, until the Lord of the Sabbath was honored.

A year went by before leave was finally granted Mr. Harris to go to Yeddo that he might in person present the President's letter to the Tycoon. During this time he felt himself not only an exile, but also a prisoner. No American ship came to the harbor, though one had been promised. And his footsteps were dogged wherever he went. Yet something more was accomplished. He succeeded in making the Japanese understand that he could not accept verbal answers to written letters; and he managed to secure the concession that he might journey to all parts of Japan, and that Americans might dwell at Simoda and Hakodate. This concession opened the way for missionaries to Japan.

On November 30, 1857, Mr. Harris entered Yeddo, "the first diplomatic representative ever received in the city," as he wrote in his diary that evening. On the next Sunday, after reading the services of the Episcopal Church, he wrote: "This is beyond doubt the first time that the English version of the Bible was ever read . . . in this city. Two hundred and thirty years ago a law was promulgated in Japan inflicting death on any one who should use any of the rites of the Christian religion in Japan. That law is still unrepealed, and yet here have I boldly and openly done the very acts that the Japanese law punishes so severely. . . . The first blow is now struck against the cruel persecution of Christianity by the Japanese, and by the blessing of God, if I succeed in establishing negotiations at this time with the Japanese, I mean to demand boldly

for the Americans the free exercise of their religion in Japan, with the right to build churches, and I will also demand the abolition of the custom of trampling on the cross or crucifix, which the Dutch have basely witnessed for two hundred and thirty years without a word of remonstrance. . . . I shall be proud and happy if I can be the humble means of once more opening Japan to the blessed rule of Christianity.”

As a result of the audience with the Tycoon at Yeddo, commissioners were appointed, who were empowered to agree to a treaty with the consul-general from the United States. It was no easy matter to gain the consent of those in authority to give these commissioners full powers, and even after they had promised this, Mr. Harris realized that the commissioners were daily waiting on the princes for conference and instruction.

The discussion of the treaty took nearly a year. Some months later Mr. Harris proposed that an embassy be sent to Washington in a United States steamer, to exchange ratifications, and to see the wonders of America. Seventy-four persons made up the party.

This was the beginning of real advance for the nation. It was not long until French officers were invited to organize a navy; Americans were asked to open educational institutions; and foreign engineers were brought in to develop the resources of the country.

The story of missions in Japan has been even more romantic than the story of the birth of the modern nation. An incident typical of this romance took place in 1854, the very year when Commodore Perry signed the treaty which opened the ports. This incident tells of Murata, the lord of Wakasi, who was stationed in the harbor of Nagasaki, Japan, commissioned to prevent the entrance of foreigners from war vessels without, and to hinder the escape of young men eager to go abroad for an education. One day, while inspecting his harbor guards, he

saw an object floating on the water. On examination, he found it was a book, printed in an unknown tongue. After a time, he learned from one of his interpreters that it was a copy of the Bible. The Dutch of Nagasaki, to whom he sent secretly for further information, told him of a Chinese version. Accordingly he sent a man to China after a copy. Then, with his sons, he began to study the New Testament. The work was difficult, however, and he longed for a teacher. His need was to be supplied. From far-away America Guido Verbeck was coming to his aid. On March 7, 1859, he sailed for Nagasaki.

At Nagasaki he found no welcome awaiting him. With great difficulty he secured a house and began his residence of thirty years, the first decade of which was passed in constant peril of his life. Foreigners were unpopular. Posted everywhere were edicts against Christianity. Rewards were promised to informers, special mention being made of those who might be led to betray their own families. Concealing a Christian was punishable by death. The missionary could only pray for an opportunity, meantime giving himself to the study of the language.

Soon an officer asked for Bible instruction. Later, Murata, who had found the Bible at Nagasaki, learned of the teacher and sent his brother Ayabe to him. Ayabe and the officer formed the first Bible class in Japan.

In 1864, these two men were in the service of the governor of Nagasaki, who was so well pleased with them that he proposed the founding of a government school of foreign languages and sciences, with Mr. Verbeck as principal. The Missionary Board immediately released him for this work. Within a few years many of the nobles trained in this school were sent to American schools. This was the beginning of Japan's welcome of Western learning.

In 1866 Murata resigned his office and sent word to Nagasaki that he was coming to "hang on the eyes" of his teacher.

Later he asked baptism for himself and Ayabe. They knew that their lives would be endangered by the step, but they did not falter. On Sunday, May 20, 1866, they were baptized. After taking the communion, Murata told Mr. Verbeck the story of the Bible found in Nagasaki harbor.

During all these years there was continual conflict between the conservatives, who were opposed to foreigners, and the liberals, who were ready to reach out for what the West could give Japan. These conflicts culminated in the civil war of 1868, when the liberal party was victorious. Nevertheless, a fresh edict was issued against Christians. Some four thousand converts, most of them from one village, were "tied together like so many bundles of firewood, and arrayed in the red suits of criminals, distributed throughout the empire." They were sentenced to serve as laborers for three years. At the end of that time they were to be given the choice of apostasy or death. But soon there were developments which changed the history of Japan.

In 1868, Mr. Verbeck, the missionary-teacher, wrote a proposal for an embassy composed of the highest officials, which should visit the United States and Europe for the purpose of studying western civilization. He detailed its itinerary, personnel, objects, and methods of investigation. This proposal he sent to Okuma, a former student, who had become a leading official. Prayerfully he waited for the success of his plan. Okuma, afraid to risk his position by showing it, said nothing. Two years passed. Mr. Verbeck had given up hope. Then he was summoned by the authorities and asked about the plan, of which they had just learned. It was emphatically approved as the very step to be taken at once. The program as outlined was ordered carried out in every detail. Eight members of the embassy were former students of Mr. Verbeck, two of these being appointed by himself, at the request of the government.

Within two months the embassy set sail for the United States.

It was not long until the result prayed for was realized. The eyes of the nobles were opened to "the fact that Christianity was the force of forces in true civilization." "With reflection came action," says Doctor Griffis. "The imperial ministers telegraphed back to the Government of Japan their impressions. The result was that the anti-Christian edicts disappeared like magic." The four thousand exiles under sentence of death were saved, and Japan was open to the gospel.

The story of Murata and Verbeck is indeed typical of the decades of struggles and triumphs, when missionaries succeeded in opening schools and colleges, founding hospitals, building churches, and winning tens of thousands from heathenism to Christianity. There have been seasons of ebb and flow in the conquest, and it is the conviction of many workers that the time is ripe to-day for the most momentous advance of all when Shintoism and Buddhism alike will make way for the triumphal progress of the Prince of Peace, who is to reign in Japan, as in all the earth.

II. HOW THE CONVENTION CAME TO JAPAN

ONE of the secretaries of the World's Convention held in St. Louis in 1893 said, "I wish that you would do something for Japan."

Mr. Thomas J. Belcher threw down a silver dollar and said it was for Japan. The secretary took up the dollar and said:

"Are there any others? This looks very practical."

A plate was passed, and three hundred and twenty-three dollars were placed on it. .

That was the beginning of the interest of the World's Sunday School Association in Japan.

Why did the World's Sunday School Convention go to Tokyo? There are several answers. One answer is that the World's Sunday School Association was organized to give to the Sunday schools in the homeland a missionary vision, and to give to the missionaries and native workers in the foreign field a Sunday-school vision. The previous World's Conventions had been held in the Occident or the Near East—at London, St. Louis, London, Jerusalem, Rome, Washington, and Zurich. Of these the one held at Jerusalem was the only convention of which it could be said that it was held in a non-Christian country.

The great non-Christian missionary fields are in Africa and the Far East. It was time that a convention was taken within reach of the missionary and church leaders in the Far East where there is a population of 800,000,000, chiefly non-Christian. The very fact, too, that a convention of this magnitude was taken to the gateway of these non-Christian countries at Tokyo would be an exhibit of Christian enterprise that was bound to

challenge the attention of the Orient and would command its interest if planned on a sufficiently important scale. It was also felt that the Convention, coming as it did as the first outstanding Christian gathering following the war and representing in the membership of the World's Sunday School Association more than seventy countries, would serve to draw attention to the unity of the Christian forces of the world on behalf of the training of a generation for the making of a better day.

It was believed, too, that the Convention could demonstrate the Sunday school as the best method for the winning of the world for Christ and the best plan by which individual, home, community, and national character must be secured. The very confessions of the leaders in Japan and elsewhere that education and other methods of making character had failed, gave to the Sunday School Convention a supreme opportunity. It was believed that a great service could be rendered the mission boards of America if a thousand Christians representing the various denominations could visit the Orient and under the best conditions study the mission fields and confer with missionaries. The reaction of this large company upon their home centers should be a big factor in stimulating the giving of both life and money for the work of missions.

These and other important reasons for holding in the Orient the next Convention following Zurich were in the minds of the group of Sunday-school leaders which composed Commission Number Four of the World's Sunday School Association, appointed at the Washington Convention to study the Sunday-school needs and conditions in the Orient and to report their findings at the World's Seventh Sunday School Convention at Zurich in 1913. Mr. H. J. Heinz of Pittsburgh was named as chairman of that commission, and Dr. F. L. Brown, secretary. It was through the business enterprise of Mr. Heinz applied to the King's business that the plan of personal visitation of these fields by a commission was evolved, and in the spring of 1913

a party of twenty-nine left San Francisco to carry out the purposes of the Commission. Practically every member of that party paid his own expenses. Four months were spent upon the fields of Japan, the Philippines, Korea, and China. Conferences were held with missionaries and native leaders, seventy cities being visited by the party. On the steamer en route to Yokohama Mr. Heinz suggested to the party the desirability of holding the next World's Convention at Tokyo. This suggestion was unanimously agreed to by the members of the Commission.

Upon arrival in Japan Mr. Heinz took up the question of the next convention with the officers of the National Sunday School Association of Japan, the Federation of Japanese Churches, and the missionary body. As a result, these organizations extended a unanimous and cordial invitation to the Convention at Zurich to hold the Eighth World's Convention at Tokyo in 1916. Mr. Heinz had made the acquaintance in America of some of Japan's business leaders. One of these men was Baron Shibusawa, who was Chairman of the Japanese Commercial Commission that visited America. He met Mr. Heinz at Pittsburgh and they became friends for life. When in Tokyo, Mr. Heinz called upon Baron Shibusawa, Baron Sakatani, and Marquis Okuma, who, after the Zurich Convention, and upon their own initiative, formed the Patrons' Association, consisting of seventy of the leading business men of Tokyo, to provide the necessary building and other local expenses for the Convention, in view of the financial inability of the Christian forces to undertake these expenses.

Doctor Ibuka, president of Meiji Gakuin, and Doctor Kozaki, president of the National Sunday School Association of Japan, were delegated to attend the World's Convention at Zurich, and to extend there the invitation to bring to Japan and the Orient the inspiration, the method, and the fellowship of a great convention. This invitation was extended on the evening of

the Zurich Convention when the Commission to the Orient made its report through Mr. Heinz. It was as follows:

TO THE WORLD'S SUNDAY SCHOOL CONVENTION OF 1913,
ZURICH, SWITZERLAND:

The National Sunday School Association of Japan sends its most hearty greetings to the World's Sunday School Convention of 1913, through its regularly appointed delegates: Rev. H. Kozaki, president of the National Sunday School Association of Japan, and Dr. Kajinosuke Ibuka, president of the Federation of Japanese churches.

The National Sunday School Association of Japan desires to extend a most cordial and hearty invitation to the World's Sunday School Association to hold the next Triennial World's Convention of 1916 in the city of Tokyo.

We are authorized to say that this invitation is endorsed by Count Shigenobu Okuma, Baron Eiichi Shibusawa, Baron Yoshiro Sakatani, Mayor of Tokyo; and Mr. Buei Nakano, President of the Tokyo Chamber of Commerce; and other leading business men and prominent Japanese citizens. It is also heartily concurred in by the Executive of the Federation of Japanese Churches, and the Executive of the Conference of Federated Missions.

Yours for the Kingdom of God in the World,
O. UKOI,
Chairman of Board of Directors.
Y. KUMANO,
Member of Board of Directors.

A cablegram from Tokyo read as follows:

"Heartily endorse invitation sent.—OKUMA, SHIBUSAWA, SAKATANI, NAKANO."

The Convention voted unanimously to hold the Eighth World's Sunday School Convention at Tokyo. The war interfered with the consummation of these plans, but the invitation was not withdrawn at any time. Following the armistice, plans went forward to hold the Convention in Tokyo.

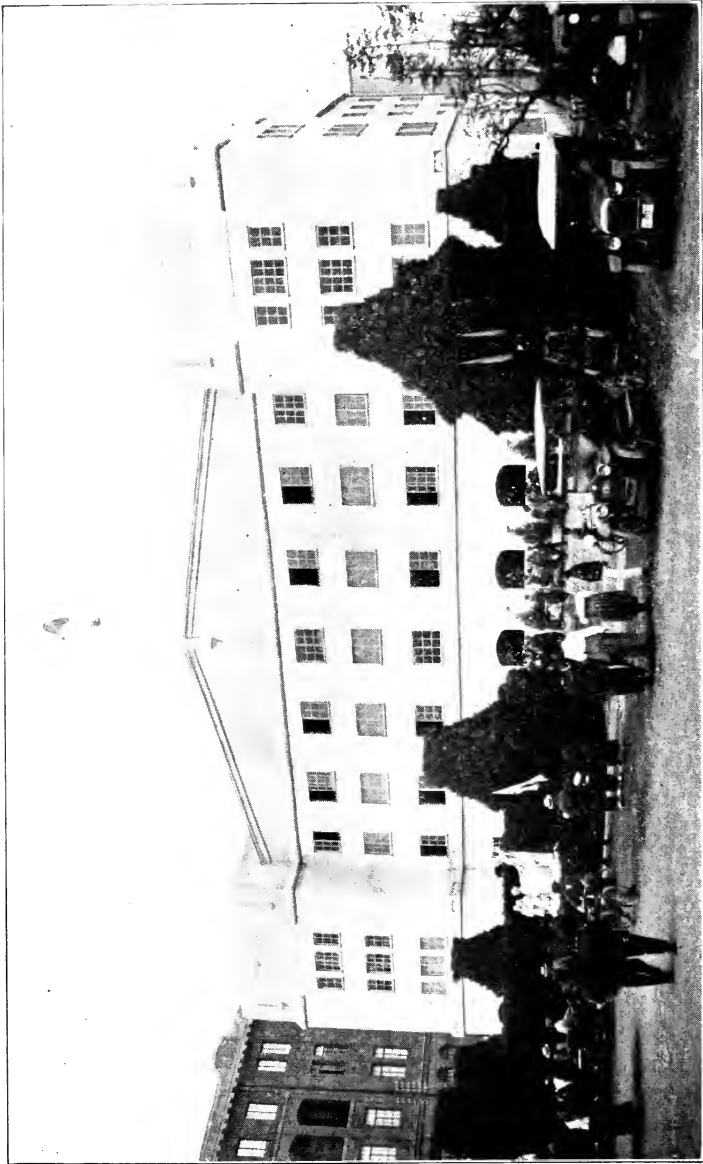
It is a profound regret that the great leader of that commission, Mr. H. J. Heinz, did not live to see in the Convention the fulfilment of his plans and dreams. His spirit seemed to pervade the Convention arrangements, and it was felt by all of the members of the committee that he would have rejoiced in the way the East and the West came together to build a new world by claiming for Christ and his service this generation of the world's childhood and youth.

III. HOW JAPAN PREPARED FOR THE CONVENTION

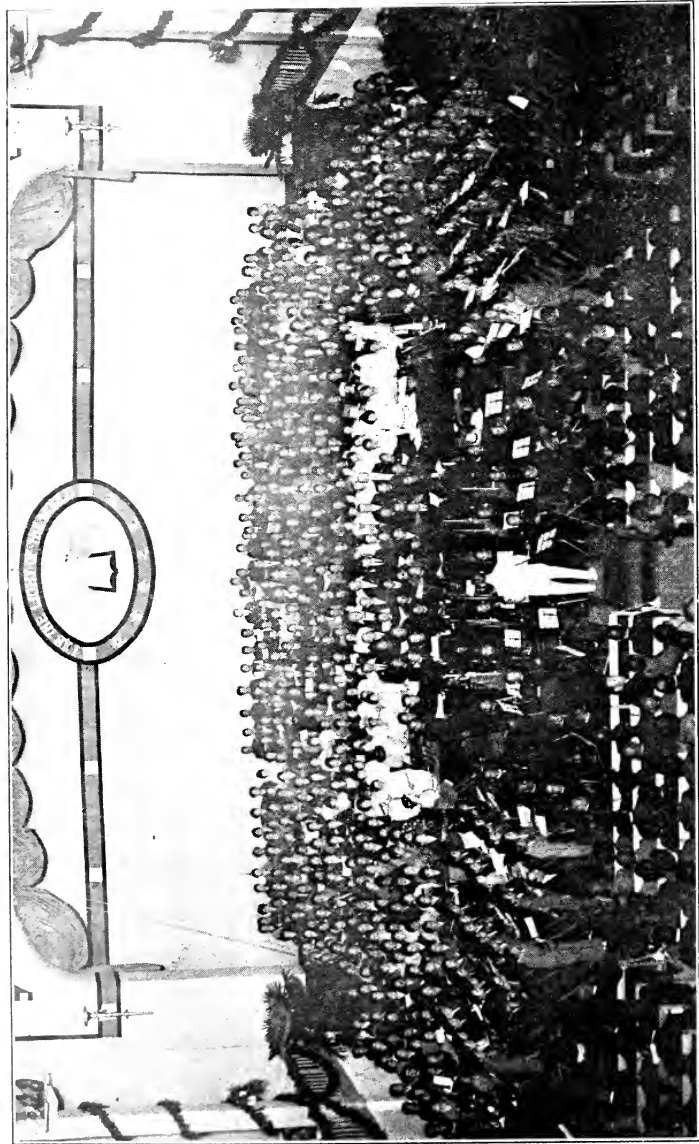
THERE was joy in Japan when word was received from Zurich that the hearty invitation to hold the Eighth World's Convention in Japan had been accepted. At once leaders began to make definite plans for the great gathering. These plans were participated in not only by Christian workers, but also by leaders in government and business circles who had not yet become Christians. The reason for this interest was later expressed by Marquis Shingenobu Okuma, who, in 1876, was a leader in the campaign for the recognition in Japan of Sunday as a day of rest. He has said:

In these days of social and industrial reconstruction, the enforcement of the day of rest has intimate relations to the question of morals of the workers. As the number of days of rest increases, so must we pay more attention to resist the tendency of indolence and moral deterioration. Therefore I expect a good deal of the Sunday schools and Christian churches for the work of social uplift in these days of modern industrialism.

In 1915, when Marquis Okuma was Prime Minister, he invited to his official residence (to use his own words) "leaders in the various walks of our national life and consulted with them on the coming Convention." Then came the organization of the Patrons' Association, made up of seventy of the Tokyo leaders in business and government, to finance the building of a Convention Hall, provide for other local expenses, and give every possible encouragement to the local Committee of Arrangements.



THE CONVENTION HALL
DESTROYED BY FIRE, OCTOBER 5, 1920



THE GREAT CHORUS IN CONVENTION HALL WHEN THE FIRE STARTED

Viscount Shibusawa has told of the purpose of the Patrons' Association:

Though we were not professed Christians, yet, knowing what a mighty factor the Sunday school is for the promotion of the peace of the world and the elevation of humanity, we began, under the leadership of Marquis Okuma, then the Premier of our Government, to organize the Patrons' Association for the purpose of carrying the world movement to a successful issue.

The World War delayed the holding of the Convention until 1920, but neither the Patrons' Association nor the Christian men who were planning for the Convention ceased their efforts. As time passed, enthusiasm grew, not only in Tokyo, but throughout the empire. Moving-picture parties and lecturers went to every part of Japan to create interest. Yokohama was especially active in making preparations. At a meeting of the Patrons' Association, held on July 31, 1920, at the Tokyo Bankers' Club, reports of progress and needs were made. Among the interested participants in the meeting were Prince I. Tokugawa, Mr. Minobe, Baron Shibusawa, Baron Sakatani, Mr. R. Torii, Mr. T. Sakai, Mr. H. Nagao, Dr. T. Ukai, Mr. C. Inomata, Mr. S. Kurachi, Mr. Horace E. Coleman, Mr. Z. Inoue, Mr. T. Shimizu, Mr. H. Hainiwara, Baron K. Okuma, Dr. H. Kozaki, Mr. K. Nezu, Mr. S. Nagasaki, Mr. M. Kushita, Mr. K. Yamamoto, Viscount H. Fukuoka, Dr. S. Hiraiwa, Rev. H. Kawasumi.

Baron Shibusawa appealed for attention to the fact that there was a lack of hotels in Tokyo for the entertainment of so many guests at once, so that it would be necessary to open the homes freely; he announced that the expenditures for the Convention Hall and other items would amount to 280,000 yen, and that His Imperial Majesty, the Emperor, had given 50,000 yen toward this sum. Mr. H. Nagao, Minister of the Board of Directors of the Japanese Imperial Railways, reported that

the vacant space in the square, close to the Tokyo station, had been secured for the hall, and that the building was in process of erection, having been begun on July 21. He stated that the contract called for completion by September 20.

Mr. C. Inomata reported that missionaries would entertain one hundred delegates in their homes, and that Japanese Christians in their homes would care for one hundred and seventy others.

A special Interpreters' Committee arranged for, and trained, hundreds of interpreters for the speakers and the delegates. The thoroughness of their work was evident later when the comfort of delegates was cared for so marvelously, while the speakers were provided with interpreters whose sympathetic skill in passing on the message to the Japanese was one of the wonders of the Convention.

Just before the completion of the Convention Hall Mr. R. Furuhashi, Building Secretary, reported in pleasing detail concerning its construction and arrangements:

The Convention Building is located on one corner of a lot owned by the Railway Department near the Tokyo station. It is modeled after the French Gothic. It looks grand and conspicuous for its simplicity in comparison with those buildings around which are modeled after the Renaissance.

The Convention Hall occupies a space of 120 feet long by 180 feet broad. On the first floor there are various offices, resting rooms, and a dining room. On the east side there are arranged business offices, branch post office, telephone exchange, Japan Tourist Bureau, office of Thomas Cook & Son, newspaper reporters' office, interpreters' office, guides' room, etc. On the west side, gentlemen's and ladies' resting rooms and a hospital room are located; and in the front, near a drawing room, an information and guide bureaus are formed.

In the back of the main building a dining room which will hold four hundred people is located, and an arrangement is made so that both the Japanese and occidental meals can be served.

Between the dining room and the main building in a hall religious pictures are mounted on the wall, and this space is to be used as a resting room.

In the main hall two galleries are constructed and the seats on the main floor are connected to those of the first gallery. Four committee rooms are made in the back on each gallery.

The platform will hold a chorus of six hundred singers, and has step-seats in the back, and, in the front of the platform, seats for the orchestra are provided.

The seats of each floor are arranged in such a way that the platform is in the center and that the speaker on the platform may be visible from any seat. All seats are provided with cushions.

In each office, the drawing room, the resting room, etc., an electric lighting switch is provided. In the hall, all switches are located on the platform so that all lighting regulations can be made; and at essential places symbol lights are distributed. Special devices are to be made for the colored lights which are to be used when the pageants take place.

City and local telephones are provided at important locations for the use of the platform, offices, and the visitors.

Water faucets and valves are provided at important places for drinking, washing, and sewer purposes, and four valves are provided for fire emergency.

The construction of the building was begun on the lot on July 23, and the framework was completed on August 5, 1920, and the whole work except the external wall plastering was to be finished on August 25. Although storms attacked the building several times, there was not the least damage and thus the work was carried on with great speed. It is a fact and noteworthy that Okura & Co., the contractors, with the advice of Baron Okuma, made unexpectedly great effort, and spent more money than the estimates in this great responsible construction work.

The wall plastering will be completed within a week. The interior and exterior decoration works have already been started and so all the work will be finished before the date limit which is September 20, 1920. On August 23 loading test was made on the framework of the Convention Building and the result was exceedingly good. Moreover, the adequate preparations are being made against any calamity.

On September 21, 1920, Baron Sakatani, vice-president of the Patrons' Association, issued a message that was full of hope and promise. He said:

We have successfully coped with many difficulties, and the Convention will be opened in a few days. From a national standpoint it marks an epoch in the history of Japan and is a memorable event which illustrates the progress of our country. In the past Christianity was considered as if it were a monopoly of Europe and America. But, having spread its influence upon the teeming millions of the people of Asia, the religion of Christ has become almost a common heritage of humanity. The fact that such a Convention is to be held in Asia and that the entire Japanese nation is welcoming the delegates with open arms should be a matter of congratulation. The Imperial Household has shown its keen interest in the Convention by its gracious act of granting a special donation. The people of all classes, regardless of the difference of religions, are welcoming the delegates by opening their homes. The press of the country has evinced its interest by devoting much of the space for the Convention. These are concrete evidences of the genuine interest which the Japanese people have shown in the coming Convention.

However, there are certain things which have caused us anxiety. We are afraid that our inadequate transportation facilities, the difference of language and customs, and the lack of hotel accommodations, may be the sources of inconveniences to our visitors. Moreover, in these days of post-bellum reconstruction, when we are in the midst of many social problems and in the whirlpool of unrest, I fear that we may not be able to give such satisfaction and comfort to our visitors as we desire. In such a period of domestic and international unrest I can appreciate the value of a religious movement, and I feel more deeply the significance of the Eighth World's Sunday School Convention.

Although the coming Convention was decided by the delegates at the Zurich Convention in 1913, I cannot but be impressed with the will of God which commanded them to hold it in Tokyo. When we think that such an international Convention as this is held in Japan after the greatest and the most

terrible of all wars ever since Noah's deluge we cannot but be grateful to Almighty God for his providence.

At the same time Mr. H. Nagao, of the Imperial Railways, told of his reason for looking forward to the Convention. He began by speaking with regret of some of his countrymen who feel that there are no services higher than those to their own country, and told of his longing for countrymen who would gladly die for others, of any nationality. He said:

When I visited China two years ago I was received with great hospitality by government officials and citizens in various cities. One of the things which is still fresh in my memory to-day occurred in the City of Hankow. When I arrived there, a reception was given in my honor in the Hankow Y. M. C. A. by my American, British, and Chinese friends. In the course of my speech I touched upon the Sino-Japanese relations, saying: "Understanding is everything. It is essential for the people of the two countries that they should have mutual understanding."

After my speech an old American lady came to greet me, and said:

"You said, 'Understanding is everything.' But I do not believe that understanding is everything and final. There is a more important thing than that understanding. I have spent forty years in China, and I have given my constant love to the Chinese people. Why does not strong Japan give her love to the weak and helpless China? You should not stop at understanding only!"

When she gave me this advice with earnestness, and shook my hand, I saw tears were running from her eyes. Never before have I been so deeply impressed as I was then by her Christian spirit of love. From that time on, whenever I talk on the Sino-Japanese relations, I changed my slogan of "Understanding is Everything" to "Love is Everything."

When I visited the Shanghai Y. M. C. A., the American general secretary was so kind as to call my attention to a great bronze panel upon the wall on which were engraved innumerable names. Having heard that they were the names of the persons who had sacrificed their lives for the cause of China in the field of Christian missions, at once I started to find the

name of Doctor Pitkin, whose memory was eternally engraved in my heart. He was one of the famous visitors during the Boxer Rebellion. The night before his execution he wrote a letter to his wife in the United States, entrusting it to his faithful Chinese servant, hoping he might escape from the besieging army, and be able to mail it. After his death, this letter was made public in which there were the following lines:

“My life may be ended to-night, or to-morrow at the latest. My only prayer at this crucial moment is this: Educate our only child who is now under your care and send him back to China again. They do not know what they do. Send our son to China to save these pitiful people who are perpetrating such a crime as to kill us.”

What a noble spirit and inspiring words!

Those who went to Peking have undoubtedly visited Ban-Ju-Zan Hill to admire its scenic beauty and to remember its historic past. And yet, it is surprising to know how few people have visited Ching Wha College which is located on the way. The College was built by the United States with a part of the Boxer indemnity which they had returned to China. It provides special funds necessary for educating Chinese students in American universities, and fifty students out of the graduates of this university are sent to America each year. Within a few years after their graduation from this institution most of these students, who had been sent to the United States, return to China with higher degrees in the special branches of learning. These students are distributed in the field of education, commerce, and in the government service, and they are becoming a dominant factor in China's political, spiritual, and intellectual life.

And what has Japan given to China? We know that there are capitalists who are anxious for acquiring concessions. There are others who have made loans to China on good security to certain representatives of the Chinese Government who came for assistance to save China from financial chaos. But I have yet to find such instances as that of an American woman of learning, who spent her life in a solitary island of the South Seas, of an Englishwoman who has given her life and service for the cause of our lepers on the foothills of Fujiyama and in Kumamoto. Though we do not expect so much from our people as we do from American or European missionaries, yet we are sorry that we cannot find any who have attempted to accomplish

even a tittle of the work done by foreign missionaries. I am frank enough to confess that the Pro-American and Anti-Japanese movement in China is not a result of only one day's misunderstanding, but it has a deep-seated origin. Besides, Bolshevism seems to have crept into the minds of some of the educators who are connected with one of the highest institutions of learning in China, and who are anxious to make a bloody sacrifice of Japan which they consider as an embodiment of militarism and capitalism. Taking advantage of the present complex international situation, I understand that some of these radicals are helping to spread anti-Japanese sentiment among the student class throughout China.

As the day for the opening of the session drew near members of the Executive Committee felt the need—as one of them said—“for more specific spiritual preparation for the great Convention.” So, after persistent efforts by T. Ukai, D.D., supported by Rev. K. Matsuno and others, the Japan Committee, at its executive session in the middle of September, voted to call for an early morning prayer meeting in the newly erected Convention Hall, on Saturday, October 2, at six o'clock. Doctor Ukai, Mr. Matsuno, and Rev. Y. Obazaki were appointed a committee to plan for the meeting. The committee then met, discussed, planned, and added to it a few more workers. One thousand special invitation cards were sent to pastors, missionaries, and churches.

At the appointed time nearly eight hundred people gathered on the main floor of the Convention Hall. A simple prayer service was conducted by Doctor Ukai. Soul-stirring hymns were sung. A brief address was given by Doctor Ibuka. There was a song by Prof. H. Augustine Smith, who had come to Tokyo to prepare for and conduct the musical and pageantry features of the Convention. Doctor Ogata, Mr. Hanpei Nagao, Doctor Axling, and about thirty others, offered earnest prayers for the success of the Convention so near at hand. A brief message was read from a letter by Mr. John Wanamaker.

IV. HOW THE DELEGATES WENT TO TOKYO

DEFINITE advertising of the Convention began at the Buffalo Convention of the International Sunday School Association, in June, 1918. At that time delegates and visitors interested in Tokyo plans were asked to register and were given a tag which bore the message:



A cut reproducing the tag was later used in much of the publicity material, and was a great factor in creating inquiries.

Through Thomas Cook & Son arrangements were made for the passage of delegates from the United States, Canada, and Great Britain, by vessels sailing from San Francisco, Seattle, and Vancouver. In spite of the scarcity of transportation facilities, space was reserved on steamers of the Canadian Pacific, Toyo Kisen Kaisha, Nippon Yusen Kaisha, and Pacific Mail Steamship lines, while two others were chartered as a whole. The burning of one of the chartered vessels at Seattle only four weeks before the arrival of the party scheduled to sail on her made necessary readjustments that shortened the tours of many of the delegates. Delays occurred for other reasons, but the delegates were cared for in an efficient and pleasant manner.

The itineraries of the parties were carefully arranged so as to

provide abundant opportunity for tours in Japan, the Philippines, China, and Korea, either before or after the Convention, or both. Some tour in Japan was arranged for by practically all of the delegates. Many went to Korea and China also, while scores visited the Philippines. One party, after the Convention, extended their tour to India, Palestine, and Egypt, returning to New York after sailing around the world.

The first party sailed from Seattle on July 30, on the *Fushima Maru*. Two other parties sailed from San Francisco on August 21, on board the *Colombia* and the *Korea Maru*. Another left Seattle the same day, on the *Katori Maru*. There was a party on September 17 from San Francisco, on the *Tenyo Maru*, while two parties embarked at Vancouver, on August 26, and September 23, taking passage on the *Empress of Asia* and the *Empress of Russia*.

The two specially chartered steamers, the *Siberia Maru* and the *Monteagle*, sailed from San Francisco and Vancouver respectively on September 4 and September 18.

The delegates on each of these ships were in charge of a tour leader, himself one of the delegates, who looked after the comfort of his party, cared for their enrolment, gave them badges, arranged for inspirational meetings during the voyage, and turned them over to the representatives of the excursion agents when Yokohama was reached. The leaders were:

- Mr. A. L. Moore, Pontiac, Michigan;
- E. F. Evemeyer, D.D., Easton, Pennsylvania;
- Mr. W. J. Frank, Akron, Ohio;
- Mr. D. W. Sims, Raleigh, North Carolina;
- Mr. A. T. Arnold, Columbus, Ohio;
- Mr. G. W. Penniman, Pittsburgh, Pennsylvania;
- Mr. W. G. Landes, Philadelphia, Pennsylvania;
- Joseph Clark, D.D., Albany, New York;
- W. E. Chalmers, D.D., Philadelphia, Pennsylvania.

Arrangements were made for those delegates who chose the earlier tours to visit the Mission Stations and make inspirational addresses at points in the Philippine Islands and Hong Kong, as well as points in China, Korea, and Japan. Many of these earlier delegates rendered willing and effective service in awaking interest in the Convention wherever they went.

The largest of the pre-Convention meetings were held in Osaka, September 27; Kobe, September 28-29; and Kyoto, September 30. In all there were about one hundred guests. The party was composed of Tour 18 with eighty members, Tour 12, and a group of officers and other delegates who came from Tokyo. Tour 15, which should have arrived on the *Empress of Asia*, returning from Manila and Hong Kong, could not be present owing to a severe storm at sea which prevented the *Asia* from landing at Kobe on September 29.

The members of Tour 18 were brought to Osaka from Kyoto, where they were sight-seeing. When the party from Tokyo—including Frank L. Brown, LL.D., Justice J. J. Maclaren, LL.D., Dr. and Mrs. F. W. Stephenson, Samuel D. Price, D.D., Mr. and Mrs. J. W. L. Forster, Mr. F. H. Tuthill, Miss Stella W. Tuthill, and others—reached Osaka, they, with the members of Tours 18 and 12, were received by the Mayor in that portion of the railroad station which is for the exclusive use of the Imperial Family. When this fact was told to some of the missionaries, they said, "Impossible!" But it was a fact. Special badges were affixed, introductions were given, and welcomes were spoken. Then the hundred delegates were placed in automobiles, each of which also contained an interpreter and some leading citizen of Osaka. Many points of interest in the city were visited. The fine municipal lodging houses, the markets, high schools, missionary schools, etc., were included in the program for the day. Lunch was served at the Osaka Hotel and the guests were again taken in automobiles for additional sight-seeing in the afternoon. Many visited the Castle. All



WELCOME AT OSAKA
SECTION OF TOUR II AT OSAKA



DELEGATES AT KOBE
WELCOME MEETING IN Y. M. C. A., KOBE

were returned to the great Municipal Hall in time for a formal reception by the leading officers of the city and the Chamber of Commerce. Then an elaborate and delightful banquet was served, followed by an address by the Mayor and a reply by Doctor Brown. The rest of the evening was given over to a great mass meeting of more than four thousand people. Addresses were delivered by Mr. Marion Lawrance, D. W. Kurtz, D.D., Mr. W. G. Landes, Miss Margaret Cunningham, Mr. George Kirk, Doctor Brown, and others.

Kobe became the center of activity for the two following days. Doctor Brown and Justice Maclaren participated in the dedication of the Hamill Memorial Sunday-school building, while Doctor Price, President H. K. Ober, and N. Barton Masters, D.D., went to Sakai, near Osaka, for a special reception given by the officials and the Chamber of Commerce of that city. On September 29, in spite of the heavy rain, an interesting program of sight-seeing was continued; missionary colleges, schools, and secular educational institutions were visited, and a luncheon was served in the Butukuden. This is the name of the hall which is used for *jujitsu*. It had never been entered before by those who wore shoes. But this time the national custom was waived. The delegates were provided with chairs while they ate, but the hundreds of educators of Kobe who were present stood at the long tables not only during the luncheon but also for the two hours during which addresses were delivered by some of the teachers of leading educational institutions of Kobe and by four of the Convention delegates.

In the evening a formal banquet was served in the Oriental Hotel, and then there was a mass meeting in the Young Men's Christian Association Building. In spite of the heavy rain the hall was crowded. The Kobe Sacred Chorus delighted the audience with its anthems, and addresses were made by Doctor Brown, Justice Maclaren, and Messrs Poole, Tuthill, and Forster. Leading pastors of the city also participated. The words on the

general welcome invitation were: "Our six hundred and fifty thousand citizens, four thousand Christians, and fifty-one Sunday schools unite in extending you a most hearty welcome." This was signed by the governor, acting mayor, president of the Chamber of Commerce, chairman of the City Assembly, and chairman of the Sunday School Convention Committee.

At Kyoto on the following day the courtesies, receptions, and banquets were repeated. The formal luncheon was served in the wonderfully beautiful hall built for the coronation of the Emperor and later presented to the city. Both the Mayor and president of the Chamber of Commerce spoke, and the formal reply was made by Justice Maclaren. Doctor Brown spoke at the evening meeting, which took place in this Coronation Hall.

An important dinner conference was scheduled for Tokyo the following evening, and Doctor Brown and a group of business men took the night train that they might arrive in Tokyo the next morning; but they did not. During the night there was a great cloud-burst that caused many landslides, one of which blocked the tunnel approaching Yokohama. No train could pass through for many hours. Some of the special group rode more than fifty miles in an automobile to Yokohama and took the train there for Tokyo.

The singing of the Hallelujah Chorus by a choir of Japanese at Osaka gave special pleasure. Mr. and Mrs. W. G. Landes were also heartily encored after rendering as a duet, "My Father Knows."

The City of Osaka raised 11,000 yen for the entertainment of the guests. The few meetings mentioned are only a small portion of the number held in Osaka, Kyoto, and Kobe in connection with this series of deputation meetings. Educational, temperance, and evangelistic meetings were conducted by the delegates, who left their various tour parties to do this special work. At Nagoya, on October 3, a great Sunday-school rally was held in the afternoon and a mass meeting in the evening.

Other meetings were also held in Osaka following the Convention. Many souvenirs were given to the delegates in each city.

One of the tour parties whose members had wished to speak at various cities in Japan was to sail from Vancouver on the *Monteagle* on September 14. They were due in Yokohama on October 1, and they were full of their plans for giving messages to the waiting people of the Island Empire. But the sailing of the ship was delayed for four days, and rough seas lengthened the passage. The captain said it was the stormiest passage "enjoyed" by a Canadian Pacific liner in six years, even on the rough northern route. Yet the voyage proved one of the most memorable of all those taken to or from Japan. There were one hundred and fourteen delegates on board, and only fourteen other passengers. In spite of the rough voyage and repeated delays, all were in the best of humor, as was indicated by the reception given to a wireless message sent to the *Monteagle* passengers by the delegates on the *Empress of Russia*. Though the *Empress of Russia* sailed five days after the *Monteagle*, it passed the storm-tossed boat five days later. A message of greeting to the *Empress of Russia's* passengers was sent through Mr. George W. Penniman, leader of the *Monteagle* party. To this came the prompt response: "Read II Timothy iv:21." Expectantly the recipients turned to the passage, only to read Paul's words to Timothy, "Do thy diligence to come before winter." A paper published on the *Monteagle* next day contained a cartoon drawn by a delegate which showed the message coming from the mouth of a passenger on the passing *Empress of Russia*: "Merry Christmas!"

The good humor of the *Monteagle* party was unailing. One day there was a mock trial, when Mr. Penniman was charged with having stolen one of the vessel's big boilers. This he used as a watch charm. By so doing he delayed the ship and prevented the passengers from attending the first four days of the Convention. Judge E. E. McCurdy of Lebanon, Pennsylvania,

presided over the court, and Mr. W. E. Priestly and Rev. George P. Howard were attorneys for the prosecution and the defense. The jury found the defendant guilty as charged.

When it became known that the ship would not reach Yokohama until October 9, it was decided to have a convention for the passengers, which should start on the day scheduled for the opening of the Tokyo Convention, October 5. Six of the Convention speakers were on board: Rev. George P. Howard, of Buenos Aires, Argentina; Rev. J. Williams Butcher of London; Rev. Frank Langford, B. A., of Toronto, Canada; Prof. Frederick M. McGaw, of Mount Vernon, Iowa; Mr. George W. Penniman, of Pittsburgh, Pennsylvania; and J. C. Robertson, D.D., of Toronto, Canada.

For four days services were held in the dining saloon. A chorus of one hundred voices took part, and addresses were made in accordance with the program arranged for these days at Tokyo.

When the delayed party reached Yokohama they were welcomed by a special delegation from the Convention, as well as by members of the Yokohama Welcome Committee.

Yokohama citizens and officials realized their responsibility to the arriving delegates of all parties and made abundant preparation to greet them and provide for their comfort. Mr. Hachinobe, head of the Yokohama Harbor Office, was chairman of the Yokohama Welcome Committee. On the arrival of each steamer he was the first to meet the steamer before it entered the harbor. Mayor Kubota, honorary chairman of the Committee, also did much for the guests. The delegates were admitted without customs examination, and later were shown about the city under the direction of guides who were supplied without charge.

A number of the parties were fortunate in arriving when the clouds which frequently obscure Fujiyama allowed the mountain to be revealed in all its majesty, from its stately snow-

crowned peak far down to the base. Since it rises from the sea level to a height of 12,365 feet, and since the opportunity for a view afforded from the outer harbor is of the best, hundreds of visitors were lost in wonder as they gazed.

But wonder and gratitude were greater still when they heard the story of the breakwater that makes the inner harbor. It is a story that all visitors to Japan will appreciate.

The beginning of this story leads to Shimonoseki Strait, six hundred miles away at the entrance to Japan's glorious Inland Sea—a strait that will be remembered always by many delegates because it is the beginning of the ferry journey to Fusan, Korea, a passage so frequently rough, and so violently rough, that seasoned travelers dread it more than the entire journey across the Pacific. Of this strait the feudal lord of Choshu was master in 1862-64, the period of the most acute anti-foreign feeling that followed the opening of the ports of Japan to the world in consequence of the masterly work of Perry.

One result of this anti-foreign feeling was the firing of guns on an American vessel that passed through the strait. When a French and a Dutch vessel also had been fired on, the three countries joined forces and demanded an indemnity. Shimonoseki was bombarded, the lord of Choshu was defeated, and Japan was compelled to pay \$3,000,000 as damages. Of this amount \$800,000 went to the United States.

The sum was sent to Washington in boxes, duly sealed with the Japanese seal, and the boxes were taken to the sub-treasury where they were kept unopened.

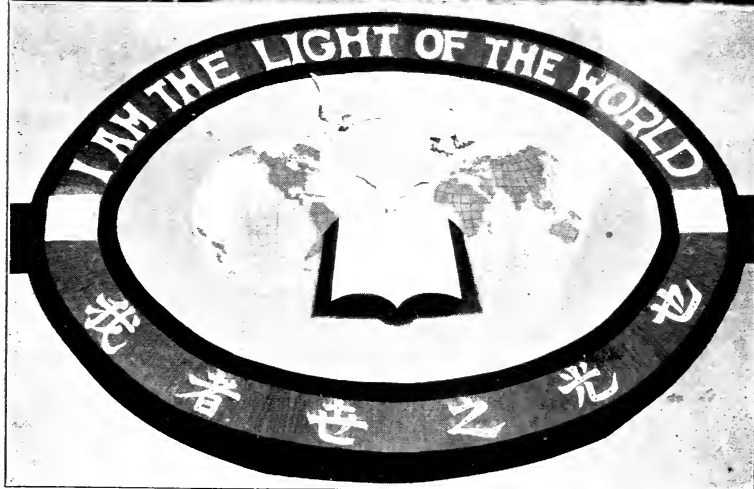
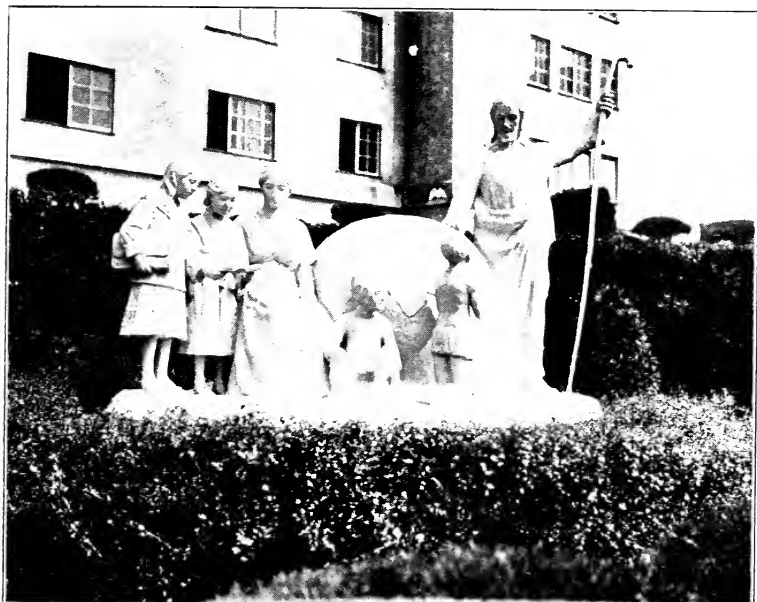
The honor of the United States having been satisfied by the payment of the money, there were those who began soon to plead for the return of the entire amount. Earnest men lectured and preached in favor of this action. Doctor Nitobe, in "The Japanese Nation," says that men like Secretary Seward warmly approved of it, and that the Committee on Foreign Affairs in the House of Representatives reported that the re-

mission of the indemnity would result in the establishing of more intimate relations between the two countries and would ultimately prove of great benefit.

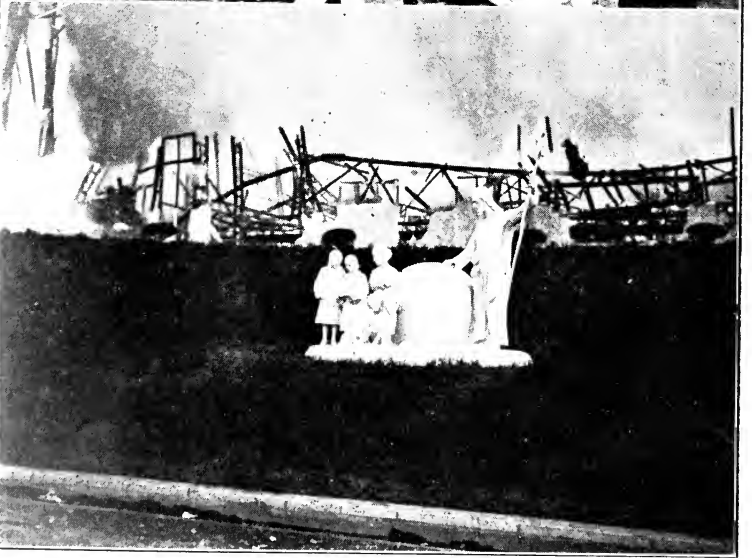
After many years the entire amount was returned, in the original boxes, whose seals had not been broken. In the meantime, a new central government had been established in Japan, and new coins were current. But the coins in the shipment were of gold, so there was no loss.

Let Doctor Nitobe tell the rest of the story:

If you ask how this money was spent when it came back to us, I assure you it was not blown off in the form of gunpowder. . . . If you visit our country, the first port at which you anchor is the exposed harbor of Yokohama, and, as you begin to wonder how a ship can anchor there, you will notice a long stretch of breakwater within which you will soon find a haven of safety. After long deliberation it was decided by our people that the money you returned to us should be expended in some work that would perpetuate in lasting, useful, and visible form the good will of this country, and to this end the breakwater in the harbor of Yokohama testifies.



STATUARY—"CHRIST BLESSING CHILDHOOD OF THE WORLD"
ELECTRIC DESIGN IN CONVENTION HALL



CONVENTION HALL AFIRE
AFTER THE FIRE

V. HOW THE CONVENTION HALL WAS DESTROYED, AND THE SEQUEL

ON TUESDAY, October 5, many delegates to Tokyo stood in admiration before that triumph of the energetic purpose of the Patrons' Association and the Christians of Japan, the great Convention Building. They gazed at the beautiful white gypsum statue before the building, which represented Christ (with his hand on a large globe) Blessing the Children of the World, representatives of whom were gathered with the teacher on the opposite side of the globe. They wandered into the corridors and the offices, spoke appreciatively of the comfortable rest rooms and other arrangements for the pleasure of the delegates, then took seats in the great hall and looked toward the platform where places had been arranged for a thousand participants in the pageants for which plans had been made.

Then came what at first appeared to be dire disaster, though the faith both of Japanese Christians and delegates from across the seas soon led to the expression of the confident belief that God who, in his gracious providence plans for his people far better things than they plan for themselves, would bring triumph out of the disappointment.

Let the story of the brief twenty minutes of the fire be given in the exact words of Mr. Seishiro Iwamura, secretary of the Music Department:

October the fifth—that was the last day of the chorus practice; and because the Committee for the Meeting Place had requested me to keep out the general public from the hall for fear lest it get soiled before the opening of the Convention which was

to take place at seven o'clock in the evening, I had made to go out of the hall some foreigners who had forced into the hall despite the rope which I had placed at the entrance. There were also at the entrance a number of the Japanese who had crowded there to listen to the chorus; but I have steadily refused to allow them in. Mrs. Brown is a witness to this.

The practice which was started at three o'clock lasted until twenty minutes of four; and after an intermission of five minutes it was resumed with another song. Professor Smith and I were facing the platform with six hundred singers right in front of us; and therefore could see the Convention emblem:

I AM THE LIGHT OF THE WORLD,

which was placed over the platform. A little before the intermission I noticed this emblem illuminated. It, however, did not in any way look like burning fire, but merely electric lights shining beautifully through tiny electric bulbs which were arranged in the shape of words.

Now what attracted my attention most was not the brilliancy of the emblem, but rather a defective appearance of lights that shone through the space between the emblem and wall instead of shining through the bulbs.

About five minutes of four o'clock, when we had just begun the practice, I noticed a spark of fire pop out of the lower portion of the right side of the oval-shaped emblem. Yet I looked at it with no alarm. Next moment fire appeared on the left side of the emblem and even a crackling noise could be heard.

"Fire! Fire!" shouted someone from the chorus.

"Don't get excited, please," cried I. "It will soon be out."

And I tried to keep the panic-stricken people quiet. In a few seconds the crackling noise became louder; and some people already began to move toward the door. But I did not allow them to go out.

"Quiet! Quiet!" I repeatedly ordered.

I must confess that I did not say these words with any heroic intention of preventing disorder; but rather from the idea that this great hall which was to be used for the great Convention could not and should not be burned down.

The fire spread to the cloth that covered the wall. Some young men sprang at the wall to extinguish it but in vain, for it was away up on the wall some twenty-five feet high.

At this moment water from a hose behind the wall shot over our heads. I then realized that there was no time to lose. I cut off the rope, ordering the assembly to move out at once. Girls ran, while men went out quietly.

The fire gradually crept over the ceiling, and the lumber used in the building being frail, it spread out in a few minutes into a big fire.

"All is over! And danger!" were my next thoughts.

By this time a half of the assembly had already run out, and the confusion became greater. I noticed that Professor Smith and a woman missionary were helping girls to escape from the fire. The bandsmen were dragging out the heavy kettle-drum. I seized the orchestration that was on the stand, and rushed out into the safety.

A member of the chorus informed me later that while he was standing by the building contractor's office and looking at the fire he happened to overhear certain electricians exchange conversations as to the origin of the conflagration and heard one saying, "It's because you did not turn off the switch as I have told you."

Professor H. Augustine Smith who, at the time of the fire, was conducting the final rehearsal for the opening pageant, to be given that evening, has described his sensations:

Japan is a country of frequent and terrifying visitations. She lives close up to active volcanoes, pitches her bamboo shacks in the path of rushing rivers, spreads her fishing villages along the beach and in the path of tidal waves. She is battered and stupefied by frequent typhoons, while her fire demons, lashed into fury by these winds, gut whole towns and cities in one hot breath. Japan, the Sunrise Kingdom, land of the cherry blossom and the chrysanthemum, becomes instantaneously the Japan of frightful loss of life. I take it that the Japanese are intensely religious because of the ominous in her nature life. Her records are full of swift and sudden death.

When in last October in the midst of an afternoon rehearsal of 700 singers with orchestra at Convention Hall, the sputter of crossed wires propelled a wicked little flame into the cloth partition, I remembered the Japan of unexpected terrors. We had

traveled 2,000 miles and had lived in the country for two months without a sign of earthquake, volcano, or devastating fire. Had our time come at last? I rapped for attention. The baton fell amid the crash of orchestra and the exultant shout of 700 singers, but it was heard. Men and women looked up in surprise at their "Sensei," for why should he stop at so inopportune a measure? A wave of the arm concentrated every eye on the burning wall at the rear. "Everybody pick up your music at once and file out. Take your time, but go at once."

There was seemingly no hurry. The fire as yet was so small, with hose already playing on it, with ladders up and burning cloth torn away and stamped out. Very few started to leave. Again the command, and more moved out. Then the fire caught the stereopticon curtain—fourteen by twenty-eight feet—and made a crimson flame of it. The exits were popular now. Someone started "Nearer, My God, to Thee," but there was no time to sing. Girls had lost their footing down the stairway and were being crushed. Cries of "Help!" "Hold the line!" "Give them a chance!" "Quiet!" "Steady!" prevailed, and soon the lines were flowing out of that inferno into the cool of the outdoors. Seven hundred singers thus escaped without serious injury from a building that burned to the ground in eleven minutes.

Mr. Marion Lawrance, of Chicago, Illinois, general secretary of the International Sunday School Association, as one who was present at a historic meeting in session during and after the fire, tells his memories of that half hour:

Within less than twenty-four hours the swift-winged messenger electricity had flashed the news of the fire to all the corners of the earth, and all the world knew about it.

Not everybody, however, knows what happened in Room 38 of the Station Hotel at Tokyo while the fire was in progress. It was on Tuesday afternoon, October 5, 1920. The Executive Committee of the World's Sunday School Association was in session in the room of the general secretary, Dr. Frank L. Brown. Justice J. J. Maclaren was presiding. About fifteen persons were present. In three hours the first session of the Convention was to begin. Prof. H. Augustine Smith was at that time in the midst of his final rehearsal with about six

hundred of his choir on the platform. There were three or four hundred other people in the building.

At 3:58 Mrs. Frank L. Brown rushed into the room with a troubled expression on her face, and interrupted the meeting by saying, "I don't want to alarm you, but there is a fire." She knew that it was the Convention Hall that was burning, but did not at first say so lest the shock upon the committee would be too great, and particularly upon her husband, who was not at all well at that time nor during the entire Convention, because of his unwearied efforts in arranging for the meetings. We all rushed to the windows and saw the beautiful building wrapped in flames. The entire upper story was hid from view by the dense black smoke, and the flames were rising through the upper windows. It was evident from the very first that the building was doomed to total destruction.

Several of the men who were present rushed to the building with a hope of saving lives if such a thing were possible or necessary. They returned, however, in a few minutes, because the fire was so hot they could not get near the building. It was a great joy to learn, on authority, that no lives were lost and no one was injured.

The fire originated because of imperfect wiring, and started directly above the heads of the choir in the draperies that hung above the word "Light" in the convention motto, "I am the Light of the World." The first intimation was the crackling sound, and then Professor Smith saw the flame, scarcely larger than a man's hand. Very wisely he acted at once, in order that no risk might be run, and dismissed the choir in an orderly manner, though nobody thought there was any serious danger, the fire seemed so small. Four of the husky young men from the choir succeeded in getting one of the pianos out of the building, and in less than ten minutes everybody was out of the house.

During this time a most interesting thing was happening in Room 38. Dr. John T. Faris of Philadelphia, a member of the Committee, suggested that we join in prayer. This was done, he leading, followed by Doctor Brown and the writer. Then Mr. W. G. Landes of Pennsylvania with his strong, melodious voice began to sing:

"How firm a foundation, ye saints of the Lord."

All present joined heartily in the song. It was not quite so easy, however, to sing when we came to the fourth verse:

“When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine.”

During the singing of the hymn quite a number of persons came into the room, until fully twenty-five people were there. Among these were some of the most prominent business and professional men in the empire, who had come to extend their sympathy and render such help as was in their power.

It was truly remarkable to see the effect the fire had upon these Japanese friends. Among the number who were present from the beginning was Mr. Nagao, a member of the Board of Directors of the Imperial Government Railway, and a man whose name has been suggested as ambassador to the United States. He was chairman of the committee that had erected this beautiful building. He is one of the most fervent Christian men I ever knew, a member of the Disciples Church. For seven years his committee had been looking forward to the erection of that building, for it was seven years before that it was decided to hold the Convention at Tokyo. That building was the embodiment of many of his choice dreams for this Convention. Now it was gone. He was so overcome that we thought at first medical aid would have to be brought for him. Doctor Brown stood by him with his arm about him, giving him all the comfort and courage that he could.

Then came the constructing architect of the building, Mr. Furuhashi. He was a young man and had looked forward fondly to the time when he might display the results of his work, not only to his own countrymen, but to the visitors from all parts of the world. When he came in, he could not speak, but burst into tears. The business men who had come in to express their sympathy and offer their help at once got busy by use of the telephone, and in less than fifteen minutes had arranged for the meetings to go forward that night in the auditorium of the Y. M. C. A. and in the Salvation Army Hall, neither building being large enough for the entire Convention. The program was duplicated that night in both places, and actually began

only twenty minutes late. Before these same business men left the room they had taken steps toward the securing of the Imperial Theater for the use of the Convention, and at the night meeting official announcement was made that the Imperial Theater had been secured, although a contract with a company that was then occupying the building had to be canceled, a large platform built, all of which, including the contract, platform, and rental, we were told, cost something like 40,000 yen, or \$20,000, for the ten days. When we add this amount to the cost of the building that burned, which was approximately 180,000 yen, or \$90,000, we discover that our Japanese friends put up considerably more than \$100,000 for the one item of housing the Convention. It would be difficult to find a city in America that would feel like making such an investment, although it would be well worth it, and this item probably is less than half of the total cost to our Japanese friends of this Convention.

The first thing we hear wherever we go in this country from those who know we have been attending the Convention is, "Your building burned, didn't it?" or, "You had a great fire, didn't you?" and one good church man of this city actually said to me, "Were you in that building when those Japs tried to burn you up?" We find that this latter view was held by quite a few people, but there is absolutely no foundation for it. The burning was purely accidental, from the cause named above.

One of the leading Japanese pastors said, with tears in his voice, "After all, this may be a blessing in disguise." And so it proved to be, for there were at least three good things that came out of the fire:

(1) It gave the World's Sunday School Convention and work a publicity it never could have had in any other way. The whole world, including hundreds of thousands of people who had not known of the Convention at all, learned about it through the news of the fire. Never before has a Sunday-school enterprise been blessed with such world-wide publicity as was that Convention.

(2) It developed a spirit of sympathy not only among the Japanese friends, but throughout the world. Messages of sympathy were received from President Wilson, Hon. Lloyd-George, President-elect Warren G. Harding, the Archbishop of Canter-

bury, and many others. The feeling in Japan was intense. It was a feeling of genuine sorrow on the part of our friends there, because of the calamity that had come to us. This feeling ran all through the Convention and had a marked effect upon the proceedings.

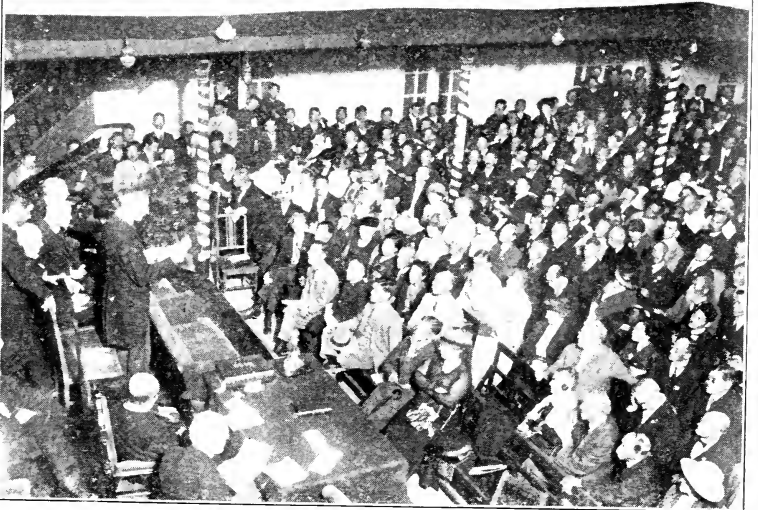
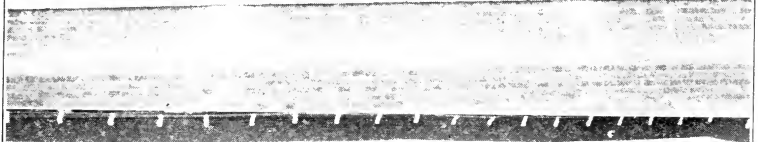
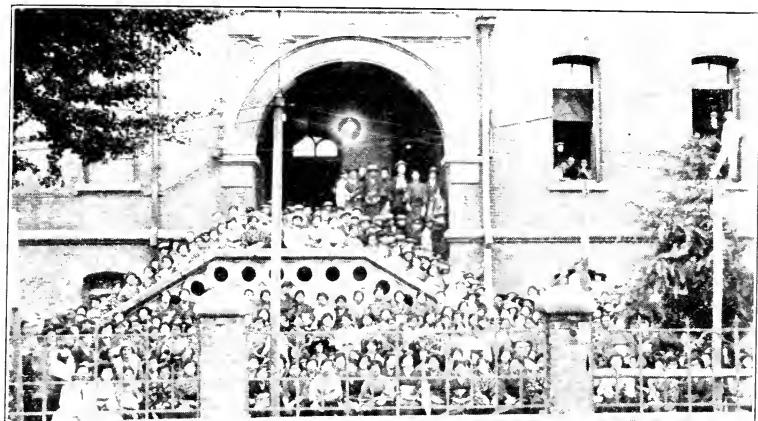
(3) It is not at all impossible that the fire, coming just when it did, saved us from a worse calamity. The building was fragile at best, though considered strong enough for the purpose for which it was intended. The fact, however, that it was laid flat to the ground in ashes in less than thirty minutes, though four stories high, was an indication that if the fire had occurred when the Convention was in session, with the galleries all full, there would no doubt have been a great loss of life.

The Imperial Theater to which we went was a magnificent fireproof building, and all anxiety from fire was dispelled. This calamity, if it was a calamity, was turned into a blessing. I believe there was a more tender spirit manifested throughout the program than there would have been without the fire. All seemed to adopt as a sort of new motto for the Convention that which was suggested by one of the speakers, "After the fire, the still small voice."

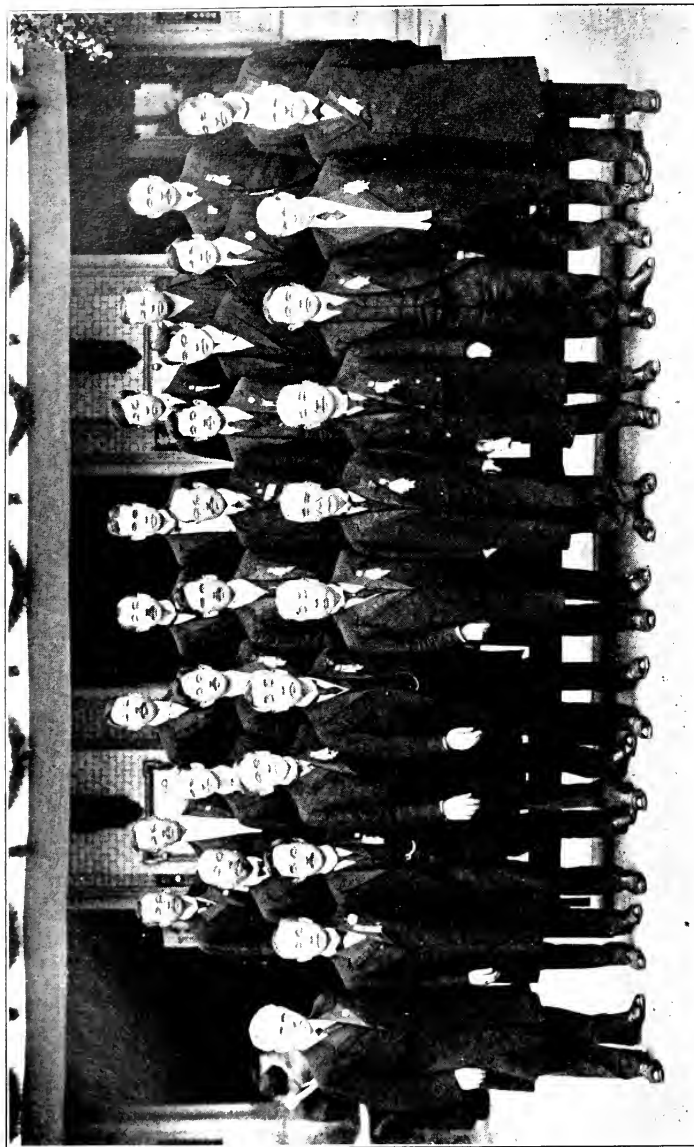
By half-past four arrangements had been completed, by telephone, for the use of the hall of the Young Men's Christian Association for the opening session of the Convention that evening. A few minutes later the Salvation Army building was secured for simultaneous overflow meetings. So, before the crowd attracted by the fire had dispersed, it was possible to display before them hastily printed placards announcing the meeting places for the evening.

And at seven o'clock, the hour announced months beforehand, both buildings were crowded. There were a few minutes' delay for some of the speakers, but at 7:24 the service began. No change in program was necessary except the postponement of the opening pageant from Tuesday to Friday evening.

The costumes for the pageant, so carefully prepared, were destroyed in the fire. But many of the young women who had



Y. M. C. A. AND CHORUS
OPENING SESSION IN Y. M. C. A.



CONVENTION EXECUTIVE COMMITTEE IN JAPAN

been trained for these pageants were so full of enthusiasm that they insisted on sitting up all night to make new costumes.

At the opening session of the Convention Viscount Shibusawa spoke of the fire. "I feel almost that it is my fault," he said. "Therefore, while the smoke was still ascending, I met Baron Sakatani and others, and an agreement was reached that from the morning of Thursday the sessions shall be held in the Imperial Theater."

The Imperial Theater is a marvelous structure in the heart of the city. During the weeks before the fire it was filled each night by crowds of amusement-seekers. But the company playing there was dismissed, at great financial sacrifice to the owners, and the magnificent building was placed at the disposal of the Convention. The rent was paid from the insurance on the burned building.

One day's notice was given to those who were using the building. When the audience filed out on Wednesday evening one hundred carpenters under the direction of Mr. T. Furuhashi, constructing architect of the burned hall, turned to the platform and began to build elevated seats for one thousand singers and helpers in the pageant. All night they worked, and at half-past eight on Thursday morning the building was entirely ready for the two thousand people who filed in for the third day's session of the Convention.

The Imperial Theater was not the only building offered. Doctor Ibuka said, at an early session of the Convention:

When the Convention Hall was burning this afternoon, some friend, I do not know who, went to Mr. Hara, the Prime Minister, and asked him whether he would be willing to let the Convention have the House of Parliament, the Diet, and he said: "Certainly, if the Speaker is willing to let them have it." It is significant that the Prime Minister of Japan is willing to let the Diet be used for our Convention. But we can easily understand how ill adapted the building is: there is no stage or plat-

form, we could not have any chorus or pageant there. We have declined the suggestion, but we appreciate the willingness on the part of the Prime Minister to place the Diet building at our disposal.

A Japanese paper, commenting on the surprise expressed in some quarters that such an offer should be made, said:

Why should not a building nationally sacred be offered for the use of a cause internationally sacred?

No wonder it is the glad feeling of Christians in Japan that there can never again be contempt of the Christians and opposition to them when the Emperor and the Prime Minister have united in recognition of them and courtesy to them!

As a slight expression of the gratitude of the delegates resolutions were adopted October 6 as follows:

We, the delegates to the Eighth Convention of the World's Sunday School Association, coming from thirty-two lands and representing more than thirty millions of Sunday-school officers, teachers, and scholars, were assembled in Tokyo on October 5, with high expectations. We were delighted with all of the arrangements for the Convention, and were especially pleased with the beautiful Convention Hall, which was made possible by the generous gifts and abounding helpfulness of our Japanese friends. In a very brief space of time, only three hours before the opening of the Convention, this magnificent building was burned to the ground.

For a moment our hearts sank within us, for we felt the loss very keenly, and we were deeply touched by the grief of our Japanese hosts, who had done so much to assure the success of the Convention.

We were thrilled by the tender expressions of sympathy and assurances of help which came from all parts of Japan. This spontaneous outburst of coöperation, coupled with practical suggestions and plans of procedure, made possible the carrying on of the program without interruption. For this we are devoutly thankful to God who overruled for good this seeming catastrophe.

We therefore express our appreciation of the kindness and helpfulness of all of these friends, noting especially the following:

Viscount E. Shibusawa,

Marquis S. Okuma,

Baron Y. Sakatani,

Baron K. Okura,

Premier T. Hara,

Count Y. Uchida, Minister of Foreign Affairs,

Baron Y. Nakamura, Minister of the Imperial Household,

Hon. T. Tokonami, Minister of Home Affairs,

Admiral T. Kato, Minister of the Navy,

Hon. T. Nakahashi, Minister of Education,

General T. Tanaka, Minister of War,

Prince I. Tokugawa, President of the House of Peers,

Hon. S. Oku, President of the House of Representatives,

Viscount I. Tajiri, Mayor of Tokyo,

Hon. K. Abe, Governor of Tokyo Fu,

Mr. S. Asano, President of the Toyo Kisen Kaisha,

Mr. I. Ishimaru, Vice-Minister of the Railroad Department,

Mr. K. Naito, President of the Japan Oil Company.

Also several of the foreign Ambassadors, representatives of many newspapers, officials of cities throughout the empire, numbers of business and professional men, and many others.

VI. HOW TOKYO LEADERS GAVE MESSAGES OF WELCOME

VISCOUNT INAJIRO TAJIRI, Mayor of Tokyo, appeared before the Convention and gave a greeting:

In this year of our Lord, Nineteen hundred and twenty, the teaching of Christ is spread over all the world, and his followers are scattered in every part of the globe. Christianity has made great contributions to the progress of civilization.

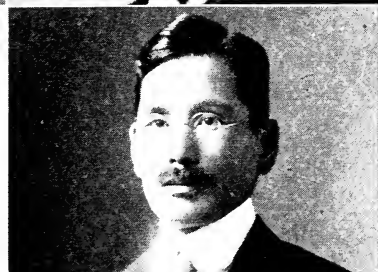
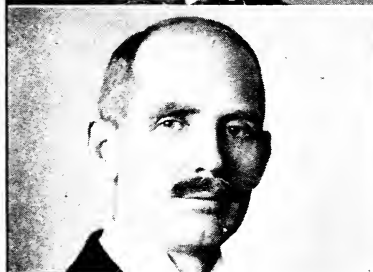
Religion knows no national barrier and its goal is the brotherhood of man. The breadth and depth of the doctrines of religion have no end and are of universal human interest.

To-day the Eighth World's Sunday School Convention is being held in our city of Tokyo. This is indeed an epoch-making event in the annals of the peoples of eastern Asia and no better opportunity has arisen than this to develop the hearts of mankind.

In welcoming our distinguished guests from abroad our preparations are indeed inadequate. Yet I hope that you will understand that this welcome springs from the hearts of the citizens of our metropolis, and I hope you will enjoy your visit to the full.

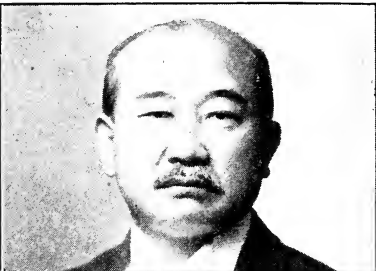
Mr. Raita Fujiyama, president of the Tokyo Chamber of Commerce, was equally cordial. His words made a deep impression:

In representing the Tokyo Chamber of Commerce and as vice-president of the Patrons' Association, I wish to extend my heartiest greetings to the officers and delegates of the Eighth World's Sunday School Convention. We are happy to welcome you here to the city of Tokyo. The business men, the captains of industry and finance of our country, join us in their welcome, because we know your purpose in coming here. You are here



VISCOUNT E. SHIBUSAWA
MARQUIS S. OKUMA
PRINCE I. TOKUGAWA
MR. HORACE E. COLEMAN

BARON Y. SAKATANI
VISCOUNT I. TAJIRI
HON. SHIGESABURO OKU
REV. H. KAWASUMI



T. UKAI, D.D.
MR. HANPEI NAGAO
MR. R. FURUHASHI
PROF. H. AUGUSTINE SMITH

K. IBUKA, D.D.
MR. KIYOSHI KOIDZUMI
GOV. T. SEKIYA
MRS. H. AUGUSTINE SMITH

for what purpose? You have come here for the sake of the moral uplift of mankind. Inspired by your noble spirit of service and self-sacrifice, you have come here across the seas, representing the Christian constituency of more than thirty nations. You are interested in the saving of the children of the world upon whose shoulders the regeneration of mankind rests. In other words, you are the vanguards of civilization and of the reconstruction of the world.

Is it any wonder, then, that the business men of Japan should be interested in your coming and in this Convention? We have given our humble support in order to make the Convention a success and to build a new Convention Hall for your purpose. On the eve of the opening session of this historic Convention we were grieved to meet such a calamity. Though the new Convention Hall went into ashes, our enthusiasm brought us out triumphantly. When the Convention Hall was burned, I, as one of the directors of this Imperial Theater, suggested that this building should be used for your benefit, and all of the directors agreed that we should offer this for your use. I hope you will feel comfortable, though this house may be too small to accommodate all of the delegates.

We are very happy that this International Sunday School Convention is held in our city, for it has great significance. Beyond the moral and spiritual significance of the Convention, it has a great significance to bring the nations and peoples of the world into harmonious concord and mutual understanding. At the time of the world reconstruction after the terrific catastrophe in Europe, we find social and industrial unrest everywhere in the world. At such a time as this your efforts will be most appreciated not only by the people of Japan, but also by the peoples of the world. You are working for the equality of races, for the welfare of mankind, and for international harmony and peace. We, Japanese people, are also the lovers of peace, and we are second to none to render our services for the maintenance of peace in the world. Therefore, as a lover of peace and as a business man of Japan, I am extremely happy to welcome you in our metropolis. Will you please take care of your health, in order that you may be able to do still greater service for humanity? May your stay in Japan be a pleasant one, and may you feel at home, for you are among your friends.

At the opening session Viscount Eiichi Shibusawa, vice-president of the Patrons' Association, gave a hearty welcome in well-chosen words:

On behalf of the Patrons' Association, I bid you my most heartfelt and cordial welcome. I am deeply sensible to the great honor conferred upon me to greet you—our distinguished guests—in this august assembly of the ministers of state, the diplomatic representatives of the nations and of the leaders of our national life, and my joy knows no bound.

You delegates have come representing the Christian communities of more than thirty nations, extending "from Greenland's icy mountains to India's coral strand." Though you may speak different languages, yet you are united in the spirit of Christ. Your zeal for the good of humanity finds an echo in the hearts of the Japanese people, and we welcome you with our single-hearted devotion and sincerity.

The purpose of the Sunday school is to save the world through its children by giving them religious and moral training. By giving the child sound moral training, you are making a great contribution to the betterment of mankind and the uplift of humanity. I remember the words of the great American statesman, the late Theodore Roosevelt, who said, "The welfare of the state in the long run depends on the righteousness of the citizen." May I add to his dictum these words: The welfare of mankind and peace among nations rest on the righteousness of the peoples of the world.

Like yourselves, the Japanese people are lovers of children. In Confucian ethics there is the Book of Elementary Learning for the child in contrast with the Book of Great Learning for the adult. It emphasizes that the training of the child should not consist merely in reading and recitation, but it should lay stress upon the enlightenment of his conscience and instinct.

From the past our education laid emphasis upon the training of the child, and taught faithfully that the honor of the family and of the state depended upon the wisdom, integrity, and character of the child. You and I may speak different languages and yet we are all children of one Creator, and citizens of the same world. In order to promote justice and humanity in the world we must instil into the mind and heart of man the true

meaning of universal brotherhood; and in order to improve the heart of man we must give a proper moral training to the child. Because you are endeavoring to promote the true interest of humanity we are delighted to welcome you to our country.

Some of you might wonder why I, a follower of Confucian teachings, should be interested in the Sunday-school movement and giving my support to this Convention. My purpose will be clear if I repeat to you a part of my conversation with Mr. John Wanamaker five years ago. It was on Sunday, November 28, 1915, when I visited Mr. Wanamaker in Philadelphia. After a few hours of our conversation, he asked me:

“Baron Shibusawa, you say you are not a Christian. Why is it then that you are so interested in the World’s Sunday School Convention in Tokyo?”

In reply to this I said:

“From my childhood I have been trained in the ethics of Confucius, and his teachings have been the guiding principles of my life. Confucius taught that man should be philanthropic and loyal to his fellowmen and should give his first consideration to the interest of his community and nation, and secondly to his own. Having laid to my heart the principles of Confucian ethics, I have devoted my best efforts to the economic and industrial progress of my country ever since the early years of the Meiji Era. The spirit of Confucian teachings is identical in some respects to the teachings of Christianity.

“There are two reasons why I am interested in the Sunday School Convention. In the first place, I am interested in the Convention because of its international character. Japan’s guiding policy has been peace with the nations of the world. Her mission lies in bringing the civilizations of the East and the West not into conflict but into harmony. The Japanese people desire to cooperate with the peoples of the world for the progress of mankind and for the advancement of civilization. As the purpose of the World’s Sunday School Convention is in harmony with these aims and ideals of the Japanese nation, I am interested in its success.

“My second reason is because of the spiritual significance of the Convention. For I know that the most important thing in man’s life is his religion; I want the young people of my country to have strong religious faith, whatever creed it may be. Since the introduction of European and American science into

Japan I fear that we have over-emphasized the intellectual side of education and neglected its moral aspects. Because the Sunday School Convention will inspire the spirit of our youths, and afford them an opportunity to revive their faith and to kindle spiritual fire in the souls I have enlisted my support for it."

Although I visited Mr. Wanamaker only twice, yet we unbosomed ourselves to each other, and I feel we are bound by a strong bond of friendship. From that time on I have looked forward to this day to welcome him at the Convention, but I was greatly disappointed when I received his telegram informing me of his inability to come here due to his illness.

Ladies and gentlemen: You have come at the critical hour of the world reconstruction when men are seething with discontent and unrest and are crying out for social justice, and when nations are fearing and distrusting one another. During the last nine days you have made deliberations upon important problems of the religious education of the child. The discourses and deliberations of the eminent Christian scholars and the spiritual leaders of the world assembled at this Convention will surely prove to be lasting contributions to the advancement of civilization and to the progress of mankind. Moreover, your divine music and sacred pageantry have given us profound impressions. This is indeed an epoch-making event in the history of Japan and it will long be remembered by our people.

I congratulate you, officers and delegates of this Convention, whose noble and untiring efforts have been responsible for making it a triumphant success. Because of the sudden calamity coupled with the lack of experience and preparations, I regret that we have not been able to give you such comfort and satisfaction as we desired. Nevertheless, I do not hesitate to express to you my hearty congratulations upon your great success.

In concluding, I wish to emphasize that the Japanese people are lovers of peace. During the twenty-five centuries of national existence Japan has never fought wars of aggression, and she will never take up arms for aggrandizement. We are your co-workers for the promotion of the peace of the world.

May your noble efforts be crowned with success and your splendid work find fruition in bringing international justice and right understanding. The seeds which you have sown in our

fertile soil will in future bloom out radiantly, and bear their fruits. Thus may our flag of the Rising Sun forever wave as a symbol of enlightenment and progress and may the banners of all free nations hail the dawn of universal brotherhood, the regeneration of humanity and international peace.

Kajinosuki Ibuka, D.D., president of the Meiji Gakuin, director of the National Association of Japan, and vice-chairman for the Tokyo Convention, added his greetings:

Seven years ago, in the city of Zurich, it was my privilege, in the name of the National Sunday School Association of Japan, to invite the Convention to hold its next Assembly in the city of Tokyo; and I shall never forget the wonderful enthusiasm with which that invitation was accepted.

We had therefore confidently expected to welcome you to Japan in 1916; but greatly to our disappointment the breaking out of the World War rendered an indefinite postponement imperative; but now at last after long waiting I am accorded the high honor of extending to you our most cordial welcome.

For a time our hearts were disappointed by the necessary delay; but now he who runs may read that the delay was providential and all for the best. If the Convention had been held before or early in the war, all the high endeavor for the promotion of Christian brotherhood and international good will would soon have been forgotten in the bitter conflict between the warring nations; if indeed all the expressions of Christian brotherhood and love given utterance to would not have been branded by many as sham and cant.

The great World War in its chief centers has now we trust come to an end; and as we believe has ended in a triumph of right over might. But we cannot shut our eyes to the fact that there are still wars and rumors of wars; and that the whole world is still full of unrest, of turmoil, and of strife. So true is this that someone has said, "God won the war, but the Devil is winning the peace."

No doubt there are many who would prefer to describe the present condition in terms a little more accurate, even if a little less epigrammatic. Nevertheless, it is a fact that no one can reasonably deny that the whole world, as seldom if ever before

in all its history, is now face to face with problems of vital importance; problems of political reconstruction; problems of commanding moment in both faith and morals. The world is now undergoing a process of new birth; and there can be no birth without the pains of travail.

At such a time as this, at this critical hour in the history of the world, it is our honor and pleasure to welcome to Japan the Eighth World's Sunday School Convention. Japan, as you may know, is thought of by the Japanese as the Land of the Rising Sun. May that ancient symbol be a true emblem of the New World Era, soon to dawn upon the world, and radiant with righteousness and love; and may this Convention come to be remembered as a bright and morning star that ushered in the dawn.

There is an old and sure promise that those who meet together in the name of Christ may ask for what they will with an assurance that the gracious will of God lends a listening ear to their sincere desires. Is it then too much to hope that the fervent prayer of this great Convention may be effectual for the establishment in many hearts in many lands of a work of faith and labor of love that shall be crowned with victory.

Allow me once more in conclusion to extend to you all our most hearty and Christian welcome.

VII. HOW THE PATRONS' ASSOCIATION RECEIVED ITS GUESTS

FROM their arrival in Tokyo the delegates had been given convincing proof of the thought for their comfort by the Patrons' Association, or the Supporters' Association, as it was later called in the thought that the new name was more in accord with the purposes of the organization.

But the Association was not satisfied. They proposed to give a great reception in the Imperial Theater on the afternoon of October 13, the day before the close of the Convention.

Delegates marveled as they saw the beautiful decorations of plants, flowers, and bunting which appeared at the entrance, in the corridors, and in the auditorium as if by magic. They listened with delight to the addresses made and to the musical numbers of the program. And when the call came to pass in to the tables where a generous luncheon had been provided, their delight became astonishment. How had it been possible, in so short a time, to provide so thoroughly for the comfort of every delegate?

The delicious luncheon, in which were many luscious Japanese confections, was served in wooden boxes which were in themselves a marvel of neatness and daintiness. Mineral waters were served in engraved glasses which the guests were invited to take away as souvenirs.

And when the luncheon was over, there was a further remarkable exhibition of thoroughness and promptness. Though the ante-rooms where the luncheon was served were left in a state of what seemed like almost hopeless confusion, they were absolutely in order within an hour, and when the time came for

the evening service, a new arrival might well have thought that nothing unusual had occurred.

The program provided contained eleven numbers:

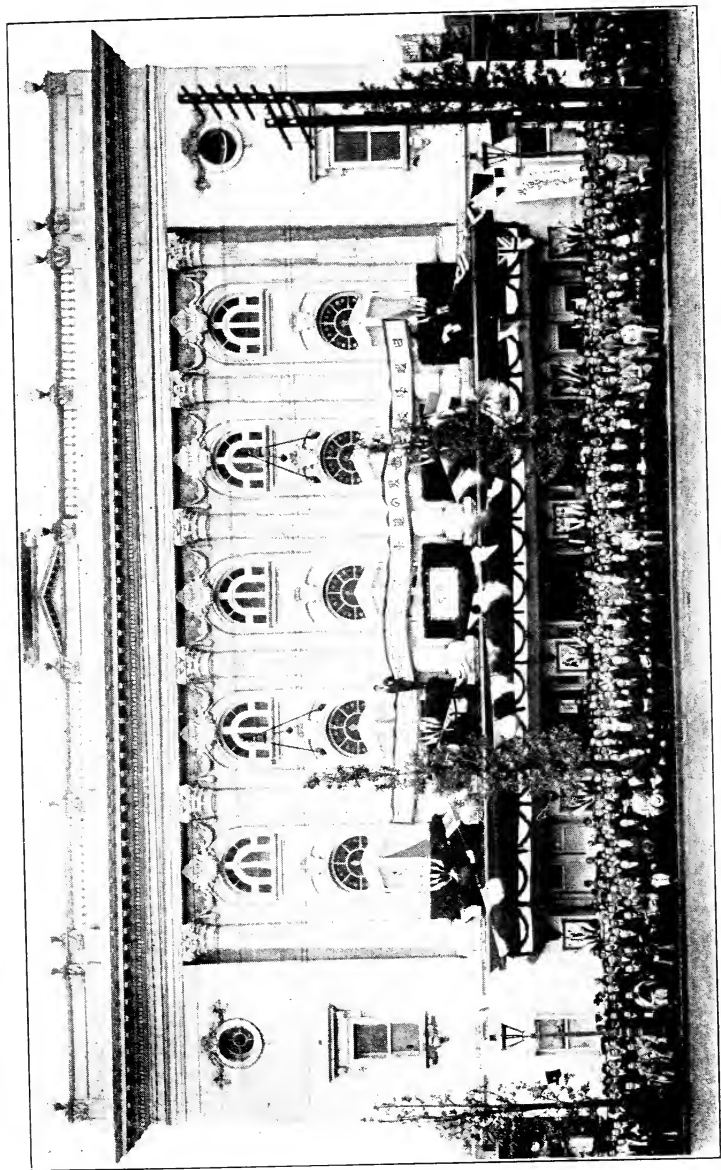
1. Music Japanese Naval Orchestra
2. Opening Address . . Baron Sakatani, vice-president, Sup-
porters' Association
3. Address Viscount Shibusawa, vice-president,
Supporters' Association
4. Response Justice Maclaren
5. Response Doctor Brown
6. Response Count Y. Uchida, Minister of Foreign
Affairs
7. Solo Mrs. K. Yanagi
8. Piano Solo Miss S. Ogura
9. Pageant Prof. H. Augustine Smith
10. Refreshments
11. Music Japanese Naval Orchestra

Baron Sakatani's address as chairman followed the opening number:

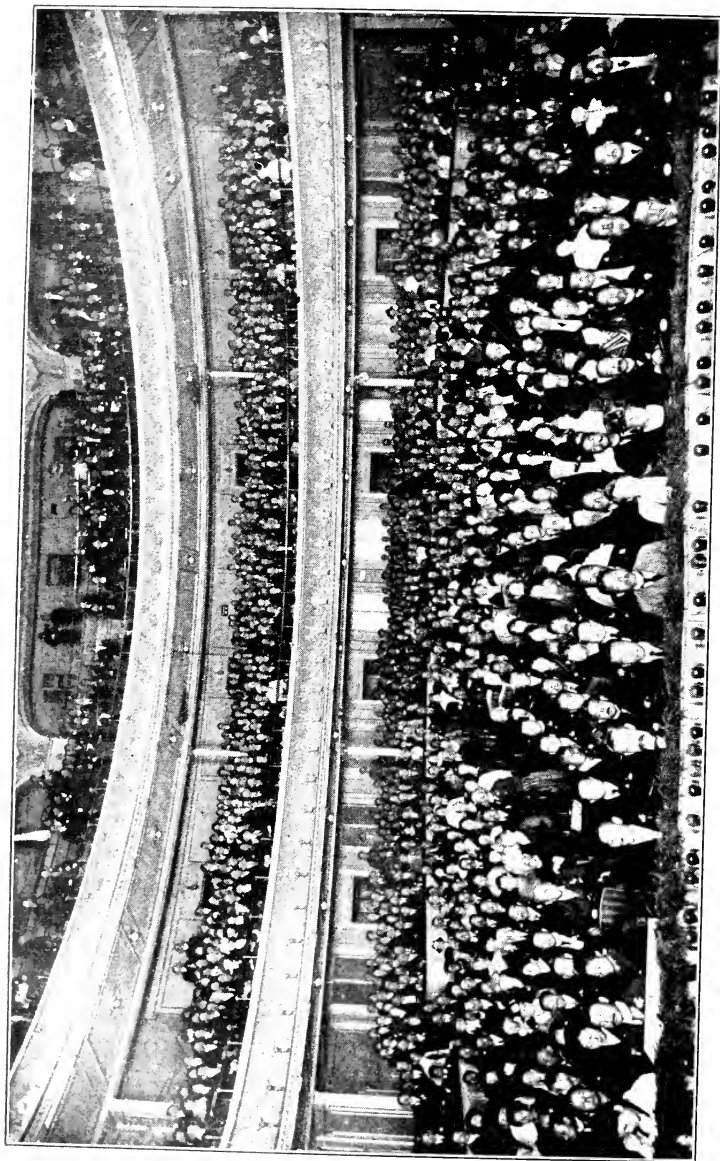
It is the great honor and high privilege to me to act as the chairman this evening in this great and historical occasion, although I am disqualified in speaking in English or other foreign tongues.

I say "great" because there has never been before in the history of nearly twenty-six hundred years of this country such a big international gathering, representing more than thirty nations on the earth. I say "historical" because there has never been in the history of twenty centuries of Christianity such a great international gathering in this land of the Far East where Christianity was strictly forbidden until about sixty years ago; not in the land of Christians as heretofore.

Gentlemen: I may say this that from to-day the name of the world religion may properly be given to the Christian Church because the believers of Christ have now succeeded to hold most successfully this grand World's Sunday School Convention which is the eighth in order, but which, together with the previous seven conventions, circumscribes the world with the propagation of Christian spirit, this time in the midst of the Asiatic



IMPERIAL THEATER AND DELEGATES



CONVENTION IN IMPERIAL THEATER

continent where the believers of Christ are still comparatively small in number.

Gentlemen: I am not a Christian yet, but, thinking most frankly and impartially, I do not hesitate in the least to call your religion the world religion, not a national or a state religion.

Gentlemen: One great and fundamental cause which most strongly contributes to the realization of the world perpetual peace, which we all expect and are most eagerly looking for, is the unity of moral and religious sentiment among the whole people of the earth. To attain this unity we must have one common world religion, which is believed in all parts of the world in more or less degree. Now we, the people of the whole world, regardless of race or religion, must rejoice in the appearance of the great world religion, Christianity. In saying this I do not mean to say anything to discredit or in any sense to undervalue the merit of all other religions, some of which are older and were numerically greater sometimes than Christianity, but limited to a special corner of the earth and not world-wide. Not in the least I do not mean that. What I mean is this: in order to have the world perpetual peace we must have the unity of moral and religious sentiment among the whole people of the earth, *i.e.*, there must grow up one international mind, and the Christian religion has succeeded to attain that aim in the first time in the history of the world.

But, gentlemen, responsibility always follows the fame. In future, the responsibility of Christians has become greater to maintain the world peace, always encouraging the brotherhood among the whole people of the earth, and always trying to eliminate even the smallest cause of discontent and difference between them.

Gentlemen: After the most bloody battles which continued to rage during five years in the most civilized parts of Europe and most destructive in the history of mankind, I think the present World's Sunday School Convention is the most remarkable event of the world's history. Here the delegates of more than thirty nations meet together in the most frank, sincere, brotherlike manner, speaking to each other from heart to heart about the most sublime ideas of men and women, without any distinction whatever of races and nationalities. This Convention looks to me greater and more respectable than the Peace Conference at Versailles and may be most aptly looked upon as

the Rainbow of Peace. I say, gentlemen, most emphatically, this Convention is the rainbow of the world perpetual peace and that there is no more deluge after this time.

Now, gentlemen, we will proceed with the program of this evening. Before sitting, I thank you in the name of the Patrons' Association of the World's Sunday School Convention, you ladies and gentlemen gave us pleasure of being present this evening in this great gathering. We feel most happy to introduce you to the distinguished delegates of more than thirty nations now assembled in this hall. Gentlemen, we the Executive Committee have done our best to make you pleasant this evening. If there be anything wanting to make you more pleasant, we apologize ourselves that is due not to the want of our sincerity but to our inexperience in managing such a big gathering as this evening.

Gentlemen, I thank you.

A message was read from Marquis Okuma:

It is a matter of sincere regret on my part that owing to indisposition I cannot be present this afternoon and cannot welcome you in person. I hardly need say that I have anticipated with deep interest the coming of the Eighth World's Sunday School Convention to Tokyo. About seven years ago when Mr. H. J. Heinz and his party visited Japan he asked what I thought of holding the next World's Sunday School Convention in Tokyo, and I at once endorsed the idea and after long waiting I have now the pleasure of welcoming you all.

It is a truism to say that sound religious education of the youth is always of vital importance to the welfare and progress of a nation. But at this moment, when the whole world needs to be reconstructed upon a new sound basis, it becomes a matter of supreme importance. And I have no doubt that this great Convention will contribute greatly to the progress of your movement.

There is another reason which makes me take a deep interest in the Convention. Nothing is more important to-day than relations of brotherhood and good will among the nations of the earth. In the midst of world clamor your Sunday School Association sounds the note of true brotherhood. This Convention, I am sure, will do much to foster and promote cordial international relationships.

I therefore rejoice greatly in the holding of this Convention in Tokyo and pray its abundant success.

Count Uchida said:

No one feels more delighted than I to be invited by the Patrons' Association and to greet you, our distinguished guests from abroad. Because the Eighth World's Sunday School Convention is the first international conference ever held on this scale in Japan, our government and people have been deeply interested in its success. Its achievement will help to promote international good will and will mark an epoch in the history of the Japanese nation.

To our hosts, Viscount Shibusawa and other patrons, I wish to express my sincere appreciation of their noble and unselfish efforts for giving their material and moral support to the Convention. To you, officers and delegates of the Convention, who represent a Christian constituency of more than thirty nations, I bid you my cordial welcome and congratulate you on the triumphant success of the Convention. Your efforts for the good of mankind will prove to be a blessing to humanity.

We are now entering upon the new era of reconstruction, and men are crying out for economic and social justice everywhere. At such a time as this your wisdom and counsel are needed to bring about peace and harmony among nations. Just as no individual can live alone, so no nation, however powerful and mighty, can exist without the coöperation of the other nations. The age of Machiavellian diplomacy has passed, and we are living in an age of liberty and progress, equality and justice. The purpose of the Sunday school is to make the world safe for humanity by giving moral and religious training to the future citizens of the world. No righteous citizens will permit their country to perpetrate wrong. You are indeed missionaries of international good will and ambassadors of peace. If all the nations of the world should adopt the Christian principles of justice and mercy in their national policies, there would be no problems incapable of solution. May your unselfish efforts be crowned with success and may your influence bring the peoples of the world to a keen sense of realization of what is meant by international peace and by the brotherhood of man.

VIII. HOW CONVENTION MESSAGES WERE GIVEN

SELDOM if ever has a gathering of Christian workers received messages and addresses of greeting from so many world leaders as did the Tokyo Convention. They began to come at the first session, and they continued to come until its closing day. Sometimes they were delivered in person; again they were delivered by letter. Always keen interest and great enthusiasm were aroused by hearing them.

The Emperor of Japan was one of those who sent his greetings. The letter, which was signed by Baron Yujiro Nakamura, Minister of the Imperial Household, read:

His Majesty is highly gratified to know that the Eighth World's Sunday School Convention now assembled in conference at Tokyo, with the great purpose of establishing the peace of the world and promoting the happiness of mankind, has been attended by large numbers of delegates representing different nations both of the Orient and the Occident.

He is gratified also that the session of this convention has been conducted with great success for several days, and that it has fulfilled its high expectations, thus contributing in no small measure to the advancement of the principles of humanity in this world.

Premier Hara of Japan sent a message through his secretary. Translated, this read:

In bringing to this gathering my congratulations, I think it is but right to state that civilization is made up of two phases: one the material, and the other the spiritual; and I take it that the great World Sunday-school Movement represented here stands for the development of the spiritual side of civilization.

Because it is such a movement I welcome these representatives to Japan and to Tokyo. I feel confident that the Sunday-school movement has in the past made large contributions toward the spiritual side of civilization. Those of you who are connected with this movement in Japan have a large responsibility, and I rejoice in the manner in which you are putting your shoulder to that responsibility. You are gathering here in the quiet of the autumn, when the voices of the fall are heard everywhere. It seems to me to be a most auspicious time for the opening of the gathering. May God's richest blessing be upon you as you sit together in conference.

From the Honorable Arthur Meighan, Prime Minister of Canada, came the word:

I send my very best wish for the success of the World's Sunday School Convention, the significance of whose present meeting place will be welcomed by men of good will everywhere.

The unity of mankind is a difficult aspiration, but in its hard-bought progress the Sunday-school movement throughout the earth has an honorable share.

Dr. Woodrow Wilson, President of the United States, said, briefly:

Please convey to the members of the World's Sunday School Convention my cordial greetings and express to them my hope that the deliberations of the Convention will lead to the happiest result.

Mr. Edward Bell sent from the Embassy of the United States in Tokyo greetings as follows:

It is with profound regret that I learn of the misfortune which has befallen the World's Sunday School Convention by the loss through fire of the Convention Building, and I beg that you will accept an expression of the sorrow with which I and the other members of the staff of this embassy have received this unhappy intelligence.

The extraordinary manner, however, in which the members of your committee and their kind friends in Japan have arisen

to the occasion, enabling the Convention to carry on its labors without the loss of a single day, leads me to hope that this misfortune, great though it is, will have no permanent effect in detracting from the success of the Convention.

The Imperial Greek Government sent its greeting through Chargé d'Affaires S. X. Constantinidi, who was an accredited delegate, and Premier Lloyd-George of Great Britain sent a message.

Mr. James M. Cox, Governor of Ohio, wrote:

It gives me great pleasure to extend to your honorable body greetings from America. May I also express the hope that the proceedings of your Convention will result in affording still greater assistance to humanity, through proper religious education.

Religion ties the whole world together. Religion, in the abstract, brings about the best appreciation of right and wrong. My judgment is that in the affairs of the world to-day, if we will all get closer to our religion, no matter what our religion is, we will be very much better as individuals in making our contributions to the world.

I want to congratulate you upon the good work your organization has done in the past. It has rendered a distinctive service to humanity.

Senator Warren G. Harding, who was chosen President of the United States soon after the close of the Convention, wrote:

I desire to have you convey, if you will, to the Convention in Tokyo, my good wishes and an expression of my belief that all sincere and noble spiritual faiths in the world serve good citizenship and serve mankind, and that preparation for them in early youth lays the foundation for their permanence and perpetuation.

A letter of greeting from Mr. William Jennings Bryan was read:

Japan is of all nations the one in which I am glad to see this gathering held. I was much impressed by the earnestness of

Japan's Christians, and I believe that Japan's progress—in which the whole world takes so much pride—will be greatly aided by the spread of the Christian religion among her people, and the Sunday school offers one of the greatest means of growth.

I have been cherishing a hope that I might attend the meeting at Tokyo, and it is a matter of great regret to me that engagements here make it impossible for me to participate in the meeting.

Mr. T. Oita, passenger traffic manager of the Imperial Department of Railways, wrote immediately following the fire of Tuesday, October 5:

I wish to express to you my sincere sympathy for the misfortune which befell the Convention Hall yesterday afternoon. You must have been very much surprised to see the hall burnt down on the day when the Convention began. It was really a most terrible accident and you have the sympathy of the whole nation. As the Convention is regarded by the people, domestic as well as foreign, as an event most important socially, not to say religiously, and we are all prepared to help the Convention for a success, we feel very sorry for the calamity although the cause of the fire was beyond the control of human effort. We must, however, be thankful to Heaven that the fire broke out before the Convention, when the hall was not filled up, and there was no casualty except a few people slightly wounded as reported by the newspaper.

I hope, and I firmly believe, that in spite of such a disheartening event the Convention will be brought to a successful end by your strong will and unswerving effort which characterize the work of Christians.

Dr. F. B. Meyer wrote:

It is with great regret that I have been obliged to be absent from the Tokyo Convention. Once more, I had hoped to grasp the hands and look into the faces of beloved American friends; but it is not possible. I send my love, and shall be with you in spirit. There are two things we must do: First, we

must make a ring fence of living men and women around the integrity and plenary inspiration of Scripture; and second, as the dawn of the New Age is on the sky we must redouble our efforts to win the youth of the world for our Lord, that, numberless as the dew-drops, and clad in the beauties of holiness, they may accompany him as of old, in the victorious progress. God bless you.

The most Reverend His Grace The Lord Randall Cantaur, Archbishop of Canterbury, wrote:

I am deeply interested to hear of the great gathering about to be held in Tokyo for the furtherance of Sunday-school efficiency. The work of Sunday schools lies at the very center of our corporate religious life. I pray God to speed every endeavor to make this work sound, reasonable, and vigorous for the enlisting, in their early years, of thoughtful and loyal soldiers and servants of the Lord Christ.

J. H. Jowett, D.D., wrote from London, where he is pastor of Westminster Chapel, Buckingham Gate, saying:

You are meeting in one of the critical hours of history. Great things are at the birth, and all established things are being called to the bar of critical judgment, and challenged to justify their existence. Surely, of all existing institutions, the Sunday school will be able to justify its mission! It has rendered immeasurable service to the cause of the Kingdom of God. Its work is fontal and fundamental.

But, like everything else, our schools must grow in knowledge and discernment, and like wise merchants, they must adapt themselves to the times. We have no need of a new Christ, but perhaps we need to see him more clearly. I would say that one of the great needs of our time is that our boys and girls should be aroused to the sense of the heroic in Jesus of Nazareth, so that all their powers of homage and of adventure should be enlisted in his discipleship. Have we shown them the knightliness of the Lord Jesus in such a way that they follow his doings as in smaller tracks they would follow the doings of a Living-

stone or a Chalmers? The necessities of the world are demanding courage as well as vision, and the schools of the future must nourish and cherish the heroic spirit, the true heroism which is born out of comradeship with the heroic Christ.

The Wesleyan Methodist Church of Great Britain, in conference assembled, adopted a resolution sending a greeting, while Alfred G. Garvie, D.D., principal of Northampton College, and chairman of the Congregational Union of England and Wales, reminded the Convention that:

The security, prosperity, and progress of the world, the coming of the Kingdom of God, depend on peace; and peace depends on right international relations. America and Great Britain by their common speech, ideas, and ideals seem called to set an example in their friendship and help of one another. That Great Britain's friendship with Japan should be maintained and all causes of misunderstanding between Japan and America should be removed is imperative. May the visit of the Americans and British to Japan cement an alliance of the three nations which will be a guarantee of a world peace. God grant it.

Mr. Entaro Noguchi appeared before the Convention and said:

Kanda Hitotsu-bashi, the Imperial Education Society, held a meeting from the ninth to the eleventh of October, and appointed me as their representative to bring to you our heart greetings. This educational society represents eighty-six educational societies scattered throughout Japan. We wish to express our congratulations to you because you bring the spirit of international peace and good will according to the will of God. As expressed in the declaration of our former Emperor, the Meiji Tenno, coöperating with all countries we are to labor to advance in civilization. Our purpose, therefore, is absolutely one with that of this great Convention, and we wish to bring our greetings and present this wreath, as a token of our appreciation of your visit.

From Professor A. Ruegg, chairman of the Local Committee of the Seventh World's Sunday School Convention, held at Zurich in 1913, came the message:

We earnestly hope and pray that it may please God to win through the Japanese child the people of Japan over for Christ who is the strength and the glory not only of individuals, but also of nations. May it please the Lord to use the Tokyo Convention as an instrument to establish unity and harmony amongst the different colours, nationalities, and races and this in the spirit of Him who predicted that all shall become one flock under one shepherd.

The Board of Trustees of the International Sunday School Association, in session in Chicago on September 10, sent greeting:

It is our earnest prayer that this Convention may make a worthy contribution to the evangelization of the world by bringing to the hosts of loyal Sunday-school leaders gathered from all the nations a new realization of the sure processes of Christian education, in helping to bring in the Kingdom of our Lord and Christ.

Mr. James W. Kinnear, of New York, vice-chairman of the World's Executive Committee, had planned to attend the Convention, but when he was prevented by ill health, he wrote, in part:

Jesus Christ, the same yesterday, to-day, and forever, is the complete answer to the world's needs in all lands, among all peoples and all ages. At his birth the angels sang, "Peace on earth; good will toward men," and his teachings, if accepted, will produce harmony and peace even in the midst of contention and strife.

The Right Hon. Thomas R. Ferens, M. P., president of the World's Sunday School Association, sent this word:

It is with the greatest disappointment that I am obliged to write you instead of speaking face to face. For a long time I

have eagerly looked forward to being present at the great World's Sunday School Convention at Tokyo. I deeply regret that, owing to the dangerous illness of my wife, who is now quite an invalid, I cannot leave home for so long a time as a trip to the Far East would necessitate.

Representing an organization of thirty million members in more than sixty countries, an organization inter-denominational, inter-racial, and international, we believe this Convention has come to Japan for a great service at a most important hour and for a great service to the nations.

Personally, I am much indebted to Sunday schools. I am seventy-three years of age, and have never been unconnected with the work from the days of childhood. The longer I live, the more convinced I am of the importance of the work amongst the young. The Sunday school surely is the quarry from which we are to build up strong nations and a living Church.

We, in England, shall watch with deep and prayerful interest your proceedings. The Convention has enormous possibilities. May God guide you in all your deliberations! The people of Japan, and especially those of Tokyo, are earning our eternal gratitude by the very full and generous preparation they are making for the Convention. May God bless them and you, and "cause his face to shine upon you and be gracious unto you," one and all. Your aim is the highest. Remember Cromwell's words, "Be sure that you are right—then move quickly—strike hard—and thank God."

A characteristic of the Japanese is their loyalty to their ruler, and when, as a country, they embrace Christianity, we may look for the same devotion to the King of Kings and Lord of Lords.

The door of the world is flung wide open, and the peoples are saying, "Come over and help us," and the World's Sunday School Association is saying, "Send me, send me."

May I suggest as a motto as we face the present world condition and the abounding opportunity of these years,

"Have faith in God."

From Utrecht came a cablegram:

Dutch Sunday School Union prays for beloved Convention.

From the Seattle Japanese Church Federation the message flashed to Tokyo:

Sympathy. Let God arise.

Another message from London read:

Sunday School Union Council sends cordial greetings to World's delegates, praying that divine grace and wisdom may enrich all deliberation.

Norway was represented in the greetings by the cabled words, signed by Ole Oleson:

Six hundred and fifty Christian friends gathered in Bergen send the Convention their hearty greeting.

The chairman of the Young People's Department in the Presbyterian Churches throughout Australia in the states of New South Wales, Victoria, Queensland, South Australia, western Australia, and Tasmania sent greetings.

Hon. John Wanamaker, of Philadelphia, chairman of the Executive Committee of the World's Sunday School Association, who was elected president of the Association at Tokyo, preferred to sign himself, "Delegate from the United States to Tokyo":

It was my full intention to meet my brethren of Japan, and all nations, at the Tokyo Convention, but it has been ordered otherwise by the critical and long illness of my partner in life, my beloved wife, who departed this life a week ago. When it became impossible to leave the sick room some weeks ago I arranged with my dearest friend, George F. Pentecost, D.D., a distinguished writer, scholar, and a leading pastor, to go, but he was subsequently called to his reward while on his way to do what he had done all his life—carry the gospel of Jesus Christ to waiting multitudes in the city of New York.

I was greatly desirous to come to Tokyo, not only to help in guiding the deliberations of a conference fraught with such world-wide possibilities, but because of my knowledge of your great statesman, Marquis Okuma, once representing you in



HON. JOHN WANAMAKER



PENNSYLVANIA DELEGATION

my country at Washington, and because of my affection for Viscount Shibusawa and his family, and the gentlemen of high distinction who accompanied your honored Viscount when he visited the United States, as well as others, who from time to time have been presented to me.

I wish to assure your great Marquis Okuma and my very dear friend Viscount Shibusawa and his associates, that both the secretaries that I have named are worthy of every confidence. I am putting these lines in the hands of the former co-pastor with Doctor Pentecost of the Bethany Church, Rev. W. Edward Jordan, a delegate to the Convention, whom I highly esteem and hope he will be found an efficient helper in the work of the Convention.

In a second letter Mr. Wanamaker told interesting facts concerning his Sunday-school work:

I became a member of a country Sunday school when a boy ten years old, and have been a member continuously for seventy-three years.

I have been the superintendent of the Bethany Presbyterian Sunday School of Philadelphia for upward of sixty-three years. I regard the Sunday school as the principal educator of my life. Through the Holy Scriptures, the Bible, I found knowledge not to be obtained elsewhere, which established and developed fixed principles and foundations upon which all I am and whatever I have done were securely built upon and anchored.

As a boy, so far as I know, I was not religiously inclined. With copper coins, which I worked for, I bought my first little Bible from my Sunday-school teacher. It told me that there was a God, how the world was created, that the attributes of God were justice, mercy, love, and truth, and that injustice, selfishness, cunning, jealousies, dishonesties, and falsehoods of human nature had never brought permanent success to individuals or nations.

I believed what I read in the Bible.

I found faith by hearing it read and explained and by my own private reading.

The future of the Church of God, whatever its name may be, is through the right study and teaching of the Word of the Living God. I exhort you all to have faith in the God of the Holy

Scriptures. We can now do but little for the aged people except nurse and love them, but we can, as never before, give ourselves to rebuild our teaching capacities and labor on for a revival in the Sunday-school children and youth who must take up the work of building up better citizenship.

After presenting some of these messages to the Convention Justice Maclaren, as the presiding officer, made a response that told details of his life that should be passed on to Sunday-school workers:

One personal word I add, the regret that I have experienced in ascertaining what has been conveyed to you from the message of our president. I had no idea until recently that I would be called upon to fill a place for which I consider myself largely incompetent. The Sunday-school Movement has been more than kind to me personally and I can honestly say that I have appreciated the honors which have been conferred upon me by my fellow Sunday-school workers above those which I have received from my Sovereign on more than one occasion. Like our president, I can say that I have been in the Sunday school all my life. I am several years older than he, for I celebrated my eightieth birthday just before leaving home to come to this Convention. I have been in Sunday-school work in one capacity or another for the last seventy-two years of those eighty. For the first few years I went to Sunday school in a small log schoolhouse in what were then the wilds of Lower Canada.

Mr. David Lloyd-George, Prime Minister of Great Britain, cabled as follows:

Please convey my cordial greetings to the members of the Sunday School Convention. The service rendered by the Sunday schools to the educational, the moral, and the religious life of the nations, have been of lasting benefit. A meeting of representatives of its adherents drawn from all parts of the world is capable of doing a great deal to add to our fund of common knowledge, understanding, and sympathy, and to foster the spirit of international brotherhood and comradeship.

IX. HOW SECRETARY BROWN MADE HIS REPORT

THE seven years that have elapsed since the Zurich Convention have been exceedingly fruitful. They have been years of large extension of the Sunday-school work in every land, despite the difficulties and hindrances of the war. The war naturally absorbed the energies of the three million Sunday-school officers and teachers who were drawn upon for service of every nature. For a while Sunday-school attendance suffered in those countries directly affected. There is now every indication that attendance and interest are on the increase and that reaction from materialistic conceptions will carry the cause to new positions of strength and influence.

The chief work of the American secretary has been devoted to carrying into effect in the various fields recommendations of the six commissions which reported at Zurich. The results in terms of organization are:

1. The equipment and support in whole or in part of secretaries in Japan, the Philippines, Korea, China, the Moslem field, South America, with a special secretary for Brazil. These secretaries have worked under national committees or organizations, composed of representatives of the missions and native agencies.

2. The promotion in each country of plans for the intensive training of a native Sunday-school leadership as the best method for strengthening and extending the work. This training work has been accomplished through Sunday-school courses in theological seminaries and schools, departments of religious education in Christian colleges and institutes, in cities and summer schools, correspondence courses, training classes in Sunday schools, and teacher-training libraries.

To discover the actual condition and need of every field in

the matter of teacher training a commission was formed in 1917. The report of this commission is of highest value and indicates well-established plans in every field for training a teaching leadership.

3. There has been a large development of Sunday-school literature in the various languages and dialects since Zurich. These productions include:

(a) The beginning of graded lessons in Portuguese for use in Brazil and other Portuguese-speaking communities.

(b) Some elementary and junior graded courses in Spanish for South America and other fields where Spanish is used.

(c) Graded Beginners, Primary and Junior Courses in China, special care here as in other countries being to make the lesson treatment and illustrations indigenous to these fields.

(d) Revised Graded Lessons for Japan where graded lessons have been in use since 1907.

(e) Some Elementary Graded Lesson Work in Korea, the Philippines, and the Moslem field.

(f) Technical and inspirational books for Sunday-school workers have been produced in every field. These productions have been in the main translations or adaptations of foreign Sunday-school books, but native writers have become increasingly the authors of such books. Where of foreign origin, authors and publishers have in every case freely surrendered any copyright or pecuniary interest in order to help forward the Sunday-school Movement. Their spirit we here gratefully recognize and acknowledge. This same fact holds true of all publishers and owners of copyright privileges in lesson illustrations, many of these produced originally at great cost to lesson publishers in America. A special committee of which Dr. John T. Faris, Mrs. J. Woodbridge Barnes, and Mr. Arthur Stevens are members, has done invaluable work in making this material available in many fields.

Field Reports

I do not enter into the detailed work in each field since the Zurich Convention. The record of the remarkable advances made in every land under the guidance of our secretaries will form a fascinating chapter in the story of the development of the

movement. And we cannot understand the full meaning and reason for it all unless we know these men in their personal intelligent direction of the work, and full consecration to their task, a devotion which has cost them dear in physical drain. We are glad that we have here to-day, representing the American Section, Mr. Horace E. Coleman, of Japan; Rev. Geo. P. Howard, of South America; Rev. A. L. Ryan, of the Philippines.

Rev. Herbert S. Harris is detained at Rio de Janeiro, to which field he has recently gone, and Stephen Trowbridge is slowly recovering from a breakdown due to excessive work. Then we have Rev. H. Kawasumi, secretary of the National Sunday School Association of Japan, besides denominational secretaries from the Philippines, Korea, India, New Zealand, Canada, and the United States, and of course, Marion Lawrance, secretary of the International Sunday School Association of North America. Rev. E. G. Tewksbury is in China and Rev. J. G. Holdcroft in Korea.

Coöperation With Mission and Sunday School Boards

Since the Zurich Convention large advance has been made in perfecting the organization of the World's Sunday School Association, so that it would fully represent the Mission and Sunday School Board Agencies both at home and upon the field. After conference with these agencies the American Section of the Committee was reorganized, giving to the Boards one half of the membership of the Committee, and the field organization has been brought into line with the spirit and purpose of this organization.

The result has been most satisfactory. There is absolute coöperation in practically every field, bringing about economy and efficiency. The task is faced unitedly, a most necessary situation in view of its magnitude and the greatness of the opportunity.

Opening Doors

Aside from the enlarging welcome to the Sunday school in many fields because of world-wide publicity and emphasis due to the Tokyo Convention, there is the opportunity growing out of the increasing separation of Church and State in many lands since the war.

In Russia, Germany, Greece, and elsewhere the Church now

faces the problem of the religious education of the young without the financial support of the state. While this situation has its favorable side in the separation of religious education from political propaganda, it obliges the church authorities in these countries to find both means and methods for the religious training of communities and to train a competent leadership for the work.

This situation is a challenge to the World's Sunday School forces to cooperate with the leaders in these countries adequately to meet the need. Conferences with representatives from these countries have been held, correspondence has been conducted, libraries of Sunday-school books have been forwarded, teacher-training plans have been discussed, and exhibits of Sunday-school material furnished. As one of the results the Ambassador of one of these countries has been officially requested to attend the Convention as a delegate to obtain information and to make reports.

In South America every country is wide open to the Sunday school and some of the most rapid recent advances have been made there.

The Moslem fields, excepting where there are military operations under way, are appealing for secretarial help. The great continent of Africa is making strides in Sunday-school work.

The Sunday school is unchallenged in any field and is the key which throws open the door to the home and to evangelistic opportunity everywhere.

Publicity

One of the reasons for the favor with which the Sunday school has been received is the fine publicity which it is receiving everywhere. Work for children has the right of way, and now that the Sunday school has become the institution which includes all ages and has developed so large an emphasis upon social service while retaining its major place as an evangelistic and educational agency, the press, both secular and religious, has given to it large space. I am referring to regular news from the world-wide field which is prepared in our headquarters as well as to the special Convention news.

No convention has commanded such universal attention and as much publicity as Tokyo. The world press as well as the press in Japan has given painstaking care to the Tokyo news,

and the press in Japan, both in English and Japanese, has given splendid publicity both in type and illustration to every phase of the Convention preparation, personnel, purpose, and program. As a community as well as a church institution, the Sunday school, particularly in its associated work, has now a distinct place and recognition.

Surplus Material

In a convention held upon the mission field it is fitting that this department of the World's Sunday-school work should receive special mention. Conducted by Samuel D. Price, D.D., since its organization, it has brought aid in the form of cards, wall rolls, and practically every form of Sunday-school supply from some thirty-seven thousand Sunday schools in America to mission stations and native schools, and special cheer to hundreds of missionaries by the gifts at Christmas and other times. The practical service of this department has given it a unique position.

The Association Budget

The yearly expenditures of the American Section of the Association have increased since Zurich from \$23,000 to \$40,000, in order to provide for the new fields which have been opened up. The quadrennium beyond Tokyo will call for an annual expenditure of \$96,000 for the American fields in Japan, Korea, China, Philippines, the Moslem fields, and South America. Every item in this budget has been passed upon by representative committees upon the field and at home, representing the native churches and the various missions.

The chief advances in this budget cover the important items of increased literature and provision for the extension of teacher-training through institutes and summer schools, departments of religious education, or special training courses in the Christian schools and colleges.

The Sunday-school committees or association, it must be remembered, in each field are promoting the production of practically all of the Sunday-school lesson and book literature used by the Mission boards, and this by the request of the Mission agencies who must, in the interest of economy of men and money, centralize this work in some such agency as the Sunday School Association.

The budget calls for a number of new workers who are absolutely required for these countries where, in most cases, one man is endeavoring to cover the whole task of lesson-and-literature production, organization, institutes, travel and correspondence for an enormous field. This is not fair to the man or the opportunity. This Convention, I feel sure, will not permit this situation to continue.

Then departmental workers must be secured where the work is expanding, and normal schools should be established in every country on the line of the Hamill Memorial Building in connection with the Kwansei Gakuin at Kobe, in order to train native Sunday-school specialists and to develop pastors and students for Sunday-school leadership.

The support for the Association in the past has come almost entirely from laymen and laywomen who have been in attendance upon the Conventions and who have caught the vision of world-wide conquest through the Sunday school, and the outlook is that we must continue to depend upon this giving as our chief source of revenue, while we hope for increasing gifts from the Mission Boards through direct or indirect appropriations.

Despite the financial conditions since Zurich we have met the increased budget required by the opening of new fields and come to Tokyo with a small balance.

World Evangelism through the Sunday School

More and more it is becoming apparent that the surest, quickest method of world evangelism is by way of the Sunday school. After the Rome Convention, Dr. F. B. Meyer said to Doctor Bailey:

“Doctor, I have a confession to make. I saw at Rome for the first time that, if the world is ever to be saved, it must be saved through its childhood.”

While we must make every effort in view of the present open opportunity for the Christian message everywhere to reach the adult through preaching, through the tract, the hospital, or Christian teaching, we must not forget that the children have the world's to-morrow, they have long lives for service, they make the steadiest Christians. And when evangelistic methods on a nation-wide scale have been attempted, as in Japan, through special two-year campaigns, it was discovered that a large

share of those who became Christians through that effort had been attending Mission Sunday schools at some time.

For the sake, therefore, of overtaking the work of world winning and of answering the "Go ye" of the Master, we must stress in a larger way the winning through the Sunday school of the coming generation. And it has been found that in winning the child the largest link has been welded in winning the non-Christian home. "For a little child shall lead them."

Promoted

Since the Zurich Convention a group of Sunday-school "Great Hearts," the seers and pioneers of the World's and International Sunday-school work have passed on to the country of God's elect. I am referring to Sir Robert Laidlaw, Sir Francis Flint Belsey, Mr. George Shipway, Mr. Edward Towers of Great Britain, and Mr. Edward Kirk Warren, Dr. George W. Bailey, Mr. H. J. Heinz, Mr. William N. Hartshorn, Mr. A. B. McCrillis, Dr. H. M. Hamill, and Mr. E. H. Nichols of the United States.

The tremendous strides of the Sunday school in the last three decades is due to the consecration, business foresight, evangelistic spirit, and educational vision of these men and to some who are still with us who were their co-workers. To speak in detail of these men and their service to the cause would require a volume which might well be inscribed, "Heroes of the World's Sunday School Movement."

We miss their faces, their voices, their inspiring leadership. Some of them had lived for this Convention. They were devoting a large measure of their time to it. But we believe the mantle of their faith and vision will fall upon others who, endued with a double portion of their spirit, will take up the work where they laid it down and realize their prayers for its extension.

Necessarily Absent

We miss from this gathering the honored president of our Association, Rt. Hon. Thomas R. Ferens, who is detained by the illness of Mrs. Ferens; and Hon. John Wanamaker, who has in August suffered the loss of his wife and his life-long friend and pastor, Dr. George F. Pentecost. We miss, too, Mr. James W. Kinnear, vice-chairman of the Executive Committee, whose recent illness has made his coming impossible.

Other leaders in both England and America have the best reasons for not being in attendance and have sent messages of deep regret.

But we rejoice in the presence of Mr. Marion Lawrance, who, after Zurich, was obliged to resign from the secretaryship of the World's Association that he might concentrate upon the great task of the International Association, and to whose tireless endeavor and great vision we owe much of the Sunday-school advance of the last two decades.

We have here, too, Hon. Justice Maclaren, our vice-president, the oldest living member of the World's Executive Committee, who has honored the cause by his faithful service for more than seventy years as teacher and officer of the Sunday school and official service to the Canadian, International, and World's Organizations.

Looking back upon the lives of these leaders, and forward to the consummation of their hopes and efforts, we repeat again Holmes' lines in "The Chambered Nautilus":

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Build each new temple nobler than the last,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

The report of Rev. Carey Bonner, joint general secretary, representing the British Section, will be found on page 331.

X. HOW RESPONSES WERE MADE TO THE ROLL CALL OF NATIONS

THE Convention was attended by 1,814 accredited delegates from five continents and seventeen countries. One of the most impressive sessions was devoted to hearing messages from some of the nations represented.

From Denmark came Mr. C. Waidtlaw. His greeting was translated by Rev. J. M. T. Winther, senior missionary in Japan of the Lutheran Church. He said:

To-night I am standing here as a representative for the Sunday schools of Denmark.

That the number of scholars in the Danish Sunday schools is not very high finds among other things its reason in the fact that religion is daily taught in all the public schools of the country. Statistics for 1919 show that there were 935 Sunday schools, 4,261 workers, and 62,645 scholars, but besides these there are several under the auspices of the Methodists, Baptists, and the Salvation Army for which I am unable to quote the latest figures. Including them the number will reach at least ten thousand.

I feel confident that you all know Mr. H. C. Andersen's story of "The Mother." This story is the history of the Sunday schools. As the Mother in that story shunned no obstacle that hindered her in seeking her child, just so the Sunday schools press on through everything that would keep the children at a distance. As the Mother sang for the woman in black garments all the songs she formerly had sung for her own child, so the Sunday schools are now singing the same hymns over and over to others.

As did the Mother, so the Sunday schools will press the wounding thorn-bush to their own heart; nay, more, they will, if in any way possible, drain the ocean itself to the last drop in order to reach the child. No sacrifice will be too costly;

even the beautiful black hair is gladly exchanged for that of jaded white. Anything and everything, just so that the child may be reached and won. The Mother had energy; she came at greater speed than Death itself. She had comprehension; when she came to the greenhouse where each tree and flower represented a human life, it was especially over the tiny flowers that she bent down. This is exactly what the Sunday schools are attempting to do.

God grant that all we who have got a place in the Sunday school may increasingly possess such a mother's heart. Then, as in Mr. H. C. Andersen's story, one of the results will be that we more and more fully comprehend the will of God concerning ourselves we well as concerning the children entrusted to our care.

Next came Miss Cairns, representing the Presbyterian Church in New Zealand. She said:

You have been hearing from the Far North—from Denmark. I come from the Far South, from New Zealand. I am engaged by the Presbyterian Church of New Zealand for special work among children. We are a very small community in New Zealand, but are very anxious that our land should take its place among the larger and older countries. We are young, not yet a hundred years old.

Having been trained as a teacher I was secured to help the teacher as much as the child. Many of our Sunday-school teachers are untrained. So I am going around working among the teachers of all classes. I take classes for the little ones, the juniors, and intermediates; also, normal classes with the teacher. We talk our organization over, or the difficulties of the work. There have been other workers in this branch of our church work, but these workers are at present in America to receive the latest and greatest help that they can in that land where Sunday-school work has been carried forward so successfully in past years.

My committee hopes that this Sunday School Convention will have the effect of deepening sympathy and extending the Sunday-school work in every possible way.

Rev. T. Gamble gave the message from South Africa:

The Sunday school in the past has done little. To-day it is doing much. To-morrow it aims at doing more. Eleven years ago—1909—a deputation from the World's Sunday School Association visited South Africa with the avowed object of forming a Sunday School Association such as existed in nearly every other country.

This deputation consisted of two gentlemen—Rev. T. E. Ruth and Mr. Arthur Black. When they were on the spot they found that the colony was not yet ripe for such a step. Undeterred, they bent their energies toward creating a demand for a higher standard of Sunday-school work and to widening the outlook on religious education. Their efforts were not unrewarded, for, as a result of the interest awakened by their visit, there sprang up in the chief towns of South Africa numerous unions of Sunday-school workers of an inter-denominational character. Subsequently, in 1915, a convention of Sunday-school workers was held in Port Elizabeth. To this there streamed from all parts of the country representatives of Sunday schools of the leading denominations.

Soon, however, it was realized that with such a vast field to cover, the services of a full-time secretary would be necessary. This infant association had no funds. Efforts were started to secure the necessary money. Successful conventions were held at Cape Town, Johannesburg, and Durban, and at the last of these—held in April, 1919—the executive was able to report that sufficient financial guarantees were forthcoming to enable them to proceed with the appointment of a full-time secretary. This honor fell to Mr. John G. Birch of Port Elizabeth, than whom no better selection could be made.

From the inception of our National Association he has acted as its honorary secretary. Previous to this he was honorary secretary of the Port Elizabeth local Sunday School Union. Thus it will be seen that he has had some experience in organizing Sunday-school work in South Africa. The Executive Committee look forward with confidence to the future.

Our South African Association is an auxiliary of the World's Sunday School Association and has the active support of the Baptist Union, the Congregational Union, the Presbyterian Church, and the Wesleyan Methodist Church of South Africa.

Besides the churches, we have affiliated with us Sunday schools of the Dutch Reformed Church, the African Methodist Episcopal Church, the Church of England, and a few others.

The South African Association has established its headquarters at Port Elizabeth. Various departments have been organized and the work classified as follows:

1. A Teachers' Department, which offers an elementary course of study for Sunday-school workers, either singly or in groups.
2. A Pass-it-on Department, whose function is to collect used and unused material from where there is an excess and to pass it on to where there is need.
3. A small bookroom, where supplies for school work can be obtained.
4. The publication of a quarterly magazine for all engaged in Sunday schools.
5. The establishment of a workers' library.

But the South African Association—the youngest and probably the smallest union in this World's Sunday School Association—is confronted with an exceptionally large sphere outside the European population. Of a total population of six millions, 78 per cent are native and colored people. Sunday-school work among these is urgent. Our Association is determined to cope with this big question, but for financial reasons and the lack of trained leaders we are compelled to make haste slowly.

If this World's Association has the intention of making any effort among the children of the world, I would earnestly plead that South Africa be given a place on its program.

Rev. A. L. Ryan, general secretary of the Philippine Islands Sunday School Union, made a strong report and appeal for his territory:

The first feature which shows the Sunday-school advance in our field is the systematic instruction in the Bible. To appreciate its significance it should be remembered that we go back only twenty-two years to find the Bible a closed book, absolutely denied to the people. Our Christians sometimes hold a religious procession as an expression of religious enthusiasm, and as a means of religious propaganda. It is quite common to see them

on such occasions carrying two floats, one representing the Bible with the chains around it, the other with the pages open. The one stands for past history, the other for the present. The gift of America, religious liberty; the gift of Protestant Christianity, the open Bible. The Bible societies have circulated the Book broadcast over the islands in the language of the people. The Sunday school has followed it up with systematic teaching, believing that as the people know the truth, it shall be to them a light to guide their feet into paths of righteousness.

A second contribution of the Sunday school growing out of this is a clearer understanding of what it means to be a Christian. Men used to think they could carry their Lord in one hand and their vices in the other. They somehow believed that to be religious meant to go through certain forms and ceremonies. It was not uncommon to see gamblers going to church, carrying their fighting roosters under their arms. Then, after they had performed their devotions and had asked for divine favor upon their chances during the day, they would piously come out of the church, go down to the cockpit, and spend the rest of the Sabbath in gambling. That practice does not inhere among our Protestant Christians.

I well remember how one Saturday night, during an evangelistic service, an old gambler did come in carrying his rooster under his arm. While the preacher preached the old man stroked and petted his rooster. But ere long, as he listened, conviction for sin struck into his heart. When the invitation was given he went to the altar, and in humble penitence gave his heart to Christ. The next morning he came to Sunday school and joined a Bible class that he might learn more about the better way. What became of the rooster, you ask? He did a most appropriate thing. He sent him to the preacher for his Sunday dinner.

A third contribution of the Sunday school in the Philippines is its emphasis upon the value of the child. There was a time when children were held in lower esteem than now. In fact, even some Protestant fathers and mothers would sometimes come piously to church, denying their children the privilege, and compelling them to stay at home or go into the field to herd the carabaos. But that is all changing. The child is coming into his own. He is coming into his own physically. Through

rules of sanitation, hospital care, education in hygiene, the death rate among children has been greatly reduced. He is coming into his own mentally. During these twenty years of transformation under the American flag three million young people have come into contact with the public school system, with the result that illiteracy has been reduced from 95 per cent. to 30 per cent., and the English language is more widely spoken in the islands to-day than Spanish ever was during the four centuries of Spanish domination. The child is coming into his own religiously and spiritually. The Sunday school, as no other agency, has placed the child in the midst. It has helped the people to appreciate the relation of the child to Him who said, "Of such is the Kingdom of Heaven."

A fourth contribution which the Sunday school has made is its training of a new type of leadership. Take an illustration in point. Cock-fighting and gambling are the worst vices of the Philippines. Some months ago the question arose in the Philippine Legislature as to whether the cockpit should be abolished. But the majority of the legislators decided that the time had not yet arrived for the national prohibition of this evil. Because of this situation there was organized by some of our Christian young men, products of the Sunday school, a Christian Service League, the object of which was to combat the cockpit and show the Philippine Legislature that there is a new force in Philippine politics which is going to stand for better things. This spirit of militant Christianity has been fostered and developed in our organized Bible classes. It was unknown in former days. But the new wine is bursting the old bottles. It is our hope for a better Philippines in the future.

Finally, the Sunday school has been a great unifying agency in our missionary work. Through our Philippine Islands Sunday School Union, Methodists, Presbyterians, United Brethren, Disciples, Baptists, Congregationalists, and Episcopalians, join together in one common task, the conservation of the spiritual resources of the nation. It is a great challenge which confronts us, but rich in opportunity. Remember, twenty-two years ago, the Bible was closed; to-day it is read everywhere. Twenty-two years ago there was not a Sunday

school. To-day there are 850 schools with an enrollment of 63,000. But that is only the beginning in a land of 10,000,000 people. The field is white for harvest now. I know the quality of our workers, and the unity and spirit with which they labor together. I therefore do not hesitate to make this challenge, Give us the reënforcements in money and leadership personnel which our situation demands, and I will guarantee that our Sunday-school membership will be doubled and that 125,000 members will be reported by the time another World's Sunday School Convention is held.

From Java came Rev. H. C. Bower, Ph. D., with the assurance that in the Indian Archipelago the Sunday school is active:

I not only represent Java, but all Malaysia—Java, Borneo, and Sumatra, and the Malay Peninsula, consisting of sixty millions of people, speaking something like sixty-five different languages. Thirty-five millions of these live in Java alone. In this great field the following churches have Mission work: Methodist, Dutch, United Brethren, Anglican, and German.

I shall speak principally for the Methodist Church, which I represent. We have work among people speaking fourteen languages. We have probably three thousand Sunday-school scholars. You can realize our problem in providing literature for such a polyglot people. In our Methodist work we have schools scattered over the land with about fourteen thousand boys and girls all studying English. We not only try to give them a knowledge of English, but also a knowledge of the Bible, that they become Christian citizens. Forty minutes we spend daily in Bible study in our schools, and on Sundays we try to give more instruction in the Sunday schools.

Here is an incident of Sunday-school work. The son of a Mohammedan priest, who, because he had visited Mecca, was revered as a Hadji, attended a Mission school and afterward journeyed to Mecca, and also became a Hadji. He still continued to attend Sunday school after his return. One day, when on a boys' camping expedition, the missionary conducted a testimony meeting, asking the boys to tell what Christianity had done for them. Hardly had the invitation been given when up jumped the Hadji and said, "I have compared Chris-

tianity and Mohammedanism, and find that Christianity is better." About six months later he was baptized at the age of eighteen, and it is his desire now to be a preacher. That is the second Hadji who had become a Christian from one Sunday School within fifteen years.

From Brazil came Rev. Alvaro dos Reis, whose message was characteristic of his nation:

As a representative of all the evangelical churches and Sunday schools established throughout Brazil, the greatest in extent of all the lands lying beneath the bright constellation of the Southern Cross, I bring most cordial greetings to the Eighth World's Sunday School Convention and to the great people of the Land of the Rising Sun, praying God that the holding of this Convention here may come to be considered one of the glorious facts in the history of this people, and a mighty power in promoting the Kingdom of God, among the peoples of the Orient, as among other nations also.

May our gathering here be characterized by the enduement of the fulness of the Holy Spirit, and may this people who are giving us such kindly hospitality not only become more and more enlightened by the marvelous Sun of Righteousness, but may they become one with all the peoples of the world in the great, holy, and divine heart of Jesus Christ, the bright effulgence of the eternal and heavenly God, the Father of Lights.

In this hope, faith, and spirit of love, I beg to give you all, brethren in Christ, the Brazilian and holy kiss of peace and charity, kissing this beautiful flag, our emblem now, and cheering enthusiastically and heartily, "*Banzai, Banzai, Nippon! Hurrah, Hurrah, Japan. Viva! Viva, O Japao!*"

But in return for the splendid reception and kindly hospitality shown to our Brazilian delegation, which has traveled over thirteen thousand miles to meet with you in this greatest of world conventions, we want to offer you the opportunity of seeing our own beautiful land and of experiencing the warmth of heart of the Brazilian people, and of witnessing for yourselves how the cause of Christ through the Sunday school is triumphing in our native land.

Please accept, therefore, the most cordial invitation which the Brazilian churches and Sunday schools send you to come to

Brazil in 1924, and to hold the Ninth World's Sunday School Convention in the beautiful city of Rio de Janeiro.

Then I shall hope to hear from your hearts the cheering: "*Banzai, Banzai, Brazil!*"

From London, England, came Rev. W. C. Poole, Ph.D., the pastor of Christ Church. He said:

The leaders of the world are coming to see that intelligence and righteousness must be co-extensive. The Sunday school at its best is the most effective agency for propagating moral and spiritual values. Mr. Gladstone asserted again and again that his age needed to be reminded of the disintegrating effect of sin in the nation's life. Walter Scott McPherson truly says, "Great armies of freemen can make the world safe for democracy; there are only two agencies that can make democracy safe for the world: the Church and the School."

The message I would bring to you from England is this: Increasingly Great Britain is feeling that the perpetuity of her vast empire must be safeguarded with moral sanctions. Brilliant statesmanship alone cannot guarantee the coherency of the Empire. Moral mandates are more binding than imperial edicts. The whole life of the Empire must be lifted to the free height of its moral stature.

Moral and religious education is no longer an alternative; it is a necessity in the maintenance of wholesome national life.

The safety of the democratic state rests ultimately upon the ability of the average citizen to think highly and live righteously.

The United States and Great Britain can underwrite the world's peace and prosperity if, in addition to perpetuating through secular education the intellectual heritage of the race, they perpetuate the moral and spiritual heritage of the race through religious education.

Korea sent a double message. The introduction was given by Mr. M. L. Swinehart of Kwangju:

It is fitting that Korea should come toward the close of the evening's program. As I have listened to the stories of the progress of Sunday-school work in other countries my heart has been thrilled as I thought of what we are trying to do in our

own land. When I was eleven years old, living on a farm, doing the chores and walking two miles to a country school, in all weathers, there was not a single Christian in Korea. To-day I can report that in our Sunday schools alone, not counting our Christians, there are in regular attendance 186,000.

Our numbers did not grow so rapidly in the early years, but the average growth for the past thirty-five years has been over five thousand a year. Can you beat it in any country the area of Kansas?

When you pass through Korea, as several hundred of you will do, after you leave here, we want you to see something of our Christian work and to sense the atmosphere that exists in the Christian homes and the missionary homes, and to judge for yourselves what is being done, and how it is being done.

I make this next remark without consultation with any other missionary from Korea: As you go about Korea, don't even intimate that there is a difference between the Church and the Sunday school. Don't let them know that back in America you have trouble keeping the Church in the Sunday school. I hope the time will never come when our Korean constituency will know the difference between the Church and the Sunday school.

It is now my great pleasure to introduce to you my dear friend, Pak. Had this Convention been held six months ago this block of seats before me would have been filled with Koreans. When Mr. Coleman told us that our quota would be two hundred delegates, we objected and asked for a larger share, and we got permission to send two hundred and fifty. Because of a combination of circumstances it is impossible for them to be here, and on that account we should welcome all the more heartily this good brother who has come at his own expense and in the face of obstacles and objections raised even by some of his friends. He stands before you as a representative of the Church of Jesus Christ in Korea. He and his son were ordained at the same time into the Christian ministry. I think he is one of the happiest men in the house to-night.

Pastor Pak's words were interpreted by Rev. M. B. Stokes. He said, in part:

Since I give to God all thanksgiving, honor, and glory, may he receive it. I am a Korean. In all the world it may be said that Korea is the youngest son of God. The

churches of the Western world have had the gospel for thousands of years. The gospel has been in China about one hundred years, in Japan for more than fifty years, but it has been known in Korea only about thirty years. For that reason it is the youngest son of God and your youngest brother. Just as in olden times Jacob loved his youngest son Joseph more than his other sons, I believe that God loves Korea and the Korean Church more than all the people in the churches of the world.

If you ask the reason why I say that God especially loves the Koreans and the Korean Church, it is because already there are some four hundred thousand Christians in that land. This great outpouring of the grace of God is given for two reasons: the first, because of the faith of the people, and the second because of the work of the Sunday school in Korea; but I shall simply mention what I have seen personally. After I became a Christian I commenced to teach the children. I taught them to love the Bible. As a result of that, out of a number of boys and girls who studied with me, some are to-day pastors, elders, and teachers in the Presbyterian Church, some have graduated from college and are now teachers in high schools, and they are all workers in the Church.

Also, in view of the fact that God has given such great blessings to the Korean Church, I believe that God has committed to that Church the preaching of the gospel in all these Eastern lands. I believe it is the purpose of God that the Korean Church shall be used for the conversion of Mohammedans and of Buddhists and of all non-Christian Oriental peoples. The Korean churches have so far sent four missionaries to China. These men have planted churches and organized schools and are leading men to Christ at the present time. There is one thing I am very sorry and disturbed about. When so many of your young Korean brethren of the Korean Church might have come over and met with you in this Convention, I alone have come to represent the great multitudes of Korean Christians. The reason why these men from Korea have not come is on account of the sufferings of this world and because over one thousand of them are in the jails in Korea at the present time. Also the whole Korean Church at the present time is in great sorrow because so many Christians have met death in church or in other places. Pray for them! Pray for them!

The Methodist Church of Australasia sent greetings by letter, signed by Mr. Harold Wheen, Mr. W. J. Mortimer, Mr. Herbert A. Denny, Mr. W. Corly Butler, and Mr. Horton H. Williams, leaders in its Young People's Department work:

We are glad to report that the Methodist division of the Sunday-school army in Australasia still maintains its high standard. Though from time to time there have been decreases in scholars which have caused us much concern, the outlook is not by any means gloomy. At our General Conference, held in Sydney in May, the reports showed 3,820 Sunday schools, 25,558 teachers, and 200,149 scholars. Of these 1,453 schools, 2,508 teachers, and 35,544 scholars are in the Islands of Fiji, Samoa, Tonga, New Britain, Papua, and the Solomons, and are the children or descendants of people who a very few years ago were cannibals and head-hunters.

Our Church, we are glad to report, shows an increasing interest in the work of religious education and evangelism among the children and young people. During the last ten years four of the five annual conferences have organized special departments and have set apart ministers to direct the work. Under their guidance, and acting in coöperation with other Christian churches, a large and flourishing literature has been created in order that our workers may do their work still more efficiently. It is certain that the great bulk of church membership in our land is recruited from the Sunday schools, and more and more we feel the need for teacher training, the right observance of Decision Day, and the conservation of the results, especially with regard to active church membership.

May we be permitted to express our good will and best wishes to the members of the Convention in Charles Wesley's words:

“How good and pleasant 'tis to see
When brethren cordially agree,
And kindly think and speak the same!
A family of faith and love,
Combined to seek the things above,
And spread the common Saviour's fame.”

Australia was represented formally by Rev. Frederick A. Darling. He said:

Besides the greetings of my own Church, the Presbyterian, the Methodist, and Congregational Churches of the State of New South Wales have commissioned me to convey their greetings to this Convention.

The field is too wide to give you an adequate perspective of it in five minutes. Here are one or two picturettes, whence by imagination you may visualize the whole. Two thousand miles away from where the big cities of our continent are you can find a small tin-mining community. The total population is, I understand, under seventy whites. The Australian Inland Mission of our church has there planted a hospital that the miners and aboriginals, in their hurts and diseases, may receive remedial treatment. In it are two consecrated women. One is a highly trained nurse, the other her companion. I have said they are consecrated women, and they prove it; for their devotion does not only run to the healing of men's bodies but embraces all the spiritual work they can undertake, reaching out to cure the hurt of men's souls. So they have a Sunday school; I brought photographs of it for the Exhibit. The Sunday school numbers seven—six little naked black kiddies and one white child. There, in far Maranboy, is a very tiny atom of that great organism which, in its aggregate, means this magnificent Convention.

Fifteen hundred miles away from that spot let your minds travel up the slopes of the great Australian dividing range, and enter what you American friends call a "logging camp." There is a very sparse population in the district, but a man with spirit afire for the service of God sees opportunity. Into the office at Sydney came letters seeking assistance. There was nothing stylish about the note-paper. The caligraphy was ordinary, but one soon realized that that man in the logging camp had the knowledge of all the essentials, nay, more, of the æsthetic in the Sunday-school equipment, and of how to grip men and constrain them for service. The taste displayed in his requirements for the silk banner to be hung above the class with the largest attendance, the discrimination in the art productions to be hung in that primitive Sunday-school building,

soon made one realize that here was no ordinary timber-getter. Inquiry elicited the facts that he was one of Canada's cultured ministers who had suffered a nervous breakdown and in the invigorating conditions of the Australian bush was recuperating, finding a temporary pursuit as timekeeper in the camp. His last letters revealed the camp as moving on to a new site, but leaving behind an established Sunday school with a superintendent who had been constrained, willy nilly, into the service, some teachers, and an attendance of about twenty-five pupils each Sunday afternoon.

These are examples, however, at one end of the gamut. It would leave a mistaken impression if you were to imagine these typical of Australian schools. At the other end of the scale are our schools of attractive architecture, elaborate equipment, a departmental grading, careful classification, and staffs of teachers who are not only highly trained and fitted for their work, but have also the enthusiasm of consecration.

A feature of our work, mention of which cannot on any account be omitted, is the Australian Graded Lessons. In recent years there has been in Australia a distinct growth of the spirit of nationhood. This has been reflected in the Sunday-school world. So, some years ago, a start was made in the issue of a scheme of lessons that would be graded to suit our requirements. The elaborate grading proved cumbersome for our use, and the system of departmental grading was introduced. These lessons were used first by the Presbyterian and Methodist churches in Victoria. Their popularity has grown so rapidly that, last May, at a conference held in Melbourne for the preparation of a scheme of lessons for the ensuing three years, representatives from all the States of Australia and New Zealand were present, and delegates from the Presbyterian, Methodist, and Congregational—with, I think, one from the Baptist—churches took part. Distinctive features of our national, missionary, seasonal, domestic, and religious life are incorporated. I regret that nearly all the photographs and all the literature I brought—a large case full of books and pamphlets—went up in smoke at the Convention Hall yesterday.

The Sunday before I left Australia, in one of our largest Sunday schools, the superintendent, on behalf of the scholars, expressed their loving greetings to this Convention, and to all

Sunday schools to which they could be conveyed, and a little fellow from the kindergarten brought across a big room to me two roses as the token of love.

Hawaii sent its greetings through Rev. John P. Erdman of Honolulu:

The contribution which the Sunday school has made to Hawaii is one of the glorious achievements of Christianity, for it is the Sunday school that has been a vital factor in making the religion of Jesus Christ the dominant force in the life of the Islands.

In order to catch some vision of the part which the Sunday school has played it is necessary to understand the peculiar conditions of life in Hawaii.

The social and religious conditions in Hawaii are unique. In other parts of the world there are communities where there exists a great mixture of races drawn from various lands. There are many communities where people of diverse religion, of divergent customs and habits dwell together. There are many communities in which differences of language make a complicated social problem, but there is no other community in the world where the great civilization of the West meets the organized strength of the great civilization of the East on American soil.

Long before the peoples of the Orient came to dwell in Hawaii, Christian missionaries from America had come to the Islands and had won the Hawaiians to Christianity. We have just celebrated the completion of one hundred years of Christian missionary work, and the great centennial gathering made clear the wide scope of the missionary activities and the deepness of the impressions which the Christian teaching had made on the life of the land. Not only in organizing churches did the missionaries seek to transform the pagans of the land, but with far-seeing vision they organized educational institutions, formed industrial enterprises, and became advisors to the kings, so that an enlightened Christian constitution was promulgated as the basic law of the land. Broad and deep were the foundations of Christian civilization laid, and one of the chief factors in all of this work was the establishment of the Sunday school as early as 1860.

As the industrial life of Hawaii developed, it became necessary to seek additional labor, and large numbers of Oriental workmen were imported. The Chinese and Japanese who came to Hawaii brought with them their own ancient customs and religions. So great was this immigration that to-day over one-half of the population is Chinese and Japanese. There has been, therefore transplanted to American soil a great Asiatic community.

When two great civilizations meet on common soil there are naturally barriers which must be overthrown before the peoples become one. Now the barriers which separate peoples are two, language and religion. In Hawaii the language barrier is rapidly being broken down, through the excellent public school system where all children are trained in the English tongue. From out of the homes of Hawaiians, of Japanese, of Chinese, of Portuguese, of Filipinos, and of Americans, tens of thousands of children flock each day to the public school, where up-to-date instruction is given in the fundamentals of education, and through the medium of the English language.

Upon this foundation of uniformity in one phase of life, the Sunday school comes in and builds a real brotherhood, by leading these children to know the Great Brother of us all. In the Sunday school, children of all races find ideals which give meaning and efficacy to the truth that God made of one blood all the nations of the earth. It is a beautiful and fascinating sight to enter one of our city Sunday schools, and see the bright faces of the children belonging to four or five races bordering the Pacific, and hear them joyously uniting in singing Christian hymns. The use of English is becoming so universal that some of the Japanese newspapers publish daily supplements in English. The rising generation uses English in business and in social intercourse. This barrier is rapidly disappearing.

The barrier which is, perhaps, more serious and certainly much more difficult to overthrow is religion, by which we mean the point of view of life and the motivating force in life. There is but one religion that is universally adapted to mankind, the religion of our Lord Jesus Christ, and the task in Hawaii is to re-Christianize the Islands. The native Hawaiians are largely Christian, but the majority of the population to-day is Asiatic and is still non-Christian. Over against the Christian forces

stand well-organized non-Christian religions. Among the Japanese alone at least six different sects of Buddhism have established themselves and are well organized with thousands of adherents. The numerical strength of these groups makes them a formidable obstacle in Christianizing the Japanese people. The whole tendency of these organizations is to preserve and perpetuate not only the religious forms and ceremonies of ancient Japan, but also the habits of thought and customs of life of a generation ago.

Besides these, there are a large number of shrines dedicated to Inari worship and other forms of superstition. It is only with difficult and persistent effort that any headway can be made in winning the adult population to Christianity. But among the young people born in Hawaii the opportunity is great. By means of a strong religious education program we are winning these young people to Christ. As they become Christians, their influence upon the parents tends to break down the barrier between the East and the West. One of the chief elements in this program of religious education is the Christian Sunday school. It is here that the young people catch a new vision of life and learn to know the Saviour who came to redeem all nations. Without organized Sunday-school work it would be difficult to imagine how this religious barrier could be overthrown.

A second great contribution which the Sunday school is making to Hawaii is the work that it does in the building of character. Hawaii is a great agricultural country, producing millions of dollars' worth of sugar and pineapples. The oriental peoples who have come to Hawaii have come for the one great purpose of making more money. The eager scramble of the parents to earn money to acquire property to become rich quickly has led to a neglect of the home. Most countries, whether Christian or not, have the advantage of the stabilizing influence derived from strict home life. Now Hawaii has many homes where parents, to the best of their ability, give their children training and character, but the larger part of the people are so engrossed in the pursuit of wealth, and the living conditions of many are such, that the children are left largely to their own devices. Instruction normally expected in the home is often lacking, therefore the burden in character-building, laid

upon the public schools and upon the Sunday school, is a heavy one. But noble work has been done through the Sunday school. It is there that the thousands of children have first learned the Christian ideals and have come to hear that there is power for overcoming evil in the Gospel of Jesus Christ. The young people who are most dependable in the community life are those who have come through the Sunday school and have caught a wide vision of the responsibilities of the individual to society. A recent development of the Sunday-school work is the organization of Daily Vacation Bible Schools. These make use of the idle time of the children when the public schools are not in session, and it is possible in this way to give more instruction in the Bible and in the Christian religion, in the summer months, than the Sunday school can give through the whole year. This movement is meeting with remarkable success, and we look to it to be a saving factor in the life of the land.

A third contribution which the Sunday school is making to Hawaii is the production of religious leaders. As the children are brought through the Sunday school, many of them come to a living faith in the Saviour. They learn to know that the fundamental meaning of Christian life is service, and from among these young people scores are led to undertake active work as Sunday-school teachers, as Christian workers, and as pastors. Without the faithful work of our Sunday schools it would be impossible to produce the religious leaders needed to carry on the great missionary enterprises. In nearly every case, the first impulses leading the man or woman to devote his or her life to the service of Christ have come from the Sunday school.

The task of the Sunday school is not done. In fact, it is greater than ever. Of the one hundred thousand young people in Hawaii, seven out of every ten have had no instruction in the Christian religion. The hopeful sign is the fact that the churches and the Sunday schools are alive to the situation, and we hope to double our Sunday-school membership before the next World's Convention meets.

XI. HOW THE DEVOTIONAL MESSAGES WERE SPOKEN

THE Devotional Messages of the Convention were given by Evangelist Dr. W. E. Biederwolf and by Dr. Herbert Welch, Seoul, Korea, Bishop for Japan and Korea of the Methodist Episcopal Church. Doctor Biederwolf opened the morning session each day, while Bishop Welch took the closing half hour. Thus one hour of each day was devoted to definite emphasis of the necessity and the means of personal communion with Christ, and the fundamentals of the Christian religion.

Evangelist Biederwolf called his daily service "The World-Fellowship Service." The first twenty minutes were devoted to song, testimony, and prayer. The subject for which special prayer was to be made was announced each day in advance, prayer being offered one day especially for the speakers of the Convention; another day, it was for the delegates themselves; still another day it was for the World's Sunday School Association, and so on; the missionary work in Japan, the work at home, the cause of Christian education all being remembered at the throne of grace.

The last ten minutes of the thirty Doctor Biederwolf devoted to a brief inspirational talk. Many were the expressions of appreciation of this service because of the help and encouragement it brought to the delegates attending. The speaker took for his general theme "The Victorious Life," speaking from such texts as: "They first gave themselves"; "The Lord sought to slay him"; "Kept by the power of God"; "It is God who worketh in you to will and to do"; "Marred and he made it again."

The spirit and content of these morning messages may be

gathered from the following paragraph which constituted the opening words of the evangelist's first address:

I want to begin this first meeting this morning by saying that there is no sight so sublime, there is no thought so inspiring, there is no heroism so enthralling, there is no influence so resistless in its operation, no power so much like God's as that of a human soul wholly and absolutely surrendered to the will of God.

These words were taken from the closing sentences of the last morning address:

Do you want a new experience in Christ? Do you want to be done with defeat? Do you want a power in your life such as you have always hoped you might have? In a word, Do you want Christ, as Paul says, to reign in your life? Then, if you have never so given yourself to God, or if you have made this surrender before, and afterward found through disappointing experience that your surrender was not complete, then make it now, and make it absolute and irrevocable, and see if he does not prove himself to you as he has to many another of his willing and obedient children.

The first of Bishop Welch's stirring messages was on "Christ's Plea for World Conquest," based on Mark xvi:14-20. He said:

On this day of world survey there are two or three things I should like to suggest, even though I may not elaborate them. First, Jesus Christ and his apostles seriously expected to capture the entire world. They did not expect that Christianity would be simply one among many faiths, but the final and complete and conquering religion. Jesus Christ "by the grace of God, tasted death for every man"; and it was after that death had been accomplished that he gave his disciples the commission, "Go ye into all the world." It seemed a wild and absurd dream for a humble peasant of Galilee and his friends to think of seizing the world.

The absurdity is emphasized and increased when you consider the means he proposed to employ. His mind was not fixed on military or political or economic weapons of conquest,

but on the most difficult and the most lasting of all victories, the conquest of the world by the winning of men's hearts. He began his campaign as a child in the manger, continued it as a workingman, a citizen of an obscure province, with the handicap of poverty, with no influence of high station.

The means he proposed to employ were the simple human relationships. He proposed to conquer the world not by mastering it but by serving it. He became a minister to men in their sorrows, their sickness, their hunger, their poverty, their ignorance, their vice. He took upon him "the form of a servant." The religion he founded may have been revolutionary in its effects, but it was perfectly peaceable in its spirit and its methods.

You remember how his life was spent going up and down the streets and roads talking with men and always illustrating the word by the deed. He told about God, whose love was above all made clear in the gift of his Son. In the face of hard superstition and gloomy fears he showed at the center of the universe not a tyrant but a Father. And he argued from this that the one motive and power strong enough for world conquest was love. He did not ignore the fact that men are swayed by other motives, by ambition, greed, lust, hatred, and fear; but every one of these either fails to attain its object or is disappointed and defeated in the very act of attainment; the only motive which does not fail is the master motive of love. Moreover, our Lord proclaimed his power to take the hardest and the most selfish of men and to transform them into children of light and sons of love.

That is the reason the Christian Church has no armies, no navies, no banks, no politics. It does not put its trust in such agencies of material might. It relies upon the institutions of loving ministry—the hospitals, the orphanages, the schools, the Church. And the marvelous thing is this: It works, it works! "Love never faileth." Every other power faileth, but the King of Love is the One who shall master the world.

The second message, on "The Power of the Cross," had for Scripture lesson John XII: 20-33.

Several months ago there came to my attention a letter written by a Japanese gentleman who had been in the United

States for some time, studying in a well-known university, specializing in one branch of biological science. Last January he had attended the Student Volunteer Convention. A new light had come to him, and his life was filled with the ambition for some new form of usefulness. This letter I may refer to several times during these addresses, and I shall read a paragraph from it now. It is of interest and it seems to me of considerable importance, for the insight it gives into the thinking of a cultured Japanese gentleman in the light of fresh learning and a new religious impulse.

“The never-to-be-forgotten convention at Des Moines has come to mean so much to me, and I have not yet been able to comprehend some of the things which nevertheless left a profound impression; but the following point stands out clearly at present: Christianity is a vital, essential force in the life of the present generation in America. Never before have I felt so keenly the sincerity and enthusiasm of American Christians in their efforts to follow Christ.”

Now listen, you people of the United States, listen to the word of a foreigner within your gates—“I begin to take Christianity and American Christians seriously!”

It is a pitiful fact that such a man, looking not unsympathetically upon American life, should fail to detect in American business, politics and social life, powerful evidences of the Christianity we profess, but had to go to a great religious convention to discover such a force. But the point which I wish to emphasize is this: he did find that the spirit of Christianity was operating in power over the young life of the land; finding this, it is only fair to add, at a time when he was himself enjoying a new experience.

Now this Convention is gathered in this city for the one reason that, whatever the deficiencies of Christians, we do believe in Christianity as a vital force in the life of the individual and the nation—we believe in the deathless and preëminent power of Christianity. In a word, we believe in the power of the Cross. The Cross, I remind you, is the distinctive emblem of the religion of Jesus Christ, the world's Redeemer. Other religions have their emblems—the crescent of the Mohammedan, the Book of the Jew, the bell of the Buddhist, the torii or entrance to the way of the Shintoist—and these all have a certain power, a grip on the memory, the imagination, the affection, the loyalty

of certain groups of men. But it is immensely significant that the Cross is the only one not restricted to a few races or lands. Some of these other faiths have no desire for world conquest, and those which have seem to make a strong appeal only in certain climates or under certain social conditions. Every one but the Cross is limited.

I need only refer to the personnel of this Convention to illustrate the universal appeal which the Cross of Jesus makes to the sons of men. Some here come from the black, some from the yellow, some from the brown, some from the white race. They come from every continent and every climate. Some come from illiterate lands and some from lands where education is universal. Some come from rich and some from poverty-stricken lands. Some come from favored and happy lands and some from lands of affliction and despair. Some come from lands where human life is cheap and endangered, others from lands where life is sacred and secure. Some come from lands where conditions are still primitive, others from those of the most advanced civilization. And every one has come at the call of the Cross.

Now the religion of Jesus Christ does not eliminate great racial facts. It does not destroy nationality. It is not intended to reduce all human life to one level. Its mission in the East is not to westernize but simply to Christianize. Wherever it comes, it tends to education, prosperity, safety, civilization; but even while people are still in lower stages, this gospel of love, joy, and hope comes to them with an irresistible appeal.

One source of the power of the Cross has already been suggested by Bishop Bickley in his statement that Christianity deals with universal human conditions and needs. Everywhere men are engaged in a great business, the business of searching after God. No man can travel widely through the nations without becoming aware of the longing of the human heart for a Father. A little time ago a Japanese girl stood at the door of her home. Her family were not Christians, nor was she. Said her aunt to her: "Why are you so quiet? What are you doing?" She answered, "I am praying." "To whom are you praying?" And her reply was, "I do not know, but there must be somebody out there that hears." Even the tumult and disorder of the earth are our opportunity, for below all the restlessness and revolt against established things is a spiritual hunger. Men are

longing, seeking for something better, higher, finer, truer, more lasting and just; and such a search is a search for God.

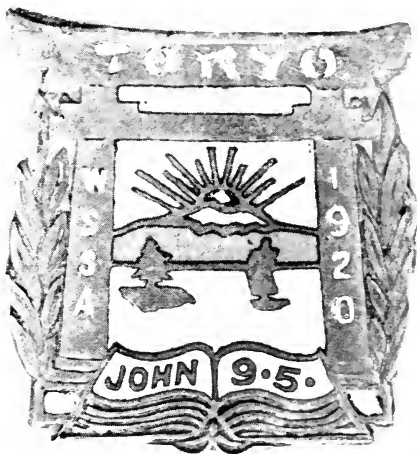
No one who engages in this search but becomes conscious of the obstacles in his way, both around him and within him. Hence we have pilgrimages, shrines, temples, offerings, and sacrifices. The search for God and God's kingdom involves the attempt to brush out of the way the obstacles that hinder.

Now, the actual fact is this: that that hunger of the heart for a Father and for the coming of a righteous kingdom, together with the effort to get the best of the hindering difficulties, is satisfied only in Jesus Christ. The son of a Buddhist mother in this land had become a Christian. He hesitated to tell his mother, for fear of her displeasure. But when he finally made known his new discovery and purpose, her answer came back; "Go on, study your new religion; be a Christian. You have found what I have been hunting for all my life."

And the attractive power and the healing power of Christ are centered in the Cross. It is not Jesus Christ as the matchless Teacher with his words of searching wisdom, not Jesus Christ the glorious Example, who satisfies the hunger of the world. It is only when men stand near that low hill where the three crosses were set up; it is only when they touch the pierced hands and cry, "My Lord and my God," that they see the Father and it sufficeth them. The throne upon which the world's Redeemer is found, and the only throne which could exalt a world Redeemer, is the Cross.

O my friends! may we show to the world that it is the One with the thorn-scarred brow and the nail-torn hands who can meet the demands of the heart of the world, who is the true "desire of all nations." We bow here to-day before the Cross of Jesus Christ, to the Saviour who never disappoints any seeking soul, the Saviour who meets upon their way all sorts of men from all the races of the earth with their woes, their burdens, their longings and their vices, and by the power of love makes men free. "He satisfieth the longing soul," and "to them that have no might he increaseth strength."

Later messages were on "The Bible's Crowning Fact"; "The Life of Service"; "The Love of Righteousness"; "The Basis of Fellowship"; and "The International Religion." (315-331.)

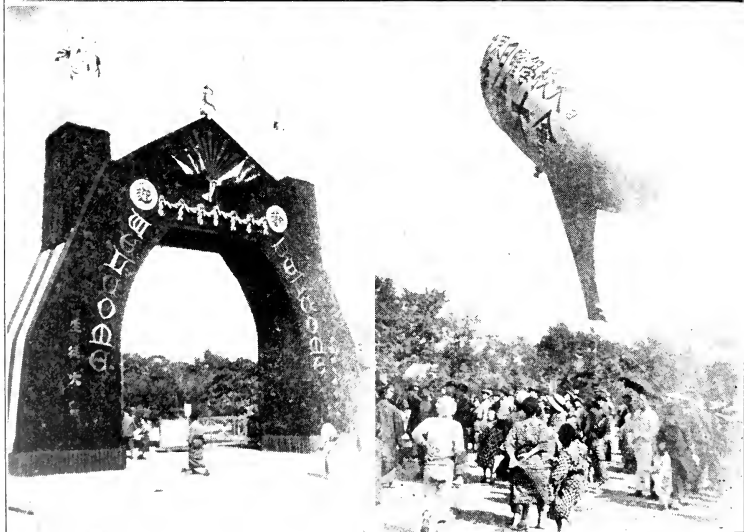
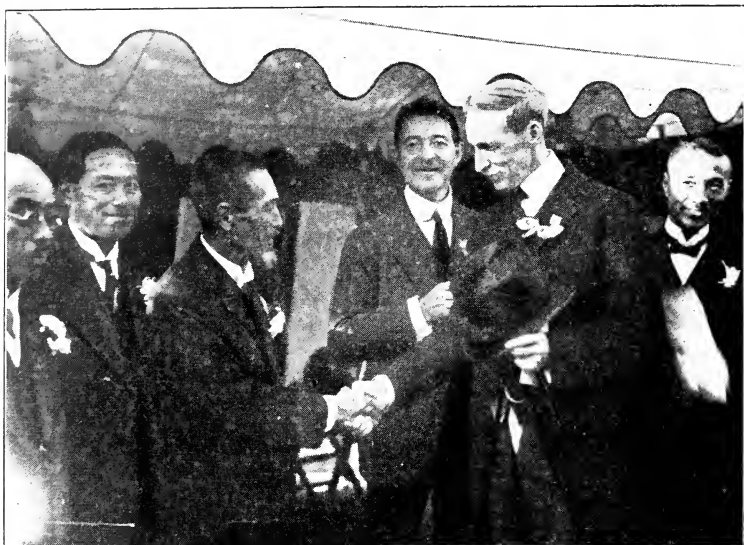


UNION POSTALE UNIVERSELLE
CARTE POSTALE



一九三四年七月

PENNANT SHOWING JAPANESE BADGE
BADGE OF THE FOREIGN DELEGATES
SPECIAL CANCELLATION STAMP BY COURTESY OF THE
JAPANESE POST OFFICE DEPARTMENT



MAYOR TAJIRI GREETING DR. BROWN
WELCOME ARCH, HIBYA PARK BALLOON, TOKYO RECEPTION

XII. HOW THE HOSTS SHOWED COURTESIES

FROM the time the delegates arrived in Japan until the Convention, during the Convention, and from the close of the Convention until the last of them left the Flowery Kingdom, courtesies were showered upon them by those who delighted to think of them as the guests of the nation. It would be difficult to find a parallel for the large-hearted hospitality shown the visitors from abroad.

The day after the Convention opened all delegates were invited to an afternoon reception in the Shinjuku Palace Gardens. A special Imperial representative was present. Refreshments were provided and were served at tables grouped about the large serving tent.

A number, including members of the Executive Committee and all on the program of the Convention, were invited to a reception in the beautiful Akasaka Imperial Palace Gardens, which are not open to the general public. All guests assembled near the entrance, where they presented their formal invitation cards. They were then conducted by a special representative of the Emperor through the winding walks of the garden to the great tent where refreshments were served to the guests.

The first of three municipal receptions during the Convention was given by the Municipality of Tokyo, in Hibiya Park. For several days mysterious preparations were going on within the park. When the delegates arrived at the elaborate Welcome Arch they were greeted by a welcoming committee which pre-

sented to each a pleasing badge as well as a silk-painted souvenir. The Mayor, Viscount I. Tajiri, shook hands with the visitors until his strength was exhausted.

Streamers hung from high poles. Bombs were constantly bursting high in the air, and then paper animals were seen to float or slowly descend. Balloons were sent up which bore World's Sunday-school inscriptions. Many enjoyed the fine concert that was given by the Imperial Naval Band. Others stood in front of the numerous entertainment tents where sleight-of-hand performers, ball tossers, top spinners, and jugglers entertained them. One booth attracted special attention: there two Japanese were dressed as mating birds, and wonderful whistling skill was shown as they gave their bird calls and songs. The official program of amusements spoke of "As-tounding Passes, Sleight-of-Hand and other Japanese and Foreign Tricks, Perilous Ascents, Tricks on Bicycle."

Later all were invited to the refreshment tent, where the decorations were both artistic and elaborate. After a bountiful meal was served, Mayor Tajiri addressed the delegates, and Doctor Brown replied on behalf of the delegates and the World's Sunday School Association.

Tea, cakes, candy, and Japanese food were served at numerous booths during the entire afternoon.

It was mentioned that the municipality expended 25,000 yen (\$12,500) in preparing for the reception.

On Monday, October 11, delegates were invited to go to Kamakura, the famous seacoast town thirty-three miles south of Tokyo, where stands the colossal statue of Buddha, the finest bronze statue in the world.

The Ujun Kwai—an organization whose object is to extend courtesies to visitors, of which Count Hirokichi Mutsu, Viscount Kuroda, Mr. T. Shidachi, Doctor Masuguma, and Dr. M. Toruii are prominent directors—arranged for the fine trip to the



TOUR D ON THE KATORI MARU
RECEPTION AT KAMAKURA



REV. GEORGE P. HOWARD
MR. W. H. GOODWIN
MR. ARTHUR T. ARNOLD
BISHOP W. R. LAMBUTH

REV. FREDERICK A. DARLING
HON. LORNE C. WEBSTER
MR. J. W. L. FORSTER
REV. W. E. LAMPE, PH.D.

town, where provision was made for one thousand delegates. A welcoming committee of fifty was organized, and other committees provided for their entertainment. The party from the Convention was divided into seven groups, and each group was in charge of a leader, appointed by the Executive Committee. Children from the Sunday schools of Kamakura, lined up on both sides of the station platform, greeted the delegates upon arrival. All went at once to see the great Diabutsu, which is the chief sight for those who visit this seaside city. Photographs of the delegates were taken both at the Diabutsu and the station. Postcards were made from these pictures and distributed to the delegates.

A bronze medal suitably inscribed as a memento of the day was presented to each visitor. The die of this medal was broken immediately after the order was filled, that the delegates might know that they had a gift which could not be duplicated.

The delegates were then divided into smaller groups, and each group was conducted about the city and then taken to some home or school where refreshments were served and an address of welcome was delivered by Count Mutsu. The places of entertainment were the Kaihin Hotel, where the Kamakura Convention were hosts; the Kamakura Primary School, the ladies of the Kamakura churches the hostesses; the home of Mr. Minoda; the Girls' School, Mr. Mutsu host; the home of Mr. Iwakami; the home of Mr. Arabuki; the home of Mr. Majima.

The special train returned the delegates to Tokyo in time to attend the evening session of the Convention.

The third municipal reception was given by Yokohama on Thursday, October 14, when Mayor Mara Chika Kubota presided and welcomed the delegates to the Convention, who had been taken to the city by special train. The spacious Yokohama Park was beautifully decorated. Here and there were booths where cakes, fruits, and tea were distributed. At other

booths skilled jugglers entertained the crowds by their cunning tricks.

Later Mayor Kubota, Governor Inouye, Justice Maclaren, and General Secretary Brown were seated upon a temporary platform. After the singing of a Christian hymn, led by the Naval Band, and prayer by Rev. Y. Sasakura, Mayor Kubota delivered an address of welcome, to which Justice Maclaren, responded. Then a large number of Sunday-school children, carrying small white silk banners, with words "W. S. S. Banzai" in red, began to march toward the Convention delegates, singing Christian hymns. They later handed the banners to the delegates.

Another memorable reception was that given before the beginning of the Convention by the Kyoto Welcome Committee, where two notable addresses were given. One of these was by the Mayor, who said:

I am very glad to have the honor to say a word of welcome to you to-day as representative of the people of Kyoto. It is not only of great benefit to us the people of Japan, but an honor as well that the World's Sunday School Convention is to be opened in Tokyo.

I understand that about two thousand people from many countries are to be gathered in your Convention, and this alone will be a great benefit to us. I believe we shall learn a great deal from so many delegates. We shall be most happy for so many people to come to understand our country. We are glad to hear that your great object is to discuss the spiritual education of the children who are to be the future citizens of the world.

There are two things the people of the world have learned from the war. The first is that the principle of individual selfishness only stirs up great disturbances and causes mankind to return to the life of the beast. The second is that the life of self-sacrifice is the only sure foundation for the peace and happiness of any group, society, or nation.

We have the great responsibility of passing on to the people of

future generations the great lessons learned through the shedding of the blood of millions of our young men and the breaking of the hearts of millions of the women of this generation. For carrying out this great responsibility I think there are none so well fitted as those in the Sunday school. The reason for this, if I am not mistaken in what I have heard, is that the great ideal of the Sunday school is to create great characters through training in self-sacrifice.

The second reason is that to carry out such a responsibility they will depend upon the help of God. It is the common experience of educators that they cannot depend only upon themselves to give to children the proper education and training.

This World's Sunday School Convention, or, in other words, the main force that is to guide the spirits of the coming generations of the world, is now to meet in Japan, and this is surely a great honor for us. It is indeed a great pleasure for us, the people of Kyoto, to be able to meet you in this way and to have a happy time in coming to know each other. We are very sorry that we cannot provide as good entertainment for you as we would like, but I believe you who understand spiritual things will understand the spirit in which this welcome is given.

We hope you will remember that our hearts are much larger than the mean repast that is spread before you or the inadequate words of welcome that I have just spoken.

We cannot help hoping that you will remember that we are your friends, whatever country you come from, and that, in the spirit of self-sacrifice, we wish to work for the happiness of mankind. We hope that once you have stepped into our city of Kyoto you will go away as messengers of peace to all people.

The ancient name of Kyoto was "Heian" (Peace), so we hope when you return to your own country you will take peace as your souvenir of the modern City of Peace.

The president of the Kyoto Chamber of Commerce said:

At the time of opening the First World's Sunday School Convention after the restoration of peace, I am glad to greet our brothers from the four seas.

You have a consciousness of the equality of humanity and a mission for guiding in the spiritual world, and I cannot express

the joy I have in welcoming so many of the delegates to this World's Sunday School Convention.

Now again we are facing peace, but the results of the war have been very bad, and we must all work to erase those terrible effects. These evil effects are not only physical, but spiritual as well, when the hearts of men become violent and lawless, and our task is much like repairing the damage after a severe winter's storm. As we reconstruct the physical world we must also undertake the arduous task of reconstructing the spiritual world, and I believe this task requires the noble efforts of the religious educators and the leaders in the Sunday-school movements.

I am very glad to take this opportunity, when meeting with you delegates from many lands, to express my earnest desire. I agree with you in firmly believing in these principles of Brotherhood and Humanity that you from the four seas bring to us. Nevertheless, when we look at the face of the world to-day it is greatly to be regretted that we find here and there very often these righteous principles are being persecuted.

I dare earnestly to hope that you who are devoting yourselves so completely to restoring and reconstructing the spiritual world may be successful in establishing more completely than ever before the principles of humanity and brotherhood.

I shall be glad to hear from you who have been tried and tested directly and indirectly by the war what your opinion is concerning the spiritual restoration. In these few words of welcome I have opened my heart and spoken freely what I believe.

A reception was given to about one hundred invited guests at the Peers' Club, where members of the House of Peers gathered to welcome them. The address given by Prince Tokugawa, president of the House of Peers, was in part as follows:

That this historic gathering should be held in this country at this juncture is both opportune and significant. It may be said to be an epoch-making event in the history of Japan. We cannot, therefore, help looking forward to great and good results from it—to the hastening of that time when, through its indirect influence, clouds and misunderstandings in human affairs may be dispelled like mist by the rays of the rising sun, and men

may be more and more guided by wisdom and righteousness in their dealings with individual and national as well as international relations, and the League of Nations may find its place not only in treaties but also in the hearts of all the peoples of the world.

Part of the address of Hon. Shigesaburo Oku, president of the House of Representatives, should also be quoted:

Warmly as I appreciate the praiseworthy exertions of those of my fellow countrymen who are connected with the Convention, no less sincere is my admiration for the noble zeal of the foreign delegates who have come over the sea from all quarters of the globe at no small personal sacrifice and inconvenience.

I am informed that the object of the Sunday school is to give religious and ethical instructions to children with a view to laying thereby a foundation for the maintenance of sound and right standards of conduct in society at large. It is, indeed, a lofty and noble work; and I scarcely need say that nothing is better calculated to promote the welfare of mankind and the peace of the world. Let me express here my best wishes for the success of this great undertaking.

I want to congratulate you on the successful termination of your Convention to-day. I trust that your visit, short as it has been, has given you opportunity to acquaint yourselves with the present condition of Japan in matters spiritual and temporal, and it is my ardent hope that you will all carry away with you pleasant impressions of your sojourn amongst us. In conclusion, I wish you all a safe and pleasant journey home.

On the same day the Soto Sect of Buddhists invited the delegates to a vegetarian luncheon at their monastery at Tsur-Rumi. This, a missionary of long experience in Japan said, was an unusual bit of hospitality.

The temple of Sojiji is about thirty minutes' ride from Tokyo. After a careful inspection of its wonders the guests were asked

to go to the Assembly Room. There perhaps two hundred, including the Japanese guests, sat down on cushions to an elaborate meal. In front of each cushion were two red lacquered tables, each about a foot high and a foot square. These were placed close together and crowded with red lacquered dishes of unusual looking food. In Japanese style the whole meal was served at one time. A delicious vegetable soup was eaten first with chopsticks, and then the soup bowl was filled with rice. It is Japanese etiquette to eat three bowls of rice. Young monks in somber black kimonos and closely shaven heads were the servers. Then there were delicious boiled chestnuts, sweet potatoes, fresh and pickled dikon, bamboo shoots, mushrooms, pickled cabbage, soya sauce, and, for dessert, delectable bean pastes and cakes in the most attractive shapes and colors. Close beside each table was an interesting-looking wooden box tied with an attractive red cord, and with it a *furashiki* (or square cloth) in which to do up the box to take away. The box proved to be a gift of Japanese candy to the delegates from the hosts. During the luncheon there was music by fascinating Japanese performers. The instruments included the *Koto*, a long, narrow instrument of thirteen strings, played on the floor; the *Kohyu*, a sort of violin; and the *Shakuhachi*, a flute, formerly played by the followers of Fuke Buddhism. These instruments were played together as an accompaniment to a nasal, monotone singing.

After luncheon the delegates fired pottery. In a lower room vases of various sizes and shapes were provided for the guests, also paints and brushes and a kiln. Each guest made a selection, decorated it, and in about ten minutes it was fired and ready for him to take away as a souvenir of a most delightful occasion.

One of the most pleasing customs of the days in Tokyo was the presentation to each foreign delegate, by the Tokyo Muni-

icipal Tram Car Company, of a special pass, for all cars in the city, good from October 5 to October 31.

A concert of Japanese music was presented at the Ueno School of Music to two hundred delegates to whom tickets were issued on application. Some of the best in Japanese music was given as well as two classical dances of Chinese origin. The concert was arranged especially for the foreign delegates.

A most remarkable and deeply appreciated evidence of hospitality was the opening of the homes of Japanese Christians for the entertainment of delegates. Some of the pleasantest memories of Tokyo were taken away by those delegates who had the good fortune to be welcomed to private houses, there to share in intimate family life.

The Department of Education offered letters of introduction to any foreign delegate who wished to visit temples or shrines anywhere in the Empire.

Special recognition was given to the Convention by the Japanese Post Office Department. A branch station was opened, first in Convention Hall, and later in the Imperial Theater. A special cancellation stamp was used which made each envelope a souvenir of the Convention. (See photo page 98.)

Souvenirs were presented to the delegates every day. There were scores of picture postcards from the Imperial Japanese Railways, and valuable guidebooks to Japan and Western Asia from the Japan Tourist Bureau. The Department of Education gave a booklet which presented "A General View of the Present Religious Situation in Japan." Flags and stationery, soap and candy, chopsticks and maps were also among the gifts.

But the most elaborate souvenirs came from the Patrons' Association. These were presented at the conclusion of the

Convention, when each delegate received three choice and valuable prints of old Japanese paintings. The cost of this one gift was some four thousand yen.

The value of gifts is not measured by their cost, but the eagerness of hosts to entertain without regard to expense may be thought of in this case as a marvel of hospitality.

XIII. HOW THE PORTRAITS WERE PRESENTED

ONE of the notable features of the Convention was the presentation of the portraits of leaders in the Sunday-school work who had been called home since the Zurich Convention, as well as one of the Christian workers in Japan who had been identified prominently with the plans for the Convention, and, finally, of the Emperor and Empress of Japan, who had manifested their great interest in the gathering in a manner that gratified and inspired both the loyal people and the hosts of visitors.

On Wednesday, October 7, Justice Maclaren said:

We have now come to the most solemn part of our exercises to-day. This association has suffered greatly since the last convention held in Zurich. So many of the leaders have fallen. This commemoration is in memory of them and some of the portraits will be presented by those who were most intimately associated with the men who have gone. Among those who have passed away is Mr. E. K. Warren, of Three Oaks, Michigan. He was president at the Jerusalem Convention and also presided at Rome. Another leader who died shortly before the Convention was Mr. W. N. Hartshorn, of Boston, Massachusetts, who had been the suggestor and promoter of the Convention at Jerusalem, and who was its secretary and transportation manager. He performed very large services in connection with the World's Association as well as with the International Sunday School Association of America.

Another leader was Mr. A. B. McCrillis, an honorary vice-president of the World's Association, who died some time ago. Another leader was Mr. E. H. Nicholls of Chicago. Another was Rev. H. M. Hamill, D.D., who was known to nearly all of you present, by reputation if you did not know him personally

as one of the great leaders in Sunday-school work. Another was Dr. George W. Bailey, who presided at the Zurich Convention, and who was known by reputation by nearly all of you. Another of the leaders who is gone was Mr. Henry J. Heinz, the chairman of our Executive Committee. He was the promoter and first suggestor that this Convention should come to Tokyo. Of the others that have gone, our late president—the president who was elected at Zurich—Sir Robert Laidlaw, died about two years after the close of that convention. Another who was present at Zurich was the president of the First World's Sunday School Convention held in the city of London—Sir Francis Flint Belsey. Because of his activities in Sunday-school work he was knighted by Queen Victoria. He also moved the resolution at Zurich for the coming of this Convention to Japan. Mr. Edward Towers and Mr. George Shipway, of England, died recently.

There are a number of others who have been connected with the World's Association, and whose loss we deplore. Their memory will be green in the records of the Convention and they will be remembered in this memorial service to-day.

The portraits of some of those I have referred to will be unveiled this morning. The portrait of Dr. Geo. W. Bailey will be unveiled by one who was associated very closely and intimately with him in his work in connection with the World's Association, and even before that in the work in the State of New Jersey, Samuel D. Price, D.D.

Doctor Price said:

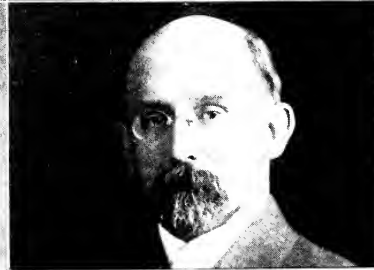
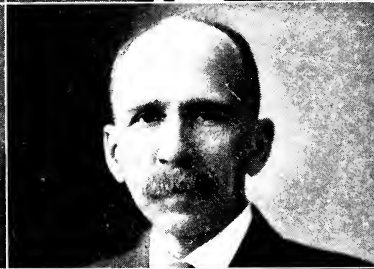
Doctor Bailey was the president of the World's Sunday School Association at the time of the Zurich Convention. But we want to think of Doctor Bailey in connection with his whole life-work in relation to the Sunday school. He has held every office in the organized Sunday-school work, and if we should have asked him what he liked best to do, I think he would have replied, "I like to teach a Sunday-school class." He was always a teacher of a Bible class.

But if we should begin with what Doctor Bailey would want us to present here most, I think it would be in two special characterizations. First, the statement that has been used frequently



DR. GEORGE W. BAILEY
SIR ROBERT LAIDLAW

MR. H. J. HEINZ
H. KOZAKI, D.D.



JUSTICE J. J. MACLAREN
MR. JAMES W. KINNEAR
MR. PAUL STURTEVANT
MR. WILLIAM G. LANDES

FRANK L. BROWN, LL.D.
MR. ARTHUR M. HARRIS
MR. GEORGE E. HALL
SAMUEL D. PRICE, D.D.

in connection with the presentation of his photograph, "He loved little children." How his heart yearned for the little children! He always felt that in the Sunday school he was doing more for humanity than if he were dealing with adult life. Many will remember the candle charts which he prepared, and which indicate the years of service possible according to the age at conversion. Doctor Bailey said, "He who works with a child not only saves a soul but saves a life for service." Therefore he gave himself without reserve in trying to help the little children.

There is another word which should be spoken with regard to his life; that is, evangelism. He was always urging that the matter of evangelism be held to the very fore. He was the chairman of our Committee on Evangelism. He was chairman of the Executive Committee of the New Jersey State Sunday School Association and also its president. He was also an officer of the International Sunday School Association. Possibly he is best known in connection with the work of the World's Association. He made the great convention at Washington the success that it was.

I want to leave these two things in your mind: Doctor Bailey's yearning for the conversion of the soul through the new birth and the power of the Holy Spirit; and then the characteristic, "He loved little children."

Now, on behalf of the friends who made this portrait possible, and the friends who desired to do this rather than permit any individual to pay for the portrait, let me present this portrait of Dr. Geo. W. Bailey.

Justice Maclaren announced that the next portrait to be unveiled was that of Mr. Henry J. Heinz, and that the address would be made by Mr. W. G. Landes:

There is a great personality missing in this Convention. In 1913 a group of twenty-eight people started on a journey around the world with the purpose of going through the Orient to study the Sunday-school position in Japan, Korea, and China, and then make their report at the Zurich Convention. This commission was headed by the man whose presence we miss on

this platform to-day, Mr. Henry J. Heinz. It was in the Imperial Hotel, on a day in early April, 1913, at a great banquet given in honor of the party, to which the missionaries from all the country round about had been invited. There were three hundred or more people gathered. The Mayor of Tokyo was presiding. I think it was Baron Sakatani at the time. Dr. Ibuka, Viscount Shibusawa, then a baron, and other notables were present. After the speeches had been made it was suggested that the next World's Sunday School Convention be held in Tokyo. The suggestion was immediately accepted by the whole company, and at that meeting Mr. Heinz was charged with carrying the invitation to the Convention at Zurich. There it was presented and unanimously accepted, and ever since that time during the years of his life he had been working vigorously for the success of this meeting, and had been looking forward to it. Many times he would come into the State office of the Pennsylvania Sunday School Association and for hours we would sit and talk about the plans. And then we had meetings in New York, in the World's office. So he was living with the thought of being here, and, Mr. Chairman, somehow or other I feel that he is here—not simply the portrait we are soon to unveil, but himself. He put so much of his life into the plans for this Convention that he is here. Mr. Heinz again and again stated that the best dividends that he got from all the investments he made came from his Sunday-school investments.

At a meeting in Kobe I told this story: There was an absent-minded professor going to his home late one night when he was suddenly held up by a highwayman, who pointed his revolver, and said, "Your money or your life." The professor replied: "Excuse me, I do not object to your demand, but I do object to the form of your question. Don't you know that I cannot give you my money unless I give you my life?" With Mr. Heinz's giving went his life, and he gave largely to Japan; so his life is here. We feel the inspiration of the great life he lived in the flesh. It is my privilege to unveil this portrait in behalf of the World's Sunday School Association. I wish, as we unveil it, that every delegate from Pennsylvania present will rise; I think we are about one hundred strong; at least we were when we left the United States. Our hearts are bowed in grief because he could not be here in person.

A cablegram from Mr. Howard Heinz was read:

Regret inability of my brother or myself to attend your great Convention. It was Father's dream and constant concern during the last six years of his life. How he would have enjoyed its realization! May the Convention mark an epoch in Sunday-school work. God grant it may be the means of bringing all great nations into closer relationship. Christian fellowship should in itself constitute a great league of nations.

The presiding officer announced that there was to have been presented at this time the portrait of Sir Robert Laidlaw, who was elected president at the Zurich Convention, which was in the care of Rev. J. Williams Butcher of England. His steamer had been delayed, and the portrait would be presented on its arrival.

"But there is another portrait of a different kind," he continued. "This is to be presented to the Japan Sunday School Association. It is the portrait of the president of the Japan Association, Rev. Hiromichi Kozaki, D.D., one of those who carried the invitation for this Convention to Zurich and gave the invitation there. Doctor Brown will unveil the portrait."

Doctor Brown said:

In 1905, two men, whose portraits you see on either side of us, the portraits of Doctor Bailey and Mr. Heinz, asked that I should come to Japan and do what was possible in coöperating with the friends in Japan to organize the Sunday-school work of this Empire. When I arrived I was met at the dock and in other meetings by a group of men who, in their vision, ability, and comprehension of the value of Sunday-school work, matched up with these men between whose portraits I stand to-day. These men, some of them, are with us to-day, and we are grateful that they have lived to see the development of the Sunday-school movement in Japan and throughout the world. I am referring to some now on this platform, Doctor Ibuka and Doctor Ukai, who will interpret this brief address,

and Doctor Kozaki, who has been for all these years since 1905 president of the Sunday School Association of Japan. I was indebted to the statesmanship of these men for the success of the first steps, and the fine spirit of coöperation which was greater even than their work, and I have always felt since that first trip as if Japan was near and dear to me. I have never been able to dissociate myself from this people. We have grown closer in the fellowship and in the work we have done together, and it is to one of these great hearts, Doctor Kozaki, I want especially to refer. These men are the Calebs and Joshuas of the Sunday-school work of Japan, the prophets and seers of the new day. I shall never forget that spirit of a perfect gentleman that has always radiated from Doctor Kozaki, and that patience in his work and of sympathy for America which has always brought help to us as we have been thinking during these days of strain. When Doctor Kozaki came to America I do not forget that he had a fine welcome in the bounds of New York City. I remember well, Doctor Kozaki, your visit to Lake Geneva, when you were welcomed there by some who are here to-day. One of the secretaries of that association proposed that we should endeavor to say the right word when Doctor Kozaki should come. We had all practised "*Ohio*," (good morning). Mr. Alexander, one of the International secretaries, to whom was committed the work of giving the signal when Doctor Kozaki should come in the door, and to lead the welcome, "Doctor Kozaki, *Ohio*," got the signals mixed, and instead of saying "*Ohio*," he led us in another word we had practised, and said "*Sayonara*" (farewell).

We can never say "Good-bye" to Doctor Kozaki: we shall always say "Good morning," for he is living in the spirit of a child. He is living on the morning side of life; he will live until his last day on the morning side of life. And while, may I say, it is not usual to present the portraits of those who are still living, it was Mr. Heinz's idea in initiating this custom, and in himself presenting the portraits of many of our leaders, to see that those who had wrought well are not forgotten in the years that shall come. In the offices in New York we have the portraits of Sir Francis Belsey, Mr. E. K. Warren, and others, and we cannot help but achieve greatly in the presence of these heroes of the faith. And so we are deviating from our custom

in presenting here the portrait of one of the living heroes of the Sunday-school cause. These two portraits we have here, of Doctor Bailey and Mr. Heinz, were recovered from the fire through the courage of those Japanese and other friends who worked there in the few minutes we had. Doctor Kozaki's portrait was not recovered, but we have a portrait from his home. It will be duplicated, and Mr. Fred P. Stafford will make himself responsible, and is presenting it personally as his gift through the delegates. It is my great honor on your behalf to leave this testimonial of our affection, Doctor Kozaki, and to express our appreciation of your great and superb leadership in the Sunday-school work of Japan.

Then Doctor Kozaki responded:

I am rather ashamed to let my portrait be presented on this august occasion. The Committee did not tell me that this was going to be done. I came here quite unaware that such a thing was to be done here this morning. I am not such a great character. I feel rather only a small servant of the Lord. If I live and do anything for the furtherance of the Kingdom of God I am satisfied. I am very much surprised this morning that such an honor was to be done to me. Now I thank you for it.

On the last day of the Convention the portrait of Sir Robert Laidlaw was unveiled by Mr. Butcher, after a brief address:

We have before us the portrait of the late Sir Robert Laidlaw, president of the World's Sunday School Association, who has now removed to a higher sphere of service. He was a merchant with large Christian ideals. His business lay mainly in India, and his vision for India was, "India for Christ through its Childhood." He gave large sums of money to the establishing of primary Christian schools in India. In his will be made the World's Sunday School Association, through the British members of the Executive, his residuary legatee, and on the death of Lady Laidlaw the funds of the Association will considerably benefit. On behalf of Lady Laidlaw I have to present to the officers of the Association this framed portrait of Sir Robert Laidlaw.

Justice Maclaren responded:

On behalf of the World's Sunday School Association I have the honor to acknowledge the gift of this portrait of our late president, Sir Robert Laidlaw. Many of you who were delegates to Zurich will remember the active part and the great interest he took in the welfare of the Association at that convention. He was one of the highest type of the English gentleman, and his loss was a great blow to the Association as well as to many other Christian efforts. On your behalf I have the honor of signifying the acceptance of this portrait, which will be a reminder of a worthily lived life and of one who did a great deal for the advancement of the cause, especially of the children of India.

The portraits as enumerated above will be hung on the walls of the Headquarters of the World's Sunday School Association.

But portraits were presented on Monday morning, October 10, which have found place in the Imperial Palace at Tokyo. These were portraits in oils of their Imperial Majesties, the Emperor and Empress of Japan, which were unveiled before the delegates in the Imperial Theater. These portraits had been painted by Mr. J. W. L. Forster, of Montreal, a well-known Canadian artist. Mr. Forster was a delegate to the Convention. He was not given a sitting by their Majesties, but was permitted to see them as they passed through the Ueno Station of Tokyo on their return from the Summer Palace at Nikko. The royal costumes, jewels, and insignia were furnished and special suggestions were made by those who knew the royal family.

As the curtain before the portraits was raised, the audience arose and remained standing during the unveiling ceremony. In the center of the stage a great frame covered with immaculate white had been erected in which the portraits of their Majesties had been hung, veiled with two beautiful Japanese flags, which were drawn aside revealing them to the view of the great audience, who then bowed out of respect. The Imperial band,



TO HIS MAJESTY
THE EMPEROR OF JAPAN
FROM THE FOREIGN DELEGATES
OF THE
WORLD'S SUNDAY SCHOOL ASSOCIATION
REVISED OCT. 17, 1920



TO HER MAJESTY
THE EMPRESS OF JAPAN
FROM THE WOMEN DELEGATES
OF THE
WORLD'S SUNDAY-SCHOOL CONVENTION
TOKYO OCT. 5-14, 1903

hidden from view, played the Japanese National Air as hundreds of Japanese delegates sang their national anthem, after which the portraits were again hidden by the drawing of the flags. During the ceremony the Honorable Justice Maclaren, chairman of the Convention, and Mr. Hanpei Nagao, a director of the Imperial Railways, stood on the left of the portraits and General Secretary Brown on the right. The stage setting of potted plants in full bloom was beautiful and in keeping with the occasion.

The portraits were taken immediately by a special committee of eleven to the Imperial Palace, where they were presented to their Majesties through the Minister of the Household, Baron Y. Nakamura. The portrait of His Majesty was given through Justice J. J. Maclaren with the following statement:

The delegates to the Eighth Convention of the World's Sunday School Association, from more than thirty countries, desire to give some evidence of their appreciation of the courtesies and favors extended to them by His Majesty, and also by His Majesty's officials and the people of this country, and pray that His Majesty may be pleased to accept the accompanying portrait, in oils, of himself.

It is the earnest prayer of all the delegates that His Majesty may be blessed with long life, peace, and prosperity.

Mrs. E. K. Warren read her message as she presented the portrait of the Empress:

The women delegates to the World's Sunday School Convention desire to express to Her Majesty, the Empress of Japan, their appreciation of the marked courtesies and special favors shown them by Her Majesty and her people everywhere, and will be pleased if the accompanying portrait in oils be accepted as a token of gratitude and of personal esteem from the women of the many nations represented.

They also hope the portrait shall be evidence that the prayer of the world's womanhood does not cease for Her Majesty

and that from this land of the Rising Sun the light of good will shall extend over all the earth.

Prompt reply, accepting the portraits, was made from their Majesties, through the Minister of the Imperial Household, who said:

I have had the honor of presenting to their Majesties the Emperor and the Empress the portraits in oils presented by the foreign delegates of the World's Sunday School Convention. Their Majesties have been pleased to accept the portraits with extreme gratification, and instruct me to express their most cordial appreciation for this gift.

Next to the burning of the Convention Hall nothing made such an impression on the Japanese in calling attention to the Convention and the messages from the delegates as did the presentation of these portraits. This is the testimony that came not only from Tokyo but from every part of the Japanese Empire. The influence was especially noticeable when the post-convention meetings were held in places far distant from Tokyo.

Those who went to the Imperial Palace when the portraits were presented were: Frank L. Brown, LL.D.; Mrs. Frank L. Brown; Justice J. J. Maclaren, LL.D., D. C. L.; Mr. William G. Landes; Mr. Fred P. Stafford, Mr. John W. L. Forster, Mrs. J. W. L. Forster, Mrs. Edward K. Warren; Miss Jeannette Kinnear; Samuel D. Price, D.D.; Rev. W. Edward Jordan, as personal representative of Hon. John Wanamaker.

今報世界和平之確立之人類
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 陸軍之代表
 希望其收其
 大正十年十月十日
 宮內省外務省
 東京帝國大學
 總務長

THE IMPERIAL MESSAGE TO THE CONVENTION

"His Majesty is highly gratified to know that the Eighth World's Sunday School Convention now assembled in conference at Tokyo, with the great purpose of establishing the peace of the world and promoting the happiness of mankind, has been attended by large numbers of delegates representing different nations both of the Orient and the Occident.

He is gratified also that the session of this convention has been conducted with great success for several days, and that it has fulfilled its high expectations, thus contributing in no small measure to the advancement of the principles of humanity in this world."

XIV. HOW MUSIC AND PAGEANTS WERE PROVIDED

ONE of the most remarkable features of the Convention was the work done under the guidance of Prof. H. A. Smith, of Boston University, and Mrs. Smith.

The Convention Chorus of eight hundred voices, trained by these leaders, profoundly moved the thousands who were fortunate enough to secure seats, and hundreds more who crowded aisles and looked in at doorways.

The services of song conducted by Professor Smith were marvels of simplicity, beauty, and adaptation to the program and the needs and interests of the delegates.

Soloists who sang on occasion, the accompanists and the orchestra of the Imperial Naval Band added greatly to the effectiveness of the musical program.

On Saturday morning, October 9, *The Japan Advertiser* said of the work of the chorus on its initial appearance the evening before:

Swelling into a tremendous outburst of melody, the tunes that had gone up in praise from the throats of all Christendom, on the air of England and her colonies, of the continent of Europe and the Americas, last night were lifted again, but this time the words were Japanese and the singers were children of Asia. At the third night's session of the Eighth World's Sunday School Convention the voices of the Japanese singing the familiar tunes in their own language easily rose above the words sung by the thousand or more foreigners who were there as delegates or visitors.

One who, throughout the Convention, was closely identified with the marvelous choruses and pageants has written of these:

The music and pageantry of the Convention formed an outstanding feature of its success. Their contribution was not alone to the lifting up of the whole Convention into a high emotional state, but was of permanent character in the awakening of the Japanese people to the possibilities of these arts in Church and Sunday school.

Prof. H. Augustine Smith had carefully arranged a program of choruses and pageants harmonizing forcefully with the daily subjects under discussion. This ideal was also to be realized in all the hymn singing, and the only hindrance to its fullest realization was in the fact that most of the hymn books were lost in the fire. Most of the pageant costumes also were lost in the same way. But these were promptly replaced. All the choral music was saved, and as a consequence the sudden change entailed by the disastrous fire did not affect the fulfillment of the choral and pageant plans in the slightest degree.

The vast audiences that gathered to enjoy these evening performances were the best testimony to the spell they had over the delegates, both from abroad and from Japan. It is hardly exaggeration to say that at some evening sessions the addresses that followed the pageant or music were almost like an anti-climax, to such a height was the audience lifted by the artistic productions.

The singing of the chorus of eight hundred voices, less than one tenth of which came from abroad, was a revelation to many. For several months several groups of singers in Tokyo and Yokohama had been rehearsing. Professor Smith gathered them together and immediately found himself able to command them. He was gratified at their ability to pronounce English, to sing with volume as well as with expression. Their singing was also a revelation to themselves. Never before in Japan had such a large chorus undertaken the rendition of western music. Certainly this will not be the last chorus of its kind in Japan.

Music and pageantry played a vital part in making the Convention the success it proved to be. And they demonstrated their right to plan an important part in the future activities of the Christian movement in Japan.

The story of the music and pageantry of the Convention may be given in the words of Professor Smith:

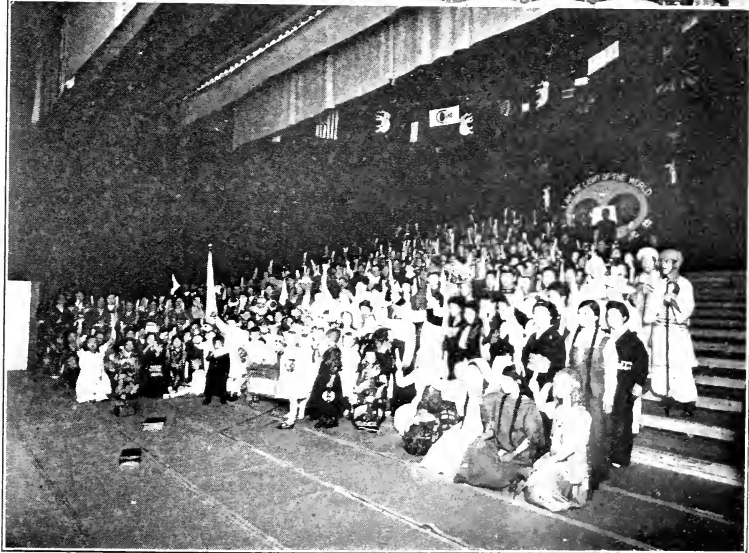
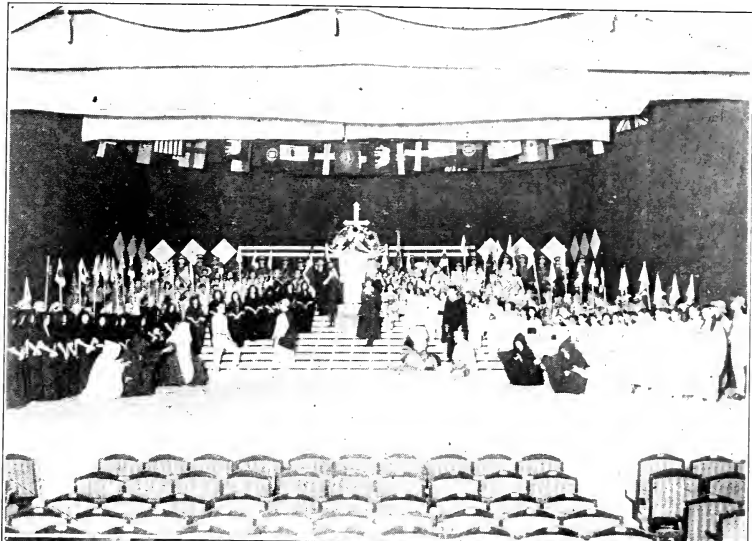
In the pageants and chorus singing a new day in inspiration and self-expression has opened for the Sunday School Movement in Japan and the Orient. Nearly two thousand Japanese students from Keio, Waseda, and Imperial Universities and from the Mission schools of Tokyo, Yokohama, and Kobe, took part in the pageantry and chorus. They came from every walk of life, from the homes of millionaires and from the lowliest homes. Women for the first time took their place in mass-chorus singing, touching elbows with their brethren in the tenor and bass sections. There were many first thrills at that first massing of all singers—one thousand—at the Y. M. C. A. Auditorium, September 14, when "The Hallelujah Chorus," "Unfold, ye Portals Everlasting," "The Sanctus," and several other immortal choruses were lifted to the very skies by these students and clerks. The moist eye, the glow of cheek, the radiant smile, the tense nerves, all attested a holy hour in the ministry of song. So great was the clamor for admission to the chorus that membership tickets were issued for each rehearsal; special roped-off lanes were put into use, while a guard of six specially trained men watched for any padding of chorus personnel. Newspaper photographers with their flashlight paraphernalia were restricted to certain periods for their work; yet over fifty chorus and pageant pictures appeared in the Japanese daily press of Tokyo, Yokohama, Kobe, Osaka, Kyoto, etc. It was predicted both in America and in Japan, by people who knew, that the ambitious program of choral classics, dramatization, and art projections could not possibly be carried through. It would prove too difficult and too varied for a people not accustomed to English or to Occidental music. On the contrary, the Japanese sing absolutely in tune, with pure tone, a keen sense of color and dynamics, a most beautiful English diction, and a balance of parts that, if anything, necessitated the softening down of the tenor section and the building up of the soprano tone.

One thousand Japanese took part in the four different pageants which were staged nine times in the course of twelve days. Pageantry was altogether a new art in Japan. The people were frankly skeptical of its success, and it was found difficult to prevail upon people to take part. Certain of the more conservative missionaries felt that the burning of the Convention

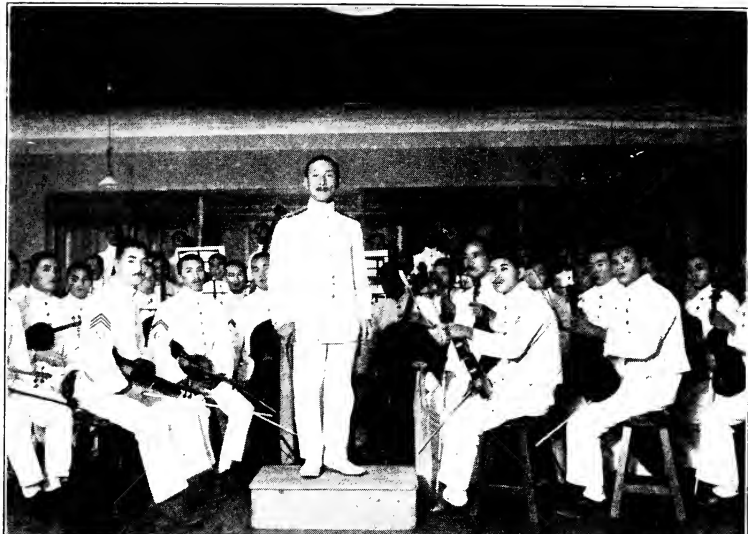
Hall was a visitation on the "godless shows" that were to be staged. But with the first presentation—Friday, October 8—"From Bethlehem to Tokyo, or the Spirit of Christianity Through Two Thousand Years"—everything was changed. The four hundred who took part and who knelt at the manger of Bethlehem—lighting their candles and singing such hymns as "I Can Hear My Saviour Calling," "Break Thou the Bread of Life," "Just as I Am Without One Plea," "All Hail the Power of Jesus' Name"—all came into a deeper Christian life.

The charming acting of the Japanese boys and girls, their poise, their sense of dramatic feeling, their admirable marching and counter-marching, their unswerving obedience to leadership, made these pageants the most impressive and beautiful the writer has ever seen on any stage or platform. Viscount Shibusawa, at whose request a second performance of this Christian pageant was given before the lords and ladies of Japan, said: "The pageant was beautiful, grand, and still delicate. In Japan and in all countries there are attempts at such things, but they are partial, small in scale, and they lack the delicateness which characterized the whole presentation to-night. It was a beautiful thing to see." The newspaper headlines indicate something of the thrill which stirred all Tokyo and Japan as the pageant hours arrived: "Crowds waited for hours to get seats for pageants." "Crowds standing for hours in the drizzling rain for the City Beautiful pageant." "Largest crowd ever packed into Imperial Theater."

One of the secrets of the great success of these presentations was that the message to ear and eye could be given without interpretation. The Japanese and English tongues have nothing in common, and constant interpretation was necessary for the understanding of speech, but in the emotional appeal of chorus, pageant, and picture through the eye and ear gate the message reached instantly the hearts of every kindred, every tribe, without intermediary and without accommodation. As to ultimate influence on participants and delegates and audience, a single letter to "Father and Mother Smith" will testify, showing something of the long, arduous rehearsals, the spirit of love and sympathy through all, the ultimate purpose of Christ for the world, the world for Christ, throughout every pageant and every chorus:



PAGEANTS
"RIGHTS OF THE CHILD"
"FROM BETHLEHEM TO TOKYO"



IMPERIAL NAVAL ORCHESTRA
MANGER SCENE, "BETHLEHEM TO TOKYO"

DEAR PROF. AND MRS. SMITH

My name is Miss Haru Fukui. I was one of your children during the Convention time. You were our father and mother. I have felt lonely since the Convention is over. I am more lonely when I think that you are going away from us very soon and I thought it was better to tell you what we chorus members wanted to let you know, when I read your "Sayonara" in one of Tokyo papers the other day, although I cannot express it well, and besides, you do not know me personally.

How happy we were to sing in the chorus. If we were not in our ages we would not be able to have a chance to know you. We had never had such a happy time as this and shall never have any more. Our hearts are filled with gratitude to you. We felt something divine when we were watching the point of your stick, being moved by your characteristic power. We always felt that we were very near to God when we were singing together. You will surely be glad to know that many girls who were in the chorus have come nearer to God and determined to be good characters. Good-bye! Our father and mother! Our hearty thanks and earnest prayers go with you as you go away from us to your home. Please do come again. We shall not be very happy until we see you and hear your singing again.

And a second letter:

DEAR MR. AND MRS. SMITH:

What a great blessing it was that God sent you to Japan! We feel that we were superior to the racial feeling. While we were practicing for our pageant I was greatly impressed by the noble ideal in Him through you. I can't help admire you from heart. I think of your long, difficult days that you trained Japanese boys and girls without knowing our language. I am very sorry that we must say good-bye too soon. It was our wish to receive you here and talk with you some hours but all was in vain, you were too busy to come. I'm anxious of your health. Please take care of yourselves. Now a few days before Miss Saiki and I talked how can we solace you even a little but we could not find any suitable way to express it. Please remember the Japanese girls who pray

your health and happiness. In Him we are the members of one family I believe. I can not forget the impression you left in my heart through all my lifetime. Please, please come to Japan again with your little baby. I am very ashamed of my poor English.

In visualization new methods were used; twin stereopticons operating on a curtain wide enough to carry both squares of light. One side was in Japanese with Fuji, or the Inland Sea; the other side was in English with American scenery. New slide technique both in song and text was built for Japan through the laboratories of Kinjo Shokwai on the famous Ginza.

It has been said again and again that Japan has had new visions of western music, pageantry, and religious art through the recent Convention successes. The entire Empire has been reached, and new plans, new ideals, new forces set to work. Democracy, too, has been realized in a startling way, for the mobilization of men and women, old and young, high and low, rich and poor, two thousand of them, for one common purpose, had as yet been unheard of. The personnel of chorus and pageants will carry the messages of music and art as redemptive agencies to the ends of the earth, for most of them are students who will next April scatter hither and thither for teaching and living the life of the Master of us all.

Professor Smith's modest but eloquent story of the achievements that made religious history in Japan should be supplemented by a message from Mrs. Horace E. Coleman, whose husband is the World's Sunday School Association worker in Japan, herself one of the most efficient promoters of the Convention:

Imagine, in the year 1950, a reunion of the delegates to Tokyo in 1920, and hear them asking each other, "What is the thing you remember best of all those wonderful ten days together in Tokyo?" Ninety-nine out of a hundred would say, "It was all wonderful, but those four splendid pageants I have remembered with the greatest pleasure."

In any gathering where people of many nations come together and where there must be two languages, there are many great

difficulties to overcome. But the pageant is so universal in its appeal that it made no difference whether one knew English or did not know English; they could receive the message. Part of the difficulty of absolutely following the pageant had been overcome by giving each delegate a synopsis of the whole line of thought in both English and Japanese, but the message was so clearly brought out through the action that even without this they could be easily followed.

The local work of the pageants before the Convention devolved upon a committee selected by Mr. Coleman in the spring. This Committee met together several times and arranged that two or three members of the Committee should have direct responsibility for each separate pageant. This made it possible to do effective work with the least possible effort. Each pageant had one person responsible for the costumes with one general costume director over all. The personnel of the Committee was very interesting. It included a number of community people, a number of missionaries from different schools, a few people who themselves were good in dramatic work. The idea had been to have on the Committee representatives who would be able to draw from different circles of Japanese life the people needed for the pageants.

Pageantry was such a new thing in Japan that a word had to be coined for it. A combination of Chinese characters was made to designate the idea, but it has been decided that simply to say "Pageant" in the way in which Japanese would say it will convey the idea best of all after this immense demonstration. The Young Women's Christian Association had had one pageant last year, blazing the way for the work this year, but never had the Japanese had an opportunity of seeing this kind of work on a large scale. Pageantry is so akin in many ways to the old dramatic art of Japan that one feels that it can easily be adapted to be a great power in the Japanese Church. It will have such a wonderful influence in this way: the Japanese have very often thought of Christianity as a somber religion. They have their own great *matsuri*, when all the people go out in the way that the Jews used to go up to Jerusalem at the time of the feasts and have a wonderful time together with music and all kinds of entertainment. To many Japanese who know of Christianity only as worship in the churches at a stated time

Christianity has been very somber, but no Japanese who saw the pageants at this Convention need ever feel this again.

When Professor and Mrs. Smith came out early in the summer they began at once at Karuizawa to meet the members of the Pageant Committee who were there. First the Committee, and afterward the two or three responsible for individual pageants, and the work was taken up of trying to adapt the pageants as much as possible to Japan. For instance, the first pageant, "The Sunday school from Bethlehem to Tokyo," was written entirely from the standpoint of the Eighth World's Sunday School Convention in order to put over the Sunday-school idea in the most effective way possible. Probably to most people this was the outstanding pageant. We were exceedingly glad that it did bring the message of the Sunday school so vividly before the people's mind when it was given the first time. Baron Shibusawa, one of the Patrons of the World's Convention, saw it, and asked that at the Patrons' reception for the delegates, where a great many prominent Japanese who otherwise had no connection with the Convention would be present, this pageant should be repeated. Certainly no one whose heart had been thrilled as the messengers had gone out to bring in the different groups but rejoiced when the day came, and the Imperial Theater was crowded from top to bottom with this splendid group of men and women who had been invited by the Patrons' Association to be their guests for the afternoon. From the singing of the Wise Men in the beginning to the closing chorus, "From the Eastern Mountains, Pressing on They Come," one could not help feeling that the message of individual responsibility must reach their hearts. And one hears after the Convention of individual Japanese who feel that business men in Japan must take responsibility as they have never before.

In this pageant the "Spirit of Christianity" born at Bethlehem calls for helpers, and as the different ambassadors, seven of them, come to her and light their torches from hers, they go out to bring in their own group. Perhaps there was no more thrilling group than the one led by Captain McKenzie, for three years a member of the Canadian army, as he went out to bring back with him one hundred young men from Miss Moon's Bible class at Aoyama. None of us wondered that Miss

Moon, the leader of this wonderful class, said that as she saw those boys for the first time march down the aisle consecrating themselves to this work she just went outside and wept. The next group was perhaps the most attractive of any group in the Convention—the Christian kindergarten teacher bringing in the children to represent the Christian heritage of the Child. The children were about half foreign children, the other half Japanese. The little Japanese girls in their kimonos were the cunningest of all. One little tot in a particularly gay kimono was so attracted by Mrs. Smith and the Manger that she was absolutely unconscious of the audience. The foreign children were from the Sunday school of the Union Church. The Japanese children were gathered from different Sunday schools. It seemed almost too daring to hope that Japanese business men could be found who would be willing to come into the pageant and represent business men as Sunday-school workers. Mr. Ito of the Japan Oil Company led this group. They marched up the aisle with the foreign business men, the Japanese in *Haori* and *Hakama*, and pledged themselves to the work of the Sunday school. There was one time when we wished very much two languages were used—when the Japanese “Patriot” unfurled the Japanese flag, and pledged his allegiance to the work of the Sunday school as the best way of being loyal to his own country. We hoped that not a Japanese in the audience lost the thrill of that moment. “The Spirit of Christianity” was taken in this pageant by Miss Scherschewsky, a missionary of the Episcopal Church in Tokyo, a daughter of the gifted Bishop Scherschewsky, the founder of St. John’s College, and so well known in the history of Christian missions. Miss Scherschewsky was educated in Paris for the stage, but now, as a missionary in Tokyo, finds great use for her dramatic ability. It would have been impossible to have the spirit of the pageant such as it was had it not been for her consecrated talent.

“The Rights of the Child,” which had already been given in America and is known to many Sunday-school workers, had an unusual feature in having the Mitsukoshi Band as one of the groups representing community service, the Mitsukoshi Department Store having in its plan many lines of community service.

The Boy Scouts of Tokyo, both foreign and Japanese, the

Japanese Scouts being conducted by the Salvation Army, were there not only in large numbers, but as a great inspiration.

"The City Beautiful" was unique in that all of the parts were taken by Japanese with the exception of the Madonna, which was sung by Mrs. Smith. This was put on entirely by people from Yokohama, and, in spite of storm, the whole group were always ready for practice. Probably the most unique thing in this pageant was the street scene in Tokyo representing a modern city where Japanese schoolgirls tossed their balls and jumped rope, and all together played the games that one might see any place in Japan, but certainly such a scene just of the ordinary common people could not be put on in any other place and be so exceedingly beautiful.

The closing pageant on the last night of the Convention was given to the largest audience. Everybody in Tokyo had come to feel that he must see a pageant before the Convention was over. We were told that people outside the theater offered as much as twenty yen to buy a delegate's badge by which they might be able to enter and see the pageant. The American Chargé d'Affaires and practically all the members of his staff were present on that evening, Prince Tokugawa, and a great many influential Japanese as well.

After the ten days of fellowship together, the call of Isaiah brought to us most vividly the call to service that would come to us all as we went back to our individual work. And when the chorus of almost a thousand voices marched in to join with those of the pageant who stood around the lighted cross, singing, as it had never before been sung in Japan, the Hallelujah Chorus, there could not but have been in every heart wonderful rejoicing to think that in Japan, only fifty years after Christianity was introduced, there could have been found this great group of young people, who in the Christian schools and churches had had sufficient training in music to be able to give Professor Smith the wonderful response they had given, and to lead us all in a chorus that lifted our hearts to God himself.

It was a great pleasure to the Pageant Committee to have Professor Smith feel that their coöperation with him had been perfect. Certainly none of us who worked with him those days but felt inspiration had come to us through his great desire not simply to put out something that would be beautiful

dramatically, but that the real message should be given over to the audience.

Probably no one on the Pageant Committee will ever forget the little committee meeting the day after the fire, when we gathered together to see what was to be done with the building gone and the costumes largely destroyed. Just at that time there came to the World's Sunday School secretary in Japan a letter from the local Amateur Dramatic Society offering not only their sympathy but the use of any costumes that they possessed. And so it came about that the pageants as actually given in the Imperial Theater were much more beautifully costumed than the pageants would have been in the Convention Building had the costumes not been destroyed.

Some of the pageants have already been repeated in Japan and so have given their message to other cities. Many places are asking for copies of them to be used at Christmas time and later on. We feel very certain that the standards for Christmas and Easter entertainments in the Japanese Church is bound to be higher because of so many hundreds of Japanese having seen these beautiful representations of worth-while things.

A part of the gratifying account of the pageants, contained in the Sunday School Convention number of *The Japan Advertiser*, is quoted only in part:

Seldom has the Imperial Theater of Tokyo proved so popular a place with the masses of people in the capital city as it did on the nights that the Eighth World Sunday School Convention pageants were presented. Seldom has there been a time when a crowd would stand for hours in a drizzling rain as they did Tuesday afternoon before the "City Beautiful" was given at the Imperial; certainly never before has there been a time when an actor on the stage of the beautiful theater could look out into the auditorium and see a crowd of foreigners waiting for the production to begin. Indeed it might have been the Metropolitan Opera House in New York, or a leading theater in most any of the larger American cities if the audience might be taken as an indication.

The final pageant of the Convention was "The Court of Christianity," which included in its general scheme a prophecy of

the coming of Christ into all the world. The production was given on Thursday night, the last session of the Eighth Sunday School Convention, and it was preceded by a special farewell chorus in which all the singers of the Convention took part. "The Court of Christianity" has in its first scene a prophecy of the final acceptance of Christianity by all nations and in the second scene the various factors which have gone to make for the acceptance of the gospel by all nations—Education, the Church, the Crusaders, and others—are brought out in characters. In the fourth scene all nations accept Christianity. In this scene four attendants go out for missionary service and they bring back the nations of all the world with their flags and the palms of victory. The final scene of this last pageant of all had, as its central picture, the Cross of Christ; the Cross of White in Bethlehem, given as representing "Good Will"; the Cross of Red in Calvary, given as representing "Sacrifice"; and the Cross of Gold, the Coronation, representing the final victory "Jesus Reigns."

XV. HOW THE EXHIBIT ATTRACTED VISITORS

NEARLY forty thousand people visited the exhibit during the ten days of the Convention. It aroused a great deal of interest in Sunday-school work, and proved to be a real educative force, especially among the Japanese. The materials were gathered under the direction of Mr. Allan Sutherland, assisted by Miss Alice B. Hamlin, both of Philadelphia, Pennsylvania, U. S. A.

The gymnasium of the Tokyo Y. M. C. A. was secured as the exhibit room. The main exhibit was placed on the main floor of the gymnasium, while the running track in the gallery and the walls surrounding it were utilized for the display of picture rolls, Bible maps, religious curios, and the exhibit of the Japanese Temperance Union.

A large portion of the material put on exhibit came from the United States, but there were exhibits from a number of other countries, among these being Canada, Brazil, Egypt, India, Korea, Australia, and Moslem lands. The Philippines had an attractive array of large photographs illustrating the Sunday-school work in those islands. One large box of material was sent from London; it did not arrive until two days after the Convention opened, yet place was found for it. Next to the exhibit of the United States the Japanese exhibit was largest. The Japanese Christians worked zealously to make their section of the exhibit attractive and representative.

The material for the exhibit was first mounted on cards 19" x 28", and then these cards were in turn mounted on bamboo frames, each frame holding sixteen cards. Temporary walls were built out from the main walls of the gymnasium,

and on either side of a wall down the center, so there were twenty alcoves with three wall spaces, each making one exhibit unit of forty-eight cards. Sixty-four such exhibit units provided for 1,024 cards. Then a mounting frame covered with green cotton cloth was placed across either end of the gymnasium and ten feet down the sides. This space was equal to at least three hundred cards.

The entrance was most attractively decorated with artificial maple leaves, and the fifty-two calendar posters on the walls outside (made by the Sunday-school girls in Miss Tsuda's school) made an excellent first impression. The bamboo frames were artistically decorated by artificial bamboo leaves and vines, and there was Japanese matting on the floor. Thus the Exhibit as a whole presented a very neat and artistic appearance.

The material was classified and grouped under the following headings:

1. Church and Sunday-school Buildings.
2. School Organization.
3. Cradle Roll.
4. Beginners Department.
5. Junior Department.
6. Intermediate Department.
7. Young People's Department.
8. Adult Division.
9. Missionary Education.
10. Temperance Education.
11. Sunday-school Music.
12. Exhibits by Nations.
13. World's Sunday School Association.
14. Bible Societies.
15. Home Department.
16. Teacher Training.
17. Child Welfare.
18. Lesson Helps.

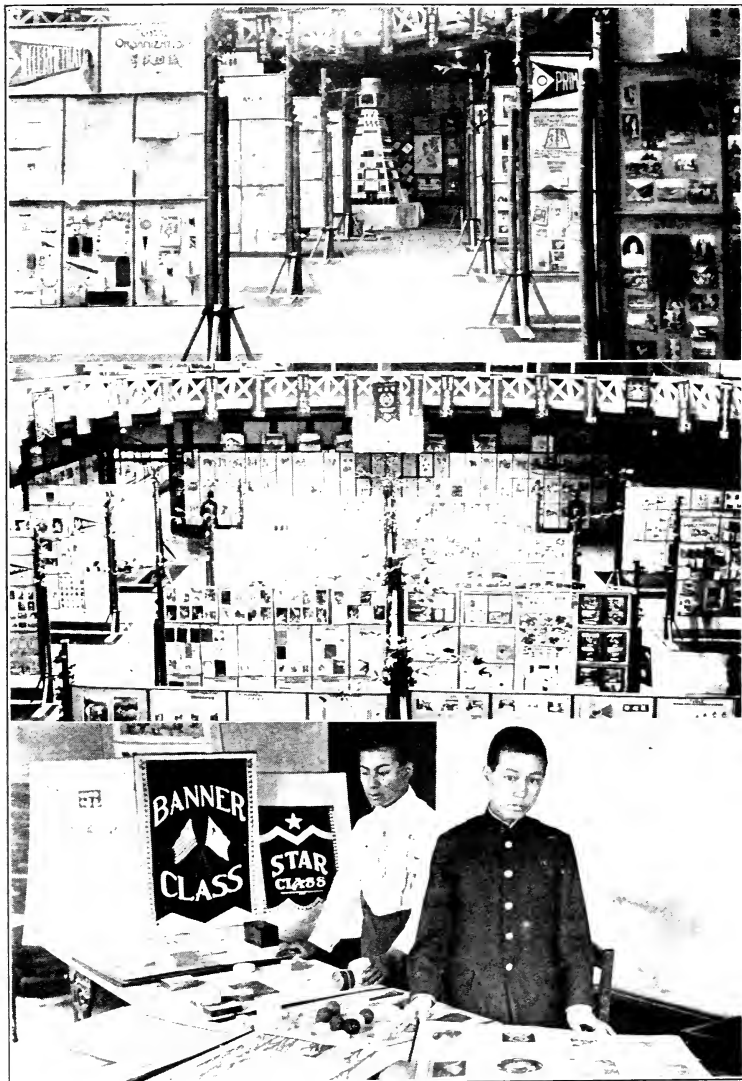
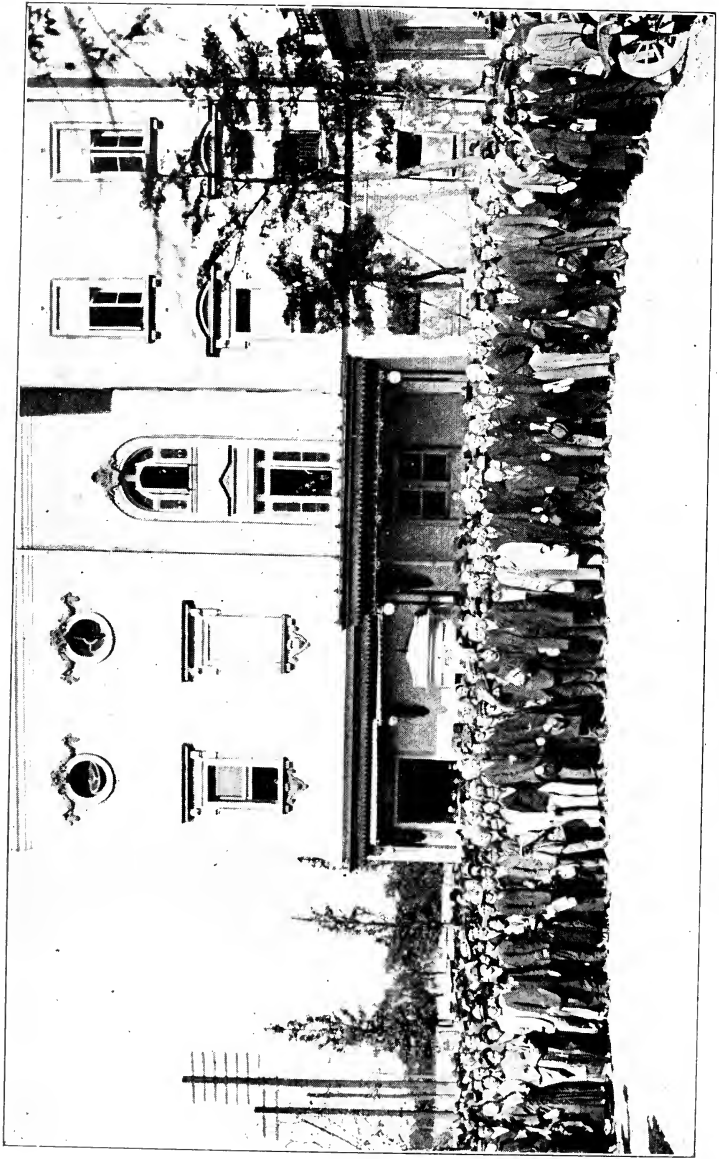


EXHIBIT IN Y. M. C. A.—PYRAMID OF BIBLES
EXHIBIT FROM THE RUNNING TRACK
MOUNTING THE EXHIBIT



SOME OF THE DELEGATES AT SIDE OF IMPERIAL THEATER

At various places in the exhibit beautiful Bible and nature pictures were mounted on the cards, to show what pictures might be used in each department.

The exhibit from Korea occupied an alcove, and was most attractive and instructive. A painting of a Korean village made by a missionary was mounted above the middle wall. A few Korean missionaries took turns in being present to explain the exhibit.

One section was occupied by the exhibit from Moslem lands. This consisted of printed matter, printed pictures, and some very fine photographs. Some of these pictures showed the geographical features and historical places in Palestine, and a very good selection of photographs illustrated the relief work in Palestine in which Mr. Trowbridge, the World's Sunday School Association secretary for Egypt, had such a large share.

The negro work in the south part of the United States was very attractively represented by a large number of photographs, some printed matter, and charts. There were also statistics of Sunday-school work among the negroes.

The Kansas City Sunday School Association sent an attractive exhibit ready for mounting on our standard cards. This showed the various activities of this active association through pictures, charts, and printed matter.

The work of the World's Sunday School Association was suggested by a large map of the world. Red stars indicated the capitals of the countries where World's Association secretaries are located and bright ribbons stretching from these centers to large cards guided the visitors to some selected statistics concerning the condition of Sunday-school work in these various countries. The travel trunk and part of the travel exhibit of the World's Association secretary for Japan was a part of this section.

The American Bible Society had a Bible Pyramid at the farther end of the first aisle. This was covered with an attrac-

tive exhibit of Bibles and Testaments in many languages and mounted by a revolving transparency which gave facts regarding the work of the Society.

At one corner of the room was a model Sunday-school workers' library, consisting of about one thousand volumes of the best books on Sunday-school work. Many earnest workers who looked at those books with longing eyes will be glad to know that the books will be available as a part of the permanent equipment in Japan.

A feature of the Exhibit that attracted the notice of the Japanese visitors in particular showed the photographs of large adult Bible classes in America. Some of these photographs revealed as many as a thousand in one class, and made a striking impression upon those who had thought of the Sunday school as an institution for children and for children alone.

The part of the Exhibit which attracted much attention contained the one hundred and forty posters of the Child Welfare Association of New York. These hung on the wall at one end of the gymnasium. The titles of the posters were translated into Japanese through the help of some of the officials in the Japanese Department of Home Affairs. Every day numerous inquiries were made by visitors regarding these posters. Could they be purchased? Will they be translated into Japanese and published in book form? Could they not be copied on postal cards and sold in sets as picture postcards? It is evident that, could these posters be translated and put into book form, there would be a ready sale for them in Japan.

The exhibit from Japan made a very creditable showing. A number of enlarged colored photographs, those saved from the fire, gave an interesting presentation of Child Life in Japan. There were a number of charts showing various facts concerning the development of the Sunday-school work in Japan. Some of the publishing societies in Japan had prepared their own exhibit, and the following were represented: National Sunday

School Association, Tokiwasha, Hichiyo Sekaisha, Shunkosha, Salvation Army, Methodist Publishing House, Congregational Publishing House, and Christian Literature Society. One beautiful chart showed the Sunday-school work carried on by the four Christian schools in Sendai. This showed that the city is pretty well covered by the neighborhood Sunday-school work, and that eleven villages in the country were also reached. Charts and pictures were also prepared by the Kofu Sunday-school workers, showing the activities in that city and Yamashiro Province. A large number of photographs represented conferences and conventions and other activities of the Japan Sunday School Association. Many people were surprised at the large amount of Sunday-school materials that are now being published by the different societies.

The Daily Vacation Bible School Association was also well represented by the many pictures and the samples of hand work that had been made by the children in these schools conducted in Tokyo and other parts of Japan. In the library there were about thirty books that had been published in Japanese.

Many Japanese who were waiting for some opportunity to attend the Convention spent many hours making careful notes of what they saw in the Exhibit. One thing that made a great impression on the Japanese Sunday-school workers was the actual seeing of such a large, well-organized, and artistic exhibit of Sunday-school materials from many countries. They were impressed by its real educational value and its representative character.

The committee in charge of the exhibit of materials on the religious history of Japan had collected a very interesting lot of curios that occupied a large section of the space around the running track. The list of articles cannot at all give the impression that seeing these interesting articles made.

The Exhibit was a decided success. It was a success in its

attractive appearance, in the quality of materials displayed. and in the large crowds that came to see it. It made a deep impression and will, in the opinion of Japanese missionaries and other workers in Japan, add materially to the progress of Sunday-school work there.

XVI. HOW EXTENSION MEETINGS WERE HELD IN TOKYO

THE outreach of the Convention to the people of Tokyo was well planned for by one of the committees. There was desire that the information given by the convention speakers should not be limited to the convention delegates; for, although the eight hundred Japanese delegates came from all parts of Japan, only a small portion of the Sunday-school workers of Tokyo could attend as delegates.

The work of the Extension Committee was taken up as a section of the Exhibit Committee, because the Exhibit was arranged in the gymnasium of the Tokyo Y. M. C. A. The main center of these meetings was the Y. M. C. A. auditorium where programs were planned every afternoon and evening during the entire convention period.

The work developed as the days passed, for there was such a wide interest that the final report showed fifty-one programs put on in twenty-eight different centers, and an attendance of over thirty-three thousand.

The programs consisted of speeches, music, stereopticon views, and educational and Sunday-school movies, so that they were attractive to the general audience. Many of the best convention addresses were repeated.

The meetings were presided over by men who understood the Sunday-school message to the community, and special phases of the work were presented to students, educators, Sunday-school teachers, children, business men, and the general public.

There were two programs daily—one from three to five in the afternoon, and the other from six-thirty to nine-thirty

P. M. Moving pictures showing child life and Sunday-school work the world around were presented, as well as stereopticon pictures on temperance, and pictures showing the life of the people in other countries of the world.

Educational films were lent by the Universal Film Company and by the Sale & Frazar Company of Tokyo. The latter company also lent several moving-picture projecting machines. One high-priced machine had been installed in the temporary Convention Building just before the fire.

The varied program, requiring machines for films and views, made a great deal of work for the Tokyo Committee, since the meetings were in many sections of the city. The work of the Committee, however, was well organized and carried out by Mr. W. R. F. Stier, of the Tokyo Y. M. C. A., who acted as secretary. One automobile and one motorcycle with side car were contributed for this work by missionaries, while others were used frequently.

Including the leaders, interpreters, musicians, and machine operators, there must have been three hundred people besides the speakers, who had a part in these meetings for Tokyo people.

Many of the delegates left important and interesting sessions of the Convention to speak at the meetings, and the appreciation of their services was shown by the presents given and the dinners served to them. Especially significant was the way the invitations for speakers and programs and films came to the Committee unsolicited.

Under the auspices of the Department of Education of the Municipality of Tokyo, five programs were arranged in the public schools of the city. This was perhaps the first time that a distinctively Christian program was officially advertised and promoted by the city government. One meeting was held for primary school teachers and a second for leaders of the young men's associations of the wards of the city, while

three meetings were held for citizens in general. At one of these the Mayor, Viscount Tajiri, presided, and to four he sent his deputy. These meetings so successfully demonstrated to the authorities that the public schools may be used as community centers that, as a result of these Sunday School Convention extension meetings, other similar programs will probably hereafter be given in these and other centers in the city.

Where speakers and singers were not entertained with elaborate dinners and receptions, they were given beautiful remembrances. Thus the citizens showed their appreciation of the general purposes of the extension work.

Another significant meeting was that requested by the student body of the Imperial University of Tokyo. The University would have been thought by many the last place in Japan to open its doors to Christian leaders. Yet the Great Hall of the University was jammed to the windows. Even the professors postponed their regular weekly faculty meetings to hear Doctor Poole, Miss Slattery, and Mr. Engle.

The other two large universities in Tokyo, Keio and Waseda, also opened their great halls to the convention speakers and programs.

Mission schools and Christian churches in different centers welcomed extension meetings, so the city was pretty well covered.

Even Kameido—the industrial district slum of Tokyo—was visited, and here Miss Bridges and Dr. Faris, to one thousand children, made the first addresses by foreigners ever given in the large public school of that district.

Three special evangelistic meetings were held in the Tokyo Y. M. C. A. and in the Imperial University Y. M. C. A. These were led by Dr. Biederwolf. One hundred and ten men said they were desirous of beginning the Christian life.

Significant also was the meeting held for prominent women under the auspices of the Patriotic Women's Association, an

organization which has an enrolment of over one million members.

The organization asked for suggestions as to how social work might be carried on successfully to meet community needs. Following the meeting an elaborate dinner was served. At this prominent leaders of the association and cabinet ministers and their wives were present.

The speakers who participated in the various programs were: Mrs. J. W. Barnes, W. E. Biederwolf, D.D., Mr. Arthur Black, Miss Althea Bridges, Miss M. E. Brown, Rev. J. W. Butcher, W. E. Chalmers, D.D., S. D. Chown, D.D., Joseph Clark, D.D., Miss Dran, Mr. J. H. Engle, Rev. J. P. Erdman, John T. Faris, D.D., Mr. C. R. Fisher, Miss Welthy Honsinger, Rev. G. P. Howard, H. Kozaki, D.D., D. W. Kurtz, D.D., Miss Amanda Landes, Mr. Marion Lawrance, Bishop Charles Locke, Mr. J. A. Lansing, Rev. J. L. McLaughlin, R. W. Miller, D.D., Rev. Henry K. Ober, Prof. Wm. C. Owens, Mr. George W. Penniman, W. C. Poole, Ph.D., Rev. A. L. Ryan, Dean Mary Sawyer, Mr. E. P. Selden, Mr. D. W. Sims, Miss Margaret Slattery, Prof. H. A. Smith and Mrs. Smith, Mr. W. H. Stanes, Mr. C. G. Trumbull, Mr. Frank Tuthill, Miss S. W. Tuthill, S. S. Waltz, D.D., Bishop Herbert Welch.

The chief centers at which meetings were held were Tokyo City Y. M. C. A., Imperial University Y. M. C. A., Chinese Y. M. C. A., Central Tabernacle (Methodist), Aoyama Gakuin (Methodist College for young men), Meiji Gakuin (Presbyterian College for young men), Nihonbashi Business Men's Club, Baptist Mission Dormitory, Waseda University, Keio University, Foreign Language School, University of Commerce, Women's University, Imperial University.

XVII. HOW THE SUNDAY-SCHOOL FORCES PARADED

WHO would have thought that the Sunday-school forces of Tokyo could muster a parade strength of fifteen thousand?" asked Mr. H. T. Owens, one of the delegates to the Convention. "Yet that is precisely what happened on Sunday afternoon, October 10."

The scene of this memorable rally was beautiful Hibya Park, not far from the grounds of the Imperial Palace. Soon after one o'clock the Sunday schools were marshalled in the park, facing the bandstand. They made a magnificent picture. In the words of a writer in *The Japan Advertiser*, "the immense throng of Japanese children, the girls dressed in many-colored kimonos and school dresses and the boys in their black-and-white kimonos with black skirts and neat school caps, was an inspiring sight." "There were babies on the backs of sisters, mothers, and brothers," a delegate wrote afterward, "and each of the watchers carried a small pennant on a bamboo stick. Whenever the glad '*Banzai!*' sounded, the waving pennants were like a heaving sea."

The waiting throng sang "Stand Up, Stand Up for Jesus," then paused to wave their flags toward the balloons floating high in air, bearing the inscription, "World's Sunday School Convention." They listened to the strains of music that told of other gathering thousands that were soon to come from the Imperial Theater where the foreign delegates were assembling.

Between the theater and the park the various nationalities were forming in groups. The delegation from Canada and the United States was first in line, and then followed fast banners identifying the country from which each group hailed.

As they marched they sang or paused to shout "*Banzai!*" And when they came to the park, they passed between lines of children, who greeted each national group with the same joyful "*Banzai!*" Then they passed under the "Welcome" Arch which the city had erected, and grouped themselves about the speakers' stand, which was a special platform erected before the bandstand. There officers of the Convention, members of the Executive Committee, and leading Japanese Christians took their seats, while other delegates had places all around.

The sea of children's faces was an inspiring sight from the platform. The schools were grouped according to denominations, each indicated by a flag—red, pink, green, yellow, purple, maroon.

At least seven distinct groups were there, including a large representation from the Salvation Army. The Boy Scouts paraded with their band. Music at the bandstand was provided by the Imperial Naval Band. Rev. K. Kodawa presided, while Rev. K. Matsuno read the Scriptures and H. Kozaki, D.D., led in prayer. There was a song—"Jesus Loves Me"—by the multitude. And what a burst of sound there was!

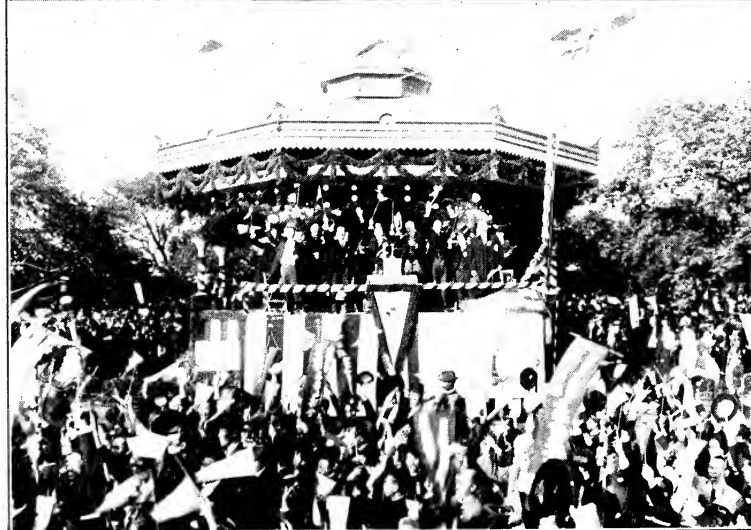
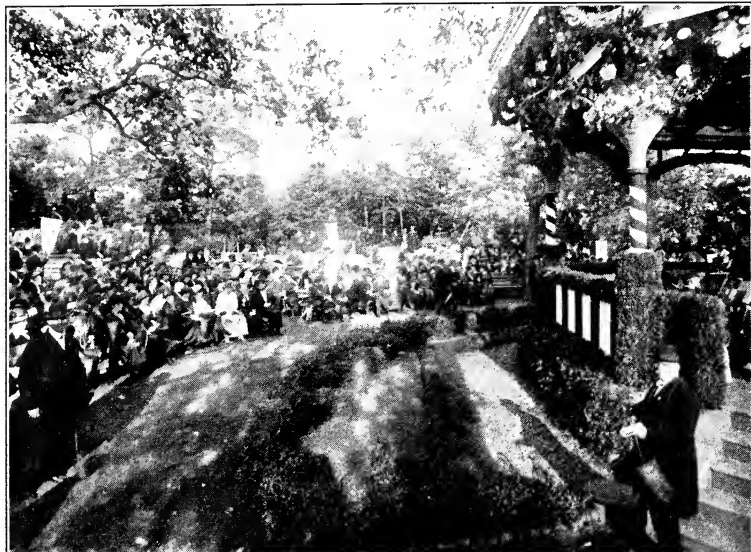
The first address was made by Justice Maclaren:

On behalf of this Sunday School Convention I express my appreciation of the wonderful spectacle that is before us. In my long lifetime I have seen many grand demonstrations by Sunday-school people and others, but I do not think that even the elder Christian countries from which we come have ever seen such a magnificent gathering as this, gathered in such a cause as that of the Sunday school. I think the Christians of this city and empire are to be congratulated upon having devoted so much work to the Sunday schools.

The Sunday schools in the West have become very great institutions. Statesmen have honored the movement. The Christian Church has shown its appreciation by devoting money and workers to that field. Those of us who are engaged in Sunday-school work thank the Lord that we have been placed



SUNDAY-SCHOOL RALLY. HIBYA PARK, OCTOBER 10, 1920



SUNDAY-SCHOOL RALLY, OCTOBER 10, 1920

FOREIGN DELEGATES

"BANZAI" FROM THE SPEAKERS' STAND

in the most fruitful part of his vineyard. He has not sent us to work amongst the degraded and fallen, a work that is very often discouraging, and from which many who accept later fall away. But it is appointed to us to work amongst young people who will grow up in this institution. In our western countries 80 per cent. of the members of the various evangelical churches have come direct from the Sunday school. I believe this is the way in which the gospel will be spread through all the world. I do not belittle the preaching of the gospel. Ministers are sent to preach the gospel, but their work is not so effective generally as that of the workers in the Sunday schools. Those who work among the degraded and fallen, who often see those whom they have helped go back to the condition from which they had once emerged, thank God that this does not hold so generally among those who come to us from the Sunday school.

On behalf of the Convention, I would say that we express our thanks not only to the common people who have shown such interest and energy in the proceedings connected with the Convention, but also to those in authority. At previous conventions we have never received such honors and attention from the ruling powers as we have had the honor of receiving at this present Convention. This Convention will go down in history as among the greatest that has ever taken place, not exceeded by any in the past, and I think it will be a long time before any of us, even the younger men here to-day, are privileged to see such another convention held under the auspices of the World's Sunday School Association.

Hon. Soroku Ebara, president of the Tokyo Young Men's Christian Association, and member of the House of Peers, responded for the Japanese:

On this Sunday which falls in the midst of the World's Sunday School Convention, we Sunday-school scholars, soldiers in the fight against the Evil One, count it a great honor and a cause for gratitude to be gathered in the presence of the convention delegates, and near the palace of our emperor, whom we regard as our prince and parent.

This is a time when the movements in the intellectual world and reconstructive efforts in the political world are demanding

attention. These things that seem ready to overturn the world are not altogether new. With modern growth in knowledge the question of success or failure in the outcome of these matters is bound to arise. But the final solution of these problems rests in our determined faith.

When the English admiral, Nelson, was about to join battle with the powerful French fleet at the Nile, he consulted with his staff as to plans for the battle, and the Chief of Staff said, "If with this arrangement of our forces we win the battle, we will surely win the admiration of the world." Nelson replied, "Why do you say 'If'? We are simply determined to win."

Whether we win success and the admiration of the world or not is a matter of determination and faith. The fixed determination of a soldier who has resolved to win or die has nothing in common with a mere anticipation of victory. Admiral Togo's famous despatch, "The fate of the empire hangs on this battle," breathes the same spirit.

Friends, although we Christians are small in number, the reconstruction of society and the happiness of the individual man depend on our having this firm faith, this fixed determination spoken of by Nelson and Togo. For arousing and nourishing such faith, the sowing of the gospel seed in the heart of the children is most important. Faith in God enshrined in a child's heart is a foundation for the greatest happiness.

Of course, the reconstruction of society does not depend alone upon religion. It is not only a question of belief. Moses was a man of grand religious faith, but he accepted the suggestions of the wise priest of Midian, Jethro, his father-in-law, and worked out a suitable civil organization for the Israelites. The distinguishing mark of us Christians must be that, much more than all other patriots, we strive in efforts for the reconstruction of society. Jesus says that in our righteousness we must excel the Pharisees and Sadducees.

In conclusion, conflicts between man and man, and between nation and nation, arise from different standards of right and wrong, and distinctions between what is true and what is false. From these differences arise conflicts in feeling and interests. Leaving aside the great Buddhist faith, pantheistic religions, national moral systems, or philosophical ethics do not make a

study of absolute good and absolute truth. They exhaust themselves in a study of the good and truth of which mere human strength is capable. The nature of absolute good and of absolute truth lies outside their province. It is the realm of theology. Of course Christianity is not mere theology, but knowing Christ and trusting in Christ, we draw near to God and attain a sure confidence as to what is true and what is false. This faith gives new life to old moral systems, and new standards of good and beauty to humanity, and we catch the spirit of Christ's words, "I came not to destroy the law, but to fulfill."

In other words, we Christian believers, through our faith and the Lord's grace, more and more beautifying the ancient Japanese spirit, *Yamatodamashii*, and *Bushido*, are full of hope for a preservation and reformation of our glorious national institutions that have been our proud heritage over two thousand five hundred and seventy years.

After the addresses the parade was formed. First came the leaders in automobiles. Followed the national groups. Singing and cheering occupied the children as they passed through some of the principal streets of the city, including the famous Ginza street. The route was nearly three miles long, and about an hour was required for the parade to pass a given point.

Finally the company disbanded, after singing the Japanese National Anthem, on the bank of the moat that surrounds the grounds of the Imperial Palace.

Not only did the demonstration impress the delegates from abroad; it also revealed to the Japanese Christians the strength of the followers of the Master in the Island Kingdom, and it opened the eyes of those who have not yet become Christians to the place Christianity is taking there.

XVIII. HOW THE WORLD'S ASSOCIATION WAS REORGANIZED

DR. W. E. LAMPE, speaking for the Executive Committee, told the Convention that the World's Sunday School Association has heretofore consisted of two sections, one in London and one in New York. He said:

A request has come to the Executive Committee from the British section which has been favorably considered and we are now proposing to change the constitution so that there will be one joint committee with one Headquarters. After hours of deliberation and consultation and presentation of the matter by the British representatives on the Committee, a resolution was unanimously adopted which I now present to the Convention:

Item 8 of the By-Laws shall read:

Executive control of the work of the Association shall be exercised from the World's Sunday School Association office at New York City, U. S. A., by the American members of the Executive Committee of the Association who shall constitute the Administrative Committee, it being understood that whenever possible all members of the Executive Committee shall be informed of the regular meetings of the Administrative Committee and all members present shall have full voting privileges, and further understood that a copy of the minutes of each meeting shall be sent to all members of the Executive Committee.

The British members of the Executive Committee shall set up a representative British Auxiliary Committee to:

(1). Act as a Consultative Body in respect to questions affecting parts of the world in which Great Britain is specially interested.

(2). Carry out such accepted duties as may be delegated to it.

- (3). Coöperate in plans for World's Conventions.
- (4). Carry out such accepted duties as may be delegated to it.
- (5). Take such action in the Home Country as may in its judgment promote the Sunday-school Movement.

We further recommend that the number of members of the Executive Committee shall be increased from one hundred to one hundred and twenty, and the number of vice-presidents from six to eight.

Mr. Arthur Black of London, England, spoke on behalf of the British members of the old Executive Committee, and seconded this resolution. He said:

Hitherto the work of the Association has been carried on, so to speak, by two heads and two bodies, a sort of Siamese-twin arrangement. The one side has grown so abnormally that the other side has found it very difficult to function. By this resolution we assume a really natural body with one head and the rest of the organs under its direction. It is simply a matter of adjustment. It does not mean that we in Great Britain are retiring from the World's Association and handing it over to the North American brethren or any others. We are glad that the alterations in the by-laws will keep us in immediate touch with all that is proposed, and that during the World's Convention one Executive will meet and prepare plans and receive reports, so that we have established now a body fitly framed together, and we hope it will prove that the working out of the great plans of the Sunday-school Movement in all parts of the world will be in love and unity and with growing success. I can pledge, I think, the Sunday-school people of Great Britain not only to take as much, but much more, practical interest in this world movement under this new arrangement. We can only express our gratitude and admiration for the courageous way in which the brethren mainly responsible for the world's work have assumed very heavy administrative and financial burdens. We pray that God's guidance and blessing may be with them and that the work may go increasingly forward in all parts of the world.

The chairman put the resolution presented by Dr. Lampe, and declared it carried unanimously.

Officers of the World's Sunday School Association have thus far been chosen as follows:

President

Hon. John Wanamaker, Philadelphia, Pennsylvania

Vice-Presidents:

Hon. Justice J. J. Maclaren, D.C.L., LL.D., Toronto, Canada

Bishop J. C. Hartzell, D.D., LL.D., Blue Ash, Ohio

Mr. James W. Kinnear, Pittsburgh, Pennsylvania

Mr. Arthur M. Harris, New York City

Mr. Marion Lawrance, Chicago, Illinois

Rev. Carey Bonner, London, England

Hikomichi Kozaki, D.D., Tokyo, Japan

*Mr. George W. Watts, Durham, North Carolina

Honorary Vice-Presidents:

Bishop Edgar Blake, D.D., Paris, France

Mr. J. H. Carter, Port Elizabeth, South Africa

Mr. W. H. Groser, B. Sc., London, England

Mr. H. Lipson Hancock, Wallaroo Mines, South Australia

K. Ibuka, D.D., Tokyo, Japan

Rt. Hon. Lord Kinnaird, London, England

Sir John Kirk, J. P., London, England

Hon. Seth P. Leet, K. C., Montreal, Canada

Rev. John Mackenzie, M.A., Melbourne, South Australia

Bishop J. L. Nuelsen, D.D., Zurich, Switzerland

Mr. T. Vivian Rees, J. P., Cardiff, Wales

W. O. Thompson, D.D., Columbus, Ohio

Rev. Floyd W. Tomkins, S.T.D., Philadelphia, Pennsylvania

Rev. Henry Collins Woodruff, New York City

Treasurer:

Mr. Paul Sturtevant, New York City

*Deceased.

General Secretary:

Frank L. Brown, LL.D., New York City

Associate General Secretary:

Mr. W. C. Pearce, M. A., New York City

Superintendent Surplus Material Department.

Samuel D. Price, D.D., New York City

EXECUTIVE COMMITTEE

American Committee (36)

Chairman: Mr. James W. Kinnear, Pittsburgh, Pennsylvania

Vice-Chairman: Mr. Arthur M. Harris, New York City

Mr. Walter H. Albro, Tulsa, Oklahoma

Mr. William B. Anderson, Portsmouth, Ohio

Mr. C. M. Campbell, Pasadena, California

Mr. S. B. Chapin, New York City

Mr. John S. Craig, Pittsburgh, Pennsylvania

Mr. William Decker, Montgomery, Pennsylvania

John T. Faris, D.D., Philadelphia, Pennsylvania

Mr. Charles Francis, New York City

Mr. W. J. Frank, Akron, Ohio

Mr. Charles Gibson, Albany, New York

Mr. W. H. Goodwin, Montreal, Canada

Mr. George F. Guy, Los Angeles, California

Mr. George E. Hall, New York City

Mr. John D. Haskell, Wakefield, Nebraska

Mr. W. Stewart Horner, Pittsburgh, Pennsylvania

Mr. Wallace H. Noyes, Portland, Maine

Mr. F. E. Parkhurst, Wilkes-Barre, Pennsylvania

Mr. B. S. Pearsall, Elgin, Illinois

Mr. Walter B. Pearson, New York City

Mr. E. Scruton, Calgary, Canada

Mr. E. P. Selden, Erie, Pennsylvania

Mr. Fred P. Stafford, Briarcliff Manor, New York

Mr. H. L. Stark, Toronto, Canada

Mr. W. H. Stockham, Birmingham, Alabama

Mr. B. F. Strecker, Marietta, Ohio

Mr. Thomas W. Synnott, Wenonah, New Jersey

Mrs. Frank A. Vanderlip, Scarborough, New York

Hon. Lorne C. Webster, Montreal, Canada
 Mr. Fred A. Wells, Chicago, Illinois
 Mr. Charles L. Wilhelm, Omaha, Nebraska

Appointed by Foreign Mission Conference:

W. B. Anderson, D.D., Philadelphia, Pennsylvania
 Rev. Allen E. Armstrong, M. A., Toronto, Canada
 Rev. Enoch F. Bell, Boston, Massachusetts
 Mr. R. A. Doan, St. Louis, Missouri
 Bishop A. T. Howard, D. D., Dayton, Ohio
 Miss Alma J. Noble, New York City
 Frank Mason North, D. D., New York City
 Rev. W. E. Lampe, Ph.D., Philadelphia, Pennsylvania
 E. H. Rawlings, D.D., Nashville, Tennessee
 T. B. Ray, D.D., Richmond, Virginia
 J. C. Robbins, D.D., New York City
 Stanley White, D.D., New York City

Appointed by Sunday School Council:

W. S. Bovard, D.D., Chicago, Illinois
 W. E. Chalmers, D.D., Philadelphia, Pennsylvania
 Rev. Robt. M. Hopkins, St. Louis, Missouri
 Mr. R. E. Magill, Richmond, Virginia
 J. C. Robertson, D.D., Toronto, Canada
 Mr. Frank M. Sheldon, Boston, Massachusetts

Appointed by International Sunday School Association

Mr. Arthur T. Arnold, M. A., Columbus, Ohio
 Joseph Clark, D.D., Albany, New York
 Mr. W. G. Landes, Philadelphia, Pennsylvania
 Cleland B. McAfee, D.D., Chicago, Illinois
 Mr. A. F. Sittloh, Denver, Colorado.
 Mr. R. M. Weaver, Corinth, Mississippi

Advisory Members

James L. Barton, D.D., Boston, Massachusetts
 John R. Mott, LL.D., New York City
 Robert E. Speer, LL.D., New York City.

British Committee (15)

Mr. Arthur Black, London, England
 Rev. J. Williams Butcher, London, England

Mr. Herbert G. Chessher, Beckenham, England
Mr. James Crowther, London, England
Mr. James Cunningham, Glasgow, Scotland
Miss Grace Edwards, Tunbridge Wells, England
Miss Emily Huntley, London, England
Rev. Frank Johnson, London, England
Mr. E. R. Nicole, London, England
Rev. W. C. Poole, Ph.D., London, England

Japan and Chosen

J. G. Dunlop, D.D., Tokyo, Japan
Mr. Kujoshi Koidzumi, Osaka, Japan
Mr. Hanpei Nagao, Tokyo, Japan
Mr. M. L. Swinehart, Kwangju, Chosen
T. Ukai, D.D., Tokyo, Japan

China

D. W. Lyon, D.D., Shanghai, China
Dr. Chang Po-Ling, Tientsin, China
William H. Lacy, D.D., Shanghai, China

South America

Sr. José Luis Fernandes Braga, Jr., Rio de Janeiro, Brazil
J. W. Fleming, D.D., Buenos Aires, Argentina
C. W. Drees, D.D., Buenos Aires, Argentina
Mr. H. P. Coates, Montevideo, Uruguay

India (4)

Africa

S. M. Zwemer, D.D., Cairo, Egypt
Dr. Charles Anderson, J. P., Sea Point, Cape Town,
South Africa

Australia (3)

Europe (8)

Rev. K. A. Jansson, Stockholm, Sweden
Pastor Jean Laroche, Paris, France
Herr J. G. Lehmann, Kassel, Germany
Rev. Ole Olsen, Christiania, Norway

Philippine Islands (2)

Syria and Palestine

J. P. McNaughton, D.D., Bakjedjik, Ismid, Turkey

The figures indicate the number to which the country is entitled. Elections will be made as soon as possible.

Additional members elected at the meeting of the Executive Committee, April 28:

Vice-President

Stanley White, D.D., New York

Executive Committee

American Members

Robert M. Coyle, Philadelphia, Pa.

Harry E. Paisley, Philadelphia, Pa.

Edward A. Woods, Pittsburgh, Pa.

Europe

Frederick A. Jackson, Paris, France

Africa

Philip Salisbury, Kimberly, South Africa

XIX. HOW THE WORLD'S BUDGET WAS RAISED

ON TUESDAY, October 12, the delegates were seated in groups according to the country or section of country from which they came, that members might have full opportunity to confer with each other before making pledges in response to the pleas made by Mr. Marion Lawrance, Dr. Frank L. Brown, and Mr. W. G. Landes in English, and Mr. Hanpei Nagao in Japanese. Mr. Lawrance said:

The true elixir of life is enthusiasm for God. No man or woman can claim to be orthodox who has lost his passion for souls. We are in the midst of the world's greatest Sunday School Convention, a convention the like of which the world has never seen in many of its leading aspects. This is the eighth convention of the world. I have attended all but one, and they have been mountain peaks. Standing on these mountain peaks we look back over the pathway that we have traveled; but the important thing is to look forward to the way in which we are to go. I am sure that all of our Japanese friends would say that this Convention is and will be a great blessing to their people. On every hand we hear these words of encouragement and cheer. At one of our pre-convention conferences we were told that if the World's Convention did nothing but what it did there it would pay. Do you know what this Convention has cost? Counting all that the delegates from outside this country have paid, this Convention will cost over one million dollars. People have money to spend for what they want to spend it for.

We have come here to talk about continents and not about backyards. We have come here to deal in the biggest things in the Kingdom of God. We have come here to carry the blessing to every nation on the face of the earth. We are living

in a torn and bleeding world, a world which is asking, "What must I do to be saved?" The Church is the only organization Jesus Christ ever planned, the holiest organization God ever sent into the world save one—the home. But the Church never can prosper or do its work or fulfill the Lord's great commission to go and teach—until it teaches first the child. It is in the childhood of the world that the hope of the world lies. It is these little Japanese boys and girls to-day who hold the destiny of this nation in their keeping. No nation will have prosperity in the sight of God if it is not a God-fearing nation, and it is this that we stand for. "All power under heaven is given unto me," were the words of Jesus. "Go ye therefore." "You do the going; I have the power; and lo, I am with you." I wish this Convention would put the "go" and the "lo" together. We cannot save anybody. Jesus saves. But through this great organization carrying the gospel into India, Java, South Africa, South America, and to every nation on the face of the earth—doing the going with Jesus who has the power—that is how the "lo" goes with the "go."

Friends, we want to put the "go" into this Convention. We are under a great strain. The world needs what we have to give; the world needs Jesus Christ. Friends, it is ours to put into this organization the money that is asked for. All the money Doctor Brown will ask for to carry on our work will not be one-tenth of what you have already paid to get here. Can't we put more into the boys and girls than we pay for our own pleasure in coming here? These small budgets which our beloved secretary, Doctor Brown, will present, will be a mere bagatelle compared to our ability. Let us give when the opportunity comes until we feel it. Somebody once responded to an appeal of Mr. Moody's by saying, "Yes, I can give five dollars and not feel it." "You had better give ten and feel it," was the reply. It is better to give with the heart than in any other way. One woman attending this Convention, moved by an address, sent a gift to the speaker and said: "This is the cost of my lunches during this Convention. I am going without them. I cannot give much but I can give a little." And she gives it for the suffering bodies of children in famine lands and other places. Let us put the message of this World's Convention into the places where all the world shall learn about

Jesus Christ, where we shall carry this kind of convention through organization into every corner of the earth.

This is the only message I have to bring you to-day. We must train the young people. This is the opportunity of this Convention, and the words which will be brought to us by our great leader are the very heart of this convention. Why? Because you may go away and forget the addresses you have heard, and many things will pass from your mind. But if we put into the treasury of this Association the money that will carry its work to the farthest ends of the earth, all the children everywhere will have a chance, and so the message of this Convention will never be forgotten. That will be registered in heaven, and this is our glorious opportunity.

Secretary Frank L. Brown followed, giving details of the needs of the World's Association:

At the Zurich Convention six great commissions challenged us with a program for the childhood and youth of the world. Since that time we have tried to meet that challenge by sending out several trained secretaries. Rev. Herbert S. Harris has recently gone to Brazil; Rev. George P. Howard, who has traveled twelve thousand miles to attend this Convention, is secretary for South America. We have put into the Moslem fields Rev. Stephen Trowbridge, who has broken down from overwork. Rev. E. G. Tewksbury has been representing us in China. Rev. J. G. Holdcroft has been doing fine work in Korea; Mr. H. E. Coleman in Japan has been building up teacher-training work. Rev. A. L. Ryan has been giving his skill to the work in the Philippines. Facing as they do four hundred millions of the world's childhood these five or six men are a mere bagatelle against that problem. Yet the investment made by Mr. Heinz in 1906 in Japan has produced the wonderful things we have seen in this Convention, through the coöperation of our Japanese friends. The same things are possible in every field if we will get behind them.

Mr. Chairman, I present to you now the figures for the budget for the next four years. We have averaged during the last quadrennium \$36,000 a year. We had last year a budget of \$40,000. We cannot put five of these men against the world and be fair to them or the work on this amount. We are going

to ask you to more than double that budget and to get underneath this thing in a great way.

May I say to you, sir, that we have also, since this budget was made up, through the wish of the British members, received a request that we shall center the administration of the World's Sunday-school work in New York. We have to take over also into our responsibility the fields of India and Australia, South Africa and Europe. This is a challenge enough to stagger us all if we do not have faith in God.

Doctor Brown then read the budget for the various fields as follows:

NEEDS OF WORLD'S SUNDAY SCHOOL ASSOCIATION FOR
QUADRENNIUM 1920-1924

CHINA

Administration	\$2,800	
Secretary—Shanghai	3,500	
Secretary—Literature	1,500	
Field Secretaries (2)	2,400	
Literature	2,000	
Training schools, institutes, etc.	2,000	
		\$14,200

JAPAN

Administration	2,600	
Institutes and Training Schools	2,300	
Educational Department	4,000	
Adult Superintendent	1,000	
Elementary Superintendent	800	
Young People's Superintendent	1,000	
Literature	1,500	
		13,200

PHILIPPINES

Administration	2,000	
Institutes and Training Schools	1,600	
Director—Teacher Training	800	
Director—Organized Classes	800	
Elementary Worker	800	
Seven Provincial Secretaries	5,600	
Literature	1,800	
		13,400

MOSLEM LANDS

Administration	1,700
Secretary—Cairo	2,500
Assistant	1,000
Secretary—Palestine and Asia Minor	2,500
Secretary—Malaysia	2,500
Literature	1,600

 11,800

SOUTH AMERICA

Administration	2,300
Institutes and Training Schools	1,800
Secretary, etc.—Brazil	4,000
Secretary—Buenos Aires	3,000
Secretary—West Coast	3,000
Literature	1,000

 15,100

KOREA

Administration	1,700
Secretary	3,000
Field Assistant	1,000
Institutes, etc.	1,000
Literature	1,000

 7,700

HEADQUARTERS ADMINISTRATION, including rent, salaries, travel, stenographers, departmental work, postage, printing literature, etc.

18,000

 93,400

FOR the work in Europe, India, Malaysia, South Africa, and Australia formerly under the care of the British Section

35,000

 \$128,400

After reading the detailed budget Doctor Brown continued:

May I explain just one thing? We have now one man in China. We ought to have two other secretaries in China to try to meet the need immediately. Japan has asked that in

addition to our present representative we should have a young people's superintendent.

We need three or four secretaries for the great Moslem fields. In South America we must have three or four secretaries in addition to Mr. Howard and Mr. Harris.

This is a matured program, approved by a group of business men of this Convention who met and looked it over, and gave it by unanimous voice their approval. It has come before you, for these men have said it is a reasonable budget, and is before you this moment to say what can be done. Some of you are going to take sections of this program. Some states are going to stand behind different countries, so that a state shall have the privilege of supporting in a great way a great work in a single field. Some may desire to undertake the support of an elementary worker in some country or of a teacher-training superintendent, and when we come to the announcements you will be interested to see what has been done even since we started here, and the members of this Convention are going to respond.

Mr. Nagao will make an appeal to our Japanese friends, and the money contributed by them will come back to the work in Japan.

Mr. W. G. Landes, who was to have charge of raising the budget, gave the last word before the pledges were made:

We will put this Convention down in history either as a great junketing trip, a great excursion on the part of a lot of people, or it will be put down as an hour that has let loose into the world a great force to carry out the world program. In talking the matter over with Doctor Brown we felt we could not go forward into the next period without getting into a right attitude toward God, and we want to make this period a very devotional one. This is going to reveal ourselves, either that we are just a bit selfish or that we are unselfish. We could go into a meeting and be greatly stirred by an address and say, "Wasn't that wonderful?" But if we cannot back it up in some substantial way, then the meetings do not amount to very much.

We have had many wonderful things take place during our stay in Tokyo. On the first day our whole program seemed to be dashed to pieces by the burning of the Convention Hall.

But immediately the folks that believed this Convention was brought here providentially began to say, "Well, God has a blessing back of this."

Cards were then distributed and the results were announced. From time to time various announcements were made.

Kansas delegates pledged the salary of a young people's worker for Japan, and an equal sum for Korea.

Mr. Henry J. Heinz's work will be perpetuated by his gift of \$100,000 to the World's Sunday School Association, the interest on which will be available as long as the money exists.

Louisiana pledged the support of an elementary worker where needed most.

Doctor Brown announced that Dr. William H. Lacey, of China, believes that a sum of \$5,000 or \$6,000 which has been contributed for work in China during the past four or five years will probably be available during the next quadrennium.

The thirty-one delegates from California, most of them Japanese, pledged themselves to maintain a Japanese Sunday-school secretary in that state. New York placed itself behind the World's work in Brazil; Pennsylvania will give for Japan; New Jersey for Argentina, and Ohio for the Philippine Islands. Louisiana will send one of their state workers to South America for nine months or a year.

The pledges from the Japanese totaled 7,000 yen annually for four years, and others subscribed about \$30,000 annually. The contributions received by the World's Association through its regular contributors are not included in the above totals.

Additional pledges and gifts will be sought that the enlarged budget, which provides only for the minimum needs in the various fields, may be reached.

XX. HOW RESOLUTIONS WERE MADE

WHEN the Report of the Committee on Resolutions was made through its chairman, Rev. W. C. Poole, Ph.D., the delegates were profoundly stirred by the presentation. These resolutions, as finally adopted, read:

Acknowledgment of Thanks to Almighty God.—We, the World's Sunday School Convention, assembled in Tokyo from thirty nations, and representing 300,000 Sunday schools with more than thirty millions of officers, teachers, and scholars, desire first of all to express our thanks to Almighty God, the Father of all men, for the innumerable blessings of our fellowship; for the journeying mercies vouchsafed to our delegates; for the gladness, concord, and vibrant optimism of our sessions; for the expanded vision of the Redeemer's Kingdom that has come to us in seasons of prayer and meditation, and in the testimony of many witnesses; for the generous gifts and noble sacrifices that have been recorded; and for the augmented sense of personal obligation that has quickened every soul, and led to a deepening consecration and desire to spend and be spent for Jesus Christ our Lord and Master.

Thanks to Chairman and Officers of World's Executive.—We wish to express to the Chairman and officers of the World's Executive Committee and sub-committees our unfeigned thanks for the complete and detailed way in which all arrangements have been made that have contributed to the unparalleled success of this Convention. Many personalities have given themselves to the shaping of plans. But we could mention especially the untiring efforts of Dr. Frank L. Brown, the efficient joint-secretary of the World's Sunday School Association, and his able assistant, Dr. Samuel D. Price. We hold in grateful remembrance the names of a host of men and women who have given so unstintingly of their time and strength. We record

our regret at the absence of many of the great leaders, who, for varied reasons, were prevented from attending this Convention.

Devotional Addresses and Music. Educational Exhibit.—We record our sincere thanks for the daily uplifting messages of Bishop Herbert Welch and Dr. W. E. Biederwolf, which have maintained the devotional plane of the Convention at such a high level, and to all other participants in the conference program.

We also record our deep debt of obligation to and appreciation of the matchless services of our musical and pageant director, Professor H. Augustine Smith, who, with his talented wife, has given us a new conception of the place of music, art, and pageantry in noble and dignified worship. We associate with him in this record of appreciation the many talented helpers who have rallied so generously to his assistance. To the accompanists, cornetists, and other instrumentalists, and the song-leaders, we give our hearty thanks, and to every other soul sharing in any way in the music, art, pageantry, and sacred drama, holding as we do that all genuine service is conspicuous in the merit, though sometimes inconspicuous in its manifestation.

And here also we would make special mention of the services of the chairman of the Exhibit Arrangements, who, with his splendid Committee, has built up such a complete and valuable exhibit of Sunday-school literature and material and has given the time to make the exhibit one of the best that has ever been brought together.

Local Committees.—We tender our most cordial thanks to the officers and members of the Local Committee of Tokyo for the lavish kindness with which they have welcomed us, and to the generous homes in Tokyo and vicinity which have extended their hospitality to so many of our delegates.

Press.—We record grateful acknowledgment to the press in Tokyo and throughout the empire for its helpful support. For the unique services of the gifted interpreters; for the untiring courtesy of the many ushers, to the band of faithful workers employed in routine work, for all who have in many ways as-

sisted to make this Convention so memorable, we accord hearty joyous thanks.

Courtesies of Transportation and Civic Receptions.—We would especially thank the Minister of the Imperial Government Railways for the railway courtesies to delegates, and also the Tokyo Municipal Tram Car Company for free transportation on the street cars.

To the School of Music, Tokyo Academy, for their delightful entertainment and to the Buddhist Association for their exquisite booklet of Shrines and Temples, and to every agency that has promoted the success of our enterprise, we are thankful.

We hold in grateful remembrance the fine coöperation of the Young Men's Christian Association and the Salvation Army, and particularly thank them for the use of their respective buildings for the two days following the destruction of the Convention Hall. To the architects and construction engineers of the Convention Hall, Mr. W. M. Vories and Mr. R. Furuhashi, we record our thanks.

Patrons' Association.—To the Patrons' Association who have overwhelmed us with their profusion of kindness we express our warmest thanks. By anticipating our needs and overtaking our wants they have laid us under a debt of profound obligation.

Christian Workers.—We further record our most generous appreciation to all the missionary workers who have in any way rendered valuable service.

Finally, to all who have had any part in the Convention program we respectively pay our debt of gratitude.

Colleges and Seminaries.—We have noted with great pleasure the increasing interest taken by colleges and seminaries in Sunday-school work, and commend to them a still larger interest in this work. We believe that religious education is humanity's greatest need. We recommend that every Christian college maintain courses in Sunday-school pedagogy as a regular part of the curriculum, and thereby train the future leaders of society in this supreme task.

We recognize that throughout the world a new spirit is abroad, and we deliberately express the conviction that in answer to the question, "How ought men to live?" there is but one answer, and that is the teaching and example of Christ. Therefore we call upon our people to rebuild the family altar and give diligent heed to all the interests of Christian culture and nurture.

Famine-stricken China and the War-torn Countries.—We record our profound sympathy with the peoples of the famine-stricken areas in China and in the devastated areas of Europe. The appalling needs of the children make a most pathetic appeal. This awful condition demands our practical sympathy and immediate relief. We recommend that at the earliest convenience something be done to alleviate the suffering and distress.

Children of the Orient.—We record our gratitude for the increasing facilities that are being given to the children of the Orient in secular and religious education, and specially commend to all Christian leaders the new importance of capturing the growing minds for Jesus Christ.

New Place of Woman.—We note with gratitude the granting of the franchise to increasing number of women in various parts of the world, and record our conviction that their introduction into public life will make for its heightening and purifying. We particularly commend to their care the religious interests of childhood.

Alcohol and Habit-forming Drugs.—This World's Sunday School Convention places on record its exceeding great joy that the United States of America has achieved national prohibition after an educational campaign of many years, and the tested results of prohibition in many states in the Union. It rejoices in the enactment of prohibition in Finland and Esthonia, and the growth of temperance sentiment in every part of the world. This Convention affirms its belief that temperance teaching should be given in the Sunday schools and be included in the curriculum of the public schools, for the reason that the use of

alcoholic beverages is a terrible waste of men and material, injuring especially the child life of the nation, while prohibition means increased efficiency, better business, cleaner government, happier homes, and a more healthful race.

It reminds Great Britain, Japan, the United States, and all other nations, of the agreement entered into with the government of China at the Hague Conference in 1912, whereby stringent and effective measures were agreed upon for the protection of China and all other countries from opium, morphine, and habit-forming drugs, and appeals to all the nations to honor the provisions of the Hague agreement.

World Brotherhood.—War has again demonstrated beyond the shadow of a doubt the untold bloodshed, woe, destruction, and world-chaos that follow when nations fail to practice the great principle which Jesus gave to the world when he said, "This is the fulfilling of the law: whatsoever ye would that men should do unto you, do ye even so to them." The World's Sunday School Convention therefore again definitely declares itself in favor of the Brotherhood of Man, and as placing special emphasis upon the high ideal of Jesus, that as individuals and nations we are our brother's keeper. We declare our belief that the teachings of the Christian religion, when fully accepted and faithfully applied, will bring in a new era, making certain that all mankind shall dwell together in peace, harmony, and unity.

We accord our appreciation of every movement that makes for brotherhood and the solidarity of the human race, and especially affirm our belief that the program of religious education of the World's Sunday School Association, providing as it does for Christian instruction and religious training for the childhood and youth of the world, has in it those essentials which will bring in an era of increasing friendship, peace, and righteousness among the nations of the earth.

The Future Program.—The program for the future is bigger vision, deeper consecration, better preparation, and more efficient organization for the promotion of religious education for the whole world, and especially for the childhood of the race. The organizations that now exist should be made more efficient

and the field of activities must be greatly enlarged by multiplying week-day religious education, vacation Bible schools and community schools. In a word, enlightenment and righteousness must be coextensive.

Our Efficiency in Christ.—One may well ask, “Who is sufficient for these things?” We meet the issue squarely, and while we hold in proper estimation the mechanics of organization, we know we are wholly dependent upon the dynamic of spiritual power for success. “We can do all things through Christ who strengtheneth us.”

To this report should be added the resolution adopted by the Conference on Literature for Mission Lands, in which Japan, Korea, India, Madagascar, the Philippines, and America were represented. The Committee on Findings reported:

It is the profound conviction of this conference that one of the most pressing needs of the mission fields to-day is the creation of an adequate literature for religious education, that the union of forces on the field is essential to the creation of such literature, and that the financing of the work must be done largely from the home field. It is therefore recommended:

1. That the World's Sunday School Association be asked to create a lesson committee for the Orient, the members to be chosen two from each country by nomination from the national Sunday-school organization of that country.

2. That the World's Sunday School Association request the Sunday School Council of Evangelical Denominations of the United States and Canada, and the Foreign Missions Council, to work out a plan for financing regular meetings of this lesson committee, as well as the preparation and publishing of all necessary lesson material for the Orient.

The following resolutions were adopted at a previous session of the Convention, and were circulated very extensively throughout Japan and the world. They have attracted widespread attention:

We, the delegates of the World's Eighth Sunday School Convention in conference assembled at Tokyo, representing thirty countries and more than thirty million officers, teachers, and scholars, affirm the following propositions, embodying the principles of world brotherhood, with special reference to international relationships.

1. We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity, that ignores this basic fact, imperils the security of the world.

2. We record our appreciation of every movement that makes for a deepening sense of mutual indebtedness and obligation among the nations, and likewise deplore every action that makes for misunderstanding, discord, and dissension.

3. We attest our confidence in the practicability of a world brotherhood, and hold that fealty to the principle of the common good is more cohesive than mere similarity in customs, habits, and manners.

4. We maintain that any national or international policy that seems to discriminate in the treatment of nations and races engenders bitterness and is subversive of the best interests of mankind and inimical to the peace of the world.

5. We believe that all international problems are solvable and all international difficulties adjustable if dealt with in a spirit of dignified tolerance, noble conciliation, and Christian forbearance, and that Christian altruism must take the place of enlightened self-interest in the settlement of all international contentions.

6. We record our conviction that brotherhood must be vitalized so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world mind can only come through fellowship with Him who is at once Son of God and Son of Man.

7. We call the nations to heed the warning given by the present world-chaos and deliberately to refrain from taking any provocative national action that would wound national honor,

discount national prestige, or be of such a character as to create suspicions, resentment, or revenge.

8. Finally, we assert our unalterable conviction that nothing in this world is settled until it is settled right. We hold that spiritual sanctions must have a place in life and that moral mandates must increasingly exercise their power in controlling the conduct of mankind. With unfaltering trust and high resolve we pledge our allegiance to these principles and dedicate our lives to their speedy realization throughout all the earth.

XXI. HOW THE SUNDAY SCHOOL GROWS

THE statistical report, giving the figures of Sunday-school membership throughout the entire world, was listened to with deep interest when presented by Mr. William G. Landes, the statistical secretary of the World's Sunday School Association, as well as secretary of the Pennsylvania State Sabbath School Association.

Mr. Landes' statement is worthy of a careful reading:

The real strength of a movement or an organization may not be its numerical strength. There is real strength in numbers only when the numbers represent youth through the lives that have been transformed by truth. The true test of any teaching is that which gets into life. The great outstanding facts of this Convention are life and light. "I am the light of the world," said Jesus, and the Light was the Life of men. If the teaching done in the Sunday schools of North America or Japan or South America or China or anywhere does not get into living that will change competition to coöperation, then the millions in members that we shall quote will have no more strength morally and spiritually than a rope of sand.

In quoting figures to show the strength of the Sunday school we do so with conviction and confidence in the fact that the Sunday-school door has led millions in the right direction and none in the wrong. A nation or a community that has a large percentage of its population influenced in its living through the study of the Word of God will not go far astray in its attitude to the rightness and wrongness of the great questions that the people must face from time to time. Therefore the numerical Sunday-school strength of a community ought to be one of the community's most valuable assets.

The last compilation of the Sunday-school statistics of the world was made for the Zurich Convention, held in Switzerland

in July, 1913, showing the total membership of the Sunday schools of the world to be 29,848,041.

Following the Zurich Convention substantial gains were being secured in Sunday-school enrolments in practically every continent on the globe. Then came the Great War, which soon made all of Europe one great battlefield. For more than four years, as the conflict raged, organizations of all kinds, including the Sunday schools that believed in the justness of the cause against the Central Powers, went to the limit in giving of their resources to the winning of the war. During this period the growth of the Sunday-school movement was greatly retarded in many places. Flourishing Sunday schools had to be abandoned. This was especially true on the continent of Europe and in many parts of Asia, and in many of these places the work has not yet been resumed, for the peace days have not yet come to them.

As soon as the Armistice had been signed on that memorable November 11, 1918, the Executive Committee of the World's Association began to cast into the future for a time when it would be possible to hold the Convention which had been scheduled for Tokyo in 1916. As soon as it was definitely known that October, 1920, would be a good time to hold it, statistical blanks were prepared and sent out to all national Sunday-school organizations as well as to the mission fields not identified with any national organization, for the purpose of learning the numerical strength of the Sunday-school forces in all lands and to learn to what extent the Sunday-school cause had been affected by the war. We had not gone very far with this important task when we discovered that it would be well-nigh impossible to make a compilation in time for the Convention that would be in any sense accurate. Lloyd George recently said, "Go in whatever direction you will, you soon walk into a fog"; this is true practically, industrially, educationally, socially, religiously, and, let me add, statistically. As we walk, however, the fogs are lifting and we are seeing ahead more clearly, but we cannot give at this Convention a statistical report that we can label absolutely correct. We believe, however, that the totals given can be relied upon as conservatively accurate. The returns from Europe are very incomplete, although from some sections in Belgium, France, and Italy, encouraging reports are coming of the Sunday-school work being resumed.

Good reports of increases come from South America where Rev. George P. Howard, the representative of the World's Association, has been doing splendid work for many years. Big increases are reported from Brazil, where an enrolment of 125,000 is reported in the Protestant Sunday schools, against a 21,000 report in 1913.

Japan reports many new Sunday schools, with a total enrolment of 165,000. Korea and China report substantial gains.

The figures from North America we quote from the statistics reported at the International Convention held in Buffalo, New York, in May, 1918. These figures show a gain of more than two million since 1913. In the United States and Canada the growth in numbers was seriously affected by the war. Last year it was reported that the Sunday schools of these two great fields had suffered a loss of one million members, largely from organized adult classes. The reports of 1920, however, show that an increase tide has set in, and these losses we hope will soon be offset by substantial gains. In my own state of Pennsylvania we have inaugurated a ten-per-cent. increase campaign. A ten-per-cent. increase should be the normal annual average increase in all Sunday schools the world over. This percentage should be much higher in some countries, but an average of 10 per cent. should be the goal the world over.

THE WORLD'S STATISTICS

GRAND DIVISIONS	NUMBER OF SCHOOLS	NUMBER OFFICERS AND TEACHERS	NUMBER SCHOLARS	TOTAL ENROLMENT
North America .	155,944	1,697,520	17,065,061	18,762,581
Central America	167	606	13,061	13,667
South America .	3,246	16,203	146,141	162,344
West Indies. . .	1,617	8,953	128,437	137,390
Europe	68,189	680,189	7,943,440	8,623,629
Asia	32,854	65,704	1,314,156	1,379,860
Africa	10,015	46,007	660,218	706,225
Malaysia	538	307	15,369	15,676
Oceanica	14,856	71,330	423,823	495,159
Grand Totals	287,426	2,586,819	27,709,706	30,296,531



EXHIBIT COMMITTEE
USERS AND PAGES



PRESS COMMITTEE
INTERPRETERS' COMMITTEE

XXII. HOW JAPANESE WORKERS WERE RECOGNIZED

ONE of the most pleasing features of the Convention was the Recognition Service, on Wednesday evening, October 13, when Mr. W. G. Landes of Pennsylvania presented to the delegates many of those who had been responsible for the comfort and pleasure of those who had attended the session.

Mr. Landes began by saying:

Doctor Brown, and the Delegates to the Convention: I am sure that you will agree with me that we have had an entertainment in Tokyo as we have proceeded with this Convention that has surpassed any previous World's Convention. And it is but fitting that we should have a chance to look into the faces of the people who have made our stay here so remarkably pleasant.

He then introduced the following individuals and groups, most of whom were received by the members with three *Banzais*:

Mr. Yamamoto, manager of the Imperial Theater.

Rev. H. Kawasumi, general secretary of the National Japanese Sunday School Association.

Mr. Yamamoto's staff of ushers.

The staff of interpreters, most of whom are students who gave up their school hours to aid the delegates.

Mr. Morito, in charge of the interpreters.

Doctor Ukai, chairman of the Entertainment Committee.

Mr. Kodai, the organizer of the Sunday afternoon Rally at Hibya Park.

Mr. Suga, in charge of the Transportation Committee.

Special recognition was accorded to various local convention committees as they with their chairmen came to the platform. Those introduced were the Exhibit, Pageant, and Choir, and

Deputation committees. Recognition was also given to the four boys who saved one of the grand pianos when the Convention Hall burned; to the doctor and the Red Cross nurses; and to Mr. J. H. Engle of Kansas, as senior state secretary among those representing the states and provinces in America.

Doctor Brown then introduced Mr. H. E. Coleman, educational secretary of the Japanese Sunday School Association, and representative of the World's Sunday School Association, who asked Mr. Landes to say something about a Sunday-school building and its purpose.

Mr. Landes therefore said:

The good people here are planning to put up a Sunday-school building, exclusively for the promotion of the Sunday-school work in all parts of this empire. Now that we have been here and know what is being done in Japan, I feel that every delegate wants to have some interest or investment in its building. An envelope will be put in your seat, and if you care to enclose a contribution or a pledge and send it to Mr. Coleman it will mean that in the wake of this Convention there will rise somewhere in Tokyo a building for Sunday-school work.

After Mr. Landes's announcement Mr. Coleman said.

We have felt that this Convention you have brought here has put a great responsibility on us who remained behind in Japan. It has given great publicity to Sunday-school work. It is going to break down prejudice as never before. Unless we have an equipment and many additional secretaries, our state may be worse than it was before. You have led the Japanese people to think that they may expect something great from the Sunday-school movement. So we appeal to you to put into our hands money to provide a building and more secretaries, so that we may meet the great opportunity.

Next came Justice Maclaren, who said:

I have the privilege of presenting to you Mr. Forster, the distinguished Canadian artist, who painted the portraits which

were accepted under such favorable circumstances, and which were so much admired. Besides being a great artist, Mr. Forster is also a great Sunday-school worker, having been active for over fifty years as a teacher and officer.

Mr. Forster gave a brief message:

I would like to say a word to the Japanese audience, if you could only understand me. I love your country; I love your mountains; I love your forests and fields; I love your flag; and I love you Japanese.

I would like to say a word to all the gathered throng from thirty nations here. For fifty years I have been studying the principles of beauty, and I some time ago learned its secret. The religion of the Lord Jesus Christ is the greatest beautifier on earth. You who would be beautiful have access to the secret. Did I say the religion of the Lord Jesus Christ? I take a step further and say the possession of Jesus Christ himself—his spirit dwelling in you, transforming and beautifying and ennobling the life. It radiates new life, beautifies the character and conduct, and grows in every countenance. That secret is yours.

XXIII. HOW THE CONVENTION GAVE TO CHINA FAMINE RELIEF

ON THE closing evening of the Convention it was announced that, since it was impossible for ushers to circulate among the vast audience, young women would wait with baskets in the lobby, to receive the gifts for the millions in China who were threatened with death by starvation.

The appeal as made by Rev. J. W. Lowe, American Presbyterian Missionary in Tsinanfu, was as follows:

Do you know—

That the area involved is equal to that of France? Complete devastation reigns over a large section of four provinces—Shantung, Shansi, Chihli, and Honan.

That the population of this region is estimated at twenty millions—one-half of whom are children?

That the causes of this famine are drought, floods, and war? There have been five crop failures in five successive years! As if to add to the horrors of the situation cholera is abroad in the land.

What constitutes the present crisis? Millions of men, women, and children are now eating the last of their leaves and grass. The winters here are very cold, but these poor people have no fuel—they depend on leaves and gaoliang stalks to heat their kang and cook their food; they have neither. Those who escape death from hunger will freeze to death! Many have sold their animals for a song, others have sold their children for three or four dollars, not so much for the money, but in the hope that they will be fed.

That this is the greatest famine since 1876, when the whole world stood aghast at the death of millions by starvation and cold? The horrors of that year are at our very doors.

That this appeal is not ours but theirs? It is the cry of the children for milk and bread, the appeal of the extended empty hand and the distended empty stomach.

That the reports of conditions prevailing in this devastated region are not and cannot be overdrawn? Exaggeration? Impossible! I passed over a portion of this field in June. From Te Chow toward Tientsin there was barrenness. Wheat has been sown in some sections but it is a long wait till harvest time.

Many pathetic true stories come to us. Here is one: The cow that had kept the family alive for months failed to give milk for lack of food. She had to be sold. After a few days the father prepared a good meal of *baodsi* (meat dumplings) for his family. The little girl asked her father how it was they were having such good food after weeks of hunger. After they had eaten the food he told them that he had put poison in each dumpling, and all would soon be out of their misery. This father simply could not see his family starve inch by inch. Could you?

That \$200,000,000 will be needed to tide over the 20,000,000 sufferers till the next harvest. With this allowance of only ten dollars for each person they will still be compelled to eat leaves and the bark and roots of trees.

That China has already raised many millions of dollars? During previous famines foreigners have been first in giving famine relief in China. This time China is first and we are second. Another proof of the new day in China. Shanghai undertakes to raise \$25,000,000. They went well over the one million mark on the first day of the drive. One Shantung family now living in Shanghai undertakes to feed all the famine sufferers in Shantung; that is true patriotism.

That the funds will be used to purchase food for the starving, seed for the farmer, and medicine for the sick? Those able to work will be given employment on public works—such as roads and canals, the improvement of which will be for the permanent good of the people.

That the spiritual results of relief work have always been most gratifying? The great religious awakening in Shansi was due to the work of a few faithful missionaries during the famine of 1878. A few months after the famine of 1907, in which the speaker had the joy of helping a little, the non-Christians of

Kiangsu province sent messengers to Shantung with the urgent request that we send them one pastor and two evangelists. They said, "Your missionaries fed our bodies when we were hungry, but now our souls are hungry for the Bread of Life." The spiritual returns are always commensurate with the efforts made to meet the physical needs of men, women, and children. You will recall Jesus's "Inasmuch. . . ."

That millions of our brothers and sisters with their little children have fallen amongst robbers? Will you be to them a priest, a Levite, or a Good Samaritan? The life or death of millions depends upon your choice!

That you should make an offering *now*? These people cannot wait and live. There is grain in Manchuria, and the railways will give free transportation. We must have funds with which to purchase the grain. The children must have milk. We need your offering. "Do it now." Let me tell you a true story. It was during the famine of 1907 in Kiangsu province. I stood at the door of a family of seven. I shall never get away from that scene. The damp floor, the well-worn mat on which the emaciated mother sat with her five sick, starving little ones lying about her. The babe was pulling at an empty breast, to which the mother pointed, saying to me, "My little one is starving—is dying, and I have no milk!" She asked to be excused from rising, as the children were all ill, and she was so very weak. I filled out a food ticket, and gave it to the father, saying, "You can get flour to-morrow." "Could you not write to-day?" he asked. I reminded him that the hour was now late. "I must save my family, I will go now," said he. I met him returning with a few pints of flour. He said, "Thank you for saving my wife and children."

Do it now.

Miss Margaret Slattery followed, in the closing address of the Convention, with an appeal for an adventure in sacrifice to help the present needs of China.

The offering taken at the door amounted to more than four thousand yen, or two thousand dollars in gold. The money was taken by Dr. Frank L. Brown, secretary of the World's Association, to China, and given to the China Sunday School Union as a

distributing agency. At once the China Sunday School Union created a committee to solicit aid for the starving children from the Sunday-school children of China, using this gift of the Tokyo Convention as a basis. The appeal there was directed by Rev. E. G. Tewksbury, secretary of the Union, and a field secretary of the World's Sunday School Association.

Five different tour parties going to or returning from the Tokyo Convention passed through China and saw the terrible famine conditions there. The members of Tours H and L, numbering about one hundred—which was the largest delegation to visit China, and the largest party of foreign tourists ever in China—held a special meeting while in Peking, and subscribed more than \$2,000 that night. The members of Tour H, returning to America on the *Tenyo Maru*, organized a Famine Relief Committee composed of one hundred delegates and officers of the World's and International Sunday-school associations, and on the night of organization on board ship additional pledges were received, making a total from the delegates pledged, either in Peking or on the *Tenyo*, of \$5,000 gold. The officers of this Committee of One Hundred are: chairman, Mr. Marion Lawrance, Chicago; vice-chairman, S. D. Chown, D.D., Toronto; secretary, Mr. George W. Penniman, 209 9th St., Pittsburgh; treasurer, Mr. James W. Kinnear, Oliver Building, Pittsburgh. Executive Committee: the above officers, and Mr. John S. Craig, chairman, Pittsburgh; F. L. Brown, LL.D., New York; Mr. J. M. Dods, Toronto; Mr. J. D. Haskell, Wakefield, Nebraska; Mr. F. E. Parkhurst, Wilkes-Barre, Pennsylvania; Mr. H. L. Stark, Toronto; Mr. J. E. Williams, Portsmouth, Ohio.

XXIV. HOW INCIDENTS CROWDED THE DAYS

THE opening service of the Convention was Tokyo Night, and it was in charge of the Japanese Committee. The national anthems of Japan, England, and the United States were sung.

On Saturday, October 9, a Choral Festival was conducted in the Imperial Theater by Professor and Mrs. H. A. Smith, supported by the great Convention chorus of eight hundred voices, the Imperial Naval Orchestra, and soloists. The pageant, "The Rights of the Child," in which two hundred and fifty took part, concluded the program. An admission fee was charged, and the proceeds, about 5,000 yen, were added to the fund for the erection of a Sunday-school building in Tokyo.

Doctor Sahabe and two Red Cross nurses cared for forty patients at the Imperial Theater.

Members of the International Lesson Committee who attended the Convention were Justice Maclären, Rev. Frank H. Langford, W. E. Chalmers, D.D., Rufus W. Miller, D.D., J. C. Robertson, D.D., Mrs. J. W. Barnes, and John T. Faris, D.D. Members of the British Lessons Council present were Mr. Arthur Black and Rev. J. Williams Butcher, of London.

On Tuesday, October 12, a banquet was given in the Imperial Hotel to the Patrons' Association and the Japanese Executive Committee, on behalf of Hon. John Wanamaker, chairman of the World's Executive Committee, and in the name of the World's Executive Committee.

By the courtesy of Mr. Wanamaker each member of the Patrons' Association and the officers and chairmen of the Japanese committees were given photographs of the Forster oil portraits of the Emperor and Empress of Japan.

On Sunday, October 10, there was no session of the Convention in the morning, but delegates attended Sunday schools and churches in Tokyo and vicinity. Many were assigned to speak at these services. The specially prepared World's Sunday-school day service, "God-Creator! Christ-Redeemer!" had been translated into Japanese and was used in all of the Sunday schools. This service was used that day in Sunday schools in all parts of the world, for it had been translated into many different languages. It was prepared by Professor H. A. Smith.

The delayed Steamer *Monteagle* arrived at Yokohama at day-break on Saturday, October 9. A special committee met the ship and three of the speakers of the morning, with others, were landed in time to reach the Imperial Theater by the time of opening. The remainder of the delegates were announced during the morning session and were conducted to the platform. They were greeted most enthusiastically by the Convention and response was made by the tour captain, Mr. George W. Penniman. Three *Banzais* concluded the welcome.

The first design of the great Convention Hall was made by a missionary architect, Mr. W. M. Vories, and was developed and executed by Mr. Furuhashi, a Christian architect of Tokyo. The building had every modern convenience, providing for offices, accommodations for the chorus, and a dining hall seating 400. It was located near Tokyo's Central Railroad Station at a cost of 180,000 yen (\$90,000).

A beautiful piece of statuary designed by one of Japan's leading sculptors, entitled "Christ Blessing the Children of the

World," was spared and stood during the Convention before the ashes of the consumed building as a reminder of the munificence of the Japanese people and the earnestness of the extension of His Kingdom through the cultivation of "the seed ground for the future." It was made of gypsum by Mr. Takahashi. It represented Christ standing at one side of the world, staff in hand, and with one hand resting on the globe. On the other side of the globe was a procession of children from America, Japan, India, and Africa.

After the fire, cablegrams, telegrams, and letters of sympathy came from all parts of the world, and offers of financial support in the crisis were freely made but respectfully declined by the Japanese leaders.

The magnificent spirit of the Japanese people was voiced by Baron Sakatani, who, after the destruction of the building, in an address, said, "Let us go forward with courage."

Justice Maclaren, the presiding officer of the Convention, was presented with a gavel made of oak by Prince Tokugawa, who suggested that the old oak of which it was made seemed to him a fitting symbol of the endurance and strength of truth.

The accredited foreign delegates from the various islands, countries, and continents were as follows:

Siam, 1; India, 5; Holland, 4; Formosa, 1; Africa, 1; Netherland Indies, 1; Scotland, 5; England, 9; Australia, 7; South America, 6; Hawaii, 8; Philippine Islands, 29; China, 17; Korea, 44; Canada, 75; United States, 513; Japan (Foreigners), 275. Japanese delegates, 813. Total, 1,814.

Many words of appreciation were heard of the remarkable service given by the corps of interpreters trained for the Convention. It was the feeling of many speakers that they must have improved on the original addresses—to judge from their reception by the Japanese delegates.

When the program was prepared by the Program Committee in New York it was planned to hold conferences, dealing with departments of Sunday-school work, each afternoon. Conferences were planned for Japanese, Chinese, and Koreans as well as for the foreign delegates. The Chinese conferences were omitted because those delegates did not come. Korean conferences were held for three days for the very few Koreans who were in attendance.

Many important invitations were extended to the delegates for receptions and afternoon trips. Most of these were accepted and it became necessary to change the entire schedule for the afternoon conference. In a few cases programs had to be shortened that the delegates might be present at afternoon functions which began at four o'clock. It was a cause for regret that a few speakers did not have the opportunity of delivering their carefully prepared messages. The burning of the hall, which necessitated changes in the location of a few afternoon sessions, added to the difficulties.

Mrs. Macauley, the author of "The Lady of the Decoration," was present on the closing evening, and was asked to rise, to the pleasure of many who had read her delightful book.

Through the courtesy of the sons of the late Mr. H. J. Heinz a handsomely illustrated book was presented to the delegates, which showed the work of their father. At the time of his decease Mr. Heinz was the chairman of the World's Executive Committee. Copies of this book were also given to each of those who attended the banquet given to the members of the Patrons' Association at the Imperial Hotel.

The closing day was crowded with special items of unusual interest in addition to the program that had been prepared. Four lady delegates from Holland, under the general leadership

of the Hon. Miss Repealer van Driel, were invited to the platform.

A prophetic cartoon appeared on the cover of the *International Searchlight*, Chicago, for September, 1920. It bore the caption, "In the Hollow of His Hand," and it represented an ocean steamship on the waters of the Pacific held on an outstretched hand. The preservation of delegates through the perils of the stormy seas and of the fire in Tokyo is a reminder that they were indeed "In the Hollow of His Hand."

Mr. A. T. Arnold, general secretary of the Ohio State Sunday School Association, was elected convention secretary by the Executive Committee of the World's Association. Mr. H. T. Owens, of Seoul, Korea, was the Convention reporter.

The Y.W.C.A. of Tokyo gave an exhibition daily to which delegates were asked. Koto playing, flower arrangement, pictures, and tin-canning were demonstrated by the artists. Opportunity was given to view the trousseau of a Japanese bride, as well as a "Festival of Dolls."

The Woman's Christian College (Tokyo Joshi Daigaku) invited the delegates to visit the College on October 9, 12, 13, and 14. The American School in Japan gave a similar invitation.

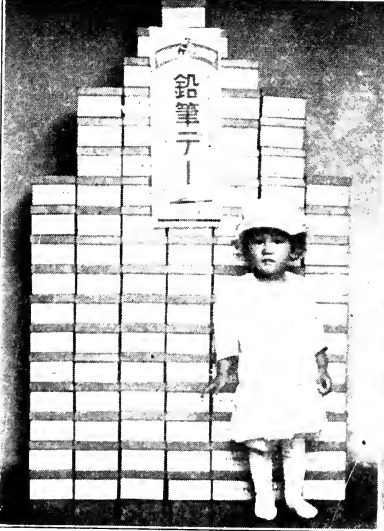
Count K. Hirosawa, president of the Nikolievsk exhibition at Akasaka, Tokyo, offered free tickets to delegates.

Mr. Y. Nosisugi, of the Educational Department of the Government, arranged to take foreign delegates to kindergartens, elementary schools, girls' high schools, middle schools, technical schools, and manual schools. The interpreters stood in readiness to conduct to the schools any who desired to go.

Denominational rallies were held at many points and on several days. Canadian missionaries met on October 7. On



OHIO DELEGATION



PENCIL DAY, SEPTEMBER 23, 1920

THE PLACARD

BOXES PILED HIGH

SELLING THE PENCILS

October 9 the Japanese ladies of the Tokyo branch of the Women's Board of Missions (Presbyterian) asked Reformed and Presbyterian women delegates to a reception at the Joshi Gakuin. On October 10 the Lutherans held a reception at the Y.M.C.A. Hall in Hongo. On October 12 the Japan Mission of the Presbyterian Church in the U. S. A. and the Reformed Church in America gave a reception at the Meiji Gakuin; the Methodist Episcopal delegates were invited to a reception at the home of Bishop and Mrs. Harris; the Baptists were asked to rally at the Baptist Tabernacle; the Methodist Episcopal missionaries in Japan at the school at Aoyama invited the Methodist delegates to a reception at Aoyama Gakuin; the Reformed Church in the U. S. held a rally at Kanda Church; the Congregational (American Board) Missionary Rally was held at the Station Hotel; and the president and faculty of St. Paul's College, Anglican (Rikkyo Daigaku), invited those interested to a reception at the college.

The National Sunday School Association of Japan is planning to erect a building in Tokyo which will be headquarters for the growing Sunday-school work in that empire. The large exhibit set up at the time of the World's Convention will be permanently located in it. Some funds have been gathered and others are promised. To increase the fund the plan was devised to sell 1,200,000 lead pencils and September 23 was the day chosen. These pencils carried the inscription: "World's Eighth Sunday School Convention, Tokyo, 1920." All the Sunday schools in Japan were asked to coöperate. Placards advertising the "day" were sent out long in advance. Notices were given in the various Sunday schools on the previous Sunday. In Tokyo groups started out early and began selling at places of advantage in different parts of the city. One noticeable party was that headed by Mr. Horace E. Coleman, educational secretary for Japan, representing the World's Association. He,

with others, was in his much-used automobile. In three hours' time the entire number of 300,000 pencils which had been allotted to Tokyo were sold. The price was two for 10 sen (5 cents).

When the Convention Hall burned some pencils were salvaged though partly burned. During the Convention these charred pencils were placed on sale for the benefit of the Sunday School Building Fund. The price was doubled, but the pencils were quickly disposed of.

At one of the sessions Doctor Brown introduced a Japanese Sunday-school worker, Mr. Iwakiri, who, though unable to walk, superintends several schools. His story is full of interest. A crippled boy, creeping along in one of the villages, heard a gospel song by a missionary. That song stirred his heart. He went into the meeting and he got from that missionary the story of Christ. Then he went back and told his mother all about it. Then he got from the missionary a Sunday-school paper. At length he gave his heart to God, brought his mother to Christ, and tried to get his father also. He started a Sunday school in his town. The joy of knowing Christ had come to him. He went down the railway and started another Sunday school, which has now a membership of more than two hundred, and he became superintendent. He went farther on and organized a third Sunday school. He is now superintendent of three schools. Yet he cannot walk. He was brought to the Convention on the back of a friend. Mr. Coleman later explained that he is a trained teacher, having taken the correspondence teacher-training course. He studied so hard that he graduated in a very short time. As a result of that training, he is teaching from four hundred to five hundred pupils a week.

The beauty, completeness, and convenience of the Imperial Theater delighted the delegates, who said it was one of the world's finest buildings of this character.

The Japan Advertiser one morning noted that the big oaken bar on the second floor of the Imperial Theater, where cocktails and whiskey tan-sans were usually sold, was given up to the sale of mineral water, tea, and cake. "The Imperial Theater of Tokyo was bone dry."

All mail was saved from the Convention Hall at the time of the fire, but some of the baggage of arriving delegates was destroyed. Announcement was made that claims for losses would be adjusted. Most of the Convention hymn books were destroyed but the words, in Japanese and English, were sent to the printer and substitutes for hymnals were soon ready for use. Hundreds of badges were burned, so that there was much demand for the two varieties of badges used on the part of those who desired them for souvenirs.

On Saturday evening, October 9, the doors of the Imperial Theater were opened at 6:20 P.M., though the evening session was not to begin until seven o'clock. Such a large crowd was waiting that seven minutes were required for them to pass within the doors.

Invitations for the Ninth World's Convention were received from Rio de Janeiro, Brazil; Athens, Greece; and Glasgow, Scotland; Manila, P. I., and Mexico City. The place is to be selected by the Executive Committee.

Rev. W. Edward Jordan of Philadelphia, as the personal representative of Mr. John Wanamaker, presented the members of the Imperial Family with gifts as follows:

For H. I. M., the Emperor, an oil painting of George Washington; for H. I. M. the Empress, a silver urn; for H. I. H. the Crown Prince, diamond and platinum cuff buttons; for H. I. H. the second son of the Emperor, an American watch; for H. I. H.

the third son, a pocket pencil set in diamonds; and for H. I. H. the fourth son, a carved gold fountain pen and pencil.

The Committee on Nominations was: Mr. W. G. Landes, chairman; W. E. Chalmers, D.D., Rev. J. L. McLaughlin, Mr. James Cunningham, Rev. J. W. Butcher, Rev. E. S. Lacy, John T. Faris, D.D., Rev. R. Burges, Rev. H. C. Bower, Ph.D., Rev. C. Waidtlaw, Mr. F. P. Stafford.

The Committee on Resolutions was: Dr. W. C. Poole, chairman; Dr. K. Ibuka, Hon. Miss R. van Driel, Dr. W. H. Lacy, Mr. H. Nagao, Rev. A. L. Ryan, Mr. John D. Haskell, Dr. F. C. Stephenson, R. W. Miller, D.D., Mr. A. T. Arnold, D. W. Kurtz, D.D., Mr. W. A. Stanes.

The Committee on Legislation was: Rev. W. E. Lampe, Ph.D., chairman; Justice J. J. Maclaren, Mr. Marion Lawrance, Mr. F. P. Stafford, Mr. E. P. Selden, Hon. Lorne C. Webster, T. Ukai, D.D., Mr. Arthur Black, Bishop W. R. Lambuth, Rev. Frank Langford, Mr. George W. Watts, Mr. J. H. Engle, Rev. J. W. Butcher, Mr. James Cunningham.

Many delegates made inquiries as to the Algerian Mission Band. They will be interested in reading the message concerning the band, prepared by Mrs. E. K. Warren:

This band has existed since the World's Sunday School Convention held in Rome in 1907, and is the first "missionary child" of the World's Association.

It was organized on shipboard by a group of women, representing many denominations, after a visit to the mission home of Miss Trotter in the city of Algiers. The appeal of Mohammedan women and children in their cheerless homes was strong, and the tireless devotion of Miss Trotter and her associates, who had given a lifetime of service, made such a deep impression that a desire to help brought about the simple organization of the band that has ever since supported two young women as missionary helpers.

The special gifts of several individuals made it possible for the band to send its faithful secretary-treasurer, Mrs. Walker, to Algiers in February, 1920, in response to the call from the field: "Come over and help us." It was expected that she could return by the way of Tokyo and make her report; but it was impossible for her to obtain steamship passage.

The president, Mrs. Mary Foster Bryner, was detained in the States by the serious illness of her sister. So there was no formal public meeting held. The very few members present met together for a little conference. The news letter was distributed and later some new members were secured, which was encouraging. The band has lost by death several faithful and generous supporters since the last World's Convention.

It has been remarkable what has been accomplished with so little machinery, and with gifts in the main quite small; the work undoubtedly has the Divine approval.

Information in regard to the work may be obtained from Mrs. J. A. Walker, 2300 Dexter Street, Denver, Colorado.

A full meeting will be held in connection with the International Sunday School Convention held in Kansas City in 1922.

XXV. HOW THEY FELT ABOUT THE CONVENTION

G. W. FULTON, D.D., a missionary of the Northern Presbyterian Church, Osaka, Japan, wrote at the conclusion of the Convention:

Without doubt, I think it the biggest thing of a Christian sort that we have ever had in Japan. Its influence upon Japan has already been tremendous, and I am convinced that this influence will continue to grow for a long time to come, and that the final results of the Convention will be very far-reaching.

J. G. Dunlop, D.D., of the Baiko Jogakuin, Shimonoseki, Japan, a missionary of the Presbyterian Church, U. S. A., sums up his impressions of the Convention in the one word: "Gratitude," and "especially for the powerful demonstration of the might and glory of the name of Jesus in the face of all opponents, whether Japanese or Europeans, in this land," He concludes by saying that he is grateful for "the consequent encouragement given to the more inexperienced or timid Japanese Christians, for the new thrills of faith and pride and courage which they and discouraged missionaries as well have felt as the banner of His Cross has been lifted up so high."

J. C. Robertson, D.D., of the Canadian Presbyterian Church, who was a delegate and speaker, said in an interview upon his return:

So far as the missionaries are concerned, it brought a great uplift. It strengthened and encouraged them to see and hear this splendid body of men and women so boldly and joyfully proclaiming the Christian message. I have never heard the

gospel message, the essential gospel message, given as definitely, as emphatically, as at Tokyo.

Rev. W. E. Lampe, Ph. D., Secretary of the Forward Movement of the Reformed Church in the United States, who had been a missionary in Japan, stated:

Missionaries and Japanese Christian workers were very greatly encouraged. Some of these men and women who have spent many years in Japan, and whose judgment I respect, said that the Convention was more helpful than any other single event or piece of Christian work during the last ten years, or twenty years, if not in the history of Christian missionary work in Japan.

“The Convention certainly prepared the way of the Lord in Japan,” wrote Rev. Charles W. Brewbaker, Ph.D., general secretary of the Sunday School Board of the United Brethren in Christ, in a letter to General Secretary Brown of the World’s Sunday School Association. Doctor Brewbaker was able to visit all of the missionaries of his denomination in Japan while he was in that country. Bishop W. R. Lambuth, of the Methodist Church South, said that the Convention was the greatest he had ever attended.

J. C. C. Newton, D.D., president, Kwansei Gakuin, Southern Methodist Church, Kobe, wrote concerning the Convention:

Can only say it is simply marvelous. The comprehensive scope of the program, the intense insistence upon the spiritual and evangelical, linked with due emphasis upon modern methods and technique, the perfect organization for the effective execution of the program—these things amaze and delight us. Then what adds to the marvel of it all is the harmonious participation which you secured from the Japanese. The pageants and the music under Professor Smith are far beyond what I thought was possible in Japan. You and your colleagues may be weary in body, but surely you are filled with joy and gratitude on

account of the brilliant success which, under God, you have achieved. Nothing has ever produced impressions so deep and wide among the Japanese as this Convention. Others are saying just what I am saying. This afternoon Mr. Fleisher (a Hebrew), editor of the *Japan Advertiser*, said to me, "That Convention has inspired me. I was in the top gallery the first night of the Convention, and everyone there was impressed."

In a letter from Mr. Hatanaka, Congregational pastor, Kyoto, and a convention interpreter, received by Mr. Lawrance, this message was given:

Since you left I took a trip to the country towns near by conducting meetings, and came back two days ago. I found in going through these country towns that the World's Sunday School Convention did a great deal to stir up the interest for Sunday schools. Sunday schools are started in some towns where they had not been heretofore.

Rev. J. M. T. Winther, of the Lutheran Seminary, Kumamoto, in writing about the Convention, spoke especially about the emphasis placed upon—

The Bible, its value, its efficacy, its appeal to the child-heart, its suitability for all ages, its perspicacity for the youngest, its demands for thorough-going, consecutive, constructive study incessantly carried on by adults—all this was likewise emphasized in a way to fill the heart of an Evangelical Lutheran of the most orthodox school with joy unspeakable (from beginning to end he heard only one single brief clause, in an otherwise most excellent address by a thoroughly evangelical speaker, to which he had to take exception—it was just a question of definitions). I am confident that this Convention with its strong array of powerful witnesses for the old Book and for the old views of the Saviour and his salvation must bear fruit in this land. Personally, we feel fully repaid for the heavy expense in sending all our theological students all the way from southern Kyushu to Tokyo.

S. H. Wainwright, D.D., Tokyo:

Certainly there was no lack of spiritual power in the addresses of persons on the program like Bishop Welch and Miss Slattery. Altogether it was a memorable event in the history of Christianity in modern Japan.

W. E. Chalmers, D.D., secretary for Religious Education of the American Baptist Publication Society:

If I had any doubts of the wisdom of meeting the courtesies of official Japan and Buddhist leaders in a spirit of appreciation during my stay at Tokyo, all those doubts were dispelled by what I found during my subsequent days in Japan. Everywhere doors were thrown open to our message, and we had an opportunity of explaining the purpose of the Convention and the meanings of Christianity which could not otherwise have been obtained. In no case were we placed in an embarrassing situation, so that it was not possible to make explicit and sharply defined our conviction of the preëminence of Jesus Christ and his only salvation.

In the *Sunday School Chronicle* of London, England, Rev. J. Williams Butcher, secretary of the Wesleyan Methodist Sunday School Union, said:

Whilst impressions are still fresh and memories are vivid it will be well to try and gauge the value and significance of the Convention that has involved so great a labor of preparation, so many thousands of miles of travel, and so heavy an expenditure—national, municipal, and personal. The adjectives used to define “expenditure” may be questioned, and therefore let it be understood that Japan raised a great central fund to cover the cost of the Convention proper and the entertainment of the various officials who were responsible for the program; the municipalities of the places visited before and after raised local funds or voted sums for a civic reception; whilst the personal expenses of the delegates depended upon the mileage covered and the style of their travel.

If asked, “What have the leaders of the Sunday-school world in America or Britain gained in the way of educational method or suggestion?” the only honest answer would be, “Little.”

For them it has been a case of "give" rather than "take." Something they have gained is a clearer vision of the world's need and of the strategic wisdom of the attack upon the childhood rather than upon the adult life of the nations. Something also from the warm and brotherly converse with men and women whose names and whose writings they knew, but with whom they had had no previous contact. Something else in the fanning of the embers of enthusiasm till the flame has leaped up again and the fire glowed with renewed heat. The great gain of the Convention—and it has been great—has come to our hosts rather than to their guests.

From this it will be seen that the Convention has more than justified itself, and these facts are the response to those who complain of the lavish expense in time and cash involved in sending delegates to the ends of the earth.

"Jesus shall reign where'er the sun
Doth his successive journeys run."

XXVI. HOW THE CONVENTION WAS CARRIED TO OTHERS

BEFORE the Convention closed there was an urgent demand from all parts of the empire that echoes of it be carried direct from Tokyo to other cities, and the Japanese Sunday School Association called for volunteers who would be willing to give up the sight-seeing tours they had paid for and place themselves at the disposal of the Committee until the time came to sail for home. Many volunteered, and some remarkable tours were arranged. A few of these were made by individuals, or by parties of two or three; other parties were much larger. Mission secretaries or representatives of Foreign Mission Boards carried inspiration to stations under the charge of the boards, as well as to workers in other places. Thus W. E. Chalmers, D.D., and Rev. W. F. Brenner inspected the notable work of the American Baptist Church on the Baptist boat on the Inland Sea; Rev. Frank Langford, B. A., went to the missions of the Methodist Church in Canada; Rev. W. E. Lampe, Ph.D., inspected the stations of the Reformed Church in the United States. Nine special groups were sent on independent itineraries. Each group visited and held meetings in a number of cities. These places extended from Hokkaido in the north to Kyushu, which is in the extreme south of the empire. More than fifty cities were visited by more than thirty-two speakers. More people were reached in this way than attended the great Convention in Tokyo.

The day after the Convention a group of eight delegates, members of the Reformed Church in the United States, visited Sendai, one of the leading cities of the northern part of Japan. On their arrival they were met by the Mayor of Sendai, the

City Council, and a large number of school teachers, as well as by a group of missionaries.

The Mayor gave an address of welcome to which Rufus W. Miller, D.D., responded. He also extended an invitation for an excursion the next day. The next morning, on going to the railroad station, in a light rain, the visitors were greeted by 2,500 Japanese school children drawn up in a hollow square, waving Japanese and United States flags. Another address of welcome was given by the Mayor, who apologized for the small number of children to greet the visitors, stating that if it had not been for the rain an entire school population of 15,000 would have greeted them.

The Mayor and his party then took the visitors by train to Shiogama, where the Mayor of the city also gave an address of welcome. Boats were taken and the visitors were delighted with one of the three wonders of Japan in seeing the Two Hundred Islands. Then a visit was paid to Matsushima, where an elaborate Japanese dinner was served. On Sunday the Mayor and a number of prominent citizens attended the evening service in the Hibancho Church, where Dr. Rufus W. Miller and Mr. H. C. Heckerman made addresses to an audience of eight hundred. Three other meetings were held in Sendai to reach the students of the North Japan College of the Reformed Church and the Girls' School, Miyago Jo Gakko, and delegates occupied the pulpits of half-a-dozen churches in Sendai.

The message of the World's Sunday School Convention was also given by Doctor Miller and Mr. Heckerman in Morioka, Sakata, Yamakata, and Wakamatsu. In all, some thousands of people were reached, including several hundred officers and teachers of various Sunday schools.

Mr. A. T. Arnold visited Utsonomyia, Matsumota, and Nagao. He was received and banqueted by governors, mayors, chambers of commerce, etc., and was shown every possible courtesy. He had the privilege of speaking to thousands

of people, most of whom were young Japanese students. The Governor of the Prefecture told him, after speaking to a thousand students with him present, that it was the first time in history that a governor had received a man who represented the spiritual, and that never before had the prefectural hall been used for a distinctively Christian gathering.

Mr. C. R. Fisher, superintendent of the California Sunday School Association, Rev. J. P. Erdman of Hawaii, and Mr. Burges of India, visited the cities of Fukui and Kanazawa. At Fukui, noted as a Buddhist center, and for its persecution of Christians in years past, they received a warm welcome and were the guests of the Mayor at a luncheon. The members of the Chamber of Commerce were hosts. It was the first public meal served without alcohol in the history of the city. They spoke to eight hundred girls and seven hundred boys of the middle and high-school ages. At Kanazawa the party was welcomed at the station and made calls on the Governor and Mayor. A Sunday-school rally was held in the public hall of the city, and six hundred children marched through the streets, each child carrying a white paper flag on which was a red cross. At the evening meeting the Mayor made an address of welcome, and Sunday-school addresses followed. This was the first welcome to Christians ever extended on the part of these cities.

In the party was Mr. J. W. L. Forster, the artist who painted the portraits of the Emperor and the Empress. When it was learned that the artist was in the city, all were eager to see and hear him. He rose from a sick bed to go to a public meeting.

At Toyama a small party, led by Mr. Burges, held two meetings, one a Sunday-school rally, where Mrs. Burges and Mr. Imamura addressed one hundred and fifty people. Again they spoke in the evening. Mr. and Mrs. Burges were joined at Takada by Samuel D. Price D.D., who made a special trip for that purpose from Tokyo. The Mayor and Chamber of

Commerce gave a banquet to the guests after addresses had been delivered at the high school to a large audience.

Rev. J. W. Butcher, Rev. G. P. Howard, and Miss Lustgarten went to Hakodate, Sapporo, and Otaru. Of these visits Mr. Butcher has written:

Our reception at the three places visited was most cordial and we received great kindness, not only from the Christian communities, but also from the municipal authorities. At Hakodate we were the guests of Miss Dickerson of the Girls' School, and we were greatly impressed with the work that she and her colleagues were doing. The citizens gave us a banquet at which we were able to speak words of thanks and to emphasize the great need of all true men who loved humanity working with heart and soul for world peace. At the public meeting I gave an address on "Child Psychology."

At Sapporo in the afternoon my subject was "Citizenship and Character," and, at the request of Prof. Takasugi, I emphasized some of the traits of character upon which we British place high value, illustrating it by our national games as cultivating self-control, courage, fair play, and regard for the team rather than for self. The banquet followed and President Sato presided.

The Otaru meetings were taken by Miss Lustgarten and myself, Mr. Howard remaining in Sapporo to speak to the students and to hold a meeting in the Presbyterian Church. We were met at the station by a deputation and by three photographers, so that our pictures appeared in the evening paper. We were taken to a hotel where we were supposed to "rest." This, however was more supposition than fact. Rev. Frank Cary—whose help was most welcome—soon introduced two gentlemen who wanted to know about my own special work in Great Britain and for about an hour we talked, Mr. Cary acting as interpreter. Then the Christian community gave us a lunch at which we were able to speak on distinctly religious matters. After a drive round the town we were entertained at the home of the leading Japanese Christian, whose charming wife and four young children made the visit delightful and novel. At the banquet the Mayor presided and spoke to us in English. It was a representative company, Buddhist and Shinto priests being



TOUR 18 ON THE SIBERIA MARU
TOUR E ENTERTAINED AT OSAKA



NEW YORK DELEGATION
4,000 AT OSAKA CHILDREN'S RALLY

present, and several members of the staff of the Higher Commercial College.

The evening meeting was held in the theater, and the building was packed to its utmost with just the kind of audience that we wanted to reach. There were present many schoolboys and a large number of the students from the Commercial College, as well as men and women of all ages, classes, and faith. I had a splendid interpreter in Professor Takasuga, who, after interpreting for Mr. Howard in the afternoon, came from Sapporo to interpret for me.

On his return Mr. Howard told enthusiastically of the receptions given at the different places. "They treated us as if we were foreign ambassadors," said one of the party. Receptions, dinners, and addresses of welcome were plentiful. There was abundant opportunity to make addresses. The party were specially impressed by Sapporo, where, in the Imperial University, more than half of the professors are Christians.

Another long journey was made by a small party to Tottori. Of this trip Mrs. M. A. Harlow wrote enthusiastically. She told of the beauty of the journey, the warmth of the welcome, and the three meetings at which addresses of inspiration were given.

From Kobe came a pleasing tale of inspiration received from early visitors that bore fruit through the Convention period and afterward. His Excellency, Tokidadzu I. K. Matsu, Governor of the Osaka Prefecture and president of the Osaka Welcome Committee, invited delegates to visit Osaka, the center of Social Welfare Work in the Japanese Empire. The Children's Rally and Welcome Dinner were given on October 17, 23, and 29. All delegates were guests of the city on these dates, motor-cars being provided for sight-seeing.

These post-convention tour parties were under leadership as follows:

Prof. W. G. Owens, Lewisburg, Pennsylvania;
Mr. T. J. Cooper, Winchester, Virginia;

Mr. C. R. Fisher, San Francisco, California;
Rev. F. Louis Barber, Ph.D., Toronto, Canada;
Joseph Clark, D. D., Albany, New York;
Mr. Van Carter, New Orleans, Louisiana
Mr. G. G. Stouch, Circleville, Ohio;
J. R. McCleary, M.D., Cincinnati, Ohio;
Mr. W. G. Landes, Philadelphia, Pennsylvania.

The experiences of a number of these parties are typical of all of them.

Tour E spent nine days in Japan before embarking for America. Leaving Tokyo the day after the Convention, the party rested for three days at Miyonoshita, where a Christian service was held on Sunday. Arriving at Nagoya on October 19, the whole group became at once the guests of the city. There was an automobile ride, a reception, and a tea. At night there was a banquet presided over by the Mayor, and graced by the presence of the Vice-Governor. The next day stores and porcelain, violin and cloisonné factories were visited.

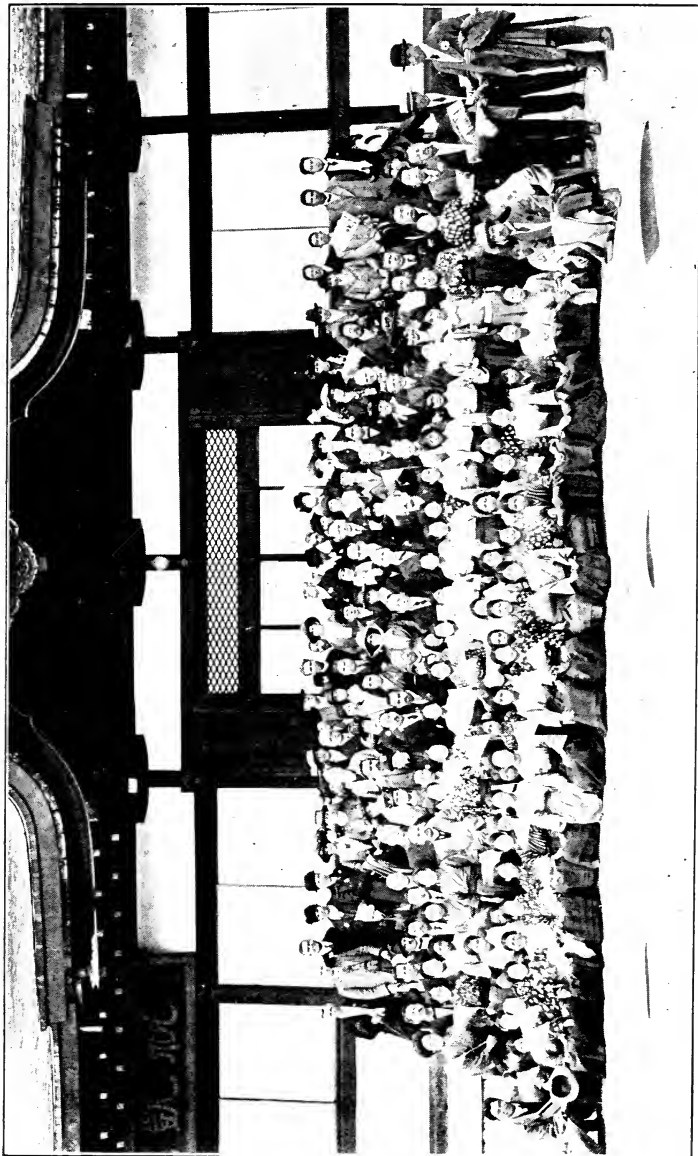
At Yamada local Christians met the group at the station and arranged for a meeting and reception by all the Christians and Sunday-school children.

The party spent one night at Nara, being met by local Christians at the station.

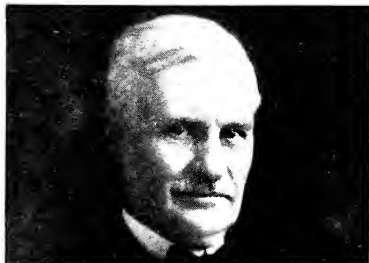
At Osaka the company was entertained a whole day by the city. The program included a lunch at a private villa; visits to castle, and schools, a chrysanthemum show, and social welfare institutions, and a splendid banquet in the evening, the Governor of the Prefecture presiding.

A portion of the party attended and were speakers at a great Sunday-school rally at Kobe, October 24, and others visited Kyoto churches and Sunday schools. From Kyoto a few members made a side trip to Otsu, October 25. There an educational meeting was held.

The educationalists and teachers of the government schools met to hear addresses on education from the Christian stand-



DELEGATES AND SUNDAY-SCHOOL MEMBERS IN FRONT OF BUDOKUDEN, KOBE



MR. MARION LAWRENCE
REV. J. WILLIAMS BUTCHER
REV. W. C. POOLE, PH.D.
BISHOP HERBERT WELCH

W. E. BIEDERWOLF, D.D.
MR. ARTHUR BLACK
PRES. D. W. KURTZ, D.D.
MISS MARGARET SLATTERY

point. This was the first time such a meeting or addresses were ever permitted in Otsu.

Two days were devoted to sight-seeing in Kyoto, and the party came on October 27 to Kobe to embark on the steamship *Empress of Russia* for Vancouver.

Prof. F. M. McGaw left the party for several days to conduct a series of services in Kyushu Island.

On the party's arrival at Kobe, the leader and his wife began an extended tour of the west coast, conducting religious exercises in Shizuoka, Kobe, Fukui, Kanazawa, Toyama, Nagano, and Tokyo.

Dr. W. E. Biederwolf, who spoke at the Convention morning Quiet-Hour services, went with a few others on a tour through Japan and Korea before returning to America. His work began in Japan, where he spoke many times to the young men of Tokyo. He found the Japanese people disposed to receive his message only as he gave good reason for such statements as were made concerning the fundamentals of Christianity. This he found especially true of the student element. They wanted to know why he called Jesus Christ the only begotten Son of God, and why belief in Him brought eternal life. He spoke almost nightly in Tokyo, the capital city, to splendid audiences.

The general secretary of the Y. M. C. A., Mr. Davis, in reporting the results of the first night's meeting, said:

Nothing like the response to Doctor Biederwolf's invitation, which was clear cut, has been seen for the past eight years in my work. On this first night eighty-four fine specimens of Japanese manhood came forward, after lifting the hand for prayer, and gave Doctor Biederwolf the hand as a token of the determination to live the Christian life.

Similar scenes were repeated on other nights and in other cities. The students of the Imperial University, where Doctor Biederwolf spoke on "The Deity of Jesus Christ," enthusiasti-

cally urged upon him an invitation for a return, and even more extended visit, which Doctor Biederwolf promised to take under serious consideration.

Korea, too, seems to be in a great spiritual revival. Doctor Biederwolf there had equal success in securing an acceptance of his message. One of the prominent figures in the stirring scenes which are daily taking place is Kim Ik Tu, whom Doctor Biederwolf describes as "the Korean Moody." His church has released him for evangelistic work and he has been conducting a series of meetings. Three or four times each day he spoke in Seoul. Usually the building was crowded—not by a comfortably seated congregation, but by squatting men and women who have learned to perfection the science of using every available inch of space on the main floor and the galleries. They did not object if the plain-speaking minister—who was as dramatic as Billy Sunday and as evangelical as D. L. Moody—chose to speak for an hour. Their chief joy was in the morning prayer meeting—which probably was so named because the sun rose long after its opening by candle light.

The coming of Doctor Biederwolf into Korea was awaited with great expectancy. He preached each night, and in the afternoons, with remarkable results. In extending the invitation he used both the Korean and the American method. The Korean people responded well, and many came to Christ under his ministry. He spoke through an interpreter. He is quoted as having said, "Korea is ripe for the greatest revival in its history."

Before embarking on the *Tenyo Maru* at Shanghai on October 31, the members of Tour H spent two weeks in a visit to some of the mission stations of Korea and China.

The Korean trip was made on a special train of five compartment sleeping coaches, with a dining car, that would have done credit to any country.

This train reached Seoul, the capital of Korea, early in the

morning of October 17. At the station there were a large number of Japanese and Koreans, including officials, and many missionaries.

Three meetings were held that day—a Sunday-school union service at the Korean Y. M. C. A. building, when the hall was crowded; a missionary service at Pearson Memorial School, and a union Japanese service.

Monday was devoted to sight-seeing, and a visit to the mission stations, to wonderful Severance Hospital, and to Chosen Christian College. On Tuesday the International Friendly Association gave a tea-party for the delegates, when Mr. S. Minobe, president of the Bank of Chosen, made the address of welcome.

The members of the party found Seoul wonderful, but a fortunate few had an experience still more wonderful, for they broke away from the party long enough to go farther north to Pyeng Yang, a great mission center where Methodists and Presbyterian missionaries are in the midst of wonders. This is the station of which Dr. Robert E. Speer has said, "We saw nothing to compare with it anywhere in the world." How the people delight in church attendance there! One who has seen the audiences of men and women that crowd into the large Central Presbyterian Church, overflowing through the doors, and looking in at the windows, is apt to remember the sight by day and dream of it by night.

And the faces of the people! No wonder the Christian Church in Korea grows by leaps and bounds until there are church buildings every two or three miles for a long distance from Pyeng Yang; until, for many miles around, the Christians in great numbers come to Pyeng Yang for Bible study, living at their own charges for five weeks at a time; until they clamor not only to support their own work but to send missionaries to a certain district in Shantung, China, in which are 100,000 people; until they respond eagerly to a three-years' advance campaign that sets goals far enough ahead to alarm many an

American church—in the majority of the churches reaching all the goals before the close of the first year.

The delegates who went to Pyeng Yang will not be apt to forget the greeting that was given them by the twenty-five hundred Christians—boys and girls and older people, too—who were drawn up close to the station to sing for them a message of greeting. Those who came through later on the special train shared in the experience, for a similar company was ready for them also.

Several other stations in Korea were visited by members of the party, including Taiku and Kwangju. But all went together when they crossed the Yalu River, and passed into Manchuria, and on to Mukden, the gateway to a vast country, fertile as the plains of Kansas, where teeming multitudes await the coming of missionaries. Two members of the party remained in Mukden for two days, to conduct meetings, while the others went to Peking, the great city where the traveler looks with wonder at the Water Gate, through which the soldiers came to the relief of the beleaguered missionaries during the dark days of the Boxer uprising of 1900; the city where churches vie with hospitals and hospitals contend with schools to lure the Christian traveler from trips to the Forbidden City, the Ming Tombs, and the Great Wall; where Peking University claims notice to-day and gives tremendous promise for the future; where the Women's College, a part of Peking University, occupies picturesque buildings made notable by the residence, centuries ago, of the mother of an emperor.

On October 25, while at Peking, a reception was graciously tendered to the party—which by this time had been joined by the members of Tour L—by President Hsu of China.

The address of welcome made by the President, translated, was as follows:

As members of the World's Sunday School Convention you have come from far-distant places and I have the greatest pleasure to meet you here on this occasion.

The civilization of a nation may generally be divided into two parts: material and spiritual. Both are equally important. Since the development in various branches of sciences during the past centuries the rapid progress on the material part is equivalent to, say, one thousand miles per day; while so far as the moral part is concerned, observers are of the opinion that the speed of its advance can hardly be measured in the same manner.

As a means of world's salvation you have established Sunday schools. The work was first started in a few countries but is now extended to the whole world. It will not only reform the social conditions of one country, but the moral ideas may be unified in the family of nations. I am very much sympathetic with you in your great efforts.

Now that the Great War is over, militarism has proved a failure. All peoples in the world are anxious to see that economic relations are well balanced and moral culture rapidly improved.

As you are enlightening the growing generation with religious and moral principles, it is tantamount to progress toward international peace. In international intercourse every party must attend to the same moral duties and attach special importance to justice and humanity before the peoples of different nations may reach mutual understandings and unequal treatment will be denounced. Mutual love of individuals contributes to the happiness of the society, so mutual cordiality between nations tends toward full development of civilization over the whole world.

The Chinese people and myself will look to you to devote your energy to these points. For two thousand years the Chinese people respect the Confucian doctrines which advocates, *inter alia*, that for a man to establish himself he must first establish others, and for a man to enlarge himself he must first enlarge others. This generous idea, and the doctrines of love and equality preached by Jesus Christ, should go hand in hand without fear of a conflict. If every individual entertains such generous idea and treats all equally alike, then economically and socially there will not arise any international disputes and there will be permanent peace prevailing in the whole world. Not only is such happiness desired by you, but the Chinese people and myself also welcome this happy result.

I express these words with the hope that universal union will be brought about by the great advancement made by both the teachers and students.

The response was made by N. Barton Masters, D.D., of Philadelphia, who said:

In reply to your very gracious welcome to the capital city of your great Republic, we American and Canadian delegates, returning from the International Sunday School Convention recently held in Tokyo, Japan, in the interest of the religious education of the youth of the world, wish to express our very high appreciation of the genuine hospitality extended to our party by your Excellency and to congratulate you upon standing at the head of so great and honorable a nation as that of the Republic of China.

Riding up from Mukden to Peking across your broad and fertile plains and through your mountains we were reminded of our own beloved countries. Your wide territory, your fine October weather, the gathering of the crops of the North and the beautiful autumnal colorings of foliage all remind us of the homelands. And when we speak of home, we think of the heart of the American and Canadian people, which, we believe, beats in real sympathy with the big strong heart of China.

We recall the fact that your honorable history reaches back beyond the United States as a nation; and that China has given to the world many great and useful things. We are mindful of the fact that China to-day has the greatest numerical strength of all the nations of the earth, and we want here to express our faith in the destiny of this nation. We feel that the progress of the world is vitally involved with that of China. Not alone the future of Asia, but the future of the entire world, in matters educational, religious, artistic, and political, will be affected by the attitude of this mighty people. The nations may no longer remain in isolation. The strong peoples of the world are awaking to the teachings of the Fatherhood of God and the Brotherhood of Man. We, Christians, firmly believe in the freedom of man and feel that the nations of the earth have a right, under God, to shape their own ends. We believe that China with her splendid geographical position, her vast resources of land and sea, and her millions of men, is able to work

out her own destiny and that the leagued nations of the world should guarantee to each other the sacred right of self-direction.

The members of our party believe that in releasing the spirit of man from the bondage of sin and injustice by the living power of our great Teacher and Saviour, Jesus Christ, and through the education of the hearts and minds of the youth of the world according to the principles of His teachings, the most direct way to the world's peace, safety, and happiness will be found. To this great end we delegates promise to exert ourselves and ask your coöperation. We want also to express the hope that the coming days shall witness the firmest friendship between the two sister republics, China and the United States, and that their united efforts will ever be used for the uplift of humanity and the glory of our Father in Heaven.

Again, we would gratefully acknowledge your kindly greeting and wish for you and your great people all good things.

From Peking several members of the company went to mission centers like Pao Ting Fu, Tsining, Tsinan Yi Hsien, I Chow Fu, and Nanking, making addresses, studying the fields, and seeing the beginnings of the sufferings caused by the great famine in Shantung.

To-day there is a railway from Peking by way of Tientsin through Shantung to Nanking, then on to Shanghai. Thus access is comparatively easy to some of the mission stations that scarcely ten years ago could be reached only by a tedious sail on the Grand Canal or a slow pilgrimage by wheelbarrow or cart.

Nanking on the Yangtse River—with its fourteen churches and chapels and the university, a union institution, on a sightly location in this city that is still great, though not so great as before the Taiping rebellion, when it was razed—is a good preparation for Shanghai, on the Woosung River, seat of the great Shanghai Mission Press. At Shanghai one of the women missionaries beamed as she told of the alumnae of Mary Farnham High School, who have taken the lead in providing funds for the first dormitory on the new land obtained by the insti-

tution, a dormitory occupied during the fall of 1920. The architect's plans include four dormitories and a large school building. Who will provide the four buildings remaining?

Then back across the Pacific, whose waters have been traversed by countless missionaries on their journeys to the Orient. Past the Hawaiian Islands, with their history of miracle. Back to America, the land of privilege, where the Church has a membership that could do marvelous things for the further equipment and the adequate support of these missions of the Far East.

During the voyage across the Pacific the members of Tour H gathered every morning for prayer, and on many evenings they had special services. On Sundays there were two preaching services, while a Sunday school was conducted impressively. Joseph Clark, D.D. (well known as "Timothy Standby"), superintendent of the New York State Sabbath School Association, was the efficient captain of Tour H.

The most extensive tour on the way home to Great Britain and America was made by Tour S and Tour T. Before leaving Japan members of these groups visited Himeji, Okayama, Hiroshima, Yamaguchi, Shimonoseki, Moji, Fukuoka, Saga, and Nagasaki. In each place splendid meetings were held and the Convention story was told.

The members of Group T crossed the Shimonoseki Straits to Fusan and journeyed the entire length of the Korean peninsula, visiting the mission stations at Taiku, Kwangju, Seoul, and Pyeng Yang, holding meetings and conferences with the missionaries and general mass meetings. In some places the general meetings were turned into evangelistic services, and hundreds responded to the invitation to become Christians. At Kwangju the party found forty lepers outside the walls of a leper home pleading to be taken in. They were sick, hungry, half naked, and full of sores. The mission was willing to care for them, but lack of funds made refusal necessary. Then members of the

party got their heads together and guaranteed the support of these poor outcasts. The next day the lepers were taken in and are now receiving treatment.

Leaving Korea, the party journeyed through Mukden into China, stopping en route in Peking, Nanking, and Shanghai, where meetings were held both for student bodies in mission schools and also for the general public.

At Shanghai Group S joined the members of Group T, and the united company, now numbering forty-one delegates, took passage on the Steamship *Kitano Maru*, leaving Shanghai Tuesday, November 9, to participate in one of the most remarkable cruises in the history of organized Sunday-school work. After the first day at sea the entire company met in the dining saloon of the steamer and effected an organization for the general good of the party, as well as to render efficient service for the cause in the places to be visited. Mr. W. G. Landes, general secretary of the Pennsylvania State Sabbath School Association, was chosen general chairman, and the following as members of an advisory committee: Edward Evemeyer, D.D., Easton, Pa.; Mr. Jay Cogan, Canton, Ohio; Mr. Luther Norris, New York; Miss Margaret Cunningham, Glasgow, Scotland; Rev. W. B. Smith, Oshkosh, Wisconsin; Miss Margaret Ellen Brown, Lincoln, Nebraska; Rev. and Mrs. R. Burges, Jabalpur, India.

It was found necessary also to appoint the following committees: Meetings and Speakers, Transportation, Hotels, and Entertainment. These committees soon found plenty to do, especially when the time for shore leave from the vessel was limited, with meetings to be held and sights to be seen.

Daily conferences were held by the cabinet and also for the entire company, when brief lectures were given on the political and missionary history of the places to be visited.

The first scheduled stop was Hong Kong, but a late arrival and the necessity of an early departure limited the shore leave

to a few hours at mid-day. The time was spent in a hurried bit of sight-seeing and a luncheon at the Peak Hotel.

On the fifth day from Hong Kong the party came into the harbor at Singapore, in the Straits Settlements, one whole day late. A local committee had been advised by wireless of the coming of the party, but the lateness of the arrival played havoc with their plans. Shore leave again was limited, and the committees made the best of a bad situation by assigning tasks to different members of the party. Immediately on arrival speakers were dispatched in automobiles to the Girls' School and the Boys' School, to address the students, while others met with a group of missionaries to discuss the organization of a Sunday School Association to take in Borneo, Java, Singapore, Sumatra, and the Malay Peninsula. The seed was sown and it is believed the organization will be effected.

At Singapore it was necessary for the party to get its equipment for a detour into India; therefore the members were busy buying pith hats, railway bedding, and other necessary articles. The day was exceedingly warm, for Singapore is within ninety miles of the equator, and everybody had to work fast in order to accomplish all that needed attention and get back to the vessel in season. A perspiring and wilted lot of Sunday-school folks finally made their way to the dock and over the gang plank as the gong sounded for the ropes to be cast off.

Next morning, November 18, the ship came to anchor in the harbor of Malacca, the oldest town on the Malay Peninsula, settled by the Dutch and Portuguese early in the sixteenth century. While the vessel tarried here for a few hours to take on a cargo of rubber the party improved the opportunity to go ashore and visit the Methodist mission schools for boys and girls. The missionaries were very courteous and were grateful for the words of encouragement spoken. The party was shown the spot in the old fort where Francis Xavier was once buried, the tablet marking it bearing the date 1553. The

visit here lasted just two hours; at 12:30 the delegates were in the launch on their way to the vessel anchored a mile away.

After a course in a northwesterly direction through the Malacca Straits the vessel arrived at noon next day in the harbor of Penang. The vessels in the harbor and the dock were all aflutter with flags and bunting, and the members of the party naturally felt that a big reception awaited them. But they soon learned that the decorations were in honor of a visit being made to the city by M. Clemenceau, ex-Premier of France. A heavy downpour of rain and the few hours of shore leave granted prevented anything more than a bit of sight-seeing.

For the next five days the vessel steamed across the Indian Ocean, with the thermometer registering each day between ninety and one hundred degrees.

Early on the morning of November 24 the vessel steamed into the harbor of Colombo on the Island of Ceylon. Before breakfast a committee from shore, headed by Mr. and Mrs. E. A. Annett, field workers for the World's Sunday School Association in India, came on board. The committee brought resolutions and overtures pleading for the organization of the Ceylon Sunday School Association, and asking for a secretary on full time. Surely here was a Macedonian call that cannot be ignored.

On going ashore the tourists took with them all their baggage for at this point they were to leave the vessel for the trip through India. A stay of a few days in Colombo was necessary in order to work out the details of a journey of over six thousand miles by rail. In the meantime, the party had the pleasure of an automobile trip of seventy-five miles to Kandy and return.

During the wait heavy rains in the southern part of India caused a breach of five miles in the railroad by the washing away of the tracks, stopping all movement of trains indefinitely. On receipt of this news the transportation committee immedi-

ately made the rounds of the steamship agencies and brought back word that a British steamer would be leaving in two days for Bombay, and, by crowding a bit, could accommodate the entire party. This was good news. The bookings on the railroad were accordingly cancelled. The party transferred to the S. S. *Dilwara*, sailing Monday, November 29.

The days spent in Colombo were not idle; many conferences were held and much information was gained about the progress of Sunday-school work. The Sunday schools were found well organized; a few had graded studies. A notably fine piece of work was found in a school presided over by Miss Grace Nathanielz, a native worker who is a graduate of the West Hill Training School, London, England.

On leaving Ceylon, the vessel steamed along the west coast of India for three days and a half, and reached Bombay harbor on the night of December. Next day the party landed in Bombay, "the Eye of India."

Being five days behind in the schedule, it was possible to tarry but one day in Bombay. A hurried visit was made to the Parsee Towers of Silence and the Burning Ghats of the Hindus. Then a visit was paid to a number of mission schools, and late in the afternoon there was a conference with the missionaries.

In the evening the trip by train across India began. The revised schedule made necessary the omission of a number of important places which it had originally been planned to visit. Stops were made at Agra, Delhi, Cawnpore, Lucknow, Benares, Darjeeling, Calcutta, and Madras. Meetings were held in each place, and the message of the Tokyo Convention was given to the missionaries and the people. Many mission schools were visited and the Mass-Movement work studied in Delhi, Cawnpore, and Benares.

Darjeeling, on the Thibetan border, was the farthest point north visited. There it was possible to see the snows on the

Himalayas, and the party had the privilege of participating in an auxiliary district Sunday School Association meeting, representing some thirty-odd Sunday schools.

In Calcutta a very important conference was held with the Metropolitan, the Lord Bishop of Calcutta, and a group of missionaries, relative to the reorganization of the India Sunday School Union, in order to bring that organization into more vital relationship with the World's Sunday School Association.

In all places visited the missionaries were especially kind, making it possible for the travelers to study the work being done and to see the places of importance without wasting any time. The party was greatly favored and profited much throughout the entire journey by the presence of the secretary of the India Sunday School Union, Rev. R. Burges, and his wife who, through their knowledge of the country, opened many doors that are closed to the ordinary tourist.

The trip through India was strenuous, and it was a weary though well-satisfied group of Sunday-school people that came back to Colombo one month later.

On December 24 the Sunday-school tourists were again on shipboard, this time on the S. S. *Kamo Maru*, and proceeded across the Arabian Sea.

Christmas Eve was spent in singing on deck in the open the old familiar carols. Early Christmas morning the good cheer of a merry Christmas was passed on to everybody. Later in the morning an inspirational service with a good sermon and plenty of hymn singing brought to all hearts afresh the thrill of joy of what Christmas really means. In the evening there was an old-fashioned Christmas party, with songs, stories, nuts, and candies for everybody.

Many were on deck at midnight, December 31. As eight bells were sounded by the officers on the bridge all began to sing "Praise God from whom all blessings flow." At that moment we were entering the Red Sea.

Four days later the vessel entered the Gulf of Suez, later on passing over the traditional crossing of the Israelites and the scene of the tragic catastrophe which befell Pharaoh and his host.

On the afternoon of January 5 the Suez Canal was entered. The passage was made during the night and anchor was cast at Port Said early the next morning. There the unity of the party was broken, for the majority of the group decided not to stop off because of the uncertainty of securing reservations for continuing the journey on other vessels. But twelve of the number decided to risk a stop-over in order to make a brief visit into Palestine and Egypt. Encouragement was given in this venture by Rev. Stephen Trowbridge, resident field worker of the World's Sunday School Association at Cairo, who came to Port Said to give greetings.

Arrangements were made by the twelve to start at once for Jerusalem. This was made possible by the daily train operated over the new railroad built by the British troops during the Great War. Mr. Trowbridge accompanied the party. During the four days' stay in the Holy City arrangements were made for the holding of a conference for Sunday-school workers early in February.

The time of the visit was the Christmas holiday vacation season of the Greeks, Armenians, and Syrians, so all the mission schools were closed, and many of the teachers were absent. It was also the rainy season in Palestine, but in spite of the frequent downpours and the mud, of which there was plenty, there was a full program for each day. Owing to the disturbed conditions brought about by the war, Sunday-school work in Palestine had been at a standstill. It was hoped the conference planned for would start the work afresh and with greater vigor.

Early on the morning of January 11 the party left the city by way of the Jaffa Gate, passing down the Valley of Hinnom

on the way to the railway station. Looking back to the east they saw the first gray streaks of dawn coming up over Olivet as they started on their journey southward.

The next objective was Cairo, Egypt, which was reached after seventeen hours. An hour's stop was made at the Suez Canal border for passport and luggage examination. Between Cairo, Luxor, and Port Said ten days were spent. While in Cairo a meeting was held with the World's Association Committee for Work in Moslem Lands. The needs of the field were discussed and recommendations were made to be carried back to the World's Executive Committee in New York. The Committee also completed a program and made the arrangements for a conference of Sunday-school workers to be held February 4 and 5.

On Sunday the members of the party visited thirteen out of the twenty Sunday schools in the city. The visitation included a very large school, numbering nearly a thousand members, recently started in the ancient Coptic church. This school was organized through the influence and activity of a young Copt layman to whom Mr. Trowbridge had given a copy of "How to Conduct a Sunday School," by Marion Lawrance, which had been translated into Arabic by the World's Sunday School Association. A visit was paid to the American University, opened in October, 1920, with one hundred and fifty students. At Luxor the American Mission School for Girls was visited. At both places the students were addressed. In Port Said a public meeting was held to give the Tokyo message.

The stay in Egypt was made unusually profitable and very pleasant through the many courtesies shown by Rev. Stephen Trowbridge and his co-laborer, Sheik Mitry S. Dewairy. These brethren gave unsparingly of their time in planning the daily itineraries. The members of the party, who felt greatly indebted to them, made favorable comment on the

splendid work being done by these representatives of the World's Sunday School Association.

The final reports of this notable tour were written by Mr. Landes on the S. S. *Awa Maru*, while crossing the Mediterranean Sea to Marseilles. From Marseilles the journey was continued to a Channel port where passage was secured across the Atlantic. The journey of more than thirty thousand miles was completed.

XXVII. THE OUTLOOK BEYOND TOKYO

By General Secretary Frank L. Brown, LL. D.

WE ARE too close to the Convention to judge its full effects. That the results thus far achieved have fully justified this world Sunday-school gathering is the opinion of missionary leaders and of delegates who remained in Japan for a period following the Convention and who had opportunity to study its effects.

The effects were not, of course, confined to Japan. They were world-wide, both through the great publicity obtained because of the fire and because of the Convention itself, and through the personal messages of delegates who have carried the Convention impact by the press, platform, the stereopticon and motion pictures to the ends of the earth. Some of these results can be summarized even at this close range.

1. *The Results in Japan.*

The *Japan Evangelist* says that the Convention marks the close of an epoch, or period of history, in the Church of Japan. In the country districts and in the official mind there has hitherto been an attitude of suspicion and opposition. To be a Christian was, for an official, a barrier to advancement, and many families were almost inaccessible to the message of Christ. No longer will it be possible for men to oppose Christianity as disloyal to the state. Barriers will be broken down in the most conservative minds. Christianity will exist in a new atmosphere. The editorial closes with the statement: "The mission body in Japan has gained a great deal from the Convention and those whom they have had the privilege to enter-

tain and hear. Its influence will live among us, and we can simply and sincerely say that we thank God for it."

This new atmosphere for Christian work has been created in part by the open recognition of the Convention by their Majesties, the Emperor and Empress of Japan; through their gift of fifty thousand yen toward the expenses of the Convention; through the Imperial message received and read at the Convention on the closing evening; through the special audience granted by Her Majesty the Empress to the president of the Convention, Justice Maclaren, and to Secretary Brown, two days after the Convention; and through the many special courtesies of the Imperial Household, including the opening of the Imperial Gardens to the delegates.

These recognitions were reflected in the cordial attitude toward the Convention and the Convention delegates on the part of governors, mayors, and all officials, the educational authorities, and the rank and file of the Japanese people. The friendly attitude of the press was notable. For a time the hostile criticisms of America because of the California Land Bill were softened out of deference to the presence and spirit of the large body of delegates.

No incident so impressively conveyed this attitude of good will as the audience so graciously accorded the Convention officials by the Empress. These officials were most cordially received at the palace and were conducted to a waiting room where they were introduced to some of the members of the Imperial Household and to the Lady-in-Waiting upon the Empress. Then they were ushered to the audience chamber where the Empress stood, with her Lady-in-Waiting at her left and some of the court officials about the room. After the visitors had formally bowed, the Empress beckoned them forward and then did the usual courtesy of cordially shaking hands with both of them.

After excusing the absence of His Majesty the Emperor,

the Empress, through her Lady-in-Waiting, who acted as interpreter, thanked the visitors for bringing to Japan so large a number of delegates from so many countries. She expressed the sympathy of their Majesties because of the destruction of the Convention Building by fire. She spoke of the great appreciation of their Majesties for their portraits in oil presented by the Convention, and said that they were well satisfied with them and that they must have occasioned much work for the artist, Mr. Forster. She asked if this was the first visit to Japan of the two officials, and when she learned that one of them had been four times to Japan in the interest of Sunday-school work, she said he was very good to come so often. In closing the audience she shook hands again and wished both a pleasant stay in Japan and a safe journey home.

Through highest sources we learn that through the Convention the Empress was so deeply impressed with the importance of the use of Sunday as a day for religious education instead of recreation and pleasure, that she is planning to promote religious instruction in her household on Sunday. This royal example, we are informed, is likely to be generally followed in Japan.

At a dinner with Governor Sekiya of Shidzuoka Ken he informed the World's secretary that at a recent meeting of the governors he had introduced a motion that Sunday hereafter be observed in Japan as a day of religious worship and instruction, and that this had passed the body and was now in the hands of the Cabinet for action.

The changed attitude of the educational authorities toward the Sunday school since the Convention is marked. For some years, for various reasons, there has been tacit and sometimes open opposition to Sunday-school attendance by public-school teachers. There is now reported from various parts of Japan an entirely different situation. The public-school teachers are even encouraging Sunday-school attendance in some places.

This changed situation has been brought about because of a better understanding of the educational and spiritual aims of the Sunday school; because of the educational content of the Tokyo program; because of the addresses in different parts of Japan by Christian educators, the exhibit of Sunday-school educational material at the Convention which was closely studied by educators; and particularly because of the open recognition of the Convention by the Home Department of the Government and the educational authorities. The opening of the universities and school buildings at Tokyo and throughout Japan for addresses by delegates was an unusual and a marked indication of the favor of the educational leaders of Japan. A beautiful floral wreath was sent to the Convention by the Educational Association of Japan, with a message of congratulation and good will couched in cordial and fitting terms.

On the last evening of his stay in Japan Secretary Brown was the guest of honor at a banquet given by the Educational Association of Japan and the educational leaders of Tokyo. There were present the Mayor; the officers of the education organization of the empire, including Honorable Shenemoto and Senator Ebara; the officers and superintendents of the Tokyo school system, and seven of the eight principals of Tokyo who formed a commission which, a few years ago, visited various cities of the United States.

It was the privilege of the officers of the World's Sunday School Association at that time to be of some service to the Commission in various cities. Mr. Heinz and Mr. Kinnear, with Doctor Davidson, superintendent of schools of Pittsburgh, took care of the visitors over Sunday in Pittsburgh in several homes, saw to their visitation of churches and Sunday schools, and brought them into contact with Christian educational leaders at many functions, one of these being at Mr. Heinz's beautiful home. In Philadelphia Mr. Wanamaker gave them royal entertainment and presented them with Bibles stamped

with their names in gold and personally inscribed by him. In Boston they were guests over Christmas Day in the homes of Boston Christians. On Christmas Eve Professor Athearn and Mr. Conant showed them a community Christmas tree observance at Malden. In New York Mr. Harris, Mr. W. J. Schiefelin, and others extended courtesies. On Sunday they were the guests at the Bushwick Avenue Methodist Episcopal Sunday School.

Remembering these events the committee had arranged the banquet at Tokyo. Through their spokesman they sent back to Mr. Wanamaker this message: "When we were in Mr. Wanamaker's office in Philadelphia he put his hand on my shoulder and said, 'Now ring the Sunday-school bell in Japan.' I have made two hundred and fifty-three speeches in Japan since my return from America, and I want you to tell Mr. Wanamaker that in all of them I rang the Sunday-school bell. And now the big bell of the Convention has been rung."

Through the visits of delegates before and after the Convention nearly all important centers—some sixty in all—in Japan were reached with the Sunday-school message, and contacts were established between the officials and missionaries which it is said will make possible a promotion of missionary work heretofore impossible. In one of these meetings the Governor openly invited the missionaries to visit the schools of the province.

Following the Convention the story is being carried by the Sunday School Association of Japan, through stereopticon and motion pictures, to sixty cities of Japan.

The fact that so many of the delegates were business men enlisted the sympathetic interest of Japan's business leaders who, in many centers, met these delegates in functions provided by chambers of commerce and made possible the reaching of the leaders with the Christian convention message.

The spirit of evangelism was not alone in the Convention messages, but was carried to different parts of Japan through

the work of the delegates. And some of the strongest of these messages came from the business men from various countries.

The influence of the Convention was broadly felt in the resolutions on international relations, with special reference to racial equality, which were unanimously adopted. These resolutions were so just and strong in their statement of the Christian position on these matters that they have been repeatedly quoted in Japan and in other countries. Baron Sakatani said they constituted "a new Bible" on these important matters, meaning by this that they gave a strong and commanding statement of the Christian position. He said they would be quoted by orators for many years. He said that the Convention did not pass these resolutions of itself; that God had inspired them. (See pages 165-167.)

The contacts established between Japanese hosts and the delegates through the entertainment of the latter in Japanese homes will long be remembered by the delegates as an unusual privilege; they helped greatly in bringing about those better understandings which are fundamental in promoting good will between peoples.

It was the universal testimony of the guests that friendships had been formed with their hosts which were prized, and Doctor Ukai, chairman of the Committee on Entertainment, in a visitation of all the Japanese hosts, found them thoroughly pleased and even enthusiastic over the happy experiences of this entertainment. The Convention certainly discovered a way both in Japan and America by which discord can be avoided and right relations established and safeguarded.

It was found, too, that the working together of the various foreign and Japanese committees in carrying out the big task of the Convention made possible more intimate relationships and an entire forgetfulness of racial differences.

So marked was this spirit of amity and good will at every point in the Convention arrangements and program; so mani-

fest was the uniting power of the love and salvation of Christ, that it led one of Japan's leaders—not a professing Christian—to exclaim, "I see that Christianity is the international religion. We must have such a religion to solve the world's problems."

This same leader was deeply interested in extending the influence of the Convention for Japan's good by establishing Bible classes in industrial centers, promoted by the Sunday School Association of Japan, using lessons especially adapted to these situations. This suggestion has been cordially approved by owners of factories who feel that their employees will be greatly benefited by these lessons.

The young people in the educational institutions of Tokyo and throughout Japan were challenged by the educational appeal of the Convention and by the wonderful development of Christian idealism through the pageants and the chorus work of the Convention in which some fifteen hundred of these young people took part. It is said, too, that nine hundred students had proffered their services as guides and interpreters for the Convention.

This challenge to the leadership of Japan will be followed up by Mr. Horace E. Coleman, the World's Sunday School representative, and the national Sunday School Association through the enlargement of the force of workers, the placing of specialists in work for young people and adults in the field, and the creation of a new department of Sunday-school pageantry, chorus work, illustrated hymns, slides, et cetera, to meet the new demands created by the Convention. The budget for Japan should be increased to a total of twenty thousand dollars to take care of these challenging opportunities.

2. *The Results in America.*

Through the careful planning of the Convention leaders full opportunity was given delegates to come into contact with typical mission work at the various centers visited by delegates.

Missionary committees were organized at these centers to promote the giving of first-hand information as to the work. Through the painstaking and intelligent work of Mr. M. L. Swinehart, in coöperation with missionary leaders in Japan, Korea, and China, special booklets were compiled for the delegates, setting forth and illustrating the missionary work of the various denominations in these countries.

During the Convention denominational rallies were arranged where delegates were given the opportunity of meeting and hearing from their missionary leaders. The general purpose was to make the delegates intelligent both as to their own mission work and the broader Christian movements, as well as to promote those contacts with the people of those countries, their customs, habits, and thinking, that should give a proper background for right judgments.

Word has come of hundreds of meetings over America, aided by stereopticon and motion pictures of the Convention, where delegates are addressing large and interested audiences on the work of the Convention and the general situation in Japan and the Orient. Millions of readers of the daily press and the weekly and religious press are being reached by special articles concerning the Convention and the personal experiences of delegates.

There is coming, as a result, a clearer understanding of the situation in the Orient and a sincere effort to right inequality and injustice wherever found, and a better understanding of the peoples of these countries without which no permanent solution of the problems before us can be attained.

3. *World-wide Results.*

Before and after the Convention, Hawaii, the Philippines, Korea, and China were visited by delegates. Conventions and meetings were held at scores of places and the Sunday school came to the fore in the publicity obtained and plans made for Sunday-school extension work.

Not only was there a trip around the world, described fully elsewhere, for conference with leaders and holding meetings, but two of the delegates went to New Zealand, Tasmania, Australia, and South Africa, carrying the Convention message to these countries through costume, slides, and address.

The China Famine Relief Committee, formed by those Convention delegates who were in personal contact with the needs of the famine districts, has already raised about ten thousand dollars from the delegates for China.

4. *The New World Program.*

The great emphasis upon the Sunday school through the Convention and its publicity has met a compelling call from every field for an enlarged Sunday-school program.

At the Tokyo Convention, acting upon the urgent desire of the British Sunday-school leaders, it was decided to center in America the administration of the World's Sunday-school work, for the sake of economy and coördination of program, while holding a close consulting relationship with the British leaders on the general world program.

There are now before the Administration Committee in America urgent calls for organization and secretaries in Australia, India, Europe, the Moslem Field, China, the Philippines, Japan, and South America, involving a budget for 1921 of one hundred and thirty thousand dollars.

Including the amounts raised at the Convention, sixty thousand dollars is available toward this great opportunity. The balance should come soon from those who have caught Christ's vision of the place and pathway of the child in bringing in his Kingdom.

The haunting faces of the children of the Orient remind us that unless the Sunday school points the way, they will for the most part die ignorant of their heritage in Christ.

5. *The Next Convention.*

Rio de Janeiro, Glasgow, Athens, Manila, Mexico City, all have made claims for consideration at the hands of the World's Executive Committee. This committee is prayerfully considering the question as to the needs of each field in the light of what the Convention can bring for Kingdom extension.

**THE SUNDAY SCHOOL
AND
WORLD PROGRESS**

**PART II
THE PROGRAM IN OUTLINE**

THE PROGRAM BY DAYS

The theme of the program of the Convention was the Sunday School and World Progress. Themes for each day were provided, in accordance with the following outlines.

TUESDAY EVENING, OCTOBER 5

Theme: The Sunday School and World Progress
(Young Men's Christian Association Building; simultaneous sessions Tuesday and Wednesday in Salvation Army Hall)

OPENING SESSION

Tokyo Evening

President Kajinosuke Ibuka, D.D., Presiding

7:00 Musical Program

In Charge of the Tokyo Committee

7:45 Scripture Reading (Ephesians 2:13-22, in Japanese), Hon. S. Ebara; and Prayer, Bishop M. C. Harris

8:00 Japan's Welcome to the Convention

For the National Sunday School Association of Japan

For the Japan Committee for the World's Convention

K. Ibuka, D.D., President Meiji Gakuin, Director National Sunday School Association, Vice-Chairman of Japan Committee

8:10 For the Federation of the Japanese Christian Churches

For the Tokyo Christian Workers' Association

Bishop K. Uzaki, Japan Methodist Church

8:20 For Conference of Federated Missions

Rev. S. A. Stewart

8:30 For Patrons' Association for the Eighth World's Convention

Viscount E. Shibusawa

- 8:40 For the City of Tokyo
 Viscount I. Tajiri (in English)
 Mayor of Tokyo
- 8:50 Response from
 Rt. Hon. Thomas R. Ferens, M.P. (Read)
 President of World's Sunday School Association
- 9:00 Response from
 Hon. John Wanamaker (Read)
 Chairman of Executive Committee
- 9:10 National Anthems of England, the United States, and Japan
- 9:40 Benediction—Doctor Kozaki

WEDNESDAY MORNING, OCTOBER 6

Theme for Day: The World Progress of the Sunday School
 (Young Men's Christian Association Building)

Justice J. J. Maclaren, D.C.L., LL.D., Presiding

- 9:00 Christian Hymns from Many Lands and Many Centuries
 (These morning half-hour periods were conducted by Professor and Mrs. Smith as inspirational hymn-singing and hymn-study periods in keeping with the theme of the day.)
- Asia Minor—"Glory Be to the Father"
- Italy—"Te Deum Laudamus"
- China—"In the Cross of Christ I Glory"
- England—"Lord, While for All Mankind We Pray"
- India—"I Would Be True"
- America—"O Beautiful for Spacious Skies"
- 9:30 Address—"The Rise and Development of the Sunday-school Movement"
 Mr. Marion Lawrance
- 10:15 Address—"The Numerical Strength of the Sunday School"
 Mr. William G. Landes
- 10:55 In Memoriam Anthem: "The Silent Sea." Neidlinger
- 11:00 Commemoration Ritual
- 11:05 Unveiling of Paintings of World's Sunday-school Leaders
- 11:30 Devotional Service—"Christ's Plan for World Conquest"
 Leader, Bishop Herbert Welch

WEDNESDAY EVENING, OCTOBER 6

- 7:00 Song Service
 "Onward, Christian Soldiers"
 "Saviour, Like a Shepherd Lead Us"
 "Day Is Dying in the West"
- 7:50 Scripture Reading (Matthew 28:16-20) and Prayer
- 8:00 Address—"The World Advances of the Sunday School"
 Messages from World Fields
- 8:45 Hymn—"Christ for the World We Sing"
- 8:50 Address—"The World Advances of the Sunday School"
 Messages from World Fields
- 9:35 Closing Service

THURSDAY MORNING, OCTOBER 7

Theme for Day: Jesus Christ, the World's Redeemer
 (Imperial Theater)

Justice J. J. Maclaren, D.C.L., LL.D., Presiding

- 9:00 The Story of Jesus Told in Hymns
 Bethlehem—"Joy to the World, the Lord Is Come"
 Nazareth—"O Carpenter of Nazareth"
 Galilee—"Jesus Calls Us, O'er the Tumult"
 Jerusalem—"Where Cross the Crowded Ways of Life"
 Calvary—"There Is a Green Hill Far Away"
 Coronation—"Crown Him with Many Crowns"
- 9:30 Address—"The Necessity of a World Saviour"
 Bishop George H. Bickley
- 10:40 Address—"The Living Christ in the Life of the Individual"
 Mr. Charles G. Trumbull
- 11:30 Devotional Service—"Power of the Cross"
 Bishop Herbert Welch

THURSDAY EVENING, OCTOBER 7

- 7:00 Choral Program, assisted by Imperial Naval Orchestra
- 7:15 Stereopticon Pictures—"The Life of Christ and Sacrificial Ministries in His Name." (With interpolation of hymn-singing, solos, and duets.)
 Professor Smith

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- 7:50 Scripture Reading (Luke 1:68-79) and Prayer
S. D. Chown, D.D., LL.D.
- 8:00 Address—"The Sufficiency of Christ for the New Day"
For the Orient, Rev. M. Uyemura
- 8:45 Hymn—"I Love to Tell the Story"
- 8:50 Address—"The Sufficiency of Christ for the New Day"
For the Occident, President D. Webster Kurtz, D.D.
- 9:35 Closing Service

FRIDAY MORNING, OCTOBER 8

Theme for Day: The Bible—God's Revelation to the World
Mr. E. P. Selden, Presiding

- 9:00 Hymns on the Bible
- 9:30 Address—"The Bible as a Record of God's Revelation of Him-
self"
S. S. Waltz, D.D.
- 10:40 Address—"The Bible in World History"
Bishop Charles Edward Locke
- 11:30 Devotional Service—"The Bible's Crowning Fact"
Bishop Herbert Welch

FRIDAY EVENING, OCTOBER 8

Hon. Lorne C. Webster, Presiding

- 7:00 Pageant—The Sunday School from Bethlehem to Tokyo
First Scene—The Manger of Bethlehem
Second Scene—The Light from Bethlehem Spreads into All
the World
Third Scene—The Altar of Consecration to Sacrificial
Service in the Sunday School
- 7:50 Scripture Reading (Hebrews 1:1-12) and Prayer
Most Reverend Bishop Sergius
- 8:00 Address—"The Bible in the Individual Life"
Mr. W. H. Goodwin
- 8:50 Address—"The Bible as a Social Force"
Prof. Henry E. Dosker, D.D.
- 9:35 Closing Service

SATURDAY MORNING, OCTOBER 9

Theme for Day: The Christian Heritage of the Child

Mr. Arthur Black, Presiding

- 9:00 Devotional Service—"The Reality of God"
Bishop Herbert Welch
- 9:30 Address—"Childhood in Latin America"
Rev. Alvaro dos Reis
- 9:50 Address—"Childhood in War-Torn Europe"
Rev. J. Williams Butcher
- 10:50 Address—"Childhood in the Orient"
Hiromichi Kozaki, D.D.
- 11:15 Hymn—"Work, for the Night Is Coming"
- 11:20 Address—"World Program for All Lands"
Frank L. Brown, LL.D.

SATURDAY EVENING, OCTOBER 9

- 7:00 Song Service
- 7:15 Pageant—"The Rights of the Child"
First Scene—Religious Education in the Home
Second Scene—Evil Forces at Work in Home Life
Third Scene—Religious Education in the Community
- 7:50 Scripture Reading (II Timothy 1:1-11) and Prayer
Rev. T. Gamble
- 8:00 Address—"The Place of Childhood in the Christian Program"
Mrs. J. Woodbridge Barnes
- 8:50 Address—"The Child's Rights in the World's New Day"
Rev. George P. Howard
- 9:35 Closing Service

SUNDAY MORNING, OCTOBER 10

Theme for Day: The Sunday School and World Evangelism

Morning services in all the churches. Addresses by delegates. Subject: "The Sunday School and World Progress"

Sunday-school sessions, Tokyo and vicinity. Addressed by visiting superintendents.

Sunday afternoon, 2 P. M. Rally and parade of Sunday schools of Tokyo.

SUNDAY EVENING, OCTOBER 10

- 7:00 (a) Services in the Churches of Tokyo
 Preaching by Convention Delegates
- (b) Service at Convention Hall, Rev. W. Edward Jordan,
 Presiding
- Gospel Song Service with Chorus, Orchestra, Trumpets
- 7:30 Choral Program
 By Japanese Children's Choirs
- 7:40 Scripture Reading (Isaiah 35) and Prayer
 Rt. Rev. Bishop H. J. Hamilton
- 7:50 Address—"Winning the World Through Its Childhood"
 Pres. D. W. Kurtz, D.D.
- 8:40 Motion Picture—The Good Samaritan
- 8:55 Address—"Healing and Helping a Wounded World"
 Rev. W. C. Poole, Ph.D.
- 9:40 Closing Service
 Humiliation and Prayer (All Uniting)

MONDAY MORNING, OCTOBER 11

Theme for Day: The Sunday School and Education
 J. C. Robertson, D.D., Presiding

- 9:00 Graded Hymn Material
- 9:30 Presentation of the Portraits of the Emperor and Empress of
 Japan
- 10:00 Address—"Possible Coöperation Between Secular and Re-
 ligious Education Agencies"
 John T. Faris, D.D.
- 10:30 Devotional Service—"The Life of Service,"
 Bishop Herbert Welch
- 11:00 Dismissal

MONDAY EVENING, OCTOBER 11

- 7:00 Special Choral Program by the Combined Convention Choirs.
 Soloists and Orchestra
- 7:50 Scripture Reading (II Timothy 2:1-15) and Prayer
 President Henry K. Ober

8:00 Address—"The Sunday School Program for Religious Education"

W. E. Chalmers, D.D.

8:45 Hymn—"Love Divine, All Love Excelling"

8:50 Address—"The Full Achievement of Personality, the True Aim of Education"

Miss Margaret Slattery

9:35 Closing Service

TUESDAY MORNING, OCTOBER 12

Theme for Day: The Sunday School and the Community
Mr. George W. Watts, Presiding

9:00 Hymns of Social Service

9:30 Address—"The Community School as a Social Force"
Rufus W. Miller, D.D.

10:00 Devotional Service—"The Love of Righteousness"
Bishop Herbert Welch

10:30 Financing the Program for the Quadrennium

TUESDAY EVENING, OCTOBER 12

Mr. George W. Penniman, Presiding

7:00 Song Service

7:15 Pageant—The City Beautiful

First Scene—The Holy City of King David

Second Scene—The Holy City on Palm Sunday

Third Scene—The Holy City Under Mohammedan Rule

Fourth Scene—Evil Spirits at Work in the Modern City

Fifth Scene—The City of the New World Order. The Prophet's Vision. Coronation

7:50 Scripture Reading (Isaiah 26:1-9) and Prayer

8:00 Address—"The Conservation of Child Life"

Mr. Arthur Black

8:50 Address—"The Christian Home, the Foundation of Community Character"

W. E. Biederwolf, D.D.

9:35 Closing Service

WEDNESDAY MORNING, OCTOBER 13

Theme for Day: The Sunday School and the National Life

Mr. Charles Francis, Presiding

- 9:00 Hymns of Christian Patriotism
- 9:30 Address—"The Sunday School as a Builder of True Citizenship"
Rev. J. Williams Butcher
- 10:40 Address—"The Sunday School as a Teacher of True Patriotism"
Rev. Frank Langford, B. A.
- 11:30 Devotional Service—"The Basis of Fellowship"
Bishop Herbert Welch

WEDNESDAY EVENING, OCTOBER 13

Mr. Marion Lawrance, Presiding

- 7:15 Stereopticon Pictures
Stories of the Cross and Flag
Great Statesmen and Their Tributes to the Bible and Christian Education (with hymn illustrations)
- 7:50 Scripture Reading (Psalms 33: 6-22) and Prayer
Rev. Henry A. Boyd
- 8:00 Address—"The Christian Program and National Progress"
For the Orient, President D. Ebina, D.D.
- 8:50 Address—"The Christian Program and National Progress"
For the Occident, Rev. William C. Poole, Ph.D.
- 9:35 Closing Service

THURSDAY MORNING, OCTOBER 14

Theme for Day: The Sunday School and the New World

Rev. J. Williams Butcher, Presiding

- 9:00 Hymns of World-Wide Peace and Brotherhood
- 9:30 Address—"Christian Altruism in World Service"
Rev. W. E. Lampe, Ph.D.
- 10:40 Address—"New World Movements and the Great Commission"
President John F. Goucher, D.D.
- 11:30 Devotional Service—"The International Religion"
Bishop Herbert Welch

THURSDAY EVENING, OCTOBER 14

Mr. Marion Lawrance, Presiding

- 7:00 Song Service
- 7:25 Pageant—The Court of Christianity
 First Scene—Prophecy of Christ for all the World
 Second Scene—The Court of Christianity
 Third Scene—The Vision of Isaiah
 Fourth Scene—Nations of the World Gather at the Court of
 Christianity
 Fifth Scene—Cry of the Burden Bearers of Earth
 Sixth Scene—The Cross of Christ
- 7:50 Scripture Reading (Revelation 21:1-7) and Prayer
 Rev. George P. Howard
- 8:00 Address—"Christ's Ideals as a Basis of True World Brother-
 hood"
 Bishop Walter R. Lambuth
- 8:50 Address—"The Ever Present Christ, the Hope of the New
 World"
 Miss Margaret Slattery
- 9:35 Closing Service (all uniting)

WORKERS' CONFERENCES

Workers' Conferences were held every afternoon during the Convention period, with the exception of the afternoons set aside for the Kamakura and Yokohama receptions. These conferences were arranged for those speaking English, for Chinese, for Japanese, and for Koreans. The small attendance from Korea, and the failure of China to send a delegation, caused some readjustment in the plans.

The subjects of the conferences as planned were: School Administration and Teacher Training; Adult, Evangelism, and Social Service; Children's Division; Worship, Music, Pageantry, Art; Young People's Division; Sunday-school Lessons and Literature; Plans for Missionary Education; Temperance; Secretarial Conferences; The Christian Heritage of the Child; Child Welfare; Teacher Training; Conferences on Evangelism; Conference on Adult Work.

Subjects presented were:

School Organization: Mr. Marion Lawrance, Mr. Van Carter, and Mr. W. G. Landes; The School in Action—Mr. A. T. Arnold and Mr. C. R. Fisher; Teacher and Officer Training—W. E. Chalmers, D.D., Mr. W. G. Landes, and Prof. W. G. Owens; Sunday School Evangelism—W. E. Biederwolf, D.D.; Social Service—Mr. Arthur Black; Children of the Bible—Mrs. Margaret T. Russell; Organization and Equipment of the Children's Division—Miss Susie M. Juden; The Teacher Teaching—Mrs. E. C. Knapp; Expressional Activities—Miss Margaret Cunningham; Winning the Child for Christ—Miss Margaret Ellen Brown; Stories and Story Telling (demonstrated)—Miss Althea Bridges; Cradle Roll Conference—Miss Lydia Marshall and Miss Carlotta Davison; Beginners' Conference—Miss Helen Ewing Sloan and Miss Susie M. Juden Primary Conference—Miss Claire Morgan and Miss Margaret Brown; Junior Conference—Mrs. G. P. Baity, Mrs. E. C. Knapp, and Miss Margaret Cunningham.

Attaching the Home—Mrs. W. E. Chalmers and G. P. Baity, D.D.; Organization of Young People's Division—Miss Flora Davis; Enlisting for Christian Life and Service—Robert G. Dickinson, D.D.; College Young People and the Sunday School—Miss Clare Armstrong; Vocational Problems—Mr. A. L. Moore.

Young People's Division and Class Organization—Mr. J. H. Engle, Mr. D. W. Sims, and Miss Flora Davis; Week-Day Activities—Enlisting and Training for Service—Rev. R. Burges and Miss Margaret Cunningham.

Missionary Education: In the Sunday-school Class—Mrs. G. P. Baity; From the Platform—J. C. Robertson, D.D.; In the Mission Study Class—Mrs. F. C. Stephenson; Through Summer Conferences—Rev. F. C. Stephenson, M.D.; Enlisting Leadership—Rev. W. E. Lampe, Ph.D.; Service Activities—Rev. Frank H. Langford.

Temperance Plans and Programs—Miss Amanda Landes; Social Service and the Child—Mr. Arthur Black; The Adult Class and Movement—Mr. George W. Penniman, Mr. Melvin W. Callender, and John T. Faris, D.D.; Coöperation of Denominational and Interdenominational Sunday-school Agencies for Efficiency in Service—Rev. A. L. Ryan; An Efficient Interdenominational Sunday-school Organization—W. E. Chalmers, D.D.; An Efficient Denominational Sunday-school Organization—J. C. Robertson, D.D.; The Sunday-school

Secretary: His Preparation—Rev. John V. Lacy; His Relationships—Rev. J. P. Erdman; His Duties in the Office—Joseph Clark, D.D.; His Duties on the Field—Rev. H. Kawasumi, Rev. J. L. McLaughlin, Mr. D. W. Sims, Mr. Van Carter, Mr. Horace E. Coleman, Mr. W. G. Landes.

Effective Sunday-school Organization Literature—Mr. A. T. Arnold; The Value of Standards and Recognition: For Schools—Mr. C. R. Fisher; For Organized Classes—Rev. Frank Langford; For Workers—Miss Margaret Ellen Brown.

School Administration—Mr. Jay M. Cogan; Training Officers and Teachers—Mr. John D. Haskell; The School Records—Mr. Leland H. Cole; The Workers' Ministry—Mr. William B. Anderson; Expressional Activities—Mr. Winfield H. Brock.

The School in the Village—Rev. D. Norman; The School in the Organized Church—Rev. E. H. Zaugg; The School in the Educational Institution—Miss Jean Nordhoff; The City Mission School—Miss Winifred S. Draper; Training Native Teachers: Through Normal Courses—Rev. W. J. Callahan; Through Lesson Preparation Classes—A. F. Faust, D.D.; Through Courses in Religious Education in Colleges and Seminaries—Rev. B. F. Shively, Ph.D.; Through Summer Schools—Rev. P. A. Davey; Through Community Schools—Mr.^bHorace E. Coleman.

Children's Era Plans in Great Britain—Mr. Arthur Black; Canadian Progress in Child Welfare Work—Rev. F. Louis Barber, Ph.D.; America and the Child—Mrs. J. Woodbridge Barnes; Japan's Plans for the Child—Hon. K. Uchida; The Needs of China's Childhood—Miss Welthy Honsinger.

Motherhood of To-morrow—Harriet Bailey Clark, M.D.; Women's Bible Classes—Miss Margaret Ellen Brown; The Bible in the Home—Mrs. Margaret T. Russell; The Home Department and Mothers—Miss Margaret E. Strong; Women and the New Day—Miss Welthy Honsinger; Mothers and Their Daughters—Miss Margaret Slattery.

Temperance Reform in Great Britain and Europe—Rev. W. C. Poole, Ph.D.; Temperance Program in America—Rev. T. J. Harnly, Ph.D.; Progress of Temperance in Japan—Hon. Taro Andi; World-Wide Temperance Program—Mr. A. L. Moore; International Temperance Problems—Justice J. J. Maclaren, D.C.L., LL.D.; Temperance

Teaching in the Public Schools—Miss Amanda Landes; Temperance Plans in the Sunday School—Mr. W. G. Landes.

The Importance of Sunday School Evangelism in Building Up the Church—Rev. Walter E. Jordan; Methods of Sunday School Evangelism—N. B. Masters, D.D.; Graded Evangelism—Rev. Charles W. Brewbaker, Ph.D.; The Evangelistic Outreach of the Sunday School—Mr. Charles G. Trumbull.

The Adult Bible Class and Its Activities—Mr. E. S. McCurdy; Parents Classes—Mrs. Margaret T. Russell; The Home Department—Deaconess Lucy F. Bittinger; The Family Altar at the Heart of the Home—W. E. Biederwolf, D.D.

Among the presiding officers at the various conferences were: Rev. H. Kawasumi, Mrs. J. Woodbridge Barnes, Rev. J. Williams Butcher, T. Ukai, D.D., President H. K. Ober, H. Kozaki, D.D., John T. Faris, D.D., Rev. F. C. Stephenson, M.D., Mr. Saito, Mr. Arthur Black, Mr. W. G. Landes, J. C. Robertson, D.D., Hon. S. Ebara, Mr. L. H. Cole, Rev. A. L. Ryan, W. E. Chalmers, D.D., Mrs. E. F. Evermeyer, Mrs. Horace E. Coleman, Joseph Clark, D.D., Rev. Frank Langford, W. E. Biederwolf, D.D., and Rev. Charles W. Brewbaker, Ph.D.

The conferences were held at the Y. M. C. A. Building, at the Salvation Army Hall, and at various churches, which were opened freely by the Japanese.

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**THE SUNDAY SCHOOL
AND
WORLD PROGRESS**

PART III

THE CONVENTION ADDRESSES

Some of the addresses on the following pages are given only in outline. Rather full extracts have been made of others. Several have been omitted because complete manuscripts were not available.

The addresses given at the workers' conference are a mine of wealth. It is hoped that some of them, at least, may be made available in a later publication.

THE CHILDREN OF THE ORIENT

BY HIROMICHI KOZAKI, D.D.

IN EDUCATING the countries of the Orient we must begin with the child. The purpose of this Convention is to call the attention of all who attend to this fact. Archimedes, the physicist, who discovered the principle of the lever, exclaimed, "Give me a fulcrum and I will move the world." The children are this lever. If we use this lever we shall be able to move not only Japan but the Orient.

In the child world there is no East and no West. In every country children are similar in the main. In childhood, not only in man but also in animals, differentiation is absent. Growth brings on differentiation. The Oriental song proclaims this truth: "In the springtime every blade of grass looks alike, but in the fall each stands out distinctly with its own flowers and fruit."

Confucius also says, "That which is native in man is similar; cultivation brings out dissimilarities." But when the child becomes an adult he reveals the characteristics of his nation, and thus not only Oriental and Occidental racial characteristics appear, but also the distinctive national characteristics of Japan, China, India, and so on. The reason for the rise of these differences is due in some measure to heredity, but the greatest causes are environment and education. To give the Oriental child perfect progress in its development, and so give enlightenment to the Orient, the most important thing is to change the child's environment and to give it an efficient religious education.

However, you cannot change environment in a moment and by small effort. This change comes gradually, and as civilization advances, and takes years. But the giving of education is a comparatively easy matter. In Japan it is only fifty years since the spread of education was undertaken, yet the statistics of the Department of Education for 1917 showed that there were 25,625 primary schools, 169,460 teachers, and 7,884,534 pupils. Of children of school age there is only one

in a hundred that is not in school. Our country, which has made this great progress in but half a century, holds its own when compared with the outstanding nations of the world. If we open Sunday schools all over the country we shall gain great results from comparatively small efforts. If we make the 150,000 believers in our country teachers and officers in the work of Sunday schools, we can with small expense reach our goal in this work.

In comparing the children of the West with those of the East, Oriental children are more gentle and obedient. Also when we go to Korea we are impressed with this fact of mildness and obedience of the children there. The children of the Orient are not only mild and gentle, but they are intelligent and quick to learn. This is doubtless because they develop earlier than the children of the West. Because they are intelligent and quick to learn is an outstanding reason why we shall be able to get quick results in the work of religious education.

The future of the Sunday School Movement in the Orient is bright with promise. We ought to make this Convention a milestone, and initiate in our land a great forward movement in Sunday-school work. On the one hand the number of traveling lecturers should be greatly increased. Moreover, the denominations should unite, and, forming large plans, throw themselves into this task.

At the same time China and India and other Oriental nations should go into this work with the same plans and carry them out. Christ made the children examples of the Kingdom of God. If we attempt the advancement of the Kingdom of God through the children whom Jesus blessed there is no question but that we shall succeed.

THE NECESSITY FOR A WORLD SAVIOUR

BY BISHOP GEORGE H. BICKLEY

THERE is in human nature a necessity for a world Saviour. There is an essential unity in humanity. Notwithstanding differences in race, color, or development, man has certain fundamental similarities. If we can find an adequate Saviour for one man or one group, he will be sufficient for any man or any group. The cry of Paul, "Wretched man that I am! who shall deliver me?" is the expression of frailty and

need the world over. We believe that humanity is salvable and that, given the right method and adequate power, the world can be redeemed.

The revealed nature of God creates the necessity for a world Saviour. Our conception of God, of course, affects all our religious thinking. If man thinks of God in terms of finiteness, with frailties and passions of a man, he will therefrom form partial and perverted notions of his relations to God and to his fellowman.

The holiness of God is a fundamental conception of his nature. He cannot sin, or compromise with sin. If God is to have moral relations with man, then some method of redemption and reconciliation must be found.

The righteousness of God is not only a characteristic of his personality, but it also defines his attitude of condemnation toward sin. How can God be just and the justifier of the ungodly unless he provides a world Saviour?

God is love. "Herein is love, not that we loved God, but that he loved us," and gave his Son for our redemption. If man bears the image of the heavenly Father, marred and scarred though that image may be, then divine love will find a way to save its offspring. Divine love has found the way. There is in Christ himself a necessity that made him a world Saviour.

John in the opening of his Gospel describes the universal significance of the appearing of Christ. The Word was present in the whole process of creation. The moral and spiritual purpose is the central fact to be traced in the universe. As humanity is the supreme fact of the material universe, so Jesus Christ is the supreme fact in humanity. All things were made with reference to this Word.

This Word is the universal light which enlightens every man. Even when that light was shining in darkness it was the true light. Even to-day, when the truth is shining in a social state which does not comprehend it, it is nevertheless the outshining of the Light of the world. At length the Word found its adequate expression in the person of Jesus Christ.

His own conception of his mission was of grace and truth, of grace to help, to forgive, to loose bonds, to set the captive free, to be a Saviour. His spirit caught by his disciples sends them out to preach Christ as a world Saviour. His Church heard his command. "Go ye

therefore, and make disciples of all the nations, . . . and, lo, I am with you alway, even unto the end of the world.”

THE SUFFICIENCY OF CHRIST FOR THE NEW DAY

BY REV. M. UYEMURA

[MR. UYEMURA said that Christianity is more than an idea: it is Jesus Christ himself, his person. The thing that is absolutely new in Christianity is the outstanding personality of Christ. Then he spoke of Christ as a great negation, a great question mark, a great challenge; as the great, marvelous affirmation; the one Saviour; and, finally, as the great Revaluer. Only the paragraphs under the last head can be quoted here.]

ALL VALUES past and present are constantly being revalued by Jesus Christ. Take, for instance, the child: when Jesus said, “Suffer the little children to come,” in that brief statement he revalued the meaning of the personality of the child. Note the word “Come”—“Suffer the little children to come.” It is a voluntary act, and behind that voluntary act is a personality and a will and a self-acting, self-choosing individual.

Christianity itself must be revalued by Jesus Christ. A German writer, writing since the war, makes a statement like this: Force as a factor in the progress of the world is a thing of the past. Here we have a renewed instance of Christ’s revaluing work in the history of humanity and in the progress of the race. We must come back and realize the fact that Jesus Christ himself is sufficient for Christianity. He is the great sufficiency for the Christian system. In Heb. 2:2 we are told that he is the perfecter of the faith; the living Christ himself is the one sufficient center to which Christianity must come back if it is going to reach its goal in the world. Democracy, the labor question, the racial question, and all the questions agitating the world to-day wait for solution upon the Church’s coming back, upon the world’s coming back, to Jesus Christ. He is the only great answer to the world’s great need. We are told that Christ is the same yesterday, to-day, and forever. It is sad to have to sound this word of warning—that Christ and Christ alone is the only One who is sufficient for the Christian faith. Theology, the Church, Christian individuals, and the Christian community, need to

realize anew that Christ alone is the sufficient answer to the great needs of our day. And when we realize that Christ himself, his personality, is sufficient for the Church and the Christian program, then we shall not need promoters' associations and props of this character. There is a deadly tendency in the Church to-day to lean upon social influence, upon wealth, upon political power, and to forget that only when the Church leans upon Jesus Christ can she reach her great God-given goal. . . .

No matter what comes of the League of Nations, the world will not remain in its present condition. This Convention is an outstanding illustration of Christ's revaluing work. It shows how Christ took the child in his arms, revalued its worth and its personality, until to-day many nations have sent their representatives to this great world gathering to study and plan for its welfare. Grover, in his book, "The Religious Conflict in the Roman Empire," says: "Christ had a wondrous and penetrating sympathy for the child. His love for the child is as astonishing as its minuteness and its intensity." To Christ the child was of all things most important. To make it stumble was a crime so hideous that it was more profitable for one to be thrown into the sea with a millstone around his neck. This Christ revaluation of the child has made the Sunday-school movement the great success that it is. But it must not stop here. The possibilities for its growth are unlimited.

Moreover, Christ has revalued national ideals. In the seventh chapter of Daniel four animals are mentioned, symbols of the then great nations of Greece, Rome, the Medes, and Persia. Then they were strong, aggressive world powers; to-day they have perished, one of the secrets of their fall being revealed in that significant statement that they trafficked in the souls of men. Eventually, as stated in Daniel, Christ's Kingdom will be established and to it there will be no end. The new age will come only as Christ's age comes. Judas sold his Lord and thus contributed to the fulfillment of Christ's mission. It was a fearful manner in which to make his contribution. Let us so strive that our nations shall contribute to the establishment of Christ's Kingdom, not in the unnatural and terrible manner in which Judas did, but in a natural and glorious way. Let us seek for living values, for Christ standards, by selecting and abandoning, bringing everything under his revaluing ideals. Unless education avoids materialism,

ceases to make commercialism the beginning and the end, and sees something more than the natural world, humanity is doomed. As one looks at Germany's end it literally makes one's hair stand on end at the horror of it. Germany seemed to have forgotten that Luther and Wesley made their great contribution through Christ and his cross.

THE BIBLE AS A FACTOR IN WORLD PROGRESS

BY BISHOP CHARLES EDWARD LOCKE

[BISHOP LOCKE spoke of the Bible as an uplifting agency in the literature, the ethics, the patriotism, the high ideals, the noble individual character, the faith, the intellectuality, and, indeed, in the general progress of civilization. A few paragraphs from his address are printed.]

TO STUDY and know the Bible is a liberal education. A person cannot claim to be symmetrically cultured who is not intimately acquainted with the Holy Bible. If any one could go ruthlessly through the literature of the last three hundred years and take out all the refining, and cultural, and inspirational influence of the Holy Bible, the havoc and tragedy would be so great that the sublimity and unity of English literature would be utterly destroyed. John Wesley said that he was a *homo unius libri*, a man of one book. Such a man will be highly cultured.

The founders of our America regarded the Bible as the Palladium of their republic. Every precaution ought to be taken to preserve its influence and place. The Bible is the companion and inspiration of liberty and patriotism. Pointing to the family Bible during his last illness, Andrew Jackson said to his friend, "That book, sir, is the rock on which our republic rests."

De Tocqueville, the greatest French statesman of two centuries, said, "Bible Christianity is the companion of liberty in all its conflicts, the cradle of its infancy, and the divine source of its claims." General Grant believed that the Bible was "the sheet anchor of the republic." "To the influence of this Book," he said, "we are indebted for the progress made in true civilization, and to this we must look as our guide for the future."

The persecutors of the Christian Church turned the fusillade of their wrath against the Bible. Julian could sustain the standard of the Cæsars in conquest, he was skilled to a remarkable degree beyond any of his predecessors in dialectics, yet he ignominiously failed: "O Galilæan, thou hast conquered!" Voltaire gave Christianity one hundred years to live. His house on the Seine became a depository for the Bible society, and the printing presses which published "the venomous philippics of this brilliant blasphemer" later were used in printing the Holy Bible.

Persecutors did not annihilate, but simply scattered the seed to the four quarters of the earth. Storms intended to submerge only furnished a medium for floating heavily loaded ships to new continents. Caustic denunciation and derision produced deadly boomerangs. These bitter, inimical influences have developed a great company of masterful logicians and scholars who are valiantly defending the Book and preaching its sublime truths, while the long line of unbelievers from Celsus to Tom Paine have hardly a respectable progeny.

The Bible is the greatest civilizing force in the world's history. Streams of gracious influences have poured from it; and that streams do not rise higher than their source is an axiomatic acknowledgment. If you would know what is in the Koran, study Mohammedanism; if you would know what is in the Bible, look at the Christian forces of the world. "By their fruits ye shall know them!" Behold the philanthropic enterprise of our age! All superstructures of philanthropy are built on highways of light which radiate from the Bible like beams from the sun.

A Japanese scholar of great mental vigor, who had been reared as a Confucianist, was presented by a Christian friend with a good translation of the Bible; and then gave this brief account of his conversion to Christianity:

I read page after page until I came to the thirteenth chapter of Paul's First Epistle to the Corinthians, beginning, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." I read the whole chapter. I was arrested, fascinated. I had never seen, or heard, or dreamed of a morality like that. I felt that it was above the reach of the human race, that it must have come from heaven, that the man who wrote

that chapter must have received light from God—from God, about whose existence I had been speculating. And then I read the Gospel of John, and the words of Christ filled me with wonder. They were not to be resisted. I could not refuse him my faith.

And it is prophetic of the future conquest of truth to know that the Bible is not only the best seller in the United States and England, but it is the best seller in the Japanese Empire to-day. All the religious and social and economical problems will be solved; and all wars, and slavery, and alcoholism, and idolatry, and priestcraft, and poverty, and superstition, and avarice must disappear, as the Bible is revered and obeyed.

The Bible has survived raging storms of rationalism, and criticism, and cynicism, and skepticism, and indifference, and neglect; and so shall it ever meet and vanquish all inimical influences and prove itself supreme as the Book of books. The anvil wears out the hammer.

“Hammer away ye hostile band;
The hammer breaks, the anvil stands.”

Romance and battle have attended the career of the Bible. It came into gladiatorial combat in the Colosseum with Roman customs and Roman mythology! It has successfully vanquished many Antichrists! It was an ark of safety in the inundating floods of medieval years which rested at length upon a hospitable Ararat in Wittenberg. It unsheathed its sword of truth against a corrupt hierarchy. It won sweeping victories over French infidelity. To-day like a majestic ship it does not slacken its speed as it rides grandly on over the troublesome waves of destructive criticism, while higher and lower skeptics and cynics wildly vociferate, but it pushes steadily forward upon its mission of mercy and truth, stopping here and there at the ports of human necessities, discharging its precious freight.

So many, indeed, are the evidences of the uplifting power of the Bible upon nations and character, and so unvarying is this result, that the unbiased mind must conclude that it is inherent in the Book. Because there are universal results when the influences of the sun are investigated, we speak of the sun as necessary to growth and life. Behold the world-wide conquering influence of the Bible! Where the rays of its truth penetrate, slaves are manumitted, superstition is dis-

pelled, barbarism is rebuked, human life is no longer despised, human liberty is magnified, the human mind is trained, and crimes are no longer mistaken for virtues. Wider and wider becomes the circuit of light; and broader and wider will this gradual advance of light over gloom continue, until this Book, from its pedestal of light, will look out unto the ends of the earth, all reached and illuminated by its blaze divine.

THE BIBLE IN THE INDIVIDUAL LIFE

BY MR. W. H. GOODWIN

AS A boy I remember being wonderfully impressed by a preacher, particularly on one occasion. He seemed to be talking to me personally; everything else went out of my vision except his face. I remember even to this day how I enjoyed the experience. I was entranced. After that I found myself reading and enjoying religious novels; they appealed to me. I wanted to be good. I joined a Sunday-school class, and was given a Bible. I cannot remember ever reading that Bible, but I do remember that preacher. The truth had evidently invested itself in his personality. He was the Word made flesh to me. He was the Bible in the individual life. I only remember hearing him once, but when people mention his name to-day I feel that they are talking about a friend of mine.

It must have been fifteen years after, about the end of the second fifteen years of my life, that another preacher impressed me peculiarly. His name was Moody. He was talking about the prophecies in the Bible, how they were being literally fulfilled; telling us I think that to this day an Arab would not pitch his tent overnight on the site of Babylon, as it was definitely prophesied that he would not. And while he was talking I somehow felt that the Bible must be the Word of God, and the feeling startled me. I wonder now, was that not the truth entering somehow into my personality, through the consecrated personality of Moody. Why should I feel it so peculiar otherwise? Feeling is something personal, is it not? I wonder, did Moody feel that someone had touched him? We teachers ought to know something about that. Jesus knew; he said so. He said that he knew that someone had touched him because he felt that power had gone out from him. Peter said that it might have been the crowd, but Jesus

said that it was someone in the crowd; some individual had touched him. Jesus never did anything to get a crowd. He got a crowd because of what he did for the individual.

After that I began to read the Bible. It is strange that to so many of us to read the Bible is the last thing that we want to do with it. It must be in evidence somewhere, of course; it is a sign of a well-regulated family; it is the only proper place for us to record our marriages, births, and deaths; but to get it into our lives, to make it a vital factor in our marriages and births and deaths, that is another thing. Well, I began to read it and then I wanted to go to church—I cannot really say why. Would it be that I wanted to know more about the Bible? Would it be that I was looking for some Philip to guide me? Anyway, I found a Philip; he was another preacher; and though he did not exactly say, “Understandeth thou what thou readeest?” he helped me to understand it enough to know that I had to take some definite step in regard to it. He was the third preacher through whose personality the truth reached me, and I love him best of all, I suppose, because he led me to the definite step of accepting the Truth, of receiving Christ himself into my life. After that the Bible was new. It got into my life. It spoke to me; it explained itself, proved itself in my personal experience. I could hear the voice of God.

THE BIBLE AS A SOCIAL FORCE

BY PROF. HENRY E. DOSKER, D.D., LL.D.

DR. HENRY F. WARD tells us, in his “New Social Order,” that “religion is fundamentally revolutionary as well as conservative.” This is correct if the word “religion” be taken in a restricted sense; for only that religion which has a vision, which presents high social ideals and has a broad upward and roundabout outlook, has both of these characteristics. And because of this idealism, because of the fact that such a religion must proclaim its ideals, it makes for the continuous betterment of the race.

The Christian religion is that religion, since, measured by this double test, all other religions have failed and do fail. It is, more than any other religion, a book religion, since the Bible is both the warrant

for and the guide of its very existence. The Christian Church, the exponent of this idealism of the Scriptures, has therefore a prophetic office in the history of the race. It is its duty always to keep this idealism before the eyes of men and steadfastly to point to it throughout the passing ages. But the Church also has to teach the way of the attainment of these ideals, and thus, throughout the course of history, the Bible has been a social dynamic and must remain such to the end of time on account of the endless adaptability of its ideals to the ever-changing conditions of human life.

The Church, however, is not free in the teaching of this idealism, but is bound by its fundamental constitution, the Word of God. If the Church departs from its fundamental principles, it ceases to be a Church and becomes a mere human association. It is then the task of the Church, throughout the ages, to bring the Bible, as a social dynamic, into the fullest and closest contact with human society. When Jesus was asked to state the greatest commandment of the law he parried this thrust of his enemies by stating the ideal of the Law, love—love to God, that is true religion, and love to man, that is true living. There never was a great movement in human history which was not built on a deep conviction of some truth, *i.e.*, some faith. The Christian life—and to that we refer when we speak of the Bible as a social force—is a sphere consisting of two hemispheres, right believing and right living.

Dr. Charles Foster Kent, in his "Social Teaching of the Prophets and Jesus," points to the same truth in modern terms. He sees in all this teaching a genetic whole; it is organically one; and it is strangely applicable to our times and is only now fully appreciated. He says:

Throughout its pages its two dominant aims are clearly and constantly evident. The first is to make plain to men the ways in which they may enter into intimate acquaintance with God and find life and freedom in his loyal service. The second is to show them how they may live in right relations to their fellowmen, and, by united efforts, develop a perfect social order, in which each may find supreme happiness and complete self-expression. The one aim is in its largest sense religious, the other social. The Bible makes for ever clear the absolute unity of these two aims.

When we speak of the Bible, therefore, as a social force, we must always keep in view the essential oneness of these aims. To divorce the

social aspect of the Bible from its religious aspect, life from doctrine, works from faith, is absolutely fatal to the dynamic power of the social teachings of the Bible.

Israel, which through the oracles of God was the possessor of this social idealism, stands wholly apart from the surrounding nations. Culturally, politically, educationally, and æsthetically Egypt, Babylon, Greece, and Rome might far excel it; nevertheless, in its social status as regards domestic, civic, political, economic, and humanitarian ideals, Israel so far excelled its contemporaries that nothing which even faintly approaches its status is found in antiquity. And the strangest part is that, in the main, the ideals expressed in the Scriptures, venerable with age as they are, are still aquiver with interest for our own day and our own environment. "In thee shall all the families of the earth be blessed," God had said to Abraham; and the slowly expanding vistas of history have strangely illumined this ancient promise. A social program for all time was laid down in these Scriptures.

Christ and the apostles built on the foundations laid down of old; they did not revolutionize the social idealism of the older Scriptures; they but perfected and expanded their program. Thus the early Christian Church, guided by the power of this social dynamic, stood so completely apart from a surrounding paganism that this apartness became a preponderating factor in the cruelly inimical attitude of the world about it. In a world of hatred the Christians loved; in a world of unspeakable immorality they were pure; in a world of all-absorbing selfishness they were altruistic; in a world of everlasting strife they sought after peace. There is an unwritten book in my mind; I know its title and I wish someone would write it: "The Roman-Greek World as Seen Through the Eyes of Paul." Everywhere in Pauline literature we find little windows which afford us a glance of the cruel difference between a world wedded to self and lust and greed of power and that other world in which the dynamic of the Biblical social and economic ideals was felt and operative.

And has the social dynamic of the Scriptures ever lost its power?

Why do we speak of "Christian civilization?" What is it but a faint, not always successful or wholly adequate, application of this social dynamic of the Bible to human life?

It was this social dynamic, which, in the Middle Ages, in a day of

wanton cruelty and despotism, tinged the black cloud with silver; revived the ancient Jewish right of asylum in the holy places; created the "Truce of God," by which a portion of each week was set apart for peace; and it was again this social dynamic which gave birth to the glorious chivalry that stood like a rock against the crude power of might and in the defence of right.

All great social reforms have originated in this social dynamic of the Bible. All human justice is built on it. Our whole jurisprudence in Christian civilization is fixed on the twin pillars of the *Lex Mosaica* and the *Lex Romana*, but the latter was in itself a product of Christianized Rome under the great Justinian.

All civilization, as we know it to-day, is founded on this dynamic. Nietzsche, the great German pessimist, whose teaching perhaps more than that of any other man led to the cataclysm of the World War, himself a bitter enemy of Christianity, was compelled to say: "When we speak of civilization it is well to remember that there is only one civilization and that is Christian civilization. There is no other." And Nietzsche is correct, for, strange as it may seem, wherever we look in the world there is but one normal ideal type, to which all civilization, whether in Europe, Asia, Africa, or America, endeavors to conform, and that is the Western, which is Christian civilization.

The social dynamic of the Bible has been at work in it, underlies it, and is its guide, often abandoned but ultimately always again returned to. A complete break with it would spell a return to paganism, that is, social chaos. What saves the world to-day, in the crisis through which we are passing, is the felt power of the dynamic of the Bible, which is the cornerstone of the world's power and safety.

A comparison between Christian and non-Christian lands at once indicates the immense force of this dynamic.

Could resolutions like those adopted in 1908, by the "Federal Council of the Churches of Christ in America," representing over thirty Protestant denominations, ever be adopted anywhere in this world, except under the banner of Christianity? I mention but a few of the principles enunciated:

Equal rights and complete justice for all men.

Protection of the family by a single standard of morality, binding on men and women alike.

Abolition of all child labor.

Absolute antagonism to the drink traffic, for the protection of society.

The right and opportunity for self-maintenance for all.

A living wage for all workers.

The application of Christian principles to the acquisition of property.

Could any one dream of such principles as the outcropping of non-Christian religion or ethics?

Here, then, the social dynamic of the Bible is in full operation. Where does woman cease to be the man's plaything and takes her place by his side, as his true helpmate, but here under the operation of this social dynamic? Where does the child attain his full rights but here? Where does education flourish free alike to rich and poor? Where do all men have an equal chance; where do we find hospitals, asylums, and charitable institutions; where does human right reach its highest level and achieve its greatest results but here? Whatever we find of all these things in non-Christian lands is always borrowed and copied from Christianity.

Love to God, *i.e.*, real religion, and love to men, *i.e.*, real life, are attainable only when the force of the social dynamic of the Bible fully asserts itself. The Sunday school is the Bible school. It is the main agency, God-given, in our day, for the impregnation of the child life of the world with the highest ideals of faith and manhood. No agency in our day has greater opportunities and greater responsibilities for the future than the Sunday school; and if the great social dynamic of the Bible is ever to come to its own, it will be largely through the instrumentality of the institution for the promotion of whose welfare we are here gathered from every quarter of the heavens.

CHILDHOOD IN LATIN AMERICA

BY REV. ALVARO DOS REIS

HAVING to speak to you about childhood in Latin America, I will do so, first with weeping, because that most beautiful continent, beautiful so far as concerns its matchless natural beauties, still lies beneath the deadening influence of dense illiteracy. The child brought up

under the paternal rule of ignorance—to what may it be likened except to the plants that grow in the recesses of grottos or caverns? They are wan and sickly and short-lived. They carry the mark of death stamped upon the ghastly, pallid features of life itself. Such are the children of all ignorant, idolatrous, polygamous, vicious, and sensual peoples. They grow up lacking the Sun of righteousness, and lacking that enlightening Word of God which alone develops and completes character. Where there is no sunshine there can be no vigor in life! Sunshine is nature's great healer. Where the influences of Jesus Christ and the divine Word do not overflow in cataracts of light and grace, in that place darkness, death, and decay hold their sway, bringing blight and plague upon every form of life, from man to woman, from woman to child, from the home to society, and even to the Church.

The child, pitiful in the extreme, thus becomes the hereditary, atrophying, and syphilitic embodiment of the dregs of society! Idiotic, scrofulous, and unhappy, it is the inheritor of all the physiological curses of its perverted parents. The greatest happiness for these unhappy creatures is to die at the very beginning of life!

And this is the sad fact, made evident in every part of the world where ignorance, superstition, and idolatry hold sway—it matters not whether these peoples have the name of Christian or non-Christian. Brazil is not alone in being “a great hospital,” according to the saying of a Brazilian physician. It is true of all Latin America, and of every idolatrous, illiterate, and sensual people, whether in Europe, America, Africa, Asia, or Oceania.

And, let it be noted, these countries are, not only for the children, dens of wretchedness and gloomy cemeteries, but such are they for their elders as well! In truth, they are generally vestibules to the prison, to the poorhouse, and to Hell!

Contemplating the greater part of the world without Christ, without the gospel, without the true God, I have only tears to shed over the dire misfortune of man, woman, and child. But, thanks be to God, these great problems of womanhood and childhood are being studied and intelligently solved in the light of the gospel and under the influence of the Spirit of God. And what more? The light of the gospel is illuminating the home, the family, society, the entire world, and particularly Latin America.

Just as at the glorious rising of the sun Nature clothes herself with beauty and the warbling of sweet-voiced birds rises in circling waves of joy, so my soul rejoices to-day with hundreds of thousands of evangelical Christians from north and south, from east and west, because of the dawning day of Protestant Christianity which, multiplying schools, churches, and Sunday schools, is fitting men, women, and children for a most glorious future, made delightful with blessings which only the heart of God could conceive.

The empire of Dom Pedro II turned over to the Brazilian Republic a most shameful burden of illiteracy, amounting to 80 per cent. According to my own studies on this subject, this has now been reduced to less than 60 per cent. To-day there exists so great a desire to learn to read, and to read the Word of God, and to study the Sunday-school lessons, that I will illustrate by referring to the case, one of many similar cases, of a certain aged negro, eighty-five years old, who three months ago professed his faith in Christ in the Presbyterian church in Rio de Janeiro of which I am pastor. Soon after conversion this aged child in Christ began the study of his A B C's so that he might be able to read for himself that Word of God which has now become the joy of his life and which he reads with growing delight.

There exists to-day in nearly every part of Brazil and of Latin America an extraordinary zeal and enthusiasm for the Sunday school, whether among adults or children. In the Presbyterian church just mentioned the register contains the names of more adults than children. And thus it is with almost all the churches. Men, women, and children are offering the best of their energies for the study and the teaching of the Word of God!

And so, just as when God spoke and that which was nothing became the universe of wonders which surrounds and charms us, and darkness became brilliant light, I am certain, absolutely certain, that God, through the Bible, through the preachers and missionaries of the gospel, and through the Church and the Sunday school, is speaking to the irreligious, indifferent, and idolatrous peoples of Latin America who are overshadowed by the dense darkness of superstition, ignorance, idolatry, and vice, and that he will succeed in making his light to shine out in such a way as to regenerate, to educate, and to sanctify the manhood, womanhood, and childhood of Latin America.

The gospel propaganda carried on by the Church and the Sunday school is reaching, through the Christian and secular press, every grade of society. Christian literature is being anxiously sought after as never before. Already has there been initiated with zeal, intelligence, and brotherly love, a campaign against the social vices, against gambling, against alcohol, and against loose living.

In high educational and government circles it is felt that the influence of evangelical Christianity is an auspicious fact, a fact which is frankly admitted, and members of the evangelical churches are found employed in all the high departments of public administration. The Latin nations are recognizing the sanctifying influence of the Gospel in building up social morality and progress. The spiritual hygiene of the soul is reflected, as an accomplished fact, in the transforming hygiene of custom and habit in the life of society. The former purifies the spirit; the latter cleanses the body and the life. Both together sanctify the man, the home, and the nation.

Our Saviour graciously stretches his bow of promise across the skies of Latin America when he says, full of tenderness and love, as always he, and he alone, knows how to speak in tones of fullest blessing, "Suffer the little children to come unto me; forbid them not; for to such belongeth the kingdom of God." And the children, with their dear mothers and their beloved fathers, are seeking the Sunday school, are seeking the blessing, the joy, and the grace, of the presence of Jesus, the Christ.

"*Sursum corda!*" Now may I dry my tears; the children of Latin America are being blessed by Christ, are being gathered to his Church, are being taught to walk in the way of heavenly joy, while their feet still tread the paths of earth. God be praised! Hosanna to the Son of David!

THE PLACE OF CHILDHOOD IN THE CHRISTIAN PROGRAM

BY MRS. J. WOODBRIDGE BARNES

WHAT is the status of childhood in the Christian program? Are its implications only for adults or does the childhood of the world have place both in its personal benefits and in its plans for service?

We speak with great feeling and conviction of "the value and worth of the child as a national asset," and "of claiming the child for Christ," and of "winning the world through the children," but have we a mental picture of childhood as an adult in embryo, or of childhood in the various relationships of a child?

Childhood has worth in and of itself, and not simply as a stage in the development of mature life. "Adult man has not become an adult man by reaching a certain age, but only by faithfully satisfying the requirements of his childhood, boyhood, and youth."

When Jesus looked into the soft, dark eyes of the little Oriental children, what did he see? I think he looked deep into the childish heart and understood the unspoken feelings and longings of each sympathetic little heart. Perhaps he perceived the inborn tendencies to evil, and understood the child's need and desire of help to overcome—for was he not tempted in all points like unto us? But I am sure that he knew that each little child was the possessor of a priceless gift from the heavenly Father—the gift of a capacity for religion, the gift of the germ of religious life. And he said unto the children, "Come."

And so, because Jesus recognized the religious nature and value of a little child, and gave his own personal invitation into the Kingdom, the Christian program greatly concerns itself with the childhood of the world.

Jesus said, "Come," and yet there are thousands upon thousands of little children who look up into the starry heavens and do not know that God is their heavenly Father or that Jesus' invitation is for them. I wonder why? I wonder why the message has not reached them?

The Christian program is not a program of rules or a presented program, yet a statement of a few principles well known to workers with children may not be amiss.

First: That a child has a capacity for religion. The germ of life is a gift of God, not something implanted through education.

Second: That the great fundamental truths of Christianity—the Fatherhood of God, the Saviourhood of Jesus, and the Friendship of the Spirit—can be understood and appreciated by children (not when presented in theological terms, but in their own language).

Third: That the child has a capacity for spiritual growth; that God has laid down in the very being of the child laws of spiritual growth

and development, laws that are as truly sacred as are the laws of the Decalogue.

Fourth: That the child is a social being. He early has social relations, to parents, brothers and sisters, companions. He lives in relation to his community, to his nation, and to the world, just as truly as an adult.

Fifth: That religious education must provide for the whole of the child's life.

These five statements enter into all phases of Christian education today, and include the theological, the psychological, and the social aspects of education.

As a more concrete statement of these principles may I put before you a mental picture of the religion of a trained child?

Beginning with the little child with his capacity for religion, we start with him in his unconscious relation to the heavenly Father. Through the things which God has created or caused to be—the stars, the flowers, the sun and rain, all that God gives his protecting care—I lead the child to know of the Giver, God, the heavenly Father. I gradually help him to be conscious of God. I develop a God-consciousness. I use the child's own God-given characteristic, that of curiosity, for curiosity, desire to know, is the key which first unlocks the way.

But when the child becomes aware of his relationship to the heavenly Father he responds naturally and spontaneously in worship, in thanks, in prayer.

The next step is the cultivation of right attitudes and activities. Again we find culture the God-given force to keep the child in his way. Physical activity becomes the road to service; mental activity the road to knowledge; imitation and imagination the road to experience. And so we lead him in, arousing within him a desire to live as God's child. And so we carry into life the impressions of truths and facts taught, that they may become a living experience to the child. He easily understands and appropriates those essentials of religious faith which sound so formidable to an adult when stated in their logical terms.

As the child grows and his individual responsibilities must be assumed, as inherited tendencies must be reckoned with, he does not feel alone in his hours of struggle, for as naturally as a child goes to his

mother with a physical injury, he turns to God, the inexhaustible source of all help, and peace, happiness, and confidence return.

But with this harmonious relationship to God established, this fullness of life must be manifested in unselfish coöperation with his fellows. The schoolroom and playground afford abundant opportunity for training in coöperation and in unselfish service. When such coöperation and service come to be rendered by a child whose inner life is Godward, play and work will be continually tested by the religious habit of mind. As biography spreads before him heroic characters and history unfolds the great movements that tremendously affect large parts of the world, he gets a new vision of God in life. Christian ideals of living take a new grip and his life again responds to the ideals of Christian faith.

And when he ponders on his life work, every kind of work or enterprise that feeds the body or mind of the social organism—again all must stand the same test: are they in harmony with God's will that men should grow toward him? Unless they tend Godward they tend to human undoing.

Finally, through normal spiritual development and life experience the child as he grows to manhood realizes that all God's methods of dealing with his children are laws, and that his laws are universal and immutable; and that, because they are universal and immutable, the life that is in accord with them is a life of absolute freedom. The selfish man who seeks his own pleasure at the expense of his neighbor is always colliding with God's law, because it is the same law for all, and no man's good can be separated from his neighbor's good. The unselfish man finds his life by losing it, that is, subordinating it to human service.

When the Christian child becomes a man he is a man fit for service, whose every impulse is toward justice, who is generously devoted to fair and even division of opportunity, and who reverences the law as a shield and safeguard equally for all. He is a loyal citizen because he is loyal to humanity. And he is a loyal citizen of the Kingdom of God because his life, his acts, are inspired by the spirit of the Christ. It is this result which is the aim of religious or Christian education.

The newly awakened Church sees in religious education the chief means of evangelism both for the young of its own membership and for those less-favored peoples in other lands to whom it would bring the

gospel. The modern Church is beginning to realize that Christian education can be made the most potent means of cultivating. If through the Christian religion the needs of the world must be met, religious or Christian education that touches the whole of life must have great emphasis in the Christian program.

We hear a great deal about making the world safe for democracy. It may not be amiss to suggest that the Christian program should include a campaign for making the world safe for childhood. If we are ever to have a world peace inspired by the spirit of Christ and a League of Nations based upon Christian ideals, the shortest road to the realization of the brotherhood of man will be by establishing a League of Friendship for the Childhood of the World.

THE CHILD'S RIGHTS IN THE WORLD'S NEW DAY

BY REV. GEORGE P. HOWARD

As we are talking and thinking about the rights of the child, let us begin with what I call one of the fundamental rights—the right to be born. In Maeterlinck's "Bluebird" there is a particularly beautiful, suggestive, and pathetic scene which represents the souls of the yet unborn waiting at the gates of life. Beyond the gates lies the mysterious adventure of earthly existence with all that it involves. To some the prospects of that adventure are easy and bright. They look wistfully forward to it. They fairly clamor and beat at the gates of life. But often when the messenger comes and they start up eagerly to meet the expected summons they are denied with a sad shake of the head. Others shrink and cower before the prospect, and, before finally heading forth, cover their eyes with their hands, so fearsome is the outlook. You and I have made a failure of civilization, and the new humanity can never be built up with such as you and me. To make a new world we must have children, fresh and unspoiled from the hand of God.

"A dreary place would be this earth
Were there no little people in it.
The song of life would lose its mirth
Were there no children to begin it."

That our sturdy middle class, the backbone of any nation, the best people in the world, are declining their high responsibility in this connection is ominous and alarming.

Furthermore, the child has a right to be well-born. There are hosts of children damned into the world every year rather than born into it. They have little or no chance at a normal life. A child has nothing to say about his coming into the world. He is never consulted. If he were, he would often beg to be excused. Herbert Spencer long ago criticized our educational system for providing no training for parenthood. Three hundred thousand babies are buried every year in the United States, and in some South American countries three out of five never live to be two years of age. We know how to breed cattle and pigs; we have not yet learned how to breed men. We spend much on our departments of agriculture but little on our child welfare organizations.

Every child, in the next place, has a right to a normal, natural childhood—first of all, in regard to his physical nature. He has the body, the physique, of a child and he has the right to insist on our respecting the limitations of his physical life. Sometimes when our children are restless we are in despair in the Sunday school, and perhaps we shall ask what a teacher once asked, "How shall we keep our children quiet?" The answer came quickly, "The only way is to bury them." God gave a boy five million nerves to make him move, yet we are saying, "Sit still." Every boy is entitled to that best of all means of developing the young body, mind, and soul—play and recreation. A writer of the eighteenth century said, "Play must be forbidden in all its forms, for play will distract the minds of children from God." We have traveled some distance from that position. Still we have far to go in recognizing the right place that play has in the life of the child. We shall never understand boys and girls if we look upon play as a more or less permissible sin, something that has to be borne, hoping all the time that the child will soon get to that age of sedateness when he will play no more. We must remember that the craving for amusement is as fundamental and irresistible as the craving for food. Any church or Sunday school that does nothing toward the guidance of these splendid God-given play impulses except to offer solemn warning deserves unpopularity and active hostility from the young people.

God grant that the time may come when the Church shall cease saying to her young people, "Don't, don't, don't!" but shall present herself to them with a positive program of constructive social activities.

Furthermore, if the child is to live a natural, normal childhood, it means that we shall respect his intellectual life. We will realize that he has his own way of looking at things, his own viewpoint, and we will not expect to find an old head upon young shoulders. When Dombey took his son to the boarding school, the headmaster, looking down at the little fellow, said, "We shall soon make a man of him." You remember the answer of the little lad, "Please, sir, I would rather be a boy." When Dickens told that story he put into literature the most pathetic and profound appeal against the custom of short-circuiting childhood into maturity. The child has his mental limitations. He looks at things with the eyes of a child, he understands and interprets things with the eyes of a child, and we must respect his viewpoint.

And in this normal, natural life to which the child has a right he will be allowed to live his own religious life. The child comes into this world with a religious instinct, a religious nature, with a capacity for understanding God. Atheists are not born; they are made. The child is born with faith. Possibly it is credulity at first. It is natural for the child to believe. But he must believe in his own way. We adults must quit trying to graft upon the child the religion of adults. We say to the child in the church and Sunday school, "Look at us and be like us." But remember what Jesus said to us grown-ups, "Except ye . . . become as little children, ye shall in no wise enter into the kingdom of heaven."

Once upon a time there was a father who found his boy in his spare moments writing little bits of poetry, rhymes, and he thought that must be a thing of the Devil. So he urged the lad to quit that dangerous occupation. Finding that his advice was not being followed, and one day catching the boy red-handed in this devilish occupation, he flogged him, and the boy cried out as he was being punished:

"O father, pray thy flogging stay,
I'll rhyme no more after this day."

But I am glad that that boy did not stop writing rhymes, because one day he became the famous Isaac Watts, and wrote,

When I survey the wondrous cross
 On which the Prince of Glory died,
 My richest gain I count but loss,
 And pour contempt on all my pride.

I plead that we give God more room in the life of the child, that we keep in the background and let God have his way with the child. He may startle us sometimes. We think that we know all about theology and doctrine, but the time is coming when God will take the fresh children, the young people, and build a new Church and possibly make a new theology. We must believe in our children: that they belong to him; that he is in them; and that he will do better things through them and with them than he has done with us.

The child has a right to be born, the right to be well-born, the right to have his physical limitations respected, the right to live his own religious life and possibly teach us something about God. What is it that Whittier says?

We need love's tender lessons taught
 As only weakness can:
 God hath his small interpreters,
 The child must teach the man.

Let us go from this Convention determined to do above everything else one thing: stand up and, if necessary, fight, not so much for our own rights as for the rights, the God-given rights, of the children everywhere.

WINNING THE WORLD THROUGH ITS CHILDHOOD

BY D. W. KURTZ, D.D.

THE child comes to us unprejudiced, unspoiled. He comes with active instincts of curiosity, imitation, and wonder. God gives us a chance to give him an idea, and to give it to him with such interest and enthusiasm that he loves it, and it becomes an ideal. We can enlist him in service, for the child, being true to his God-given instincts, tends to put into action and life what he has in his mind and heart, and he

serves a cause. And whoever serves in loyalty the Christ becomes a child of God.

What we need is:

I. A real vision of the world's need of Christ, a vision of the opportunity of making Christ real in the race through the childhood of the world. As someone said, "Save a child and you save a soul plus a life for God." We need a vision of the truth, of the gospel of Christ as the only cure for the world. We need a vision of the Sunday school as the instrument in God's hands for the promotion of his Kingdom.

II. We need consecration. We have been playing on the job; we have been too much interested in our personal comforts and luxuries and have fallen under the bondage of things. We need a new loyalty to the cause of Christian education. That means that we believe in it as a cause that is the best; that we love this cause with all our hearts and that we serve it with all our strength—our time, energy, and talents. We need a new consecration for the religious education of the childhood of the world—for it is the best way God has given us for the promotion of his Kingdom.

III. We need preparation. The prepared teacher must Be, and Do, and Know. He must be a Christian and demonstrate the life that he wants in his pupils. What we are speaks louder than what we say. We must let our lights so shine that they may be led to Christ. Our own light does shine—it always shines. But often it is the red light of sin, the blue light of pessimism, the green light of jealousy and envy, the yellow light of greed and gold, the purple light of ambition, or the dull light of indifference. But we must have the white light of truth so that they may see Christ in us.

The teacher of childhood must do some things: He must teach the Bible so that children may know the will of God. He must teach them to worship, so that they may love the will of God and pray: "Thy Kingdom come. Thy will be done." He must teach them to serve and obey; for only in action is character formed.

In the next place, the teacher must know. He must know three things: mind, matter, method. He does not teach books or subjects, but the teacher must teach people, children, minds. What is teaching? It is causing to know. It is arousing and directing the self-activity of the mind of the pupil. It is the organization of stimuli so as to cause

or prevent changes in the life of the child. It is not merely imparting information, for no teaching is done unless the child learns. How can the teacher direct the activities of minds unless he knows, by science and experience, the mind of the child? He needs preparation—he must know the minds that he would teach.

He must know the truth. We expect a physician to make a true diagnosis of our sickness, then prescribe a cure. We expect him to know how to cure the malady. He who would teach children how to live must know how men ought to live. He must know God's Word, the Bible. He cannot guide men to the living God unless he knows the way. The ignorance of the Bible, and of the great fundamental doctrines, is abysmal. The teacher needs preparation here. He must know what truths of the Bible are adapted to the needs and capacities of the child.

The teacher must also know methods of teaching—how to bring the truth and the mind of the child together. The question of method solves the problem of how the pupil may know and love and do the truth most effectively and most economically.

IV. We must have organization. Organization is economy of effort—to accomplish a definite task most effectively with the least possible waste. Organization is the means to the end. The end is the Kingdom of God, the salvation of the world through religious education of childhood. Organization is for the effective and economic use of the materials, means, and methods that are essential to accomplish this task.

Organization must provide a school. What is a school? "A school is the creation of the proper environment for the development of a soul." "It is the organization of stimuli" that will properly arouse and direct the activities of the child. A school is the proper arrangement of teachers, curriculum, and environment, so that the necessary stimuli are given to the child to solicit his response in learning the truth, in loving the truth, and in living the truth.

This is the epoch of the child. We are beginning to see that the only ultimate values are human values, that the only real values are Christian character, and that God has so made us that childhood is the time when character is made, and it can be made into anything that the race chooses. Since the Christian character is the supreme value,

Christian education is the supreme business of the race. Christian education is the supreme patriotism. Patriotism demands such love and service of one's country as to promote the well-being of the country, the promotion of the ideals that are essential for an enduring nation. History has proved to us that righteousness and peace and human brotherhood are the essentials of an enduring civilization. The highest patriotism is that prophetic statesmanship which builds for eternity. That means Christian education. As soon as we learn that industry is only to pay expenses and meet our common necessities, that life and civilization depend upon true religion and morality, we shall make progress toward the fullness of life which is our birthright.

God has given the race a new chance in every child to better itself. The normal child inherits nothing of culture and nothing of that which is prejudicial to culture. It is a new opportunity. God says to the race, by setting a child in the midst: "Here is your chance—the Garden of Eden is yours. This child is born without culture. Surround it with the true, the good, and the beautiful, and it will respond. It has capacity, it has self-activity to imitate, to ask questions, and to follow you. Here is your chance; will you take it?"

It is my conviction that the supreme business of the race is to train and educate the children with a Christian education. All else is machinery; this is supreme. We are co-workers with God. He works and we work. "We must work the works" of God "while it is day: the night cometh, when no man can work." Professor James said that after thirty people do not get new ideas. God has opened the door of opportunity in the long infancy of the child. Will we avail ourselves of the opportunity?

We need greater vision, deeper consecration, better preparation, and more efficient organization to win the childhood of the world to Christ, and as the bud unfolds into the rose so the world will find life and peace and joy.

HEALING AND HELPING A WOUNDED WORLD

BY REV. WILLIAM CHARLES POOLE, PH.D.

THE aftermath of any war is a stricken nation. The World War has left us with a wounded world. "Peace hath her victories no less

renowned than war." Following a world conflict she has problems almost as stupendous as those created by the war itself.

That the world is sore wounded no one will deny. It has emerged from its wild delirium of awful agony to realize how desperately wounded it is. The acute paroxysm of pain has passed but the dull, unrelieved ache is still there.

The world groans like some wounded giant. The crooked finger of pain has written its signature over the face of humanity. The writing is a little less terrible than it was but the shattered frame still quivers from the gaping wounds and reels from the weakness caused by the shedding of rivers of blood.

Six million men are dead and many times that number incapacitated as a result of the world conflict. There is hardly a home in the warring countries into which the shadow of loss has not entered. Not only so, but the very tissue of civilization has become diseased and dissolution and death wait to prey on the moribund elements.

However, it is not so much with diagnosis but with treatment that we are to deal. The prophet Jeremiah faced a very baffling situation in his day. He raised the question, "Is there no balm in Gilead; is there no physician there?"

The convalescent patient after a long illness is frequently more difficult to handle than when he was fully in the grip of the disease or under the scourge of the fever. Petulant and fretful, he is captious with his best friends and critical with his best advisers.

After two years of convalescence the world feels intensely the smart of the wounds that too slowly heal. Wounds that were healing break out afresh, and new wounds are constantly inflicted. Longing eyes filled with feverish anxiety look for the coming of the Great Physician.

The story of the Good Samaritan furnishes a congenial atmosphere in which to think together on this theme. The spirit of Jesus Christ has always produced men who have acted the part of the Good Samaritan and ministered to the desperate needs of the unfortunate man who fell among the thieves. With an enlarging vision and an increasing passion for service it is giving this classic happening a new emphasis. It will always provide those who will minister to the victim of the thieves, but, in addition, it will set about freeing the highway of

thieves so that every human soul will have a chance of going from Jerusalem to Jericho without fear of being molested.

The genius of Christianity is found in the fact that it is as big as life. Nothing human falls beyond the range of its beneficent activity. The lower creation also shares in its uplift. Therefore, the healing and helping of a wounded world through the agency of the Sunday School falls within the sphere of its legitimate exercises.

Christianity stands for wholeness. In that wonderful Bethesda scene recorded by John in the fifth chapter of his Gospel we have the Master selecting the most difficult and stubborn case for treatment. He asks the helpless sufferer who for thirty-eight years had been lying by the pool, "Wouldest thou be made whole?"

The crippled, helpless world is typified in that scene. There is the question of life's Master, "Wouldest thou be made whole?" There is the answer of life's cripple, "There is no one to help me to healing and health." There is the command of life's Lord, "Arise, take up thy bed and walk."

Christianity is the motive of all genuine philanthropy. The sick and wasted and broken still throng around the Beautiful Gate of the Temple.

It is from the "Beautiful Gate" that the world's alms are distributed.

A great amount of social-welfare and uplift work which does not directly own a Christian inspiration will be found to have had its original motive in the Spirit and teachings of the Great Physician. The glint of rainbow glory in the muddy pool is due to the Sun.

In war-born days like these it is very easy to fall into moods of pessimism and deplore bitterly the existing conditions without furnishing any helpful suggestion for their betterment. A sentimental acquiescence in the woes of humanity will not abate one fraction of its suffering. Christian evangelism, with its glow and passion, with its sacrificial urge, with its redemptive message, is what we need to face squarely the task of healing and helping a wounded world.

When Jesus opened the book on that memorable day in the synagogue of Nazareth, he outlined the scope of his ministry for healing and helping a wounded world. Again, when the disciples of John the Baptist came to Jesus and asked the pointed question regarding his

mission, he replied in terms that revealed his full ministry of evangelism to the needs of the world.

Childhood is the common denominator of the human race. It is the one universal vehicle of acceptable service. Dr. F. B. Meyer says, "If the world is ever to be saved, it must be saved through its childhood." An eminent social leader in England has said, "Give us the unspoiled children of this generation to train in ideals of the common good, and we will give you back a world of brothers in a single lifetime."

The Sunday school has a definite ministry in helping and healing a wounded world. No better agency exists for actually carrying out the social implications of Christianity than the Sunday school.

A "thornless world" is infinitely more than the romance of a rapturous prophet: "Instead of the thorn shall come up the fir-tree; and instead of the brier shall come up the myrtle-tree." The Sunday school is the best place in the world to root up the thorns and briar patches and sow the seed of the fir and myrtle. Its youthful enthusiasm and kindling, uplifting hopes, makes it believe in the certain success of the undertaking.

May the Great Physician impart to each one of us an increased measure of his abounding confidence—"He will not fail nor be discouraged"—that we may be rich in character and exquisite in service and abundant in labors in healing and helping a wounded world.

POSSIBLE COÖPERATION BETWEEN SECULAR AND RELIGIOUS EDUCATIONAL AGENCIES

BY JOHN T. FARIS, D.D.

"THE people of Japan are educated. There is almost universal literacy, at least of a simple kind."

The quotation is from a report on education in Japan, written in 1919 by a missionary who tells of the provision made for secular education in the Island Empire where the government so recently appropriated forty-four million yen for educational purposes, while the Emperor promised to supplement this sum with ten million yen. Other individuals, like Marquis Okuma and Mr. Watanabe, have taken their places

in the company of munificent givers to the cause that has received so much attention since the presentation of the Educational Code of 1871, of which one of the most important principles was, "Knowledge shall be sought for throughout the world, so that the welfare of the empire may be promoted." That principle was a worthy forerunner of the statement in the Imperial Rescript on Education of 1890 of the object of civic education: "To make the child a good subject of the empire and a useful member of the community."

We in America admire the efficient manner in which you in Japan, having made up your mind to be educated, have proceeded to make your program and carry it out. We, too, have had our program. Large appropriations have been made by the Government for educational purposes, and generous individuals have added their gifts. Yet it cannot be said of America that "there is almost universal literacy, at least of a simple kind."

In Japan religious freedom is guaranteed by the constitution, and—so we have been told—"the government has always insisted that the public schools be free from all sectarian intrusion." The same thing may be said of America. There effort has been made by many people to secure the use of the Bible in the public schools, but without success. Their failure has not brought grief to other wise Christians, who are just as earnest in their desire that the knowledge of the Bible shall be increased. The reason for their attitude has been explained by Dr. John H. Finley, president of the University of the State of New York, who wears as one of his honors the Order of the Rising Sun, conferred by the Emperor of Japan. Doctor Finley has said:

I believe that every child, youth, man, and woman should read the Bible . . . but a state giving welcome to all creeds cannot in its public schools, which it taxes all to support and which it wishes the children of all to enter, impose any religious teaching without contravening the very principle of freedom that is at the foundation of this republic of diverse traditions, tongues, and creeds.

In the address in which Doctor Finley used the words which have just been quoted he said that there should be everywhere such coöperation between school and church or between school and home as will insure the religious teaching of every child outside the school.

A comparison of the amounts spent by the American Government for

secular education with the amounts spent by the Protestant churches for religious education, must not be taken as an indication of the relative values placed on these by thinking people. It has been estimated that the Government spends yearly twenty-eight dollars on each pupil in the university and high school, and that for religious education the Protestant churches are spending annually on the same pupil a little less than half a dollar! These figures will not long be accurate, for the country is realizing that it is impossible to expect proper religious instruction without readiness to provide for it carefully.

We have always had our Sunday schools. There many of the children have gathered for instruction fifty-two hours each year. Of this time not more than twenty-six hours can be given to religious teaching. Such a state of affairs will not do. So leaders at many places began to plan for better things. Toledo, Ohio, was one of these places. The reasons of workers there were stated with point:

How ineffectual and inadequate is the usual program of the churches for religious education has never been so fully appreciated as at the present time. The churches are touching in any way less than 50 per cent. of the children of school age. A large number of children have never been in Sunday school. A large number never use the Bible, and in hundreds of homes there are no Bibles. Teachers of English and history in our high schools say that it is the exceptional pupil who shows any knowledge of Bible characters and Bible allusion.

What was to be done? Note elements in Toledo's solution:

1. For the Elementary Grade. By arranging with the Board of Education in charge of the city schools to permit all children whose parents make written application to the principal of the school to be dismissed one hour a week for the purpose of religious instruction.

2. For the High School Grade. In cases where a written request is made by the parents that the high school take into account work done in religious education by their children outside of school hours, such requests shall be allowed in accordance with the following plan: Record of attendance at the week-day church school shall be kept, a final examination sustained, and grades recorded and filed with the principal of high schools according to the marking in use in high school. Teachers of the week-day church schools shall meet the standards as to preparation and ability required of teachers employed in the high school. The courses offered shall be treated from the historical and literary point of view. The textbook shall meet the scholastic requirements of

texts of high school grade. No more than one quarter unit of credit or a total of a half unit shall be allowed. One quarter unit of credit shall mean one recitation of sixty minutes each week, or a total of not less than thirty-eight recitations.

Sometimes the school where religious instruction is provided is a community school—that is, all the churches of a region unite in the effort. In many communities at least twenty-five hours more of Bible instruction are added through the Daily Vacation Bible schools provided for those who will gather at the church, under competent instruction, for three hours each day, five days a week, for at least five weeks. This work is not done as yet in coöperation with the public schools, but it is a recognized part of the plan for supplementary public-school instruction.

It will be seen that the provision made for religious instruction in many centers is as follows:

Sunday school	26 hours
Week-day schools for religious instruction	40 hours
Daily Vacation Bible schools	25 hours
	<hr/>
	91 hours

This total is not impressive. But it is a prophecy of bigger and better things.

Toledo was not a pioneer in this work. Gary, Indiana, will always be noted for its early advocacy of the coöperation of the schools and the churches of a community in secular and religious work. The relation of the Church schools to the public schools of Gary has been described as follows:

Religious instruction is not a part of the curriculum of the Gary public schools, neither is such instruction given in any public school building.

The public school authorities keep no record of public school classes other than the records necessary to show that the pupils are properly dismissed from public school activities to attend the Church school classes.

The Church schools meet in certain churches which are near the public schools and which have suitable rooms for holding Church school classes.

The primacy in advocating the work belongs not even to Gary, but to the State of North Dakota where, in 1911, it was proposed to the State Board of Education to provide a syllabus for systematic Bible instruction in high school grades. The course prepared has been adopted throughout the state. It calls for ninety periods of forty-five minutes each. The lessons "include stories of the Old and New Testaments, lives of Bible characters, studies in geography, history, and literature of Bible lands, memory passages, the life of Christ, and the history of the Early Church. In nearly every town and city high school classes have been organized with the various Sunday schools and young people's societies." Educators in nearly six hundred cities, forty states, and eleven foreign countries have secured copies of the syllabus.

These various experiments have been studied by the Sunday school Council of Evangelical Denominations, a national body of religious educators. A committee of this body prepared a report, which was based on fourteen principles. Of these I quote five, as a summary of the present attitude of America on the subject:

The responsibility for week-day religious instruction cannot rest upon the State, but it does rest upon the Church. There is imperative need that the Church be further awakened to an intelligent sense of its inherent right, its essential function, and its moral obligation, to teach religion to all future citizens.

The Sunday school, because of its many limitations, cannot carry the full responsibility for the religious training of American youth. In addition to its highly important work there will be required a substantial program of week-day instruction.

The community is a natural unit in our national life. Practical considerations make it necessary to establish community programs of religious education and to conduct them on the basis of a large measure of local control, such as obtains in the operation of the public school system.

Public school boards ought to be willing to make the experiment of giving from two to three hours per week of time in the grade schools or from two to three units of credit in the high school, or both, for purposes of religious instruction. They should not be asked to make the experiment, however, unless it is in the hands of those who have an intelligent appreciation of what is involved in making it a permanent success; nor should they continue the practice of giving such time or credits unless educational values are clearly established within a reasonable length of time.

In the selection and employment of teachers who are to be responsible for the week-day program the primary consideration is their ability to teach with sincerity and enthusiasm the material contained in the week-day curriculum. Such ability presupposes both professional and personal loyalty to those great spiritual truths that underlie all ordered and peaceable civilization.

So much for America. Now how about Japan? How will it be possible for those who have at heart religious education in the Sunrise Kingdom to take advantage of the experiments made elsewhere, or to improve upon them?

The problem must go for solution to those who are giving their lives to the education of the young people of this beautiful country. That the solution will be found I am encouraged to believe by a brief survey of the educational problem, as well as by hints of the temper of the leaders both in Church and State.

THE SUNDAY SCHOOL PROGRAM OF RELIGIOUS EDUCATION

(SYNOPSIS)

BY W. E. CHALMERS, D.D.

THE alert and brave Japanese soldier reminds us of the Roman soldier of whom Paul wrote. Every Christian must be a soldier and put on the whole armor of God, including the girdle of truth. This girdle must be given to each soldier by the teachers whom God raises up. Unwinding this rope girdle we find these strands: the truth of the knowledge of God, the truth of the law of God, and the truth of the grace of God.

The Sunday-school teacher must give the pupils the truth of the knowledge of God. The time comes in every life when it must know God or go down in darkness. Commonly this time is when a great loss or great suffering shows man his mortality and sin. An elderly man, who had mourned his life for eighteen years asked me: "Is there any thing over there beyond this life? Is there no God, as Ingersoll said?" I discovered that that man had not been taught the knowledge of God in childhood.

God's time to begin this great teaching is in early childhood when

the mind is ready to receive the teaching of any one to whom the child looks up with respect. A great difference, perhaps the great difference, between me and my traveling acquaintance was the fact that in my childhood someone took me to a church that was ready to teach little children. In a modern Sunday school I saw and heard the Primary teacher give the story of the Good Shepherd and the Sheep, using the child imagination and physical activity in play.

The Sunday-school teacher must give the pupils the truth of the law of God. Life begins in a state of dependence on parents and caretakers. Soon a sense of dependence is confused by a spirit of independence. Everyone can remember the struggle between the two. It is when emerging into a feeling of independence that a morally dangerous time begins. The temptation comes to be a law unto oneself, and the urgent need is of a superior law of righteousness. At this stage it is urgent that the pupil be led to the school and be taught by a teacher who understands the junior boy and girl.

The Sunday-school teacher must give the pupil the truth of the grace of God. Young people grow into a period of criticism and self-sufficient knowledge. It is difficult, if not impossible, to teach those who think they know, who are unteachable. But the greatest teaching power is life itself, the influence of example. Christian men and women who live out the grace of Christ are mighty, inevitable teachers.

THE FULL ACHIEVEMENT OF PERSONALITY THE TRUE AIM OF EDUCATION

BY MARGARET SLATTERY

ARE you willing to look at the world with me? It takes courage even to try to look out upon the world which we have presented to the thousands and thousands of children in every nation, on every spot of the world's surface, for their inheritance. It takes courage, I say, to look out upon the world which we have offered to the children of our time—the children whom we have brought into a world to which they did not ask to come. When I look at their faces, as I do all over this world, I am overcome as I realize what a world we have presented to them, in which they are to work out their lives and develop their generation. I feel that the men and women of every nation should kneel

in apology to all the children of the world for what we have given to them in this the beginning of their new day.

I look at France. I wish it were possible for everyone in this audience to have been in our motor that day as we rode from Paris to Coblenz through death and silence, ruin and ashes—not a child's smile, no sound of laughter of youth, not a bird's song, not a green thing, for days and days! Five days and a half through the wreck and ruin of the world! I wish it were possible for you to have stood with me looking out over the battlefields of Belgium, to have stood on that sunny morning in Italy and seen the Piave, the river stretching through 290 kilometers of ruin. That is what we have given to the children of Europe. I wish you might have been compelled to look, every one of you, into the faces of the marching host of little children, creeping, crawling along from the wreckage of Armenia. Think what we have presented to the children of the Near East!

That morning when I stood there on the banks of the Marne River, which we had been following for hours, I saw crosses, black crosses of the enemy, white crosses from which were flying the colors of England, of France, and the white crosses of the American dead. And then I came to a spot which our British chauffeur pointed out to us where there was a wonderful bit of mechanism. It resembled an electric radiator. He told me that that wonderful machine could register the approach of an aeroplane that could not be seen and that could not be heard. Men had made that thing and put it down on the banks of the Marne. On a small disc could be registered the approach of aeroplanes that man's eyes searching the heavens could not find! Just before the war closed they had perfected it in such a fashion that the length of the vibrations told whether it was an enemy or an allied plane approaching. Men made that! When I saw it there and knew that man had made it I said to my soul: "See what man can do. Man can do anything, make anything!" And then I lifted up my eyes to the rows and rows of crosses, and the river that had run red with the blood of men who had killed each other—men who could make that machine but had not yet succeeded, had utterly failed, in making a world of society in which they could live together as brothers.

Awhile ago in the city of Boston I picked up a little round, black thing, which I put to my ear. I put another to my lips and I spoke

across three thousand miles of desert and forest, lake and mountain, and my friend in San Francisco put up a little black thing against her ear and we talked to each other over those three thousand miles as clearly as though we sat at this table.

The other day when I arrived in Shanghai I wrote ten words on a piece of paper and a young Chinese clerk took those ten words and put them into Chinese characters and transmitted them through a little ticking machine. In twenty-four hours in Boston they read the words I had written in the Shanghai telegraph office. Twenty-four hours only for my message to traverse those interminable spaces!

When I look at what men have done with time and space I say to my soul: "Man can do anything! He is limited only by his desires." And if you tell me that man who can do these things cannot make a world in which children shall be free and happy, well nourished, educated, and not ignorant, fit and ready to meet life with joy, I tell you it is not true. Men can do anything they want to do.

They tell me that the war is over; the business men who have been making their millions tell me that the war is over, to forget it. The war is over? The war has just begun. War is not men fighting with one another. War is the clash of ideas, and to-day the world is throbbing, electric with ideas. These ideas are diametrically opposed to each other. A part of the world, a group in every country on earth, says, "I will get; I will get for myself." A part of every country in the world says, "God help me to give; I will give." "Give" and "get," "I will serve you" and "Men shall serve me," are at war with each other. There will come again, unless we are wise, a time when those two ideas will once more clash in such desperate fashion that the imagination cannot conceive it and wipe the best that there is in human experience and progress from the earth. But, men and women, I do not care for ourselves, for those of our generation who are in so large a measure responsible for what has come to the world. If we alone were to endure the consequences, it would not trouble me so much. It is for them, for childhood and youth, it is for those who must face it all.

Having given to them the results of the World War, what shall we do to fit them to meet the chaos we have made? One may scarcely attempt an answer. Yet of some things we are certain. We must fit them—mind, body, and soul: the whole personality consecrated to

the great battle. We have attempted to train their bodies in the past. We have done only a little. We are only beginning to know how to give them good machines which shall serve them well in great hours.

We have done something for their minds. Germany gave to her children bodies that were good, perhaps better than those of most nations, minds trained very carefully for set purposes, in set lines according to rules. Germany did not give to her children the spirit of brotherhood: she made good machines in which the finer emotions were put to sleep, and chaos came.

Shall we cheat our children? Shall we train their minds and bodies and leave their spirits without even a chance to grow? Shall we dwarf their souls and then send them out into the world of to-day? No. We dare not cheat their souls. They shall have a chance to live—body, mind, and spirit—to be free, unhampered, without deformity. We must train them to believe that any people giving their lives to the making of things, and not to the making of men, shall surely die.

In America we have been making things for a long time. We have factories that line the streets of cities made black with the smoke of their toiling furnaces. We have thousands upon thousands of girls working in these factories making things. You people of Japan have just begun to build great factories making things. A thousand things I see you making and preparing to send out all over the earth. I have stood in the smoke of your cities. Your girls have just begun to go by thousands into your factories to make things. Our girls have been in our factories for a long time making things. We have made things successfully, but we have not always made girls. God help you, a young nation, making things in your great factories, to make girls. Don't repeat the mistakes of a day whose old ideals must soon perish from the earth.

Tramp, tramp, tramp! I hear the little feet, feet in every sort of shoe, the feet of the children of all nations. Tramp, tramp, tramp! I hear the feet of girlhood, young and full of hope, the feet of manhood, young and full of ambition, and when I hear them marching, I call to them: "No, we will not cheat you; we will be true to you. We will teach you one thing, the fundamental thing that will save you from the errors we have made: we will give to you the purpose and the program of Jesus Christ, the great Idealist, and yet the most practical of all the souls that have come to earth."

What is that purpose? The elimination from every phase of human experience of everything which could generate hate, envy, malice, and greed, everything that puts a sword in the hands of men. What is that purpose and that program? He made it very plain: the creation of the common spirit of brotherhood over all the earth. He made it very definite; no one can misunderstand it. We have not done it because we have wanted things for ourselves more than happiness for the world. He made it very clear—a program for nations and men, a program of mutual exchange of helpfulness, hands clasped, not hands raised in threat—a simple program of sincere and unfailing respect for the rights of others, a respect always mutual. He was so willing to work out his purpose and program as he stood there alone amidst his enemies and hurled his challenge out at them, "Thou shalt love thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." He was so willing to trust his program, so confident of its working power, that he calmly faced a cross.

Dare we, men and women, accept his program and consecrate ourselves to his purpose? When I look at us and the sorry chaos we have made of our generation, I say, "No." When I look at them, the children of the earth, I say to them: "To save you from this and to give you true liberty, real joy, and a full, unhampered expression of your personality, we dare, in the name of God and humanity. We dare as never before test the purpose and try the program, and if it mean a cross, we will accept the cross."

The children of the world—I put them into your arms; I lay their needs and their rights upon your hearts. Give them the purpose with the passion to carry it out in the midst of a world of things. Give them the program with the intelligence which can transform a vision into a fact, and the new world shall be born through them.

THE RESPONSIBILITY OF THE COMMUNITY TO GUIDE THE RELIGIOUS EDUCATION OF ITS OWN YOUTH

BY RUFUS W. MILLER, D.D.

THERE are certain definite responsibilities for the establishment of schools of religion which rest upon the Christian Church as a general organization, but we are coming to see that the local community

sustains definite responsibility, likewise, to religious education within its borders. The polestar of community life calls for organization on the bases of its common responsibility.

Community coöperation recognizes that a man's religious life goes no higher up on the perpendicular, that is, toward God, than it goes out on the horizontal, that is, toward one's fellowmen. It is based on the truth of the question which the Apostle John asks, "If you cannot love your fellowmen whom you have seen, how can you love God whom you have not seen?"

In recent years the Sunday school or the community church school has come to mean the Sunday church school with its graded curriculum and expressional activities; the week-day church school, the daily Bible or church vacation school; and the community school of religious education. It means a school which calls for types of work which can best be done by the coöperative effort of all denominations. As a social force it has well been defined as to its object as follows:

1. The development of a community system of religious education.
2. The unification of all child-welfare agencies of the community in the interests of the greatest efficiency.
3. The supervision of a complete religious census of the community, with special reference to the religious needs of children and young people.
4. The direction of educational, industrial, and social surveys for the purpose of securing the facts upon which a constructive community program can be based.
5. The creation of a community consciousness on matters of moral and religious education.

The enlarged idea of the community school includes a high-grade evening school of religious education for the training of religious leaders. The courses of instruction make it essentially a School of Religion. Its graduates dedicate themselves to spiritual ministry; as religious teachers and leaders they become efficient laymen and make possible the building of really great churches in the community. Three years, of twenty-four weeks each, are required to complete the prescribed course of study. In hundreds of communities of America these evening schools of religious education are now in operation.

This enlarged Sunday-school idea must be seen in its general social

setting. It is fair to say that through the influence of the teaching of Jesus modern civilization has a new and developing conscience for the child. Nations, generally, begin to recognize the democratic obligation that strength owes to weakness, to ignorance, and age to youth. It sees in the child the society of to-morrow. As evidence of this fact note that the State makes its largest investment in child life through the public school; that to-day the outstanding buildings in any community are the child-life buildings, the school edifices. Then there are, also, the many organizations for child welfare, the provision of playgrounds, recreation centers, and the manifold organizations and many forms of social machinery for the care, protection, and development of the child.

The community church school stands not alone but surrounded by allies in its service to the child. The development of social agencies for the child, coming so rapidly, means that the community school must plan its program in relation to all that is being done to develop the children normally.

In order to meet the needs of social religious education in the community we must know what those needs are. We must ascertain the facts as to the children under school age in the community, the children of elementary school age, the children of high school age, all those not enrolled in any Sunday school, and those regularly attending the different schools. Not only facts as to persons, but even facts as to conditions, must be secured. The family life, the school life, the civic provisions, the amusements and the resorts, the social problems of the community must be studied and the various organizations and departments of the school must be given work to do in behalf of the community.

The community school stands for religious education in the terms of self-realization in service. It is the process whereby the purpose of God in the life is fulfilled. The life of the Christian cannot be effected in isolation. The hermit cell is no place for the soul's true growth. Let us recognize the four essentials in this provision of complete religious education:

First, the educative influence must be brought to bear upon the early life. Childhood is the strategic period in the making of character. The lengthened period of infancy is the finger of God pointing to this

period as the one during which character is to be shaped. Long ago, Jesus said, the key to any right solution of our religious, political, and economic problems was to be found by studying the child "in the midst."

The second essential in the process of self-realization is the personality of the educator. All true education is mediated through personality. Instruction may be given by a phonograph, but instruction is not education. Without the inspirational appeal of the personality of the educator to the developing personality of the child there can be no true education. Christianity itself means the personality of Christ.

But the lofty purpose of the community school finds its realization in the third essential, the development of character, the noblest fruit of the universe, the object of all the divine activities. The community school has, as its supreme aim, the building up of religious character, the awakening and inspiring of motives. There is no greater work in the world. Here the community church school differs from the public or national school. It is preëminently a character-building institution.

The fourth essential is expression. An old educational maxim, as interesting as it is old, is, "No impression without expression." This does not mean simple audible repetition of words. It means the soul's giving out of truth in service. This thought lies in the very word "education." There must be a "leading out," an outgoing of energy, the losing of life that life may be maintained. The peculiar quality of the higher spiritual essence of the soul is that the more it finds expression the more it grows.

In this World's Sunday School Convention we dare not lose sight of the truth that the education of the young is not complete unless it finds expression in world fields of service. We belong to a Kingdom that is world-wide in its ministry. Well may we rejoice that the Book we study gives us this world view.

The child, the personality of the educator, the motives of character, the expression of life—these, and the study of the Bible as the character-forming Book of the ages—make the community school the greatest social force and place the largest responsibility upon the community to guide the religious education of its own youth.

THE FAMILY ALTAR THE HEART OF THE HOME

BY W. E. BIEDERWOLF, D.D

I DO not wonder at the wording of the subject given us for consideration, "The Family Altar the Heart of the Home." For if the heart, pumping rich blood through the veins, is the source of life and power and inspiration, so surely is the family altar the very fountain-head of the spiritual health and strength of family life.

More than any other one thing the presence or the absence of the family altar is responsible for the atmosphere that pervades the home. That is a great word, "atmosphere." It means everything one way or the other. Imbibed in early life, it becomes the impulse, the center, the controlling power of later years.

In some homes this atmosphere is like a sweet perfume. It is redolent with love and forbearance and other beautiful graces of Christian experience. Tarry but a while and you will say, "God is in this place."

But you can go into many another place that is called "home," and what a contrast! If God ever had a place there, he has been forgotten. There seems to be no vision beyond the sordid affairs of this world, and the voice of prayer and song are never heard. There is petulance and self-assertion and the odor of the street seems to pervade the place that was meant to be hallowed by the presence of Christ.

The story is told of a little Japanese girl who studied at an American college and spent a Christmas vacation in the home of one of her classmates. She had seen much else in America, but the thing she longed most of all to see on the inside was a Christian home, and such a home this one was known to be. She had a delightful time and as she was about to leave at the end of the vacation period, the mother said, "How do you like the way we Americans live?"

"Oh," she said, "I love it. Your home is wonderful. But there is one thing I miss," said the girl with a far-away look in her eyes. "It is this that makes your home seem queer to me. You know I have been with you to your church and I have seen you worship your God there. But I have missed the God in your home. You know in Japan we have

a god shelf in every home with the gods right there in the house. Do not Americans worship their God in their homes?"

Yes, it is true. In one room in every Japanese home is the domestic altar, *kama-dana*, or sacred shrine, a wooden Shinto temple in miniature, in which among other things are kept little tables bearing the names of the gods before which the master of the house every day performs his devotions. It has always been so with the other nations of the world. Laban cared more about his household gods than Rachel had taken with her than he did about Rachel herself and his other daughter who had gone away with Jacob.

But if the truth is to be told we are compelled to confess that the household shrine in Christian America has tumbled all too much into ruin. And it has been an awful price that the Church has paid for her negligence in this respect. As a result of it all we have become the inheritors of a deplorable legacy, the signs of which we see on every side round about us in the disheartening decay of spiritual life, the prevailing worldliness of the community, and worst of all in a godless generation of children into whose hands must be placed very largely all that pertains to the future in the life and destiny of American civilization. And I desire now to put myself on record as believing that, if Christianity is to come to her own in this or any other land, it will only be brought about through the quickenings of revival grace, and that revival must begin in the home by building again the sacred shrine of family worship.

The family altar is indeed the heart of the home. The Christian home that expects to get along without it and remain the kind of Christian home it ought to be is engaged in not only a dangerous but a fatal experiment.

You ought to have the family altar in your home:

Because the Word of God requires it. By command, by precept, and by example, this duty is enjoined again and again;

Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty, and determined in whatever is done therein to glorify God;

Because it will give you strength to meet the temptations, the discouragements, the disappointments, the unexpected adversities, and sometimes the blighted hopes, that may fall to your lot;

Because it will sweeten home life and enrich home relationship as nothing else can do;

Because it will hold as nothing else the boys and the girls when they have gone out from underneath the parental roof, and so determine very largely the eternal salvation of your children.

THE CONSERVATION OF CHILD LIFE

BY MR. ARTHUR BLACK

THERE is no more sensitive object than a child to influences good or ill that play upon his life. He is living mercury that expands or contracts with the changing atmosphere. He is a register of parental and social habit, and of civilization up to date. The richest nation possesses the healthiest, happiest children; they are the interest borne by big investments of knowledge and love in child-rearing; they have infinite God-given capacities. But a child may be worth less than nothing to the community—may be a liability instead of an asset—if of bad stock and ill breeding. Whole families may become centers of physical and moral infection. How good it had been for the world if some men had never been born or had failed to mature! A score of names fly to one's mind of those who have lived to curse mankind on a dreadful scale.

Every violation of God's law of life by parents is likely to show itself in tendency, weakness, or disease, to the third and fourth generations. This is the ultimate cause of human wastage and degeneracy. Sin is the most strongly entrenched enemy of the race. A vast proportion of child deaths and diseases is caused by the sins of parents and of society. The extreme infectability of infancy is one of the chief problems of preventive medicine. One thousand infant lives in my own country are squandered each week because our own English people break God's righteous laws, written not in stone but in flesh. In a really Christian society the worst moral and social evils that afflict mankind would disappear, and infant mortality would be almost nil. The fruitless travails of tens of thousands of mothers would be ended! I speak here not of the laws and measures that lie more within the range of medical science and social administration, but of the problems as they present themselves to Sunday-school teachers concerned with the threefold nature of the child. Looked at from the moral standpoint

illuminated by the spirit and teaching of Jesus Christ, what are the main preventable causes of child wastage—not only of premature deaths, but of bodies and brains ill equipped for any high aim and destiny?

I name first that which has been most in our minds for six of the seven years since we met at the Zurich Convention.

(1) Militarism, with its costly armaments, recurrent wars, and moral reactions, is one of the deadliest enemies of the child. When has the world ever presented a vaster or more terrible example than in eastern Europe and the Near East to-day? It is no exaggeration to say that millions have perished in this, the greatest slaughter of the innocents in history, and it is stated that there are 13,000,000 children in the famine areas whose fate lies in the balance.

(2) Ignorance: For lack of knowledge the people perish—the children equally with their parents, who ought to have known better. “Only an all-round vigilance, a wide systematic and progressive policy, can in the long run build up a healthy race.” The spread of true education will at last purge the world of the ignorant and stupid manners and customs that play havoc in the home. A dozen years’ record of infant welfare centers already proves that mothers who are instructed as to the care of babies and little children are much more successful with them than are other women of the same class who rely on guesswork. Thanks largely to better knowledge in my country—and the same is largely true in the United States—there has been a drop of one third in infant deaths during the last twenty years. The infant mortality rate last year in London was the lowest on record, 85 per 1,000 births, notwithstanding the housing shortage and the high prices of the necessities of life. This has been mainly due to the better understanding of the needs and nurture of child life, and of more adequate help for motherhood. This process of imparting the knowledge which is life needs speeding up in every country.

Allied to hygienic ignorance is superstition—an imperfect or distorted religious belief. The working faith of a people governs their attitude toward children. False views of God and of human nature are fatal to child welfare. Here is a religion that despises or degrades womanhood, that treats her as an outcast from the sanctuary, and denies her the school. Little wonder that girls and babies are often destroyed, that infant life is cheap, that the mother’s disabilities place serious limits

upon even fortunate children! Here is a religion that regards God as vindictive and arbitrary, and the people, especially the poor, as passive victims of an inscrutable Will. Little wonder that such fatalism breeds cruel carelessness and lazy compliance! "It has to be," "It is God's will," they say when children fade away. Here is a religion that reckons the saving of a few picked souls out of the many millions as more important than the health and well-being of the community. Little wonder that neglect of the body and mind of the everlasting army of children works itself out in myriad forms of evil and in premature death! The fundamental need of childhood is to be born and reared in an atmosphere of pure truth and worthy faith genial to the rich fruits of the Spirit, upon which a growing nature thrives. Unbelief is race suicide. It affords no sufficient motive for the delicate, patient task of bringing up children immune from disease and evil. The challenge of a primitive age, "The God that answereth by fire, let him be God," must be replaced by "The God that answers by children, let him be God." For the test of an orthodox faith is not in the veracity of its recited creed but in the health and character of the children of its adherents. By their child fruits ye shall know them.

(3) Moral Evil: "The wages of sin is death," often paid with high interest to the family of the sinner. Every one of the works of the flesh in man or woman may injure the flesh and spirit of their children. Evil is frightfully reproductive. The miserably handicapped chance in life of many an illegitimate child is a pitiful example of social evil working itself out in the next generation. Multiply this by a good proportion of special school children, blind, deaf, and dumb, physical and mental defectives, and the full tale is not yet told. A gathering where these four groups of children were assembled brought vividly to my mind the lifelong payment that thousands of my fellows have to make for the follies and worse of their parents. We live in a moral universe where every sin involves its due penalty. The annals of crime and vice reveal the appalling results to wronged childhood of, for instance, the free use of alcohol. Intemperance has its tens of thousands of child victims in Europe; many that escape welcome death before or soon after birth survive crippled in body, cramped in mind, clouded in soul, ghastly freaks of the divine Creator's image in man. The liquor traffic that is spending its thousands of ill-earned money upon propa-

ganda would do well to remember that any legalized system that involves child degradation and suffering cannot in the long run escape the judgment of God. Public houses would have hard work in a real court of justice to establish their moral right to existence in any district where there is excessive child wastage or disablement. I shall be astonished if American prohibition does not soon result in a rapid drop in juvenile death and disease rates. And the lands east and west will watch with the keenest interest this the greatest nation-wide experiment since China's prohibition of the opium traffic, and if under its operation the condition of child life substantially improves, no capitalist profits will stop the growing and finally irresistible demands in other lands for some drastic reforms toward the same end.

My attack upon these three devastating evils put in its positive form is seen to be a plea for the three powerful spirits influencing human progress, the spirits of liberty, of religion, and of honor.

The conservation of child life therefore depends not only upon direct provision for motherhood and infant life under new acts for maternity and child welfare, and for education and similar legislative measures, but still more upon the coming of the "New World" in which hatred and greed, ignorance and superstition, cruelty and lust—adult habits and customs—have been not only checked by social legislation but actually overcome by moral and spiritual powers under the impulse of some victorious faith.

The way of all improvement lies in the law of God fulfilled in personal habit, in social custom, in national statute. Wherever his will is done on earth as in heaven, child life is safe. To wrong a child is to deny his supreme purpose. Birth and death statistics form a very good revelation of divine judgment upon a nation. When children ail, or suffer, or die, some law of life, known or unknown, has been broken. Experience has shown the above-named as among the most fatal causes. They can be successfully overcome only by knowledge, struggle, sacrifice. Examples of clean living and of healthy family life must be multiplied. The whole standard of child nurture must be steadily lifted. The rivalries of nations and of races in armaments and commerce must give place to coöperation in the production of the best citizens for a new world. The Christian doctrine of human personality and the sacredness of life must be faithfully preached and practiced as of far higher

sanction than the rights of property. The enlightened moral energy of all decent citizens must be fully invested. All the forces that make for righteousness must combine against prevalent physical and moral evils until "they are dead that sought the young child's life." All who really care must seek to inspire the Church to take far earlier and more sweeping action to cleanse the nation from all that even before birth has power to cripple, to degrade, if not to destroy, the soul.

For our encouragement let us remember that when Sunday schools and ragged schools first struggled into a feeble existence over a hundred years ago, child life was so dirt cheap that no accurate statistics of births and child deaths were kept. The mortality returns would have been dreadful had there been sufficient sense of social justice to have compiled them. The organized spread of Christian education through the school has been parallel with an amazing change in child valuation in every civilized land. But there are vast tasks yet awaiting the worker before childhood enters into its birthright.

The foremost champion in the child welfare movement is our Lord Jesus Christ, who is the world's supreme Child Lover and Friend, not only because of his beautiful understanding and tender love of children, but also because of his purpose and sacrifice to destroy the powers of evil preying upon mankind. It will be a splendid day for the race when religious art shall supplement its wonderful Madonnas with Child and its Master Blessing the Children with the child's Knight Champion engaged in a deadly struggle with the devils of destruction. His worldwide triumph would be the most wonderful achievement in public health and child welfare in human history. It would be "the power of God unto salvation" for the body and soul of every child. His program and cause therefore are the mightiest challenge and hope of humanity, and he has committed to the Sunday schools of the world a great and growing share in their realization.

THE SUNDAY SCHOOL AS THE TRAINING GROUND FOR CHRISTIAN CITIZENSHIP

BY REV. J. WILLIAMS BUTCHER

ALL who have studied the problem of the influence of social conditions upon character tell us that the latter depends very largely upon the

former. Take only one illustration: We have talked to those who have been in the war, both as combatants and as padres, and they have spoken in high terms of certain splendid qualities that they have found in the lives of men who do not in any way conform to the conventional Christian standards. These qualities have been as jewels amid the dirt. No one could be unconscious of the presence of the dirt, but when one came to inquire concerning it, the conditions into which these men had been born, amid which they had been brought up, the habits that were normal in the circle amid which they moved, explained much that was evil—the language, the craving for strong drink, the coarser forms of impurity. These and other evil qualities are but the products of conditions which are a disgrace to any country that calls itself Christian.

To fight against all this is difficult, and for victory a man needs to have deep convictions and the conscious possession of an indwelling "Power." The task is too great for mere emotional sympathy ever to accomplish. The world knows only one Power that can inspire patient, unflinching, unselfish service, a service that will place a brother's well-being before self-interest.

So far what we have said may seem to have but slight reference to our Sunday schools, but the object of it all has been to prove the necessity of definite teaching during the period when character is being shaped. It is significant that in Britain there has been a very clean and strong demand for a well-devised Senior course that shall deal with the ethics of industry and of citizenship. We already have a preliminary course, compiled by Doctor Garvie, under the title, "A Course for Adolescents." It is largely used among the Intermediates. Both of these, however, are somewhat occasional and special.

We need in our general teaching to show that salvation and service stand related, and he does not fully teach the mind of Christ who, emphasizing salvation, ignores service. We need to give a larger content to such words as "honor," "justice," "truthfulness," "unselfishness." The times demand that we instruct our young people not only in the honest getting of money but in the Christian use of it. Weymouth's translation of the oft-misunderstood passage in Luke, "But I charge you so to use the wealth which is ever tempting to dishonesty as to win friends who, when it fails, shall welcome you to the tents that never perish," is worthy of emphasis.

If Christian ethics were rightly taught and understood we should not find men preaching the evil doctrine, "Buy labor in the cheapest market"; employers would never come to regard those who helped to make their wealth as mere parts of the machinery of production to be scrapped and thrown on the rubbish heap when worn. On the other hand, the employed would never take refuge in the dishonest policy of the "ca canny" or the "restriction of output." The true solution of the problem presented by the present strife between Capital and Labor is the acceptance of the Christian ethic. When our industrial life is Christianized then the mutual relation of employer and employed will come under the Christian law and the doctrine of the solidarity of humanity will be understood in the light of the teaching of humanity's Lord.

Here, then, is the sum of the whole matter: "Brotherhood," in Christ's sense of the word, can be realized only in social service. A man who is truly "saved" is ever a man who is eager to serve. Service is the outward and visible sign of salvation. Let the watchwords, "Love," "Live," "Serve," ring ever in the ears of our young people; the crown of love and life is service. Let us aim so to teach that our youths and maidens, our young men and women, shall be filled with the passion to obey that great word, "Through love be servants one to another."

If these things are ever to obtain, if we are ever to have a happier world, then we must begin at the beginning. We must lay hold of the citizen of to-morrow and train the children and youth of to-day in the high ideals of Christian citizenship. This we can do in our Sunday schools, and we can do it far more effectively than in any organization from which the directly religious motive is excluded.

THE SUNDAY SCHOOL AS A TEACHER OF TRUE PATRIOTISM

BY REV. FRANK LANGFORD, B.A.

THE foundation of patriotism is undoubtedly that spontaneous affection that arises in one's heart for the land that gave him birth, and that provides for him and those he loves care and protection and the opportunity to live their own lives up to the limit of their possibilities. But true patriotism goes far beyond this primitive affection, and expresses

itself in the endeavor to make one's land a land where every virtue shall flourish and every vice be discouraged, where children shall find a safe and happy environment conducive to their development into citizens of the highest ideals and efficiency, where the ruling purpose in business, industry, agriculture, education, politics, and every other department of life shall be to secure the greatest good of all the people, where all shall be, in short, the kind of people described in Mr. Butcher's paper, who "by love serve one another." It goes without saying that this enlightened patriotism will involve loyal support of the existing government of one's country and hearty obedience to its laws. It is unthinkable that any one should ever be dignified by the term "patriot" who does not accord to the government that has a right to speak for his nation an unhesitating and unqualified allegiance.

The true patriot will recognize also the obligations which his nation owes to other nations, and will seek to make his land worthy to render her maximum contribution to the community of nations, that so the kingdoms of this world shall become "the kingdom of our Lord, and of his Christ." This paper seeks to discuss the contribution of the Sunday school toward the building up of such patriotism, and to indicate some ways in which that contribution may be increased.

1. The worship program of the Sunday school affords abundant opportunity for the teaching of true patriotism. The great hymns and tunes which have come to us from the finest genius and the noblest life of all nations, and which have been collected during thousands of years of man's search after God, express with magnificent force and precision the highest of patriotism. What could be a more effective teaching of true patriotism than to sing the hymns that have been gathered in this Convention hymnal, such as: "Christ for the World We Sing"; "This Is My Father's World"; "O Master, Let Me Walk with Thee"; "Where Cross the Crowded Ways of Life"; "Mine Eyes Have Seen the Glory of the Coming of the Lord"; and then such a distinctly patriotic hymn as that of Rudyard Kipling, whose message is applicable in every country in the world:

Father in heaven, who lovest all,
Oh, help thy children when they call,
That they may build from age to age,
An undefiled heritage!

Then, of course, the Sunday schools will sing the national anthems and the great national hymns of each nation. May we express the devout hope that the worship service in all our Sunday schools may be kept free from jingoistic or boastful songs relating to their own country.

The public prayers in Sunday school offer another opportunity almost unlimited in extent for the cultivation of true patriotism. The writer's experience would indicate that this opportunity is not used to anything like the extent that is possible and desirable. Every event of public importance in the life of state or nation might well be made a subject for prayer in the school, and such times as the birthdays of national heroes, national holidays and anniversaries, Harvest-Home celebrations, and similar occasions, offer special opportunities to lead the pupils in worthy expression of thanksgiving, confession, petition, and loyal devotion on behalf of their country. Of course, these same prayers will remember with gratitude the great services rendered to the human family by good men and women not only in our own but in other lands, "in honor preferring one another." If the leaders could lead the pupils really to pray for those earnest workers who in every sphere of life and in every land are most sincerely serving mankind, the result in elevating the ideals of the pupils would be simply incalculable. Boys and girls would grow up with the realization that the only way to serve one's country is to minister to real human needs, service and coöperation would replace gain and competition as the ruling motives of citizens, and thus, and only thus, are true patriots made.

2. When we think of instruction as given in the Sunday school, we remember at once that by far the greater proportion of lesson material is contained in the Bible. The Old Testament is the national literature of a most intensely nationalistic people, who from very early times cherished the conviction that they were in a special sense God's most favored nation. Yet to the careful student this literature provides material of great value for the teaching of true patriotism. Abraham was the founder of the nation, but he was also a man of the loftiest ideals of service. Joseph was one of the greatest national heroes, but he rendered his most conspicuous service to a people other than his own. Amos was a great patriot, but he condemned in most scathing terms the national sins of Israel, and it was he who reminded them that God had other chosen nations: "Are ye not as the children of the Ethiopians

unto me, O children of Israel? saith Jehovah. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" (Amos 9:7.) And so Isaiah, intense patriot that he was, also was such a statesman that he realized with perfect clearness that his nation could never prosper until she forsook the wrong and espoused the right. The patriotism of the Old Testament is one of intense love and devotion for one's own land and nation, but thoroughly imbued with the idea of service. Such messages as those of the Book of Jonah, and Isaiah, chs. 40-66, point to the solution of international problems, and inculcate a patriotism that is as broad as the needs of them.

The New Testament teaching is such as may be summed up in the life and person of our Lord himself. To lead the children and youth of any country to know and love and accept the teaching of Jesus, with its supreme emphasis on purity, love, and service, is to build up a nation of true patriots. See what a patriot was Paul the Christian! Paul was a free-born Roman citizen, proud of his city and his empire, loyal to the laws of constituted authority, and he always encouraged everyone to live in harmony with those laws. And yet his was a loyalty that far transcended the bounds of any race or people or nation, for he taught that in Christ there would be no longer any distinction between Jew and Gentile, Greek and barbarian, but all would be possessed with the passion to serve Christ, and so to serve all men.

Missionary instruction in the Sunday school may also be of such content and spirit as to teach true patriotism. It should set forth the conditions under which men, women, and children live in our own land, and it is safe to say that in every country in the world this knowledge will arouse feelings, not only of gratitude and pride, but also of shame and penitence. Missionary instruction should also lead to clear apprehension of the good and the bad, the strength and the weakness of other peoples, and so we shall be led to admire and emulate their greatness, and to sorrow for and to endeavor to remedy their deficiencies.

3. The program of service activities of the Sunday school also provides important opportunities for the teaching of patriotism. From the Beginners to the Adults, all may serve the community, the city, or the nation. Activities will be graded from carrying flowers to the

sick, or bringing pennies to buy milk for sick babies, up to organizing adult classes to establish righteous municipal life, or to assist in national campaigns for improved health, education, or morals, or even to take a share in international movements for peace and good will.

In all these ways the Sunday school is one of the most effective teachers of true patriotism. And its teachings are made all the more effective because they are vitalized and inspired by the religious motive, which is the most powerful of all motives in human conduct. No one can be a true Christian without becoming at the same time a truer patriot.

THE CHRISTIAN PROGRAM AND NATIONAL PROGRESS

BY D. EBINA, D.D.

CHRISTIANITY is not politics. It is the redemptive power of the world. But its influence on the spirit and method of government is tremendous. Christ's governing principle is radically to change the disposition of the governing mind. It has ever been contributing a renewing vital power to the progress of the nations. It does not work from above downward like Confucianism. Mencius says: "Let the ruler be benevolent, and all will be benevolent. Let the ruler be righteous, and all will be righteous. Let the ruler be correct, and everything will be correct. Once rectify the ruler, and the state will be firmly settled." Where the Confucian system of morality emphasizes the virtue of the ruler Christianity announces the morality of mankind. It appeals to individuals, both men and women; to awaken in conscience toward God. The freedom of conscience from the bondage of sin and the restoration of the authority on the throne of the individual soul are the beginnings of Christian life on earth.

It requires the regeneration of every individual soul. The regenerated man is a fundamental factor in all genuine Christian nations. The mission of Christianity is, in its essential purpose, not only to save individual human souls from the misery of this world and the next, and lead them up to the blessed Paradise, but also to proclaim repentance and the coming of the Kingdom of God on earth. Its grand program is to build up a society of redeemed men and women, and renew the

surface of this globe for the Kingdom of God. The Apostle Paul says, "There is one Body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Individualism and collectivism are two opposing factors that build up modern Christian nations. These centrifugal and centripetal forces, reacting one on the other, accelerate the progress of modern nations. Freedom of conscience was bought by the blood of martyrs in the terrible conflict with the mighty political power of Rome. Again it was purified and disciplined through intense struggle with evil passions in the deep recesses of monasteries and convents. The ideal of Christianity was then to make all men kings and priests before one universal God. Freedom of conscience was with thundering authority proclaimed from monasteries and convents, against the seemingly omnipotent power of ecclesiastical Rome. It produced the earth-shaking religious Reformation of Europe. It awakened the earnest and devout spirit of the English revolution at the time of Hampden, Cromwell, Milton, and Bunyan. It led the freedom-loving and hard-working conscientious Pilgrims from England to the New World, and made them the fathers of the land of liberty.

Christianity proclaims the necessity of the regeneration of mankind. Christ says, "Except one be born anew, he cannot see the kingdom of God." It is a marvelous fact. Ordinary men cannot comprehend it. It can be realized only through the supernatural working of God. "Put on the new man," says Paul, "that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

Christianity made evident the equality of mankind in the deep spiritual nature of man, and is still striving to awaken in every humble soul the consciousness of God's blessed Son. By enduring violent persecutions Christian slaves revealed the inherent moral power which was in them and surprised the proud, free men of Rome. By manifesting their moral power they testified that they were not only equal to but in the moral order of the universe superior to the unconverted Romans. Not by decree but by deed the slavery of the Roman Empire was entirely abolished. Christianity has been working to establish

the truth of the equality of men on the deep foundation of man's spiritual nature. It is a slow work. But it is fundamental. Without this spiritual basis the equality of men is a sham and a mockery. Upon this everlasting foundation alone a true democracy can be built up. It is an appropriate work of the true sons of God. Not by leveling down the superior man to the position of the inferior, but by ennobling the inferior man to the position of the superior, Christian democracy is to be established. Christ says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Modern nations are in their nature fundamentally different from ancient nations. The religion of ancient nations was ancestor worship. They were essentially distinct from one another. Their national morality may be expressed in the command, "Thou shalt love thy neighbor and hate thy enemy." Hatred toward foreign nations was a national virtue. Therefore, fighting was their continual business. When these ancient nations were once for all swept away by the conquering power of Rome, and their ancestor worship was entirely obliterated from the surface of the earth, Christianity appeared as a universal religion. Paul says: "Ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus." When the Roman Empire was in turn destroyed by the barbarian invasion, the authority of the Roman Church was recognized side by side with the authority of the Eastern Church. Under the shadow of the Christian Church new nations were organized. These nations have the common worship of one universal God. Their national morality stands on the common basis of humanity. Though they are racially different from one another, they are essentially united, because their peoples are citizens of the city of one universal God. It is very natural to say that a group of such nations forms a family of nations.

Therefore these modern nations have two distinct characteristics of which the ancient nations were perfectly ignorant. One is their individuality; the other is their unity. Christianity emphasizes not only the individuality of every person but also the individuality of every

nation. It is a peculiar gift of God. Everyone is admonished to keep and develop it as the most precious possession. Jesus said: "What doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" He wept over Jerusalem when he saw the impending ruin of her national life. Paul uttered his heart-rending sorrow in regard to his kinsmen according to the flesh, saying, "I could wish that I myself were anathema from Christ for my brethren's sake." The sacredness of national life is witnessed to by national songs and national worship. The individuality of nations is seated deep down in the spiritual nature of national life. Such nations cannot be annihilated except by self-defilement and rebellion against the God of righteousness. The Turks oppressed and dominated such nations for centuries, but they could not annihilate them. Czecho-Slovakia was dominated by her neighbors for centuries. She came out of her bondage as gold from the furnace. Poland will be established after a century's partition. Even miserable Armenia will regain its national life. Comparing these weak, suffering, modern nations with the strong, dominating ancient nations, one is astonished to see the contrast in stability of their national life. How shallow is the foundation of ancestor worship compared with the worship of the eternal God!

The Protestant Reformation was in a certain aspect the assertion of national life against the supremacy of the Roman Church. It was indeed the assertion of the freedom of the national conscience. This self-asserting power of one nation against another is not only sanctioned by the Christian Church but strengthened by faith in an almighty God of justice. How can this self-asserting power of one nation against another be maintained if they do not come to mutual understanding, respect, and forbearance?

National self-assertion and national selfishness are two distinct dispositions of the national mind. But as they are often commingled in individual life, so they are commingled in national life. Patriotism must itself be sanctified and controlled by the higher virtue. If it be left alone it will often become mad and destroy the national life itself. The last great war is the standing witness of self-annihilation of patriotism gone mad. It is not Utopian to say that modern nations will come to mutual understanding, respect, and forbearance. They

are not inherently enemies one to another, as ancient nations were, because they have a common faith, a common spirit, and a common morality. These nations are to be called Christian nations. Though they be imperfect in many respects, it is not Utopian to say that their Christian conscience will some day be awakened to the consciousness of their spiritual kinship. Until they come to the consciousness of brotherhood under one universal Father they are still far away from the Christian ideal. It is true that the Great War kindled the spirit of intense nationalism. But it is also true that it intensified the eagerness for mutual understanding, respect, and forbearance in order to maintain the common welfare of all nations, which will be a natural outcome of Christian longing for the redemption of the world.

In the present condition of world affairs Christians cannot feel at home on earth. Those who are fellow citizens with the saints and of the household of God cannot feel otherwise than as strangers and sojourners. Because the middle wall of partition between nations is not yet broken down, the law of enmity is not yet abolished, Christians of all nations have not access in one spirit unto their common Father in peace. The whole creation still groaneth and travaileth in pain together until now. Especially we who are the children of God are groaning within ourselves more intensely than others waiting for the redemption of the world. This does not mean that we Christians are pessimistic. We live in hope of the coming of God. The more intensely we groan and travail in pain, the more painfully and keenly we are conscious of the contradiction of the present and our ideal world, the more earnestly and enthusiastically do we press on toward the goal, even unto the realization of our ideal world through the mighty spirit of God.

This intense and earnest struggle for something higher and nobler is the vital and dynamic power for progress in all Christian nations. Strange it is that Christians are never disappointed through disillusionment. This mysterious power within their souls drives them onward to work for the attainment of their ideal, the reign of righteousness and peace on earth. Whatever defects it may have, the League of Nations must be considered as a harbinger of the coming of a new age. No ancient nation could ever have conceived such an

ideal. It is appropriate only to those who have Christian ideals and the consciousness of the eternal, divine Spirit that works mightily in the souls of regenerated men and women. It is not presumptuous to affirm that the spirit of Christ is the only driving force in the new society of free nations. Christ's Golden Rule should not be confined to individuals. It must become the law of nations. But it requires greater moral effort on our part to organize the society of free nations according to the law of righteousness and truth. When we succeed in this noble, stupendous task, we who are fellow citizens with the saints and of the household of God will no more complain as strangers and sojourners on this earth. For the earth will become our home.

Nations which are so egoistic as to rejoice upon seeing the calamity of their neighbors and which are ever watching for an opportunity to injure, if possible, to crush them, are to be cursed in the new age. The days of such nations are already numbered. Nations grow by mutual help and coöperation and attain their greatness by laboring for the welfare of the world according to the law of service which Christ gave to his disciples. If Christianity becomes the driving force of the League of Nations, it will further accomplish its grand mission for the peace of the world. It has already formed the great democratic nations. Its work is not yet ended. The nation is not the goal of the Christian programs. Its next step should be the formation of the League, a work of greater, nobler moral effort, a work of genuinely Christian enterprise. Here in this sublime world commonwealth we shall see grand unity in immense diversity, the synthesis of collectivism and individualism, the harmony of particularism and universalism, the equilibrium of centrifugal and centripetal forces. The ultimate aim of national progress can be attained only by the organization of free nations in preparation for the coming of the Kingdom of God. This gigantic Christian program may appear to many sober-minded men as visionary as the rainbow; but I do not hesitate to prophesy that the children of the world's Sunday schools will one day organize the world-wide commonwealth to the astonishment of those who have little faith in the God of righteousness and love who works through all things—individual and national as well as international.

THE CHRISTIAN PROGRAM AND NATIONAL PROGRESS

BY REV. WILLIAM CHARLES POOLE, PH.D.

THE world has been made safe for democracy. The greater task of making democracy safe for the world remains. Democracy is at the crossroads. Near the Nelson Monument in Trafalgar Square in London stands the monument of Nurse Cavell, recalling to us her words, "Now I know that patriotism is not enough." Patriotism is not enough; brotherhood is not enough; humanity is not enough.

The Christian program is absolutely essential to national progress because the spiritual ideals which alone guarantee true progress need a distinctly Christian atmosphere to keep them alive. To make fellowship perpetual and fraternity universal we must lift them above the gusts of mere enthusiasm. A passion for righteousness is the moral minimum with which national life can be safeguarded.

Two fruitful ideas are exercising an increasing power over this generation. One is our inevitable togetherness, and the other the impossibility of moral neutrality. Sharply defined alternatives present themselves and claim our fealty—the Golden Rule or the rule of gold; enlightened self-interest or altruistic service. General Smuts, in an address delivered just before he died, said, "The tents have been struck, and the great caravan of humanity is once more on the march."

There is a world of outgrown evils, imperishable heritages, and vindicated ideals that we have left behind. There is also a new world of problems, possibilities, and privileges that we have come to. Ceaseless calls for new crusaders ring in our ears.

The supreme task of the hour is the organization and leadership of the spiritual forces of humanity. The Christian program is the Christianizing of the social order. It is congenial to the sanctity of human aspiration, and harmonious with the purposes of God. True national progress must reckon on the supremacy of intangible values, insist on a spiritual conception of human life, and own the might of eternal sanctions.

The particular part of the Christian program, in its relation to national progress for which the Sunday school is responsible, is this: to assemble the intelligence, mass the conscience, and mobilize the moral

insight of the rising generation through the collective emotion of the Ideal. Youth has the sensitiveness and imagination, the vision and faith and initiative, the dynamic and the daring, which must be matched against this high hour of priceless privilege.

National perpetuity among democratic peoples comes finally to rest upon the ability of the majority of its citizenship to think highly and live righteously. The Christian program can alone give a hint of the eternal without which the noblest qualities in human nature would gradually be extinguished and their glory fade.

These days of reconstruction offer the Sunday school a unique opportunity to furnish these conditions. The destiny of the world is in a real sense in the hands of the Sunday school. It can make the gleaming Ideal the everlasting Real.

CHRISTIAN ALTRUISM IN WORLD SERVICE

BY REV. WILLIAM E. LAMPE, PH.D.

IF WE are to love and help others we must care first for ourselves and our own. We must be strong in order to be able to help. It is our duty to develop and equip ourselves to the highest possible degree, but never for selfish purposes. I should love my own family best and do everything in my power for its welfare. At the same time I can, without the least neglect of or detriment to my own family, promote the welfare of my neighbor and his family. As a good citizen I should give my very best efforts to build up and advance my own city and state, but along with this I should labor for the advancement of other cities and states. If I, who live in Philadelphia, help to make New York a better city, I am not injuring but really helping my own city at the same time. These are self-evident truths: I help my own family by helping other families, my own city and state profit when I help to advance the best interests of other cities and states.

Somehow we seem to feel that we have come to a different unit when we wish to apply these principles to a nation. Are they not as applicable to nations as to individuals, families, and other units?

In former ages nations tried to live altogether apart and have no relation with other nations, or their contacts were largely efforts to conquer and subdue each other. In the Orient there was what we called

the Island Empire that for hundreds of years was closed against other nations; near by was the Hermit Kingdom, and a little farther away was a great empire with a stone wall around it to keep foreigners out. In the West was a young but vigorous nation whose first president in his farewell address to the people warned them against entangling alliances, and in a manner urged them to live their own life apart from the rest of the world. In other parts of the world there were peoples of an altogether different type. With them the law of the tribe prevailed—conquer, subdue, and destroy the other tribe. History records more instances than that of the Roman Empire which aimed to set up a world dominion by conquering others and ruling them for selfish ends.

In all ages there have been nations, perfectly willing to leave other nations alone, which have felt under necessity of defending themselves against aggression. This has led them to arm for defense and usually to seek the protection or the help of other nations. Alliances of one kind or another have been formed. The effort has there been to preserve a balance of power in order to prevent war. Not only have all such measures failed but they have deserved to fail. They may have been based on expediency and even on necessity, but fundamentally they have been selfish. Nations have never yet consciously and definitely striven to help others and to promote their welfare. But why not? Would this not be for the advantage of all?

It is as true for nations as for individuals that "Whosoever would save his life shall lose it; and whosoever would lose his life for my sake and the gospel's shall save it."

We Christians as individuals have great joy and happiness in passing on to others everything that is good, the best we have. We believe that every advance in medicine, learning, art, and science, should be placed at the disposal of and given freely to the people of all lands. We must all reach the point which I believe has been reached in this Convention, we must recognize the unity of humanity and share with other nations everything that we have. If we neglect brotherhood among ourselves, what wonder if God shortens his gifts to us and grants to us only in a measure? If we forget about our Father, our brotherhood will not only wither but change into bitter irony.

We need a new standard of greatness among nations. He who

would be greatest of all must be a servant of all, and the nation that would be greatest must serve all the nations. Coöperation is only a halfway point. Christian altruism must find expression in world service.

The need of this service is patent. When was the world in greater need than to-day? The need is manifold, physical and spiritual. In this new age, in the present era of reconstruction, many nations are suffering and some will perish unless in the spirit of Christian altruism they are helped by other nations. This obligation rests more heavily upon the two nations most largely represented in this Convention than upon any other nations. "To whomsoever much is given, of him shall much be required."

The greatest need of the world is spiritual. It is our supreme obligation to give to the whole world the gospel of God's infinite love, the message of Christ's eternal salvation, the glad tidings of man's redemption from the power and stain of sin, the fellowship of men in the service of the world, the glorious hope of life immortal, the gospel of faith and love and a new life for the whole world. Then we shall be able to ascribe glory unto God in the highest and there shall be peace and good will among men.

A nation is a group of individuals. We shall never have a nation sowing the world with the spirit of Christian altruism until a very large proportion of the people who make up the nation have this spirit, this conviction, and this determination.

We have not succeeded in the past. Shall we not succeed in the future? Our highest hope is in the Sunday school. The children of this and the next generation must be taught more faithfully this fundamental truth of Christianity and in loving, joyous service of others bring in the bright, new day when our Saviour "shall see of the travail of his soul, and shall be satisfied."

THE GREAT COMMISSION AND THE NEW WORLD MOVEMENTS

BY JOHN F. GOUCHER, D.D.

THE gospel of Christ is the gospel of personality, the proclamation of which by all his followers, in "all the world," and "to the whole crea-

tion," is the Great Commission: "Go ye into all the world, and preach the gospel to the whole creation."

This gospel reinstates the spiritual, it releases personality, it proclaims liberty to all the deeper sympathies which war against entrenched selfishness, inherited indifference, and vulgar callousness. It proposes to regulate all relations, civic, corporate, and national, by adjusting every individual as a redeemed personality to God through Jesus Christ, and it guarantees the outcome.

It emphasizes the value of a human soul, teaching that the gain of the whole world cannot compensate for the loss of the mastery of one's soul. It requires of each one to work out his own salvation and assures everyone that God works in him "both to will and to work, for his good pleasure."

This struggle of the spiritual for personality marks the transition from the ancient to the new world movement. Since the incarnation of Jesus Christ the development of personality is the theme of all history. Every contribution of science, every increase of human resource, every betterment of civic conditions and social intercourse, every improvement in governmental administration, has made directly or indirectly for the enlargement and safeguarding of personal rights and self-interpretation, and no question of human relationship has been permanently settled except in accord with Christ's Sermon on the Mount. The appraisal attached by Christ to the individual has affected all modern political systems.

Wherever the gospel has been accepted woman is no longer considered as an inferior or dependent, but she is recognized as equal with man in the dual units of home and human progress.

It has come to pass that the degree of civilization of any nation can be determined by a study of its legal enactments which have to do directly and indirectly with children. These constitute from one-third to one-half of the statutory requirements of the most civilized nations. Leading educators and learned educational associations are insisting that the ethical and religious education of children is the purpose of all else, as essential as the training of their bodily powers, their observation, their memories, their powers of reason and reflection, and that the development of personality is the prime objective, the dominating purpose. This work of the Church is being recognized

as the need of the nations in order to secure a dependable citizenship.

This Sunday-school assembly, gathered from the whole civilized world and so graciously entertained as the guests of the Sunrise Kingdom, is of great significance. It is a monumental demonstration of the importance of childhood and of its training as urged in the gospel of Christ.

In every civilized nation the slaves have been emancipated, and slavery made illegal. Hospitals for the sick, asylums for the afflicted, provision for defectives and the destitute, are provided for by general taxation, and the practical recognition of the brotherhood of man as a growing consciousness, a responsibility, and an enrichment, is the inevitable response of humanity to Christ's gospel of the universal Fatherhood of God.

The forces of nature and the constituent elements of the earth are coming to enlarged expression, and as man develops personality in harmony with the purpose of his Creator he is regaining his forfeited dominion, not by the creation of new forces, but by the discovery and the orderly use of the inherent qualities awaiting his command.

So the gospel of Christ is not sent to introduce new forces or new human endowments to supplement defects in creation. It is a restatement with new emphasis of the fundamental elements and relationships of human nature which have been perverted or debased by the paralyzing influence of selfishness.

It may seem paradoxical, but it is a fact that selfishness is working for its own dethronement, and unconsciously, it may be, but of its own volition, it is preparing for the coronation of Christ in all human affairs. The inherent, the indestructible elements of human nature mortgage man's development to the supremacy of the gospel of Christ.

The unit of the human race must include all that is necessary for its continuance. The family, including the father, the mother, and the child, constitutes the human trinity and the unit of humanity. The gospel of Christ exalts and safeguards the marriage relation, the dignity of fatherhood, motherhood, and childhood, and the home, restoring to them the appraisal accorded them at creation. In the dawn of history God had said, "It is not good that the man should be alone" (Gen. 2:18). He created woman to be a "helpmeet for

him" and commanded them to "be fruitful and multiply" (Gen. 1:28).

This mate passion is as universal as the race. It interprets in part man's longing for immortality. He would perpetuate himself in his posterity. It is a survival of the original purpose that men should find expression in helpfulness. The family life is one of mutual sacrifice, and the appeal of helpless infancy to paternal love is almost irresistible. Thus the selfish life which had been limited to an individualistic interpretation has been broadened in its sympathies and in its ambitions to include the family. In fact, the needs of wife or husband or child have come to be so generally recognized as superior to personal ease or desire that a man or woman who seeks to serve self before serving the family is discredited in genteel society.

But no man is able of himself to protect his loved ones from the danger of harm from without or secure for them the benefit of organized coöperation, and the same motives lead to the establishment of mutual relations of confidence and service to the class and to the community. This means further broadening of the sympathies and sacrifices which in emergencies may take precedence of the claims of one's family.

But the same predatory and destructive forces which menace the family may endanger the community, and a national organization must be created and maintained for this larger protection. Again sympathy and service have been broadened to recognize the claims of the nation, as taking precedence over the claims of the community, the clan, and the family.

The World War gave great emphasis to the strength of this nationalistic spirit. The nation's right to eminent domain over everything belonging to its subjects when needed, whether possessions, ability, time, or even life itself, was recognized and responded to with the sacrifice of the demands of business, family, and community.

The same forces which endangered the family, the clan, and the community, are at work among the nations, and the logical procedure is a comprehensive, well-balanced, effective internationalism. That which is logical is certain to become chronological. A League of Nations is essential to the fullest expression of personality and therefore inevitable. Bad politics, irrational prejudices, and personal ambitions may retard for a time, as they have done every other step of progress already taken, but selfish obstruction can be only transient.

There is only one more step beyond internationalism. For this all else is but a preparation. This final step is to establish supernationalism by enthroning Jesus Christ who is King of kings and Lord of lords and whose right it is to reign. Then the personalities who have worshipped with him on earth will join the heavenly host in the new song, saying, "Worthy art thou," for thou "didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Rev. 5:9,10).

In the seclusion of the Sinaitic range an unorganized crowd, debased by generations of serfdom, but fleeing from bondage and seeking liberty to practice self-interpretation, received from God through his servant Moses the abstract law of righteousness written on tablets of stone. Gradually this law has permeated all social relations and been written into the jurisprudence of every nation which has advanced beyond barbarism.

On Calvary, in the sacrificial death of Jesus Christ the Son of God, the incomparable, concrete demonstration of the universal law of love took place, written in blood from his broken heart. This law of love is slowly but surely drawing all men to its embodiment, and eventually wherever man is found it will be responded to in the exaltation of personality like unto Christ, the divine Pattern. Then the new world movement will have come to its consummation and the Great Commission will have been fulfilled.

CHRIST'S IDEALS AS A BASIS OF TRUE WORLD BROTHERHOOD

(IN PART)

BY BISHOP WALTER R. LAMBUTH

WHAT citizen is there in this great Empire who fails to rejoice at entering the League of Nations? Who is in attendance upon this Convention who fails to congratulate Japan upon her place and share in what will prove to be a brotherhood of nations and ultimately the brotherhood of the world? What American is here present in whose breast there is not the purpose and the prayer that his country shall

take her rightful place in any league which has for its motto the Golden Rule, "Do unto others as you would that they should do unto you."

In all this love must be the motive, for love is the world's dynamic. God himself is love. Love as a motive embodies Jesus' ideal and rule of life, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." Here all is love and all is law, for "love . . . is the fulfilment of the law." Jesus would have us love God with all our hearts. Love is the great discoverer. In loving God we find ourselves, our neighbor, our brother, and a larger life. Jesus would have us love our neighbor as ourselves. In so doing we are obeying the second great law of the Kingdom, and discover a large God, not a household God, not a national God, but humanity's God.

Self-giving love is the key to Jesus' conception of the Fatherhood of God. This was the central motive of his own life, a motive big enough to float a nation and to save a world. His Kingdom was not to be established by force but by the victorious power of love. To Peter, his militant disciple, he said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." He could by a word have created a formidable army in Judea; he could have launched a fleet upon the Mediterranean greater than ten thousand galleys; he could have brought to his aid twelve legions of angels, who were ready at his bidding to spring from the battlements of heaven. But all that would have defeated his purpose. He was not to compel men by might, but to lead them by a sacrificial love. "Greater love hath no man than this, that a man lay down his life for his friends." It was such love as this that transformed the life of Saul, the persecutor and enemy of Christians, into Paul the Apostle of Jesus Christ and the lover of men, and constrained him to cry out: "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us."

Christianity has a social gospel. The social order is to be interpenetrated by the leaven of the Kingdom, until the entire mass is leavened. There is to be a "contagion of the good life through mental and spiritual fellowship."

Jesus did not teach a religion which demanded a separation from men in order to be righteous or holy. That was the old idea of religion, the

religion of Judaism, and it became the idea of monasticism. It was religion in cold storage. It was self-preservation while the whole world went to destruction. Jesus did not propose to take his disciples out of the world. He prayed that they might be kept while continuing in the world. They needed the world to keep them human, and the world needed them that it might have the divine warmth through human hearts. It was on the altars of human lives that the fires of a divine and living sympathy were ever to be burning. Once kindle a fire like this and it can never be quenched. It will not die, for it is written in lines of living light in the souls of men. This was Jesus' thought. In this way alone could the world hope for a brotherhood which would help to bear its burdens and assuage its sorrows.

Dr. William Adams Brown in a recent work remarks that in the relations of the Church to the industrial order, "there are at least five great principles which emerge. These are the intrinsic value of personality, the brotherhood of men, the obligations of service, the law of love, the duty of faith." He then adds these significant words: "What is fundamentally distinctive of Christianity is that it believes that the qualities which characterize its social ideal are rooted in a relationship between God and man, and are to be realized through a process of moral transformation centering in Jesus Christ."

That process is at work as surely as the leaven in the meal of which Jesus spoke, and the mustard seed in the soil. Both may be hidden and silent for the time. All truly great forces are silent. "The Kingdom of heaven cometh not with observation." But there are signs of a new day. The nations, with their national tasks, are gradually coming into a conscious faith that the work which they have undertaken for oppressed and downtrodden humanity will "not be allowed vainly to disappear, but will be caught up into the enduring life of the world." The world itself is beginning to realize that the emphasis of Christianity is not upon things but upon men, that its attitude should not be so much to receive as to share, that wealth is a tool, that stewardship of money brings tremendous obligation, and "that property is not a matter of private right but of social responsibility."

We believe that under the influence and impact of Christianity the nations will ultimately stand for what the Federal Council of the Churches of Christ in America has outlined as its program:

For equal rights and complete justice for all men in all stations of life.

For the protection of the family by the single standard of purity.

For the fullest possible development of every child, and for the abolition of child labor.

For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

For the protection of the individual and society from the social, economic, and moral waste of the liquor traffic.

For the right of all men to the opportunity of self-maintenance, and for safeguarding this right against encroachments of every kind.

For a living wage as a minimum in every industry, and for the highest wage that each industry can afford.

For a new emphasis on the application of Christian principles to the acquisition and use of property and for the most equitable division of the products of industry that can ultimately be devised.

We believe that this program is a concrete expression of the ideals of Jesus as they relate themselves to the brotherhood of man and to the social order. It is an attempt to realize in our generation what is expressed in the words of President Woodrow Wilson:

The brotherhood of mankind must no longer be a fair but empty phrase: it must be given a structural force and reality. The nations must realize their common life and expect a workable partnership.

Our express train from Kyoto sped throughout the night and swept like an arrow into the plains of Musashi. It was thronged with merchants, professional men and officials, bound for Tokyo, burdened with anxiety, the perplexities of civic life, and the responsibility of office.

Suddenly and noiselessly Fujiyama, the most graceful and majestic peak in all the world, lifted itself above the clouds, then disrobed its fleecy garments and towered above us radiant and sublime, a type of wondrous purity and of power.

Conversation ceased. Anxiety disappeared. The very thought of rivalry and unbrotherly competition vanished, and a hush of awe came over us all. The spirit of commercialism was absorbed in the spirit of the mountain. The sense of diverse nationalities was lost in the sense of our common humanity. It was Rudyard Kipling who wrote,

East is East and West is West
And never the twain shall meet

But the poet was wrong. In that wonderful moment East and West did meet. The Japanese and the American, the merchant and the missionary, were fused into one sympathetic company of admirers and friends. It, for the moment, was the spell of brotherhood under the spell of the peerless mountain.

In a truer and higher sense Jesus Christ is preëminent in the moral and spiritual realm, and must be made preëminent in the social order. He is the Sun of righteousness and the Light of the world, the Saviour of men and the Chief among many brethren. He is the One "whom having not seen" we "love; on whom, though now" we "see him not, yet believing," we "rejoice greatly with joy unspeakable and full of glory." It is he who said of himself, "And I, if I be lifted up from the earth, will draw all men unto myself." It is the story of his love for children, so dear to the Japanese hearts, the story of his matchless love for lost men and the recovery of a lost brotherhood of man, which brings us together in this the potential hour of the world's history, where a world brotherhood is our goal, the fulfillment of the poet's dream and of the Christian's faith and prayers.

DEVOTIONAL MESSAGES

BY BISHOP HERBERT WELCH

[Two of Bishop Welch's devotional messages are given on pages 94ff.

The remaining messages are printed here.]

THE BIBLE'S CROWNING FACT

(Scripture Lesson, I Cor. 15:3-8, 17-21.)

The Bible is the book unique, not in its poetry, its history, its philosophy, its treatment of nature and science; its uniqueness is found in the revelation of the world's Saviour. The center of the Bible is the Lord Christ; and the supreme fact of Christ's earthly history is his resurrection. The central Christian doctrine is the doctrine of the atonement; the central Christian fact is the fact of the resurrection. In apostolic preaching the cross and the empty tomb went side by side.

The first Christians proclaimed, as the very heart of their message, "Christ and him crucified," and "Jesus and the resurrection." Strauss was not far wrong in thinking that the resurrection was "the center of the center, the real heart of Christianity."

Mr. Trumbull has told us of a certain aspect of Christian truth which became to him in a special way vitalizing, and permeated his whole thinking and living. There are many phases of Christian teaching which may come in the lives of individuals to have this transforming effect. Doctor Dale, of Birmingham, years ago was writing an Easter sermon. When he was halfway through the thought of the risen Lord broke in upon him as it had never done before. "Christ is alive," he said to himself; "alive," and then he paused; "alive," and then he paused again; "alive—can that really be true? Living as really as I myself am?" He got up and walked about, repeating: "Christ is living! Christ is living!" "At first it seemed strange and hardly true," he says, "but at last it came upon me as a burst of sudden glory; yes, Christ is living! It was to me a new discovery." The apprehension of a living Christ is the very core of a mighty faith.

The importance of the resurrection arises in part from the fact that as history it is so solidly attested. Easter Sunday, the very existence of the Christian Church itself, are eloquent testimonials to the primitive Christian belief that our Lord arose from the dead. The naturalistic explanations of this early belief have all broken down. The trance theory, the legend theory, the vision theory, and what Bruce called the telegram theory—none of them deals frankly and fully and satisfyingly with the facts. On the other hand, if Jesus in very truth did rise from the dead, how easily all things fit together! The character of Jesus as holy and the person of Jesus as unique encourage us to believe of him what we would not believe of others. The prophecies of Jesus himself, the sober character of the gospel records, the unanimous agreement of the disciples after various tests—these unite to make plain that we are dealing with fact, not fiction. The adaptation of the gospel of a risen Christ to humanity makes for the truth of the teaching together with the broad conviction that, whatever incidental errors might find their way into believer's minds, the God of truth would not allow the gospel of Jesus Christ to be founded on a delusion. To one who studies with open mind the evidence, it is not "a thing

incredible" that, "in that transcendent crisis of man's moral history" "God should raise the dead."

The importance of the resurrection is further emphasized by the vast interests which are related to it. May I specify only three?

It has a direct bearing on the whole question of the miraculous. If this one miracle is once firmly established, the *a priori* improbability of which Hume made so much may be reckoned fairly met and mastered; the way is cleared for an impartial consideration of all alleged miracles on their individual evidence. The resurrection suggests that the observed and experienced order of nature is not so limited by our knowledge of it or so fixed and invariable by some eternal decree concerning it that nothing unprecedented is to be expected or believed. It makes one humble and teachable to remember that he has to do with the God who raised Jesus from the dead. Historically, God has manifested himself for special ends in miraculous works wrought sometimes through human hands; in present experience, God does manifest himself in ways that are startling and incomprehensible to the little thoughts of the finite. Christianity is something more than the feeble human attempt to obey the teachings and to imitate the spirit of Jesus of Nazareth. If it means anything, it means "God with us!" A Christianity with no surprise, no incredibilities, is a Christianity with no power. But the resurrection of Jesus Christ opens the door to faith in the supernatural in human affairs. Spiritual experiences are real, providence and prayer are real, temporalities as well as spiritualities are in the hands of a Father to whom "in everything" our requests may be made known. The "order of nature" is his servant, not his master, and the universe shall be molded to meet his children's need.

Consider also the relation of the resurrection to the person of Jesus Christ. Whether the secret of that personality be conceived as residing in the filial consciousness of Jesus, or in his metaphysical relation to the Father, the full declaration of the personality awaited this supreme event in his history. He was "declared to be the Son of God . . . by the resurrection from the dead." It was only the risen Lord whom the disciples knew as divine. It was Christ with the majesty of the opened tomb upon him who commanded the reverential awe of the apostles, so that he who for three years had been the object of love now became also the object of worship. It was after the

resurrection and because of the resurrection that, to borrow Doctor Sanday's words, not here and there, one and another, but "the whole Christian Church passed over at once to the fixed belief that he was God."

Finally, let not the relation of the resurrection to the saving work of Jesus be forgotten. Without the death of Jesus there is no gospel; without his resurrection we lack the assurance of the gospel's truth. Together they completed and authenticated the plan of redemption.

The question of the victory of goodness was settled once for all. Jesus had bidden the disciples, "Be of good cheer," but hard upon the words followed the awful death, the seeming failure and defeat. But in the resurrection is manifested a power sufficient to every need of the great enterprise which is now begun. "All authority hath been given unto me," cried the risen Lord, "go ye therefore. . . ." Nothing is now too good to be believed, nothing too great to be attempted. The death of Jesus is seen to be an example under the general rule of "dying to live." Obstacles can be despised, enemies loved, death itself faced without terror, for Jesus Christ has confronted and conquered all.

The resurrection, moreover, is a pledge of the transformation of the individual believer and of the coronation of the spiritual life with the final gift of immortality. The gospel through which "life and immortality were brought to light" was the gospel of the empty grave. "Because I live, ye shall live also." With full hearts, therefore, we repeat: "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead."

THE LIFE OF SERVICE

(Scripture Lesson, Matt. 20:20-28.)

If the great reality with which we have to deal is God, and if Christ is the genuine expression of God's mind toward us and of God's will for us, what is the only life which it is possible reasonably and wisely to live? A life of intelligence, of course, a life of the broadest and best-trained intelligence that is possible to any one of us. The religion of Jesus Christ is the religion of light. It is a great thing to "think God's

thoughts after him." It is a great thing to be one with him in appreciation of the order and the beauty and the meaning of this marvelous earth. Even this is impossible to mere intelligence.

Not long ago I heard of a Japanese teacher of botany, a graduate of the Higher Normal School, a woman of trained skill and of great intelligence. As she went about her work she often said to herself: "I can give the Latin names for all these various plants, I can pick the flowers to pieces and analyze them scientifically; but what is behind it all? Surely there must be some meaning to the world that I have not yet found." She came to a Christian school, she heard of God, of Christ. A new radiance came into her face; then she said, "This is what I have been waiting to hear." The meaning of the world is a spiritual meaning not wholly open to intellect. Through all nature, through all human history, as well as through our Bible, there runs a red thread of divine meaning and divine purpose. That meaning and that purpose are sacrifice and service.

Complete independence either for men or for nations, if it were possible, would be a sin. To cut oneself off from one's kind is to deny God. For fatherhood implies brotherhood, and brotherhood means service. How slow we have been to learn it! How throughout the centuries we have been saying, "Am I my brother's keeper?"

The letter from the Japanese gentleman in America who had just taken his doctor's degree in science, to which I referred the other morning, I want to refer to again for a moment, and read a short paragraph. Telling of the things that had been impressed upon his heart at the Des Moines convention of the Student Volunteer Movement, he spoke of "egotism versus the life of service," and said:

The magnificent display and proofs of loyalty and devotion to the supreme cause of the evangelization of the world in this generation made me feel mighty miserable in my egotism and self-centered life. I have shifted my viewpoint from service to ego to service to God and humanity. To live for self alone is to commit suicide. I want to become a Christian.

Now he was absolutely right in fixing upon the idea that unselfish and undying service to God and man is distinctively a Christian thing. The path of service is the following of that Master who said, "I

am in the midst of you as he that serveth," and who matched the deed with the word by rising from the table, tying a towel about his waist, taking a basin of water, and going about performing the office of a menial of the house, washing the feet of the guests; not because he himself was not great, but, "knowing that . . . he came forth from God, and goeth unto God," he arose and washed his disciples' feet.

That scene was but a sample of what was constantly happening throughout the career of Christ. On the one hand, he did not plan a life of self-pleasing; on the other hand, he did not plan a life of self-denial or mortification of the flesh—the hermit life. What he did plan was a life of service. If that service brought him friendship and pleasure, well and good; if, on the other hand, it brought him pain, misunderstanding, disgrace, death, still well and good: he would serve. All prejudice, passion, pride, ambition, must yield to this dominant desire and determination to be a servant, a friend, a helper to men.

It is perfectly easy for us to appreciate the fact that there are two great principles at work in the activities of life: the principle of mastery and the principle of service. The principle of mastery, especially in its relation to the world of nature, has brought us very far on the road of development; but the principle of service is the principle that lies at the heart of civilization, and without that principle there is no civilization. The difference between barbarism and civilization is the difference between "Every man for himself and the Devil take the hindmost" and "Each for all and all for each." The principle of service, as has been said, is the very law of survival, the underlying law of human life.

Years ago I dreamed that I was standing beside an open elevator shaft in a tall building. There were no gates to guard it, and it seemed that from one of the floors above a man tumbled into the open shaft and was falling to certain death before my eyes. It seemed to me that if I would but stretch out my hand I could catch him and hold him and save him; but I did not do it. Then, by one of those strange transformations that come into our dreams, it seemed to me that it was I myself who was falling to destruction. And what was but the fancy of a dream is the very fundamental fact of life. The man who will not stretch out his hand to save and serve his brother is perishing though he know it not. "Whosoever would save his life"—the man who hugs his own

interests to his breast and gives himself to his own pleasing and advancement—"whosoever would save his life shall lose it"; but he that flings his life away in generous service for others, "the same shall save it."

We have come to realize that there are certain noble callings in which a man has specially put aside thoughts of his own gain and advancement and given himself for service—the ministry, missionary work, the life of the physician, the nurse, the soldier, the artist, the author, if you please—where a man, pouring out the truth that is in him, may give himself to self-expression with little thought of profit. But when it comes to business, then we seem to assume that a man is in business primarily to make money rather than to serve God and man—and that is the worst modern form of atheism!

The stinging indictment brought last spring against the United States Steel Corporation was that its principal object was not to make steel but to make money; and that was a fatal charge. The characters whom we exalt in our love, whether they live in fiction or history, are not the great dominating masters of men, but are those who have proved themselves the great servants of men. It is the life of service and only the life of service that can bring deep and permanent satisfaction to the human heart, that can justify before God and the holy angels the time that we spend upon this earth.

THE LOVE OF RIGHTEOUSNESS

(Scripture Lesson, Ps. 45:1-7.)

IF THE law of service is the true principle of life, then the Church, the Sunday school, the whole Christian brotherhood, have a mission outside of themselves. They do not exist simply for the sake of maintaining their own existence or even of increasing their size. They do not exist for the self-enjoyment, or even for the mutual profit, of their members. The community does not exist for the sake of the Sunday school or the Church; the Church and Sunday school exist for the sake of the community. They are there to minister to the community in the name of Jesus Christ in all the things for which Christ cares.

The interests of Christ are as wide as human welfare; and if the

Sunday school is adequately to represent Jesus Christ in the community its interests must be as wide as human welfare. Anything that will make for human happiness, well-being, goodness, has a relation to the Sunday school. For instance, all questions of relief, the relief of the poor, of the sick, of the sad, are questions for the Sunday school. The question of recreation, which has so much to do not simply with the happiness but with the moral welfare of the growing child, is a question that relates to the Sunday school. Questions of sanitation, housing, accident, factory conditions, wages—the question not simply of the living wage but of the comfort wage—all these are not alien to the purpose of the Sunday school.

I am well aware that there are many who assert that the mission of the Church is purely a spiritual mission, and that all dealing with material improvements is to be left to reformers and charitable agencies as something outside of the purview of the Church itself. I do not undertake to argue that question. I leave those who think thus to face Jesus Christ himself. You remember that scene in the last chapter of the Fourth Gospel, when Christ, the risen Christ, met a little group of his disciples on the shore of the Lake of Galilee? Do you recall the long night of fishing, the miraculous draught, and then the coming of Peter first of all to the beach where the Master stood in the light of the early morning? Bear in mind the urgent spiritual needs of Peter at that time. He had failed in an emergency; he was a liar, a traitor. And perhaps you can imagine Jesus Christ saying to Peter: "Peter, sit down on that stone; I have something to say to you; you have gone back on me in the very crisis of my history here; you have been weak; you have been false; you are headed straight for hell. Unless you repent and are changed you are a lost man." That would have been true, every word of it; but somehow or other it does not fit into the story. What did happen was that Jesus promptly organized the first Sunday Breakfast Association on record. Peter was down and out spiritually, but he was also down and out physically. He was wet, hungry, tired—he and his comrades—with the night of fishing. And the Master, with his holy hands—those hands with the nail prints in them—the hands, that, if ever, were surely too sacred then for any menial use—with those hands he gathered the sticks, made a fire, cooked the fish, and then he said, "Come and have some breakfast."

And when they were rested and warmed and fed, Jesus asked, "Simon, son of John, lovest thou me?" You see what he did. He met Peter down on the plane of his immediate pressing physical necessities, and presently he met him on the plane of his spiritual needs; and if he had not met down here perhaps he could not have met Peter up there. It is the Church or the Sunday school which, like its Master, is not occupied in thinking of its own claims of welfare, but which flings itself ungrudgingly into all the needs of the community that it may minister in his name, which will have deep and lasting prosperity.

But do not forget that Jesus did not stop when he had fed the body. He went on, because the greatest service he could render Peter was not to feed him but to change his heart. And the supreme service which the Sunday school can render to the community is not simply to feed it, clothe it, to supervise its play, but to lead the community to righteousness.

That method is most hopeful which aims not to impose righteousness from the outside but to create it from the inside. The Christian life is not a matter of mechanics. There is a place for creed and ritual, for external and negative morality, but these, after all, are subordinate. Christianity is not a system of virtue enforced by police and by prisons, seeking to restrain men from crime and to scare them into virtue. Even charitable works are not its supreme achievement. While Christianity includes all kinds of beneficence, it also remembers, "If I bestow all my goods to feed the poor . . . and have not love, it profiteth me nothing."

The only really safe citizen is the man who has not simply ideals of righteousness, but the love of righteousness implanted within his heart. We must, of course, not make the mistake of excluding from the Christian circle those whose knowledge of Christ is very rudimentary and those whose practice is very faulty. I should myself not wish to deny the name of Christian to any man who sincerely claims it. I should rather be disposed to claim that name for some who do not claim it for themselves. "By their fruits ye shall know them" and "As many as are led by the spirit of God they are the sons of God"—men of every land and every faith who hear the call of the Spirit and answer it—"they are the sons of God." The man who has merely crossed the boundary line is none the less in the Kingdom. His motives may be mixed; his Christian life may be an embryonic one; yet he is in the

Kingdom when he has crossed the boundary line. But oh, my friends, how much more there is to the Kingdom than what the man sees who has just crossed the boundary line! What beauties, what mysteries, what wonders are beyond, waiting to be exposed! "The fear of the Lord is the beginning of wisdom," but God is able to do far more for us than to frighten us into conformity with his regulations. Let us never forget that we are dealing with a supernatural religion, a supernatural Person, who gives a supernatural peace, a supernatural joy, and a supernatural power.

We have a dozen phrases for the more advanced steps of the Christian life. I do not care which one of them you employ; truth may be approached from many angles and it is still the truth. But the very essence of it all is this: The man whose heart has been changed by the power of Jesus Christ from the love of evil to the love of righteousness has no need of police, of prisons, of laws except as guides. He can say: It is not the force of the law which constrains me. "The love of Christ constraineth" me. We have heard something in these days of the new sanctification, the conception that the holiness of God should be spread over all the activities of life, social, commercial, political; that all life must be consecrated, sanctified by the presence and control of God. But we must not forget also the old sanctification, that Scriptural holiness which the Church was to spread over these lands, that purity of heart, singleness of motive; completeness of devotion to Jesus Christ and to the righteousness of the Kingdom of God which constitute the higher Christianity.

May we all go beyond the point where we love sin and only hold ourselves back from doing sin by the shame of public opinion or the fear of consequences, up to that point where we love righteousness and hate sin because it hurts our neighbors and wounds the heart of God. Thank God, there is a point where the gravitation of earth loses its hold and heavenly gravitation rules!

THE BASIS OF FELLOWSHIP

(Scripture Lesson I Peter 2:11-17.)

THE whole course of the development of nature and of history has been toward mutual regard, toward neighborliness, toward service.

Henry Drummond, years ago, pointed out that in the world of nature, side by side with the struggle for life, there was an increasing struggle for the life of others, and that the higher the forms of life the more prominent became this altruistic effort. Among men the same great lesson is being slowly taught through the unfolding centuries. First we have the individual; then we have the smallest unitary group, the family; then the associations of families in the clan, bound together by blood ties; and then the grouping of the clans into a national system including all the people who inhabit a common territory.

Self-regard is instinctive. Family regard is easy. Parents constitute the unifying tie of the family; and the primary purpose of the family, I take it, is that it may serve as a training school in consideration for the rights of others, in finding with others identical interests, and in working together for the common good. But when one passes out of this small, natural group into the larger community, what is the bond that shall hold men together in the village, the city, the nation? In other words, what forces are there that can make men really one? May I turn once more to the letter from the Japanese gentleman in America which I have quoted before, for I should like to get at these things as far as possible from the Japanese point of view. One of the great outstanding thoughts in the mind after the Des Moines convention related to human fellowship. He said: "No human relationship is more precious than genuine fellowship, and no fellowship is more inspiring than that which is based on common faith and common ideals and purposes. I found this fellowship among my fellow Japanese who are ready to do their duty to save Japan from militarism, materialism, and from all forms of injustice and inhumanity. I was particularly happy to meet Japanese women students who are willing to share in this tremendous task of reconstruction of my country. They are the hope of young Japan."

You get his thought, that the finest type of fellowship is that which is based on common faith, common ideals, and a common aim. Does Christianity make any such contribution to the life of the nation?

We all remember that to large numbers of the people of the earth Christianity has come as a foreign religion. The Greeks and Romans received it as a Jewish religion. To the Anglo-Saxons it came as a Latin religion. To Orientals it has come very largely as an Anglo-

Saxon or Western religion. And again and again fears have been indulged that the introduction of such a foreign element into the life of the nation would tend to disrupt it and instead of affording new foundation for the national life would interfere with the spirit of loyalty and thus injure the life which was so deeply cherished.

But on the contrary, so far from being hostile to national sentiment, Christianity affords the soundest basis for nationality. What are the forces that hold the nation together? Without attempting any exhaustive answer, I will mention three. First of all, an effort for the common defense, an appeal to the motive of fear, a belief that the national territory is to be seriously impaired or the national existence altogether destroyed. Such a motive may unify a nation and lift it to heroic heights. It was the motive which, among others, did much to kindle the ardor of the French people in the World War. The fear that their territory and their very existence were threatened roused them to deeds of marvelous valor.

There is, on the other hand, the purpose of conquest, and appeal to national pride, ambition, and greed. Without questioning that masses of the German people may have been sadly misled, may have been betrayed, it seems perfectly clear that to the ruling classes of Germany this was the motive which unified their action in the recent war. And such a motive may, for a time at least, hold a nation together, and make it capable of mighty deeds; although every lover of Japan will pray that against the intrusion of such motives and their control in the life of the country this dear land may be preserved.

There is a third, the idealistic motive, the desire either to achieve the highest things in the life of one's own country without impairment of the rights of others, or even to go beyond that and achieve some new thing for humanity at large. Something at least of this motive was in China when the establishment of the republic came nine years ago. Something at least of this idealism has been working in Russia, blindly, ferociously, if you will, but reaching out for ideal ends, no matter how mistaken the means which have been adopted to attain them. Such a motive, I fancy, has been illustrated more than once in the recent history of the United States of America, in the war with Spain, and the entrance of our land into the great World War, when our aim was well expressed by our great war President in the words, "We are

simply seeking for other peoples the things which one hundred and fifty years ago we achieved for ourselves." (Please do not understand that I am claiming for the United States any monopoly of idealistic motives in the recent war. I am taking illustrations only.)

Now, if you are seeking to establish and maintain national unity it is perfectly obvious that the appeal to fear is an abnormal appeal and if the community or the nation can be maintained only by abiding in the state of fear of surrounding peoples, it would have a degrading and a depressing effect on the whole national life. On the other hand, if we seek national unity by cultivating the spirit of conquest, this is just as abnormal, for the spirit of conquest in one nation implies necessarily fear in another. The seeking of national progress by indulgence in aggression is simply letting loose a mad dog among the nations; and it cultivates in such a nation a spirit of arrogance and intolerance which the world cannot endure.

There is only one motive left, my friends, to which you may safely appeal to secure and maintain your national unity—the idealistic motive, the shaping of some altruistic national purpose that shall command the enthusiasm of its people. Up to this time the weakness of the idealistic appeal has been that it seemed so transient. When the first fine enthusiasm died away, it has appeared repeatedly that nations could suddenly relapse into their former indifference. So it has been in China, in Russia, in the United States of America. In those early days of war enthusiasm, how gloriously the United States assembled its forces in unity! There was a sense of comradeship in a noble crusade. But how are the mighty fallen! Unity gave place to dissension and class feeling; idealism seemed to lapse into materialism; and sacrifice sank back into self-indulgence. But the point I am interested in is this, that we all recognize that if the idealistic motive can be steadily maintained it is the motive, and the only motive, that can assure national greatness. Was not that what Queen Victoria meant when she said that England's greatness was built upon the Bible? What Gladstone meant when he said, "There is but one problem, and that is the Gospel?" What General Grant meant, when he said, "Hold fast to the Bible as the sheet anchor of your liberties?" "Righteousness exalteth a nation, but sin is a reproach to any people."

Our pride and our trust are not to be in our palaces, our banks, our

exchanges, our factories, but in those less material possessions which alone can lay the foundations deep and strong upon which the permanent prosperity of the people can be erected. After all the baser things the Gentiles—the semi-barbarous, the uncivilized nations—seek; but, if you would be the builders of the new world order—“seek ye first his kingdom and his righteousness; and all these things shall be added unto you.” Do you remember what Garfield said when the news went abroad of the death of our great American President, Lincoln? In that hour of darkness and almost of despair Garfield solemnly reminded the people, “God reigns and the government at Washington still lives.” It is only when God does reign in the life of a nation that the government can live in vigor for the peace, the safety, and the progress of its people.

THE INTERNATIONAL RELIGION

(Scripture Lesson, Acts 17:22-28.)

THIS Convention began by proclaiming the universality of Christianity. It ends on the same note. The religion of Jesus Christ is not a religion for me and my wife alone, not a religion for me and my friends alone, not a religion for me and my country alone. From the beginning certain men and certain nations have imagined themselves to be the specially beloved and favored of God. By the Greeks all other nations were counted barbarians. The Chinese called themselves the Middle Kingdom, as if the rest of the world were merely on the fringe. The Israelites counted all others as Gentiles and outcasts. It is said that in an old English hymnal such phrases as this may be found, “England, of the Lord beloved; this chosen isle, this favored land!” Although the words themselves may not be discovered, I have heard whispers even in America, even in Japan, of the same spirit.

Now Christianity is certainly not against patriotism, not against the sense of nationality and loyalty, except that kind of patriotism which involves hatred or contempt for other peoples. It is certainly not identified with that mushy internationalism which reckons no distinction between the nations. The man who says, “I am a citizen of the world; I care for all lands alike; my country is no more to me than any other country on the face of the earth,” cannot claim the sanc-

tion of Christianity. He is as foolish as the man who says, "I love my wife no better than other men's wives; I care no more for my children than for the children of others." If a man does not love his own best, he denies the divinity of universal instinct.

We are not to expect that in the progress of time racial and national distinctions will disappear. The course of evolution both in nature and the world of man is ever toward a larger diversity rather than toward uniformity. The ideal world will not consist of an indiscriminate, indistinguishable mass of individuals, but of a group of friendly nations. The family will consist of a group of friendly individuals; the community of a group of friendly families; the nation of a group of friendly communities; and the world in its ideal condition of a group of friendly nations. We do not seek the abolition of nationality. Any attempt to produce uniformity is an unstatesmanlike blunder in administration. When a strong nation is dealing with a weaker nation it is a fatal mistake of policy to attempt to assimilate that weaker people, to destroy its national sentiments and customs. Rather is it the part of both wisdom and justice to encourage local customs, local history, local language, and all that shall give color to the life of the people, and to aim at the development side by side of the distinct groups in friendly relations.

But when you have said everything that can be said for nationality and patriotism, we must then remember that "above all nations is humanity," and that every Christian is a true internationalist. A recent verse writer in a newspaper put into poetic lines his sneer at the internationalist. He compared him to the Gulf Stream in the Atlantic Ocean that sets out to raise the temperature of that whole vast body of water, and he ridiculed the fate of the Gulf Stream which instead of warming the ocean simply loses itself. He says,

"Though maybe I melted an iceberg or two,
I lost my identity, vanished from view."

But his illustration breaks down at two points. One is that the internationalist does not lose his identity. He is all the better patriot because through his own nation he has his relation to the great mass of humanity, and he is at once a patriot and an internationalist. The

other point of failure is this: that the Gulf Stream does a great deal more than melt an iceberg or two. Witness its effect on the far-off shores which grow moist, fruitful, and prosperous because of the stream that has vanished from view in the waste of waters. Just so weak and oppressed countries are blossoming into new life to-day because of the true international spirit.

Christianity, we say, is the international religion. What is there about Christianity which makes it international? I will mention only two things: One is that it deals with universal human things, with universal needs and universal remedies; that its appeal is not a racial appeal, not a class appeal, but a human appeal. It does not come to the Englishman as an Englishman, to the Japanese as a Japanese, or to the Brazilian as a Brazilian; but it comes to the Englishman, the Japanese, and the Brazilian as men.

In the next place Christianity is an international religion because it furnishes the basis for a true international ethics. For instance, the things that are coming to be recognized in our day as necessary in the relations between governments are just the common teachings of Christianity—justice, generous regard for others' difficulties, trust, patience, courtesy. One might put it in a word by saying that the relations between nations ought to be just the same as the relations which prevail between gentlemen. That leaves no place for racial intolerance. The Golden Rule has a place in international politics.

Or, take another example. Christianity gives us the basis of a true international ethics in the matter of world service. We were speaking yesterday about the unifying power of a great national ideal. The noblest national ideal is the ideal of world service. We ought to have no patience, whether in political campaigns or at other times, with selfish, nationalistic motives. "America for the Americans"—that is the cry of "little Americans," and not of big Americans. The cry of the great Americans is, "America for the world!" This appeal to narrow patriotism, to little patriotism, is the last political stronghold of selfishness, but it will be conquered and the sentiment will come to prevail that the proudest position any nation can hold is not that of a master of other nations but of a friend, a helper, and servant of all the nations; that the mission of the strong is to the weak, the mission of the wise to the ignorant, the mission of the rich to the poor;

that God gives that we may give. National service must be put side by side with national loyalty.

Or, to take another illustration of the application of Christian principles to international relations, it touches the matter of world organization. It may be, or it may not be—I do not argue the question—that the covenant of the League of Nations which came to us from the Versailles Conference is the best that could have been secured in the midst of conflicting interests which had to be reconciled in order that there should be any league at all. But some League of Nations, some association of the strong and the progressive peoples of the world, not only to secure peace but also to establish justice, is absolutely demanded by the Christian conscience of to-day. To effect such a union and to put behind it the moral power which is essential for its effectiveness, the liberal and progressive elements in every country must recognize one another and must coöperate with one another. We must stop this vicious habit of classing all the people of a nation together and denouncing them because we are out of sympathy with the policy of the class which is temporarily in control; we must discriminate between the reactionary elements in every land and the progressive and Christian forces of the world. These forces must become a unity. We must create an invisible brotherhood which will overlap all national and racial boundaries. We must recognize that “above all nations is humanity,” and that above all the governments of the world is the Kingdom of God.

THE BRITISH SECTION

REPORT BY REV. CAREY BONNER, JOINT GENERAL SECRETARY

On fields under the purview of the Executive Committee, British Section

THE Zurich Convention was, for all who attended it, as a Mount of Vision. The leaders returned to their homes with enlarged conceptions of world-opportunities, with great hopes, and with bold schemes for future labours.

Ere many months had passed, these hopes were rudely dispelled, and these schemes—as far as they concerned the fields under the purview of the British Section of your Executive Committee—had to be modified or wholly abandoned. Europe was plunged into war, and for five

years a tornado of tragedy swept through the Continent. In the devastated countries, efforts to give Christian teaching to the children were made well-nigh impossible. In Britain itself, not only were tens of thousands of the best workers torn away from churches and Sunday schools, but the economic conditions produced by the war rendered futile all endeavors to raise funds for carrying out the plans formulated at Zurich.

Yet the work for Christ among the children did not cease. Where despair and hate seemed to hold the field, there faith and love rose triumphant. Were the schools in the home countries of Britain depleted of youthful workers? "We will carry on the sacred task!" said those who through age or weakness had retired from service; and right nobly they held aloft the standard of the Cross. Had the male Sunday-school leaders gone? "Then," said the women, "we will take their place!" And the work in hundreds of Sunday schools was, during the years of war, maintained either wholly or in chief part by the women of the churches. Were the buildings of church and school demolished by shot and shell in the Sunday-school countries of Europe? "Yet the children must learn of Christ," said the two or three teachers who remained. And again and again we have heard of children brought together in cellars, ruined barns, or even in the open air where no buildings were available, and where—often within sound of the distant rumble of artillery—they sang their songs, joined in prayer, and received their Bible lessons concerning the Great Father and Christ the Saviour of the world.

It is impossible to write of such things in the cold, formal language of a report. We can only record them with deep emotions of admiration, of thankfulness, and of adoring gratitude for the grace of God thus made to abound. They form a splendid epic poem of the Kingdom of Heaven.

FALLEN STANDARD BEARERS

As with America, so with Britain, the Sunday-school story since Zurich is tinged with sadness by the remembrance of those leaders whose faces we shall see no more, and whose voices are now silent. We pay our tribute of love and honor to those stalwart men of America's host who have now moved a little nearer to the Master—George

W. Bailey, Edward K. Warren, H. J. Heinz, and Bishop John H. Vincent. "They rest from their labors, and their works do follow them."

We, too, have Standard Bearers who have fallen in the fight of faith. George Shipway—loyal friend of the World's Sunday School work, and tireless laborer for the children's cause; Francis F. Belsey—that "perfect and gentle knight" of Christ's chivalry, whose "strength was as the strength of ten," because "his heart was pure," for it was the heart of a little child; Robert Laidlaw—the man of wide outlook, wise in judgment and in counsel, the man of quiet strength, from whose leadership as President we had expected so much: Edward Towers, the veteran who, in the early days of the world-movement, served so ably and so energetically in the ranks of the Sunday-school pioneers; "these," with a multitude of unnamed, noble workers, "all died in faith"; "they endured as seeing him who is invisible." "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us run with patience the race that is set before us, looking unto Jesus, the author and perfecter of our faith."

Notwithstanding the tremendous difficulties and the heavy losses, some headway has been made, and, with profound gratefulness to God, your Committee now present to you a brief summary of what has been accomplished.

THE PRESIDENCY

After the passing of Sir Robert Laidlaw it was unanimously decided to approach the Right Honorable T. R. Ferens, M.P., with the request that he would accept the office of President, and to this request he gave a favorable response, the invitation being cordially ratified by the American Section of the Committee.

Mr. Ferens was a personal friend of Sir Robert, and has for many years been known as a prominent Sunday-school man. He has served as president of the National Sunday School Union, and holds office in the National Free Church Council, and in the Wesleyan Methodist body of which he is a member.

He has not only taken great interest in the work of the Association, actively helping it in many ways, but has given it generous financial support. The members of the British Committee share his deep dis-

appointment that, owing to ill health, both Mr. and Mrs. Ferens find themselves unable to attend the Tokyo Convention.

CHINA

Since the Rome Convention in 1906 the responsibility for supporting the China Sunday School Union has been undertaken by the British Section, and remarkable progress has been made by that Union under the guidance of the Shanghai Committee and its secretary, Rev. Elwood G. Tewksbury.

Owing to changed financial conditions in Britain, brought about by the war, the American brethren have kindly agreed to assume responsibility for China, and the details of the Chinese operations will be found in their section of the report.

INDIA

As a result of peculiar difficulties arising from the war, your Committee, in response to an appeal from the India Committee of the Sunday School Union, consented to take the oversight of the valuable work in Religious Education carried on by Mr. and Mrs. E. A. Annett in India.

These two friends travel from place to place, working in conjunction with missionaries of various churches by holding classes and delivering lectures for native Christians with the purpose of training them to become Sunday-school workers and teachers. Their efforts for several years have proved peculiarly successful, and remarkable testimonies have reached your Committee from many missionaries. The character of Mr. and Mrs. Annett's work may be judged by the extracts here given from their last year's report:

Arriving in Bombay on January 9, 1919, we have had practically a year of work. The chief need on reaching India, after an absence of more than two years, was that of picking up the threads and getting into touch with the various missions. This has involved a great deal of travel. The principal parts of India we have reached during the year are the Bombay Presidency, Central India, Bengal and Orissa, the East Coast, Mysore State, South India, and Ceylon. In all we got to forty-five centers, representing thirty separate fields and twenty denominations. At most places we were able to hold a series of meet-

ings. Of these, twenty were series of seven meetings or more, and eighteen were series of from three to six meetings. In a few places we were only able to manage a single meeting or conference, but in all there were 282 meetings of this kind held, with a total attendance of over 2,700 separate workers or trainees. Most of these people, of course, attended a whole series. Besides these meetings for Indian workers we spoke at twelve conferences of missionaries, in which we were enabled to urge a constructive policy in the training of teachers for the work of religious education.

Then besides these visits we spent ten days in March at Bishop's College, Calcutta, the Anglican Higher Grade Theological College, where a three-year post-graduate course is taken. The principal arranged for us to take the students through a special course as a preparation for their future Sunday-school work, allowing all the ordinary college lectures to cease for the time we were there. Then, in September and October, we had a school for the training of leaders in Calcutta for four weeks, when twenty men gathered from various missions over India. The students to whom we lectured on these two occasions represented no less than nine Anglican and fourteen non-conformist fields.

Mr. V. P. Mamman, B. A., has now been reassociated with us for six months, giving half his time to the work. In the half year he has done a good deal among the Sunday schools of his own church, in which department he is the recognized leader. He was present at the Calcutta School, took some of the lectures, and exercised a fine influence among the students. Following the school, he visited five of the centers from which the students had come, and did splendidly, helping them to pass on to their own people the principles they had learned.

With regard to literature, beginnings have been made in various directions. A course for non-Christian students in high schools has been outlined, and the tentative syllabus sent out to the principals of mission high schools over the country for their criticisms before we actually start on the text-books. This is a very needy sphere, as at the least 50,000 students of good families are being influenced through these institutions. A booklet, "The Village Sunday School," was written especially at the request of the B. M. S. in Bengal, and this is now published in English and Bengali, and is being printed in various other vernaculars. For years we have wanted to get out "Our Indian Sunday Schools" and "Lesson Preparation" in Kanarese, but have hitherto been prevented by various difficulties. But this year these translations have been arranged. Other editions of these text-books have run out, and we are having them revised and reprinted. The book "Conversion in India, a Study in Religious Psychology," is in the press, and will be published early in 1920. The new journal, "Religious Education in India," appeared in January, 1920.

SOUTH AFRICA

The hope expressed in the report read at Zurich has been fulfilled, and, by aid of a grant given for three years, a South African Sunday School Association has been formed and an efficient secretary has been employed who gives his whole time to the work of strengthening Sunday-school organization in South Africa. Already the Association has held two National Conventions dealing largely with the exposition and demonstration of modern methods; and there is no doubt that, through its agency, there will be a great development of Sunday-school work in future years. Delegates from the newly formed Association have been appointed to attend the Tokyo Convention.

EUROPE

Throughout the years of war the Continental Mission of the National Sunday School Union continued its aid to the countries where it has been possible to maintain Sunday-school operations.

MADAGASCAR

An earnest appeal for help reached your Committee from the combined Protestant missionary societies laboring in Madagascar: the Friends Foreign Missionary Association, the London Missionary Society, and the Paris Evangelical Society. These appealed for aid in promoting the religious education of the Malagasy children. The Committee decided that such assistance could best be given by training a Malagasy Christian to become a Sunday-school leader. Accordingly, they offered £100 per year for three years if a suitable worker could be found. This offer was gratefully accepted, and in June, 1921, a Malagasy Christian—Ramambaso by name—arrived in England, where he will take a course of training as a residential student at the Westhill Training College, Selly Oak, Birmingham.

THE "PASS IT ON" DEPARTMENT

The "Pass It On" Department of the British Section corresponds to the Department for Utilizing Surplus Material familiar to the Sunday-school people of America.

Miss Gertrude Edwards is the honorary officer for the British

scheme, and it is hardly possible to over-estimate the value of the work that has been done under her guidance.

A few paragraphs from her report will serve to give some idea of the good accomplished:

Letters from the far ends of the earth reach the secretary in goodly batches. They are interesting and inspiring human documents. "We have seen a notice in such and such a magazine," they say, "of your department. Can it be possible that you mean us to state our wants? May we ask for pictures? Dare we tell you of our longing for a new lantern to replace the one worn out after twenty years' continuous service? May we name a set of lantern slides? A bicycle even? What joy it would be to keep in touch with the outer world through an illustrated magazine regularly sent! If we might receive regular news of Sunday-school development at home, and good lesson helps!" and so on. Often they tell of lonely stations and work against difficulties such as we have little conception of. Or they speak of endless open doors and pathetic shortage of equipment. They make articulate the cry to our Sunday schools to "Pass it on."

Pictures, cards, lesson-helps, books, magazines, maps, charts, toys, clothing, bandages, spectacles, a camp stool, lantern slides, and many other miscellaneous gifts, have been forwarded.

Over eleven hundred missionaries are in communication with the same number of givers at home. Nearly one hundred schools or classes or departments have shared in the giving.

Still the unsupplied needs are many. They include all the types of gifts sent, as well as a magic lantern, tools, an accordion, a typewriter, a bicycle, a sewing machine.

FUTURE PLANS

After most careful thought the members of the British Section have decided that the Association's work in the future can be better done under one central control. They have therefore submitted a resolution to the General Executive Committee to this effect, suggesting that, henceforth, the sole responsibility for carrying out the plans of the Association shall be undertaken by the Headquarters at New York. They are willing to remain as a Branch or Department, and trust that under this rearrangement the happy comradeship that has for so long obtained between them and their American brethren may continue in ever-increasing strength.

APPENDIX

LIST OF RECORDED DELEGATES TO THE CONVENTION

The names of the Japanese delegates are printed in the Japanese edition of the Convention Report

AFRICA

South Africa

Gamble, Rev. A. T., Uitenhage

ASIA

China

Cheney, Miss Norma Lillian, Szechwan

Coon, Miss Marion G., Szechwan

Crumpacker, Rev. F. H., Pingtingchow

DuPee, Miss Nina, Kiang Su

Hay, Miss Alice

Hockin, Mrs. L. M., Kiatingfu

Holt, Miss Jean Ethel, Tunghsien

Knoll, Rev. Alva Winfield, Foochow

Lacy, Rev. Wm. H., D.D., Shanghai

Lacy, Mrs. Emma N., Shanghai

Lowe, Rev. John W., Tsinan

MacGillivray, Rev. Donald, Shanghai

Powell, Miss Alice M., Changsha

Scott, A. C., Tientsin

Stevenson, Rev. James, M.A., Manchuria

Virgo, Miss Ethel May, Penghsien

Waidtlow, Rev. Peter C. B., Dairen, Manchuria

India

Bevan, Mrs. Ida H.

Burges, Rev. R., Jubbulpore

Burges, Mrs. R., Jubbulpore

Lorenzo, Rev. G. L., Lucknow

MacCallum, Gladys F., Bombay

Sinclair, Miss G., Bombay

Stanes, William Henry, Jubbulpore

Japan

Adams, Miss Alice, Okayama

Akard, Miss Martha B., Fukuoka

Alexander, Miss Elizabeth, Sapporo

Alexander, Miss Sallie O., Osaka

Allen, Miss Annie W., Tokyo

Anderson, Miss Ruby L., Sendai

Arbury, Miss Katherine, Osaka

Archer, Miss A. L., Gifu

Armbruster, Miss Rose T., Akita

Armstrong, Miss Margaret Eliz., Toyama

Armstrong, Rev. R. C., Tokyo

Ashbaugh, Miss Adella M., Nagasaki

Aurell, Rev. K. E., Tokyo

Axling, Rev. William, D.D., Tokyo

Aylard, Miss Gertrude DeL., Osaka

Ayred, Rev. Samuel G., D.D., Tokyo

Ballantine, Joseph W., Tokyo

Barr, Miss Lulu M., Tokyo

Bartels, Rev. R. C., Yokohama

Bassett, Miss, Tokyo

Bates, Rev. C. J. L., Kobe

Baucus, Miss Georgiana, Yokohama

Bauernfeind, Miss Susan, Tokyo

Beam, Rev. K. S., Tokyo

Benninghoff, Mrs. H. B., Tokyo

Benninghoff, Rev. H. B., Tokyo

Bennett, Mrs. H. J., Tottori

Benson, Rev. H., Kobe

Berry, Rev. Arthur D., D.D., Tokyo

Binford, Gurney, Mito

- Birdsall, Miss Anna P., Kyoto
 Bixby, Miss Alice, Himeji
 Blackmore, Isabelle, Tokyo
 Booth, Rev. Eugene S., Yokohama
 Boulden, Rev. G. W., D.D., Fukuoka
 Bowers, Miss Mary Lou, Fukuoka
 Bowman, Miss Nora F. J., Shizuoka
 Ken
 Brokaw, Rev. Harvey, D.D., Kyoto,
 Bull, Mrs. Earl R., Kagoshima
 Bull, Rev. E. R., Kagoshima
 Bull, Miss Leila, Osaka
 Buncombe, Rev. Wm. Pengelley,
 Tokyo
 Callahan, Rev. William J., Matsu-
 yama
 Callahan, Mrs. Martha, Matsuyama
 Camp, Miss Evalyn A., Osaka
 Campbell, Miss Edith, Tokyo
 Carpenter, M. M., Tokyo
 Cary, Miss Alice Eliz., Osaka
 Chappell, Rev. James, Tokyo
 Chappell, Miss Mary H., Tokyo
 Chiles, Miss Carrie Hooker, Fukuoka
 Clark, Rev. C. A., Miyazaki
 Clawson, Miss Bertha F., Tokyo
 Cobb, Rev. J. B., Kobe
 Coe, Miss Estella L., Tottori
 Coleman, H. E.
 Coleman, Mrs. H. E.
 Coleman, Horace E., Jr.
 Converse, Miss Clara A., Yokohama
 Cook, Miss Margaret, Hiroshima
 Correvon, Mrs. Sara, Tokyo
 Crane, L. W., Osaka
 Cunningham, Mrs. W. D., Tokyo
 Correll, Rev. Irvin H., Tokyo
 Courtice, Miss S. R., Shizuoka
 Cozad, Miss Gertrude, Kobe
 Craig, Miss Margaret, Tokyo
 Crose, Rev. John S., Tokyo
 Curtis, Miss Grace Pierson, Hokkaido
 Davey, Mrs. Marian, Tokyo
 Davey, Rev. Percival A., Tokyo
 Davison, John C., D.D., Kumamoto
 Denton, Miss May B., Kyoto
 Dethridge, Miss Harriett, Tokyo
 Dickerson, Miss Augusta, Hakodate
 Dickinson, Miss Emma E., Yokohama
 Dosker, Rev. Richard John, Matsu-
 yama, Iyo
- Dozier, Rev. C. K., Fukuoka
 DeHaan, N., Shiba, Tokyo
 Draper, Rev. Gideon F., Yokohama
 Draper, Mrs. Gideon F., Yokohama
 Draper, Miss Winifred, Hirosaki
 Duce, Commissioner, Kanda, Tokyo
 Dunlap, Rev. J. G., D.D., Tokyo
 Dunning, Miss E., Tokyo
 Evans, Miss Elizabeth M., Hokkaido
 Elwin, Rev. W. H., Tokyo
 Faust, Rev. Allen K., Ph.D., Sendai
 Finlay, Miss Alice, Kagoshima
 Fisher, I. J., Sendai
 Fisher, Rev. Ray, Yokohama
 Fleming, Miss May Augusta, Tokyo
 Foote, John A., Osaka
 Francis, Miss R. M., Hiroshima
 Frank, Rev. J. W., Uwajima
 Frazar, Everett W., Tokyo
 Fryer, Rev. H. O., Kofu
 Fulton, G. W., Osaka
 Fulton, Mrs. S. P., Kobe
 Gantz, Cortez C., Tokyo
 Garman, Rev. Clark P., Tokyo
 Gibbs, Rev. Maurice A., Tokyo
 Glenn, Miss Agnes, Choshimachi,
 Shimosa
 Gordon, Mrs. N. S., Kyoto
 Greenbank, Miss Martha Katherine,
 Tokyo
 Griswold, Miss Fanny E., Maebashi
 Hagin, Rev. Fred E., Tokyo
 Hall, Rev. Marion Ernest, Maebashi
 Hambly, Olive P., Tokyo
 Hamilton, Miss F. Gertrude, Tokyo
 Hamilton, Rt. Rev. H. J., D.D.,
 Nagoya
 Hall, Miss Marjory W., Maebashi
 Hannaford, Rev. Howard, Tsu
 Hamilton, Miss Florence, Matsumoto
 Harms, Miss Frances, Tokyo
 Harris, Bishop M. C., Tokyo
 Harris, Mrs. M. C., Tokyo
 Harris, William, Yokohama
 Hassell, A. P., Tokushima
 Hatcher, Miss Katharine, Hiroshima
 Hawkins, Miss Frances, Tokyo
 Hayes, Rev. Warren H., Tokyo
 Heaslett, Rev. S., Ibebukuro
 Heckelman, Rev. F. W., D.D., Sap-
 poro

- Heckelman, Mrs. F. W., Sapporo
 Hennigan, Rev. E. C., Matsumoto
 Hereford, Mrs. W. F., Hiroshima
 Hessler, Miss Winnie K., Hyogo Ken
 Heywood, Miss Gertrude, Tokyo
 Hitch, Miss Alice E., Nagoya
 Hodges, Miss Olive, Yokohama
 Hoekje, Willis G., Kagoshima
 Hoffsommer, Walter E. H., Shibaura
 Holmes, Rev. Charles P., Fukui
 Hotson, Miss, Formosa
 Howard, Miss R. D., Osaka
 Howe, Miss Annie Lyon, Kobe
 Howey, Miss Harriet, Nagasaki
 Hunter, Joseph Boone, Tokyo
 Hurd, Miss Helen R., Ueda
 Iglehart, Charles, Sendai
 Iglehart, Mrs. Charles, Sendai
 Iglehart, Rev. Edwin T., D.D., Tokyo
 Irvin, Mrs. C. H., Tokyo
 Jones, Thomas E., Mito
 Jorgensen, Arthur, Tokyo
 Jost, Miss Harriet J., Kanazawa
 Judson, Miss Cornelia, Shikoku
 Karns, Miss Bertie, Fukuoka
 Keehn, Miss Pearl, Tokyo
 Kinyon, Mrs. H. H., Tokyo
 Kirk, Rev. Hazel Ida, Shizuoka
 Kirtland, Miss Leila G., Nagoya
 Kramer, Miss Lois F., Tokyo
 Krider, Rev., Tokyo
 Kriete, Rev. Carl D., Yamagata
 Lake, Rev. Leo C., Hokkaido
 Landsing, Miss Harriet M., Fukuoka
 Layman, Rev. Harry Leigh, Nagoya
 Lediard, Miss Mary F., Tokyo
 Lee, Miss Mabel, Tokyo
 Lewis, Miss Alice G., Tokyo
 Lindgren, Rev. R., Kamisuwa
 Lindsay, Miss Olivia C., Shizuoka
 Linn, Rev. John K., Saga
 London, Miss Matilda H., Tokyo
 McCall, Rev. C. F., Akita
 McCoy, Mrs. R. D., Tokyo Fu
 McCoy, Rev. R. D., Tokyo Fu
 McGill, Miss Mary B., Kyoto
 Pearson, Arthur, M.A., Tokyo
 McKenzie, Rev. D. R., D.D., Tokyo
 McLean, Mrs. Lester, Jr., Tokyo
 McWilliams, W. R., Nagano
 MacLeod, Duncan, Formosa
 Madden, Mrs. Maude, Osaka
 Martin, Prof. James Victor, Tokyo
 Matheson, Mrs. Ida, Tokyo
 Mayer, Mrs. P. S., Tokyo Fu
 Mayer, Rev. P. S., Tokyo Fu
 Mauk, Miss Laura, Tokyo
 Mead, Laivina, Osaka
 Messenger, F. J., Tokyo
 Meyers, Rev. J. T., D.D., Kyoto
 Miller, Rev. L. S. G., Kumamoto
 Miller, Mrs. L. S. G., Kumamoto
 Millican, Rev. Roy William, Osaka
 Miller, Rev. H. K., Tokyo
 Moon, Myra, Tokyo
 Morgan, Agnes, Yokkaichi
 Munroe, Rev. H. H., Takawatsu
 Myers, Rev. H. W., Kobe
 Nagamatsu, Joseph Ikugoro, Kyoto
 Fu
 Newlin, Edith, Tokyo
 Newton, Rev. J. C. C., D.D., Kobe
 Nicodemus, Frederick Bowman, Sen-
 dai
 Nielson, Mrs. J. P., Kumamoto
 Noordhoff, Miss Jeane, Shimonoseki
 Norman, Rev. Clarence E., Fukuoka
 Ken
 Norman, Rev. D., Nagano
 Norman, Mrs. D., Nagano
 Olds, Rev. C. Burnell, Okayama
 Oltmans, Rev. A., D.D., Tokyo
 Oltmans, Mrs. A., Tokyo
 Oltman, Evelyn, Fukuoka
 Oltmans, Miss Jean, Yokohama
 Outerbridge, Rev. H. W., Kobe
 Owston, Mrs. F., Yokohama
 Palmer, Miss Jewel, Osaka
 Parker, Miss Edith, Tokyo
 Parker, Miss Mary, Shizuoka
 Parrott, F., Kobe
 Peckham, Miss Caroline S., Nagasaki
 Pedley, Rev. Hutton, Kyoto
 Peeke, Rev. H. V. S., D.D., Tokyo
 Phelps, G. S., Tokyo
 Pider, Miss Myrtle Z., Tokyo
 Powlas, Miss Maude, Kumamoto
 Pratt, Miss Susan A., Yokohama
 Preston, Miss E. A., Tokyo
 Price, Rev. P. G., Oshikawa Ken
 Privat, Miss Gertrude, Akayama
 Ragan, Miss Ruth, Tokyo

- Ransom, Miss Mary, Nakayama Ku
 Reifsnider, Dr. Charles S., Tokyo
 Reischauer, Rev. A. K., D.D., Tokyo
 Roberts, Miss A., Tokyo
 Robertson, Miss Mary, Kofu
 Robinson, Charles E., Osaka
 Ross, Rev. C. H., Sendai
 Rowland, Elizabeth W., Tokyo
 Russell, Miss Sarah Willis, Tokyo
 Ryan, Miss Esther, Kofu
 Ryan, Mrs. W. Leatt, Tokyo
 Saunby, Mrs. J. W., Tokyo
 Saunby, Rev. J. W., Tokyo
 Sander, Miss M., Tokyo
 Schaffner, Mrs. Paul, Wakamatsu
 Schereschowsky, Miss C., Tokyo
 Schneider, Rev. D. B., D.D., Sendai
 Scott, Miss Ada C., Tokyo
 Scott, Miss Jane Neill, Tokyo
 Scott, Rev. J. H., Osaka
 Scott, Miss Mary C., Nagano
 Seeds, Miss Leonora M., Yokohama
 Shackelton, Mrs. Edith D., Tokyo
 Shannon, Miss Ida, Hiroshima
 Shannon, Miss Katherine, Hiroshima
 Shaw, Miss Loretta L., Osaka
 Shepherd, Miss Kathleen Mary,
 Chiba
 Shively, Rev. B. F., Kyoto
 Stewart, Rev. S. A., Hiroshima
 Sims, Prof. J. Grover, Kobe
 Slate, Miss Anna B., Yokohama
 Smith, Rev. F. D., Tokyo
 Smith, Rev. P. A., Kanazawa
 Spencer, Miss M. Dorothy, Kyoto
 Spencer, Rev. Robert Steward, Naga-
 saki Ken
 Spencer, Rev. Victor Charles, Nagano
 Sprowles, Miss Alberta B., Tokyo
 Stacy, Miss Martha, Tokyo
 Staples, Miss Marie Melissa, Tokyo
 Stegeman, Rev. Henry V. E., Tokyo
 Steinmetz, Miss Esther, Tokyo
 Stier, W. Rudolf F., Tokyo
 Stowe, Miss Grace H., Kobe
 Stewart, W. R., Tokyo
 Tait, Miss Sadie Olivia, Tokyo
 Teague, Miss Carolyn, Kumamoto
 Ken
 Thompson, Rev. Elmer T., Tokyo
 Thorlaksson, Rev. S. O., Nagoya
 Thurston, Miss Esther V., Tokyo
 Titus, Miss Grace E., Osaka
 Tracy, Miss Mary E., Yokohama
 Trent, Miss Edith M., Nagoya
 Trueman, G. E., Hyogo Ken
 Tweedie, Miss E. Gertrude, Kofu
 Tucker, Rt. Rev. H., St. G., D.D.,
 Kyoto
 Umbreit, Rev. S. C., Tokyo Fu
 Van Bronkhorst, Rev. A., Saga
 Van Hooser, Miss Ruby, Tokyo
 Wainwright, Dr. S. H., Tokyo
 Walser, Rev. T. D., Tokyo
 Watson, B. E., Tokyo Fu
 Weaver, Mrs. Emma V., Tokyo
 Welbourn, Rev. John Armistead,
 Tokyo
 Whitehead, Miss Mabel, Oita
 Wilkinson, Rev. A. T., Shizuoka
 Wilkinson, Mrs. A. T., Shizuoka
 Wilkinson, Miss Jessie M. A., Kobe
 Williams, Miss Annie Bell, Kobe
 Williams, Miss Mary E., Nagoya
 Williams, Miss Theodora C., Tokyo
 Williamson, Rev. Norman F., Ku-
 mamoto
 Wilson, Major Thos. W., Tokyo
 Wilson, Rev. W. A., Okayama
 Winn, Rev. Merle Clayton, Kanazawa
 Winther, Rev. J. M., Kumamoto
 Wolfe, Evelyn, Yokohama
 Wolfe, Viola A., Yokohama
 Worthington, H. J., Hyogo Ken
 Wynd, Rev. William, Tokyo
 Wylund, Jenny, Shinshu
 Wythe, Grace K., Nagoya
 Young, T. A., Fukushima
 Young, Mrs. T. A., Fukushima
 Youngren, Rev. August, Osaka
 Zaugg, Rev. E. H., Ph.D., Sendai
- Korea*
- Barker, Rev. A. H., Hoiryung
 Barker, Mrs. A. H., Hoiryung
 Beiler, Mary, Seoul
 Bonwick, Gerald, Seoul
 Brownler, Charlotte, Seoul
 Buie, Hallic, Wonsan
 Carter, Thos. J., Songdo
 Clarke, Miss F. L., Chinju

Coit, Robert Thornwell, Soonchun
 Cunningham, Mrs. F. W., Chinju
 Davies, Margaret S., Fusanchin
 Dicken, Ethel M., Pyeng Yang
 Doriss, Anna Shinn, Pyeng Yang
 Dysart, Julia, Kunsan
 Edgerton, Faye E., Sen Sen
 Erwin, Cordelia, Chulwon
 England, Mary, Ham Heung
 Grierson, Rev. Robert, Song Chin
 Hankins, Ida, Songdo
 Kang, T., Kwangju
 Knox, Hattie O., Kwangju
 Lacy, Rev. John V., Seoul
 Laing, Miss C. J., Chinju
 McCallie, Mrs. H. D., Mokpo
 McCallie, Rev. H. D., Mokpo
 McCaul, J. Gordon, Gensan
 McCully, Elizabeth A., Wonsan
 Macrae, Rev. Frederick J. L., Ky-
 umasan
 Matthews, Esther B., Mokpo
 Oliver, Bessie O., Choonchun
 Owens, Herbert T., Seoul
 Pak, Chungchan, Masan
 Pak, Tak, Seoul
 Ross, A. R., Songjin
 Sharp, Mrs. Alice H., Kongju
 Smith, Bertha A., Songdo
 Stokes, Rev. Marion Boyd, Choon-
 chun
 Swearer, Mrs. Wilbur, Kongju
 Swinehart, M. L., Kwangju
 Taylor, Corwin, Seoul
 Tucker, Bertha, Seoul
 Welch, Eleanor, Seoul
 Welch, Bishop Herbert, Seoul
 Welch, Mrs. Herbert, Seoul
 Wilson, R. M., M.D., Kwangju
 Whan, A. M., Kyeng Sang
 Young, Miss Mary Elizabeth, Seoul

Philippines

Abella, Rev. G. L., Laguna
 Adamson, Vera, Ilocos Norte
 Agnew, Mrs. Alice, Manila
 Bana, Rev. L. M., Manila
 Driggs, Mrs. Edwin L., Manila
 Espina, Angel C., Dumaguete
 Francisco, Rev. Pedro, Bulacan

Galang, Filomeno, Manila,
 Gines, Rev. Mariano L., Ilocos Sur
 Gunn, Mrs. Chas., Manila
 Johnson, Anna V., Iloilo
 Locke, Bishop C. E., Manila
 Locke, Mrs. Chas. Edward, Manila
 Macagaba, H. N., San Fernando
 McLaughlin, Rev. J. L., Manila
 McLaughlin, Mrs. J. L., Manila
 Obaldo, Agapita, San Fernando
 Richmond, Rev. Louis O., Manila
 Ryan, Rev. Archie L., Manila
 Salomon, Rev. Valentin S., Ilocos
 Norte
 Stipp, Frank V., Ilocos Norte
 Stipp, Mrs. Myrtle W., Ilocos Norte
 Swenson, E. Hildegard, Manila
 Weber, Matilda, San Fernando

Siam

Irwin, Rev. Robert, Bangkok

AUSTRALIA

South Australia

Bath, Isabel, Prospect
 Cowline, E. J., Adelaide
 Kilsby, Elsie, Mount Gambier
 Palamountain, Miss Lenora R.,
 Mount Gambier
 Shorney, Miss Winifred Helen, Me-
 dindie

New South Wales

Darling, Rev. Frederick Augustus,
 Keira, Wollstonecraft

New Zealand

Cairns, Miss Jessie, Dunedin

JAVA

Bower, Harry Clayton, Ph.D., Soer-
 abaja

CONTINENTAL EUROPE

Greece

Constantinidi, S. X., Athens

Holland

van Driel, C. Repelaer, The Hague
 de Gyselaer, S.C., The Hague
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