BADLEY, BISHOP AND MRS.
BRENTON T. OBITUARIES,
PHOTOGRAPHS
THE heart breaking news of the passing away of Bishop Badley announced in the Indian Witness has shocked many. A great personality has been removed from the world of man. He was a very influential personality that nobody can deny. His all round life had prepared him so well for the great task he accomplished in his life time. On other pages we are publishing several tributes which very clearly show what qualities he possessed and what a great man he really was.

Here we wish to give only a very brief life account of this great man.

Bishop Badley was born on May 29, 1876 at Geneva, U. P., India of a very devoted and energetic first missionary family in India, Dr. and Mrs. H. H. Badley. He was the founder of the Lucknow Christian College, the parents of Bishop Badley arrived in India in the group of those first missionaries. His grandfather Rev. Arthur Badley was also a preacher in Indiana and Iowa.

Thus the Bishop came of a devoted ministerial ancestry. Bishop Badley received his early education in India and spent the early part of his life amongst the Indians very intimately. As a boy he played and fished, etc. with the Indian boys and spent a good deal of his time with Indian servants. This helped him to master the Hindustani language as well as he did. He had his college education in America and raised his B. A. from the Ohio Wesleyan University in 1897 and M. A. from Columbia University, New York in 1899. Later in 1922 he got his degree of D. D. from the same University and L. L. D. in 1930 from Simpson College.

He came out as a missionary to India in the year 1889 and joined the staff of the Lucknow Christian College, then Resolved Christian College as professor of English, where he taught from 1888-1890. He was such a good teacher of English that there was a demand for him from the local Canning College and so many other places for partnership of English in the University. He was very devoted to the Christian cause, and he continued all his life. He married Miss Mary Purnam Searns, Ph. B., on April 29, 1903, who was then teaching in the Isabella Thoburn College. They had three children, one of whom died young. They had a long happy married life together until they were separated in 1916 by the death of Mrs. Badley in America. This shock of separation was so very heavy upon him that he could never get over it and brought his end so quickly.

He served in all the various capacities which prepared him so well for this task which he so nobly accomplished. He served as General Secretary of the Epworth League for India, Burma and Ceylon from 1910 to 1917.

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Bishop Brenton Thoburn Badley

He was a great and known author. Among some of the books written by him are: "Making a Christian College," "New English of Old India," "India Briefed of Heaven," "Hindustan's Horizons," "Visions, and Victories in India," "Waves of India," "The Solitary Throne," "The Making of a Bishop," and a number of other small pamphlets and books. One of his last books, a book of Sermon Illustrations for Indian Preachers is now in the Press and will reach the presses early this year.

Did we say his death? No, it is not death, as some one has said. "When the sun sets below the horizon he is not set in the heavens, but for a full hour after his departure and when a great man sets, the sky of this world a luminous beam after he is out of sight. Such a man cannot die out of this world. When he goes he leaves behind him much of all of him."
The Indian Witness

February 10, 1949

Funeral Service of Late Bishop Ilodorn Badley

The last rites of Bishop Brenton Thoburn Badley were performed in a very moving manner on Wednesday, February 2, 1949. At first the service was held at Christ Church in Delhi which started on time at 11 a.m., the body was brought into the church in a beautifully decorated casket all covered over with flowers and placed in the front. Bishop W. Pickett assisted by the Revs. H. B. Blache and Rev. Zahir Ahman conducted the service. The service was very solemn and impressive all through. The regular church organs preceded at the organ and the choir of the local church provided beautiful and solemn music. Rev. W. Moore and Rev. Prosper Hope Christopher in a beautiful duet sang "Sun of my soul," union. Pickett paid a glowing tribute to the departed colleague in a very impressive and eloquent speech, eulogizing his qualities and attributes. He said that Brenton Badley was a man of special qualities characteristic of the late Bishop, Bishop Pickett spoke in English and was ably interjected by Rev. Zahir Ahman, (see another page will be found the gist of Bishop Pickett's speech. Editor.) The church was full to the capacity for in addition to the local people people from General, Ghandi, Jinnah, and other neighbouring stations had also come to participate in the funeral service. After the service in the church the body was taken to the cemetery. The procession headed by the casket was followed by the chief mourners, Rev. and Mrs. T. O. Badley and others. They were followed by a long procession of mourners and sympathizers. The official Board of the Christ Church acted as the pall-bearers.

The funeral service at the cemetery was conducted by Bishop Pickett, assisted by Revs. H. B. Blache, Rev. Zahir Ahman and Rev. Adam Dab, who have been deseignated on the way from Alligarth could not arrive in time for the service in the church. In a very solemn way the casket passed into the grave and laid there in perfect rest till the resurrection day, in a grave just made by his father, Mrs. Reed. His only daughter, Mrs. Mary Eaton Bergstrom was informed by cable of the serious condition of her father. The reply came from her conveying their love, good wishes and prayers did not reach before the bishop's death, but arrived just in time before the funeral. Through another cable they have been informed of his passing away now. Thus has the dear Bishop been laid to eternal rest.

Brenton Thoburn Badley—Brilliant and Versatile

(Bishop Clement D. Rockey)

These are the two words that most quickly come to mind when I recall his life. About 40 years ago he graduated from Ohio Wesleyan University with scholastic honors. During the years amidst everything to which he was devoted himself has been accompanied by the same degree of efficiency and ability. Shortly after graduation he responded to a call to come to India and served as one of the 12 Apostles of the Church of the United States of America. He was one of the few survivors of that band of twelve young missionaries who came devotedly to serve in India. His service can be divided into three general periods.

First he was professor in the English Department of the Lucknow Christian College. During this period he began his series of writings, among his earlier books being one that told of the history of the Lucknow Christian College. He was a great lover for studying the history and promotion of work and through the years has produced many books and pamphlets.

He was set aside to make the Church in India, as well as in America realize the value of the Indian Movement. He has served for several years as secretary of the Young People's work and had been very influential in promoting the work among the young people of the Church and in organizing institutes for them. When he turned over that work to his close friend, J. A. later Bishop Cumber, they continued to help each another.

The success attained in this work among the young people of India is a result of Brenton Badley's logical choice for Secretary of the Centenary movement, and there he found ample scope for his ability in organizing and promoting a large movement of this kind. He had big visions and worked hard to make them a reality.

Here again the success he achieved and the leadership he displayed marked him as a person available for the administrative and inspirational leadership of the Church. In the Central Conference of 1929 he was chosen as a substantial role as the assistant of Bishop and Parochial in India for election to the office of Bishop, but the question of the advisability of having a Missionary Bishop was under discussion at the General Conference of that year so he did not receive election then, but was duly elected a General Superintendent in the General Conference of Springfield, Mass. in 1924.

For 20 years he served the Church faithfully and effectively in that type of work. Twelve years he served in the Bombay Area and eight years the Delhi Area. He retired from active service in January 1946. As soon as he could after the close of the war he proceeded to the States with his blessed life partner, who had enriched his life and inspired his daily living. Mrs. Badley had been having heart trouble and had been quiet, effectively keeping the home fires burning but being unable to put out into active work which she had done so beautifully when her health had been better. In the summer of 1946 she bore him farewell and left him a lonely man with one consuming love left, that of loving the for India to prepare as many as he could of the books he had in mind. He then said that we did over 10 years in the thinking. Unfortunately since his return to India in August 1946 his health has been such that he was in little strength and energy to devote to the task he had not himself. The Church is the poorer for having lost us without these books being written.

He was a brilliant and versatile person. His sermons were inspiring and strengthen to the faith devotedly and devoutly preached. His linguistic attainments were such that over Northern India and was thrust into silence by the words, "You should hear Brenton Badley speak Urdu." That was indeed a treat, especially for Hindus who hated to hear their native, well learned phrases mistreated by persons ignorant of their beauty of expression or unable to use them at the right moment. Born knew and used them so effectively that Urdu purists were pleased to have the apostle. And what a constitutionalist he was! He was the life of a party, particularly for those who were young, or who loved a story well told. His ability in ministry helped to make his stories most effective. He could tell the punch and render's sale call or imitate the wiles of the weatherman's (dictation) accompaniment to the swinging of the pendulum. One of his legacies will be a series of stories told him by the old editor, whose diary records during last year as he tried to get down the memories of the past to make them a reality for the future. His tellings was always with high culture, but that was given up some 20 or 30 years ago.

Here's chief effort was to serve the Church he loved with all his heart. For that Christ he gave himself in complete devotion and service, and throughout the 72 years of his life that was his chief joy. First brought him to India. That love and devotion made his service effective in the College, in young people's Institutes, in his state Mission work, in the Sunday School work, and finally, over the years of his active service as bishop, in his episcopal work. That love was shown so generously on his family and on the wide circle of friends. To his daughter Mary Gladys and his son Luther Badley we extend our warmest and our appreciation of the services he has left them, their families and the Church.

Our Reputed Bishop

The late bishop Badley is known all over India and Pakistan. His gentle disposition, ready wit and pleasant
convention caught the eye and mind of his listeners everywhere. He was as fluent in Hindustani as he was in English. The influence of Lucknow was stamped in his conversation. Throughout his ministry, when he visited Delhi, the Delhi-walis claimed him their own cultured Bishop. He was equally at home in both the centres of culture in North India, i.e., Lucknow and Delhi. But we don't remember him because of his versatility, sagacity and shrewdness, but we remember him as a true friend and a faithful guide in his multiple spheres of life. As a teacher, minister and Bishop, he brought light to the somber, unresponsive to the down-and-out and trenchant to the faithful. As a speaker, he was concise, witty and forceful. His sermons were full of illustrations from all walks of life, which showed a rich and triumphant spiritual experience. He was a friend of the needy and helpless. Many young men and women welcomed his position and power to the late Bishop because it was due to his timely and penetrative insights that they were able to rise faith. His greatest contribution was in the uplift of the humble Christians and feeble minded believers. His Christian message was clear, direct and undiluted. The church still remains firm and true to our Saviour Jesus Christ, because God raised faithful and good shepherds like the late Bishop Badley to carry on his work. We are not so much concerned with his life after he lived as we rejoice for his bold witness to the only true God revealed in Jesus Christ, our Lord.

E. AHMAD SHAR

Bishop Brenton T. Badley

It is almost 40 years since I first saw Bishop Badley. He was a member of a team of some special evangelistic services held in a tent at the Lal High School, Lucknow. Naturally, I did not understand him, but I well remember him as a well-dressed Christian, with power to the late Bishop because it was due to his timely and penetrative insights that they were able to rise. His greatest contribution was in the uplift of the humble Christians and feeble-minded believers. His Christian message was clear, direct and undiluted. The church still remains firm and true to our Saviour Jesus Christ, because God raised faithful and good shepherds like the late Bishop Badley to carry on his work. We are not so much concerned with his life after he lived as we rejoice for his bold witness to the only true God revealed in Jesus Christ, our Lord.

W. MACIN

Bishop Brenton Thoburn Badley

A strange feeling of loneliness pervaded the compound of Imranaham Institute, with the passing of Bishop Brenton Thoburn Badley. He had been living here almost one year, but his failure having compelled him to give up his home in the city and to live here with his brother the Rev. T. T. Badley. A "hurricane stroke" as he called it, in the fall of 1917 in Dehra Dun, followed by weakness, made him, as he said, the most active, the zest and the activity that had been marked his ministry. Yet his interest in the church was the large circle of men and women with whom he had worked for so many years all over India remained.

In November and December he seemed to be improving and he accepted an occasional invitation to a school program or a dinner with a small group. These he enjoyed and it was a joy to others to see him more like himself. For a brief period he even played with the idea of going to Central Conference. By the middle of January his condition had deteriorated somewhat and on the 30th his brother took him into Delhi for consultation with the Civil Surgeon, who recommended that he stay a few days in the Milli Hosalas for observation and rest. There, on the night of the 3rd, he had a mortal stroke. Thereafter his condition deteriorated rapidly. Death came quietly on the night of the 1st of February. Interment was in Delhi on the second, in a spot next to his sister Mrs. Reed.

Bishop Badley was born in Ghana, U. P. May 29, 1874. If he had lived through this year he would have completed fifty years since coming to India as a missionary. For him India was more home than America. It was an Indian who asked that he had two mother tongues, English and Hindustani. In both he was fluent; in both he was used of God through the years to inculcate large numbers to better living.

His ministry was varied: Professor of English in Lucknow Christian College, 1900-1902; General Secretary of the Epworth League, 1910-1917; Associate Secretary of the Board of Missions, New York, 1918-1919; Executive Secretary of the Centennial Forward Movement 1920-1921. In 1924 he was elected to the Epworth League by the General Conference and assigned to the Bombay Area with residence at Bombay. In 1926 the Central Conference made him in charge of the Delhi Area where he continued until his retirement in 1944.

In preaching Bishop Badley excelled. He was by nature, more at home in the pulpit than in a cabinet or at an Annual Conference. He was keen for the Church and his friendly, sympathetic, personal interest in individuals marked his administration of conferences.

As a writer, Bishop Badley was in his element. Following a furlough in the United States after his retirement, during which Mrs. Badley died, the Bishop returned to India. The close link that he might continue a useful ministry by Newspaper, Evangelism and other writings. He recently sent to the Press a book of illustrations for sermons which he hoped would meet a long-felt need of preachers. New missionaries and national leaders of the church will enjoy and find it useful, as have his long-time colleagues, such books as New Itineraries of India, India School of Religion, and Maps and Pictures in India. Many who wished to hold Bishop Badley would put in book form some of the stories he related so finely on numerous occasions will be interested to know that he was working on that project before his last illness.

Like the writer, many will remember Bishop and Mrs. Badley for their home and their gracious manner and thoughtful friendliness. Bishop Badley had plans for making his home in Ghazipur a center for recreation and inspiration for his many friends. These he had so give up. But those who were privileged to attend the "home-warming" soon after his arrival here in the city know how deep this hope was and even great was the disappointment that he could not carry them through.

In lines that he entitled "Climb" he wrote.

"The battle is over, the band is broken, the swords are rusted, the banners flown...

"One heart, one mind, one goal, one cause, one God, one Church..." the Savior beside thee, evermore saved, shall thy feet, thy days, thy strength, thy songs always with grace seasoned with salt."

"In the Father's kingdom, Christ accept him; God receive him."

W. MACIN

Brenton Thoburn Badley

The brevity of this note of appreciation is dictated only by considerations of space and time. For all will surely agree that the life and character of Brenton Thoburn Badley offer a friend, one of the richest possible subjects for extensive comment. His abilities were varied and his accomplishments so many that it would take an entire biography to do them justice. Nevertheless, the essence of it all was reasonable simplicity. He was an exceedingly able man who under the constant inspiration and guidance of God's Spirit had consecrated himself to the service of mankind, originally through the medium of the Church of Christ.
The Passing of Bishop Badley

(By Our Reporter at Delhi)

Bishop Brenton Thoburn Badley died at or around twelve o'clock the night of February 1-2 in the historic Hindu Rao Hospital at Delhi, and was buried in the late afternoon of the 2nd in Nicholson Cemetery at Delhi. His mortal remains are buried beside the grave of his sister, Mrs. Helen Reed, a few feet from the grave of Mrs. J. W. Robinson. Thus within twenty months the Methodist Church in India has lost its two retired bishops, the older statesman John W. Robinson and Brenton-Thoburn Badley.

Bishop Badley was born at Gonda, U.P., India, May 28, 1879, and was within a few months of completing 78 years of age. He had retired in 1944, four years earlier than was necessary under the law of the Church in order to devote his time to preaching and writing. The unexpected loss of his life companion in 1946 while on a visit to the U.S.A., followed by high blood pressure, of which he had advance warning, interfered seriously with his program. But until 15 months ago he did considerable preaching and even in the closing weeks of his life he produced a book of sermon illustrations and seven chapters of a projected eight-chapter book of stories, "For young people and those who are young at heart." To due course these should be published, and widely read.

A funeral service was held in Christ Church, Delhi, the afternoon of the 2nd. In the absence of the Pastor Bishop J. Walton Pickett took charge of the service in the church. He was assisted by Dr. Royal D. Bisbee and the Rev. Zahir Ahsan. The Rev. R. W. Moore and Mrs. Hope Christopher sang "Sun of my soul," a hymn which Bishop Badley had chosen to sing at the funerals of his son and his sister. The Rev. Amar Das on receiving word of the Bishop's serious illness had started from Allipath to Delhi and arrived in time to assist in the service at the Cemetery.

Despite the fact that relatively few people in Delhi had known of the Bishop's illness the news of his death spread with much rapidity, and was so taken to heart, that the Church was quite full when the funeral service began at 4:30 p.m.

Bishop Pickett in a brief address mentioned twelve characteristics of his late comrade in the episcopacy and commented on each. These were:

1. His constant cheerfulness. He never yielded at any time to the vicissitudes of life.
2. His persistent purpose to serve God gave him vital power.
3. His persistent purpose to serve God gave him natural expression to the virtues of hope and good cheer.
4. His persistent purpose to serve God gave him whole being. Often a man's noblest purpose is selfishly held. He now and then seeks to do and be his best. Not so with this man of God. He always held to his highest purpose.
5. His preaching power. He was so ordained to be a preacher. This was so much a part of Bishop Badley that we can't think of him as anything else but a preacher.
6. His love of children and their love for him. It was a great thing to have him talking to a child or a group of children. They were captivated by his stories, and often in fact, children would wait for this to know of the Bishop's visits on account of their love for him.
7. His love of nature and the love of the nature lover. He was a lover of the nature lover. He often went out into the wilderness, and when he did, he could often find a story there.
8. His love of music and the love of music. He was always a lover of music, and often would sing as he preached.
9. His love of the theater and the love of the theater. He was always a lover of the theater, and often would attend plays, and often would give a sermon on the theater.
10. His love of the church and the love of the church. He was always a lover of the church, and often would attend church, and often would give a sermon on the church.
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Bishop Badley in Glory

Never before had this thought struck me so strongly to look at death with pride and satisfaction, as when the news of Bishop Badley's passing into glory. My heart swelled with mingled pride, to think of our Bishop has attained something high, something glorious, something that we looked. He has reached the heights.

The news that he was suffering in the hospital, or was suffering on his bed, was always upsetting to me. For I was never connected with illness, pain and suffering with the Bishop. To me, was the voice of God walking up and down, giving God's message, doing God's work. With eager heart I went to await his coming to Moradabad and bring in God's word. As the Israelites attentively heard every word that fell from Moses' mouth, so not to miss a single word of God's command, so we craved to hear our deeply beloved Bishop Badley.

For we believed he brought God's message to us. Where else could the man of God rest after his labour, but to enter the glory and be with his Master always. We should not mourn for him here below for he is very happy with the Father and other loved ones up there.

February 10, 1949
February 10, 1929

THE INDIAN WITNESS

We thank the Lord for all the years of his most valuable service. Such a man can never die out of this world. When he goes he leaves behind all his good, noble, tender self, which speaks loudly after he is gone. We thank the Lord for our wonderful faith, that we can say Bishop Badley is not dead, but gone on high to do still greater works for His Lord and Master.

A Silent Admiration.

MRS. VIRGINIA H. WILSON.

The Late Bishop B. T. BADLEY.

The sudden and shocking death of Bishop B. T. Badley struck us like a thunderbolt. We have been closely associated with the late Bishop since our childhood, and always admired him for his deep spiritual experiences, inspiring messages and wide field of activities in Methodist Church. It is indeed an irreparable loss. In Bishop Badley we have lost a warm personality, a convincing preacher, and a dear Bishop - a friend, who was a sympathetic friend of Indian Christians. Our deep and genuine sympathy go with his brother Rev. T. L. Badley and the family in their sad bereavement. May the Lord sustain them by sending from above consolation which can come from Him alone.

J. W. FALLS, Lucknow.

The Secret of Christ's Manifestation to Us.

BY BISHOP BRANDON T. BADLEY.

When Christ was wont to manifest Himself to us and not to the world, He replied, that it would be an inner manifestation, granted to those who loved Him and were obedient to His word. (John 14:21). Two men could be in one seat in a meeting: one might be with the Lord and it is another thing to obey it. Two men could be on one seat in a meeting; one might be with the Lord and yet fail to obey. It is like our love for the Lord, when we obey Him. Love is obedience. How knowingly and purposefully we try to deceive. One time a woman, poorly dressed and evidently without any money, came to a well known Hospital and said to the Doctor, "I am a very poor woman, but my friends have advised me to come to your Hospital and get an X-ray of my heart. I cannot pay the cost of the picture, but I am told by my friends to get a picture taken for my doctor. Please make a picture free for me." The doctor replied, that he would do so in view of her extreme poverty. When she came the next day to get the picture, she asked eagerly, "Does the X-ray show that I have a bad heart? What does the picture show? What does my heart think is my heart's condition?" The doctor looked at her and said, "The X-ray reveals that you have an exceedingly bad heart." The woman said, "I am sorry to hear it. Is there any hope that I can get well?" The doctor replied, "The picture proves that there is no hope until you first repent of your lying!" With that he handed her the picture and showed that she had five gold pieces in the inner folds of her dress. She was not a poor woman but was deceiving the doctor. So we may try to cover up our real condition, and can succeed in deceiving many people. There is no question of God's being able to manifest Himself to us in such conditions. We must first of all love and be true to Him by obeying His word to us.

Once upon a time, a wealthy Christian layman in New England, went to a doctor for advice as to some nervous trouble from which he was suffering. The Doctor examined him carefully, and said, "I can tell you what will make you well, but rich man like you, will not carry out the instructions. The wealthy man was so anxious, and promised the doctor that he would strictly obey the directions. The doctor told him then to go on a three weeks' walking trip, through the New England country-side, and to stop and drink at every spring he passed. This he carefully did and reached the end of his journey in perfect health. Obedience of the doctor's prescription brought him the health he needed.

This matter of obedience to God is fundamental in all our dealings with Him. As we continue to obey Him He will lead us into the fulness of life. He will be able to manifest Himself to us.

Parker Higher Secondary School, Moradabad

Condolence Resolution

(Passed by the members of the Staff and students, Parker Higher Secondary School, Moradabad, U. P.)

Resolved that with a deep sense of sorrow, and loss this school— with its Staff and students— places on record the irreparable loss inflicted on it in the demise of Bishop B. T. Badley, on Tuesday, the lst of February, 1942.

The family is widowed, but equally widowed are those near and far relations to whom he had been a true friend, a guide and a source of inspiration. In him the community has lost a treasure, and the world, a true servant of the Master.

May God rest his in peace and send on to the bereaved family of vision of His, which alone can lift up burdens and fears and give comfort and rest which would cannot give.

S. B. TEWARSON,

Principal.
Christian Authority Through Christian Experience

Luke 24:32

I thought, there could not be an authority imposed by the individual himself in respect to the claiming love of Christ, and an external authority imposed by the organized Church.

One of the very important characteristics of the early Christian Church was sense of "oughtness". It was the sense of "oughtness" growing out of the Lord's commission which sent them into the highways and byways of the world with an authoritative message concerning the Revelation of God's will and love for all mankind. More than once their sense of authority was called into question by the powers of that day but they found their response in the simple statement, "We ought to obey God rather than man". Men have to be sure of themselves and of their mission to answer in such a fashion in the face of great jeopardy. Finally to be found a statement, "Men have to be sure of that day but they found it to be the very important characteristic of the Church that they came to his new certainty concerning the things in the experience of the Lord of Life in matters of the Christian Church in their sense of mission and the authority from which it had sprung. They found it in the experience of the Lord of Life and the Church in the very important characteristic of the Church's having decided to devote a page a week to Lay Activities. This should have been done long ago, for a page on Lay Activities is as important, possibly more important, than the "Pastors' Clinic" which has appeared in the Witness for nearly two years. The page dealing with Lay Activities does not carry the sub-title "For Laymen Only". Every pastor receives or reads the Witness should give this page, edited by Rev. George Shaw, an earnest attention each week. And not only this, we should carry it as fully as possible with the Board of Lay Activities in carrying out their program.

And this leads us to the fact that, Sunday, February 27, has been designated Laymen's Sunday. Each pastor, if he has not already done so, should talk the program over with his own Lay Leader and use a really effective device for Laymen's Sunday. The oiling on that day by the means of the most important feature of the service. Every effort should be made to enlist the participation of laymen in the services. The program on that day might be set forth some of the opportunities which are open to laymen for effective service in and through the church. Let us make our approach positive rather than negative. Let us inspire our laymen "to attempt great things for God" rather than criticize...
The Lay Activities Of The Church

"As ye do good to the Lord, and not between men." James 1:22.

The Fellowship of Christian Service

In the Methodist Churches

I, a member of the Church, not a patron. I am a guest, not a host. I am a partner, not a customer. I am a participant, not a spectator. The duty of taking the initiative lies with me whenever I observe any action that is needed and for which no provision is made.

I Am Resolved-

To counsel constantly with others of my Church as to means by which to deepen, strengthen and improve my Church.

To permit no administrative meeting of the Church to be more routine or secular, but to insist that spiritual purpose control the meeting of my Church.

When I move my residence to another community to seek out without delay another Church for worship and for service, and to take my place therein without hesitation or urging: this applies to vacations, visits and to move here.

6. IN MY EVANGELISTIC OFFICE

I Am Resolved-

To regard inviting others to accept Christ and join a Church as a normal part of Christian living.

To have always at least six persons on my mind and my prayers with a view to their conversion.

To secure for myself and urge upon others the knowledge and motive of missions, and to work to secure funds needed for missions with the same diligence that I show for the local church.

7. IN MY RESPONSIBILITY AS AN ADULT

I Am Resolved-

To convey my debts to those understanding adults who guided my own youthful years with similar help given to the young people of my own church and community.

To assume that whenever any young person takes an advanced step, such as the Youth Crusader's vow, instantly there is on me and every adult Christian in the vicinity an obligation to support that step with understanding, patience, sympathy and humility.

8. IN MY STEWARDSHIP OF MONEY

I Am Resolved-

To avoid any questionable financial practices which might cast a reflection upon my Church and my Lord.

To make my gifts to the Church large enough and regular enough to reflect the supreme importance of my religious faith.

To transmit all my weekly business as a steward of God.

9. IN MY COMMUNITY

I Am Resolved-

To accept every person into the brotherhood of my Church in Jesus Christ, regardless of race, color nationality class or financial standing.

To maintain such an attitude that all people will feel welcome in my Church.

To use my Church always as an agency for human services, especially in its own community.

To secure the correct which treat the Church as an end in itself.

In appreciation of all those whose allegiance to Christ has expressed itself in service to me as teachers, officers, ministers and leaders of many forms of helpfulness, and who also in their daily lives have inspired and directed my own life.

And remembering what Jesus said about "We know the sayings of men and doth them (Matthew 7:24)."

I hereby promise, by the help of God, to be worthy of this.

FELLOWSHIP OF CHRISTIAN SERVICE

I will try to "sow that my faith by my works."

Signed: ____________________________
Women’s Activities In The Church

EDITED BY MRS. K. E. MUNSON, 323, CIVIL LINES, JUBBulpore, C. P.


Subject: Christian Marriage.
Scripture: Matthew 5: 32; 1 Cor. 7: 39; Gen. 2: 24.
Memory Verse: Mark 10: 12.

Christian Social Action: Suggestions will appear in next week’s Witness.

Status of Hebrew Women

Among the ancient Hebrews, a woman had no personal rights. She was regarded as property, captured in war or purchased, and proceeded by her father, husband or son. The male alone held the patriarchal authority. The wife was little more than a servant and a bearer of children.

Polygamy was common, as was concubinage. A widow was married to her husband’s younger brother who might be, and probably was, already married. The children belonged to the joint family.

A woman could be divorced by her husband for very trivial reasons, and driven out of the home. Moses ruled that in case of divorce the woman must give the man a written divorce notice so that he could marry another man and gain his protection.

In Jesus’ time polygamy was not unusual among the rich and powerful. A man who had several wives and one of the rabbit, or religious tenets, had more than one. The Jews did not prohibit polygamy until 1000 years after the time of Christ.

There was no question at any time as to man’s legal right to divorce his wife, though a woman could not divorce her husband. The only question was as to what was just cause for divorce. Some rabbis held that if a wife burned her husband’s food or made any other slight mistake, that was reason enough. Other rabbis argued that only adultery on the wife’s part was sufficient cause.

Jesus Statement about Divorce

One day a group of Pharisees, to test Jesus, asked Him the question which the rabbis argued, was it lawful for a man to divorce his wife for any, or the slightest, cause? They did not question the legality of divorce, only what causes justified it.

Jesus, with great wisdom, left the question of divorce for the moment and asked them a question about their own story of creation which says that God created man and woman as well as men in His image, blessed them and told them to be fruitful and multiply. (Gen. 1: 27, 28) “For this reason a man leaves his parents and clings to his wife until they become one flesh” (Gen. 2: 24).

We can imagine that the Pharisees, who knew their Bible well, roared gravely at this point but frowned when Jesus quickly added, “What God has joined together, man must not try to separate.”

Even the Pharisees asked why then Moses commanded a man to give his divorced wife a written divorce notice. Jesus answered that Moses did not command this, but permitted what they were already doing—improving the lot of the women by making it possible for them to marry again. “It was not so in the beginning,” according to the beautiful creation story.

Then He answered their first question without qualification or equivocation: “A man who divorces his wife, or a woman who divorces her husband, and marries another commits adultery (Mark 10: 12).”

We can imagine the effect on His hearers of Jesus’ bold pronouncement, and the inference that women have the same rights as men in this matter. The disciples were astounded and remarked that “If this is the law, it is better not to marry.”

Divorce among Christians

According to the Civil Law Christians, in case of adultery one can obtain a divorce, but it is an expensive, difficult and unpleasant process and there are few who will avail themselves of this release. Moreover divorce is thoroughly bad for the husband and wife and for their children. They have failed in their most sacred relationship, and one cannot help casting a shadow on their later life. The children of a broken home lose their sense of security and to compensate many of them develop aggressive attitudes that result in incorrigibility and crime. Divorce is thoroughly unsatisfactory from every point of view, and we must try to present it by arranging happy marriages.

A Separate Home for each Family

Jesus approvingly quoted the verse saying that in marriage a man leaves his parents and clings to his wife “till they are of one flesh”; that is, until they have adjusted themselves to each other and become a family.

Every Christian family should have a separate home, even if it is only one room. They must save and spend their own money: the husband providing the income and the wife spending it wisely, cooking palatable and nourishing food, and caring for the health of her little family.

They may, and probably will, have difficulties in adjustment at first but it is much easier than when the wife is under the so-called rule of her husband’s people. There may be financial problems too; but if they are taught to budget the income they will soon learn.

As soon as the salary comes, the stores for the next month should be purchased and all outstanding bills paid. Milk, vegetables and fruits, as well as bread, cakes and grains must be bought in the Post Office Savings Banks. After these obligations are met they decide together about clothes and other expenditures.

This does not mean that the new family has no responsibility for close relatives who are dependent. They should do their fair share, but they should live separately and be responsible for their own affairs.

Health and Character

Christian marriage is for life, and therefore should be undertaken only after careful consideration. Good health is, of course, very important. A qualified doctor can give a thorough physical examination with laboratory tests, such as the one given to applicants for life insurance. It will cost a little money, but it may uncover some hidden disease, such as incipient tuberculosis, diabetes or heart disease, that may result in illness and invalidism later.

In America, in many States, marriages cannot be performed unless both parties can present medical certificates showing that they are free from venereal infection. Since venereal disease is unusual, though not always by any means, the result of promiscuity, the certificate in itself is presumptive evidence that the owner is not addicted to illicit sex relations.

Marriage by itself does not change either the health or the moral character of the partners. We know some of the traits of character that result in great unhappiness: extravagance, debt, irresponsibility, temper tantrums, dishonesty, untruthfulness, laziness and drunkenness among others.

If the young people belong to families that are old friends, the habits and character of both parties are well known to all concerned. If not—and this is bound to be the case as more young people go to distant cities to college and to work—it becomes the duty of other (Continued on page 14)
The "faith of our fathers" is both known and secure, but the "faith of our sons" is uncertain. Possibly at no time before fathers regarded with greater apprehension the spiritual lives of their sons, or mothers the spiritual destinies of their daughters. The same is true regarding the concern of pastors for the young people of their congregations and teachers for their pupils. Emphatic Sunday schools, neglected sabbath services, forsaken family altars, unopened bibles and an abandonment of private prayer, together with the secularization of the Sabbath day, have raised the startling question as to what can possibly remain of the spiritual life and experience of the young people of our Christian schools and churches. What may we legitimately hope for the spiritual destinies of their sons? Is either true faith and character, or the development of young people who can be counted on for usefulness in the world, to be expected or are we to expect that the sons and daughters of our Christian families and in our schools and churches being thus prepared for the testing-times to come? Do they understand what Browning meant in his lines that follow?

"He placed thee midst the dance of plastic circumstances, The present, thus, instant, worldling fair zs great;
Reluctant just so to be, yet not of the tent."

There are many who concern themselves about superficial matters in regard to the young people of our day. Great advances are advocated and are made in plant and equipment, in style and appearance, in methods and finish,—all good things, but not of sufficient importance to be given first place. The supreme thing is spirit and character. Are our homes producing good boys and girls, are our churches raising young men and women of truth and purity, are our schools making possible the development of young people who can be counted on for unselfish living and service? These things grow from within, being inwardly nourished. Such qualities are the product of the soul.

In the Western world we are concerned for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth of the Church because we know that from true faith will come the concern of pastors for the youth.
Mirrors

When you look into a Mirror what do you see? A reflection of yourself of course. Mirrors show us how we look. There is a special Mirror that I want to tell you about which shows us what we really are. This special Mirror is the Word of God. Hebrews 4:12 says, "For the word of God is living, and active, and sharper than a two-edged sword, and piercing even to dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." James tells us in his book that, "Be ye doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word, and not a doer, he is like a man who observes his nature face in a mirror."

Mirrors show us how dirty or unkempt we are, but the mirrors cannot make us clean and tidy. In the Bible the Law shows us what our faults are just like a mirror, but to become clean we must come to Jesus and have Him cleanse our hearts and our lives. He alone can do this.

If you should take a mirror outside into the sunshine you would find that mirror reflects the light of the Sun of God, even Jesus Christ. Second Corinthians 4:6 tells us this: "For it is he who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

Some mirrors are round, some are square. The round ones remind us of our eternal salvation through Jesus Christ. Square ones might represent the "city four square" that John tells us about in Revelations.

What does your mirror tell you? What does the Special Mirror of God show you? May you and I be followers of God's Word as well as hearers!

E. G. H.

Your Little Map

The way you look and what you say
And little things you do
Make up a map for all to see.
A little map of you.

A smile will show you're happy;
So wear one everyday.
To show to everyone you meet
That you are feeling gay.

A friendly word of greeting
Will welcome someone new;
And there are always little tasks
For willing hands to do.

So be careful what you say
And also what you do;
For everything you do or say
Will make a map of you.

K. GIBSON,
Wes Wisdom

February

February, the second month of the modern calendar, derives its name from the Latin verb, FEbruARI, meaning "to purify." It was customary for the Romans to hold a festival on the fifteenth of the month, at which time a goat was sacrificed. May this month be a time when you and I will look inside ourselves and clean house...and sweep out all the cobwebs of selfishness, envy, and pride. Let us "walk in the light as He is in the Light, and Blood of Jesus Christ cleanses us from all sin."

Bible Puzzle

I am a dark and solemn bird;
I carried meat and bread.
A holy man sat by a brook;
By me that man was fed.

Tip For The Week

"Happiness is not something you find; it is something that must be created."
The Plan of the Advance for Christ and His Church

(John T. Sommaja, Executive Secretary, Methodist Mission, Belgium E. Prov.)

Advance For Christ And His Church

You must have now studied the programme of the Advance for Christ and His Church as published in the Indian Witness of the 15th January, 1949, on pages 7 and 11 and all the workers under you, including women, must have received the Hindustani version of the same through the Kishk-In-Mail. The former is approved but the General Conference as a general programme to the whole Methodist and specially for America. But the one printed on page 11 has been approved by the Central Conference for the Methodist Church in Southern Asia. You must have noted that the General Conference approved a Programme had to be modified for India. As far as the Teaching and Preaching Enthusiasm is concerned it is the same for all countries. The financial programme, however, differs from country to country. Every American Conference will be responsible for Special Projects of one Annual Conference abroad, but our Indian Conferences shall have to take care of some of their own Specials, in addition to an increase of 10% each year for the next four years in their Pastoral Support and Conference Benevolences. Some of the Specials for the annual Conferences in India are suggested in the resolutions adopted by the North India Conference (See Indian Witness, dated 27th January, 1949).

Our Conferences, therefore, should immediately prepare a list of Specials and send it to the Committee on Advance in America through the Divisions of Home and Foreign Missions and the M.C.O.K. with the recommendation of their respective Field Committees. These three bodies are the participating agencies in the Advance Programmes. These must be accompanied or followed by outlines descriptions and other necessary details, which may interest the American Conference to accept them as Specials.

You must have also noted that the period of preparation for the Advance is from 1st February to June 30, 1949, as accepted by the North India Conference. No Conference should lose time to start the Period of Preparation as soon as possible. During this period, every District Superintendent, Pastors, Head of Institution, District Evangelist, Laymen and other workers should inform all Methodists with whom they are working, down to the last village groups as to what the aims, objects and contents of the Programme are. During this period every Methodist must be acquainted with the Programme. Every opportunity should be taken to teach the Programme, Churches have to be organized into groups and committees to study it. A wide publicity must be given to it. The literature for Teaching and Preaching Period will be supplied to you in due course of time.

Another important feature of this Programme is the Week of Induction, which is the same as the Induction Week, that is 10th to 17th April, a special programme must be prepared for this week and aims for the Cluster Sunday in which all self-denial offerings will be brought to the altar of God. These offerings will be used according to the directions of the United Conference Committee for Advance, of which Bishop and K. Jacob is the Chairman and the Rev. J. L. de Waard is the Secretary.

SUBHAJIT B. EWALDSON,
Acting Area Secretary.

(Continued from page 6)

them for what they may not have done in thepast. All else, it may not have been entirely all their fault if they have not shown more interest. Part of the blame may be ours as pastors who have not enlisted their help nor shown interest in their program. I hope February can be fittingly and effectively observed as "Laymen's Sunday" in every congregation throughout the whole Church. Remember the instruction given by Bishop Roger, Chairman of the Board of Lay Activities in the Witness of January 10, that half of the special collection should be sent to Mr. Isaac A. Uzua, Methodist high school, Ranchi, U.P., and the other half to the Conference Treasurer to be used in connection with the development of lay activities in the Annual Conference.

The Bishop Roger has given four valuable suggestions for making the Lay Activities organisation more effective (Indian Witness, January 10). We desire our most careful attention. Professor Sahai, in the same issue of the Witness, has given us much for thought. Turn back and read his article, it very wisely points out that there has been too much of our talent and we want its use for the advancement of the Kingdom. There are many hidden talents among our laymen, we observe, which remain buried underground and benefit neither the Church nor its people. These talents need to be developed through use. Pastors have the rare privilege of discovering these hidden talents in their laymen and in bringing them to the light in the service of the Kingdom.

Abandonment, the German theologian, once said, "The training of a single youth is a greater accomplishment than the taking of a city; for when the fame of the great saviour shall have passed into myth or tradition, the influence of one well-trained brain and heart will be going on and on, contributing to the uplifting and redemption of this planet." This is true. How important it is therefore for pastors to give ourselves instinctively to our young people.

(Continued from page 5)

Christians who know the background to reveal any impediments to a happy marriage.

Christians Should Avoid Debt

Jesus made no specific pronouncement on the subject of dowries and expensive weddings, so we must decide what He would advise, in the light of the principles He gave us.

A dowry is a kind of debt, since it must be repaid to the future spouse. It is supposed to be the daughter's share of her father's estate. Even though it can be given easily it is best for the youth to start their married life independent of outside aid. Later, when the children are in school it will be of much greater help.

The matter of expensive weddings is exercising all patriotic Indians. Some educated youth, to avoid a crushing debt, are resorting to a registered or civil marriage.

In ancient times, in certain backward communities today, large numbers are called to the wedding as witnesses in case the legitimacy of the children and their right to inheritance are even called into question. People will not come unless they are well fed. Certain near relatives must take part in the ceremony to make it legal, and they must be given rice and as well as a feast.

With Christians the situation is quite different. Their marriages are registered by the minister in the Government archives and there are records in the Church that are accepted as valid in the courts. The only necessary expense of a Christian wedding is the small fee to be given to the minister. No engagement as necessary or desirable. The taking of the bands in the Church is sufficient announcement.

In America, every few people have expensive weddings. Usually they call the minister to their homes, where a large group of the nearest relatives are witnesses, or the verdict, with two priests as witnesses, call the minister at his home, or his study in the Church, and are married.

Sometimes in small towns the couple simply walk to the altar during the evening service and are married without expense, before their friends and relatives.

The marriage of a Christian, Church, as patriotic Indians, can take the lead in popularising simple inexpensive and religious weddings.
NEWS FROM THE FIELD

February 20, 1949

Visit of Jubliapore Team To Mathura

From the 20th to 24th of January, a Gospel Team made up of Stockley David, Mauna De, N. Chand, and Dr. Vadan Thomas, was at Dancy High School, Mathura.

This team was sent out by Leonard Theological College to recruit boys from the High Schools for the ministry. On the Sunday previous to their visit to Mathura, the boys were egged together and the pastor, Rev. M. M. Punj Singh, talked to them about the purpose of the team's visit. Seven of the older boys who had previously taken a stand as candidates for the ministry were appointed as leaders for room-wise prayer groups. These prayer meetings were conducted each evening that the Spirit of God might be quickened within the lives of the boys and that they would be ready to respond to His call.

For the three that the team arrived on the compound, they entered into the activities of the program. They played with the boys, taught them how to handle and prepare the various tools that were used in the morning work, school chapel and evening prayers.

At the end of the team's visit there were 45 boys who had dedicated their lives for the ministry. Most of them for the first time.

The boys were also helped in the follow up work. Some prayer groups were formed and the pastor sought occasion to help them in their daily devotions.

Christian Youth Conference

The theme of the Christian Youth Conference held in Allahabad during the Christmas week was "The Call of the Hour".

The successful campaign of the Agricultural Institute was the ideal place where such a Conference could be held; where many a delegate sought occasion to look around fill his soul with the beauty of nature.

The men delegates were accommodated in the Ewing Christian College hostels close to the other side of the river by a regular bus service. Nevertheless, it was not unusual to see many lonely wanderers admiring the Jumna bridge who had evidently "missed the bus"!

The women delegates who were fewer in number, were happy and comfortable in the men's hostels of the A. I. C. (the day started with Devotions led by Rev. Canon C. Blyth), These were a real source of blessing and inspiration and the best way one could start another new day.

Then we split up into four Bible study groups, the topics of which were based on the subjects of the evening address set forth for the boys. (1) Youth of the Bible. (2) Youth of Worship. (3) Youth of the Church. (4) Youth of Evangelization.

This was followed by the morning addresses, the topics of which were again discussed in four different Commissions in the evening:

- The Challenge of Freedom—Dr. Sril. Singh.
- The Challenge of Christian Vocation—Miss S. Dave.
- The Challenge of Leadership—Dr. M. S. Koshy.
- The Challenge of Social Action—Mr. R. K. Ram.

There was also a Commission on "the future of Youth Work" which was very popular.

On the last day, Mr. Raja Ram gave a consolidated and comprehensive report on the findings of all the commissions making sure that no one was deprived of any gain that the other might have had. These summarization and discussion groups were really helpful.

The evening address followed these commissions and then we dispersed for dinner.

The after dinner program, of special music and items was a real hit. What was more expected—when people like Messrs. Dick Moore, Victor Sharpe, Dick Berry and the Awareness group were on the job!

Thus ended the day and we all looked back to the various activities for a night's rest—sufficient into the day.

On Christmas day the programme was different. There was a mid-day service on the 24th December and then on Christmas morning a special service was held in the All Saints, Cathedral at 11 a.m. Conducted by Mr. C. T. Kennedy and at 3 p.m. there was a special "At Home", many Christmas visitors and other officials graced the occasion and we also had the privilege of meeting and hearing a few of them. There was also a special Christmas Concert by the Multifaith Choir. The message "Peace on earth good will to men" was clearer and sweeter. We were really glad to have this opportunity to listen to them.

On Monday the 27th, four people shared with us the message they had brought from Conferences at Oslo and Amsterdam and candy in the Living, Christian College hall. After this meeting tea was served on the banks of the river which was most enjoyable though, short lived as the different delegations were to meet for a short while afterwards.

The closing service on the 28th by Mr. V. M. Koshy brought the Conference to an end.

At the end of the Conference there was a special service of praise and worship with special music and items. The message was "The Call of the Hour". This was the beginning of the Conference.

(Mary Wilkinson)

(Continued from page 16)
Sunday School Lesson, February 20, 1949

By Rev. C. S. Thoburn

Man Power for Kingdom Work

Scripture: Matthew 4:18-22

Memory Verse: Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit.—John 15:16.

The passage from Matthew tells of the call of Simon the Zealot, James and John, and Andrew his brother. Andrew was fishing by the sea of Galilee with his brother Simon when Jesus called them. The same story is told in Luke 5:1-11. The call of the twelve was a slow process and went on in stages. In Matthew and Mark the call of the first five disciples is recorded, and in Luke there is no mention of any call until that of James and John. In Mark the call of the four is recorded as a single act, but in Luke the call of each disciple is treated in detail. Matthew and Mark both begin with the call of Andrew and Simon, who were brothers.

The second point of the three stages was the appointment of the twelve. This was a slow process and went on in stages. The appointment of the twelve was made by Jesus in the presence of the other disciples. The selection of the twelve was based on the intimate knowledge of the character of each disciple. The twelve were to be the leaders of the new kingdom and were to be chosen from among the disciples.

The third point of the three stages was the training of the twelve. This was a slow process and went on in stages. The training of the twelve was given by Jesus in the presence of the other disciples. The training of the twelve was based on the intimate knowledge of the character of each disciple. The twelve were to be the leaders of the new kingdom and were to be chosen from among the disciples.

A word about the last of the twelve disciples. Luke 22:50 says, "And if ye will not drink of the cup that I drink, how shall ye keep my law?" This verse is not found in any other gospel. It is a striking illustration of the spiritual nature of the kingdom of God. The kingdom of God is not a temporal kingdom, but a spiritual kingdom. The kingdom of God is not a kingdom of power, but a kingdom of love. The kingdom of God is not a kingdom of wealth, but a kingdom of poverty. The kingdom of God is not a kingdom of war, but a kingdom of peace. The kingdom of God is not a kingdom of glory, but a kingdom of humility. The kingdom of God is not a kingdom of prosperity, but a kingdom of prosperity. The kingdom of God is not a kingdom of life, but a kingdom of death.
The Indian Witness

February 10, 1914

Presidency has been transferred to Ahmedabad. Mrs. P. A. R. Service Wing, Delhi, who has been a citizen for the last 5 years, will be A. P. A. Service Wing, P. O. Clement Town, Delhi.

Dr. and Mrs. E. M. Mehta, now of New York, announce the engagement of their daughter, Margaret Jane (Penny) to Mr. Harid Lord. They are busy in the hospital where they are stationed.

Miss Mehta is a nurse in the United States Veterans Hospital, American Lake, Washington.

Miss Eliza Bayard of Cambridge had the New York Conference visited her as a guest of Rev. and Mrs. H. R. Willson. She has been making her WitterY visits in the various towns since her conference time. She was inSama in Pondicherry in C.P. during her tour of India. She will return to New York at the end of February on a lecture tour for the Indian National Trust and Indian Trust.

The Board of Directors of the Indian National Trust at Calcutta has been working very hard to make the Trust a success. The Board has decided to hold a meeting in April to decide on the future of the Trust.

Miss Bayard is the second daughter of Rev. and Mrs. H. R. Willson. She has been making her WitterY visits in the various towns since her conference time. She was inSama in Pondicherry in C.P. during her tour of India. She will return to New York at the end of February on a lecture tour for the Indian National Trust and Indian Trust.

The Board of Directors of the Indian National Trust at Calcutta has been working very hard to make the Trust a success. The Board has decided to hold a meeting in April to decide on the future of the Trust.

Birth

Born to Mr. and Mrs. C. W. Hurd on June 1, 1914, a son, C. W. Hurd, at his home in Calcutta. The baby is the first child of Mr. and Mrs. C. W. Hurd. The baby is a boy and is named C. W. Hurd.

Mr. D. P. V. Daniel, son of Mr. and Mrs. D. P. V. Daniel, was born on June 1, 1914, at his home in Calcutta. The baby is the first child of Mr. and Mrs. D. P. V. Daniel. The baby is a boy and is named D. P. V. Daniel.

Obituary

Word has just been received of the death of Mr. T. R. A. V. in Calcutta. He was a well-known Indian lawyer and member of the Indian Bar. He was a member of the Indian Bar and was a member of the Indian Bar. He was a member of the Indian Bar and was a member of the Indian Bar. He was a member of the Indian Bar and was a member of the Indian Bar.

News of the death of Mrs. W. M. Williams was announced on Thursday, February 6, 1914, at her home in Calcutta. Mrs. W. M. Williams was a well-known Indian lawyer and member of the Indian Bar. She was a member of the Indian Bar and was a member of the Indian Bar. She was a member of the Indian Bar and was a member of the Indian Bar. She was a member of the Indian Bar and was a member of the Indian Bar.

The Indian Witness

Sectional Editors:

1. Parthasarathy D. S. Viswanath
2. Lay Servant, Upendra, C. S., S. Babu
3. Women's Activities, Mrs. K. E. Maroo, H. B. Maroo
6. Advertisement Office, Rev. J. D. Sehgal, J. D. Sehgal

VOL. 59 THURS., FEB. 10, 1914

All contributions extended for publication in this letter are subject to the approval of the editor. Revised and approved by: The Editor, Prof. M. C. Srinivasan, M.A., Correspondent, M.A., President, and Secretary, Indian National Trust.

Congratulations to the editor of the Indian Witness, Mr. C. W. Hurd, on his 50th anniversary in the newspaper business. He has been a faithful servant of the newspaper for 50 years. With his usual energy and dedication, he has continued to produce a quality newspaper that is well-respected in the community.

The Indian Witness

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The Indian Witness
February 19, 1949

Statement of Account of India Methodist Missionary Society

From July 1, 1948—December 31, 1948

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<td>Methodist Church, Hardan (through Dr. H. A. Burchard)</td>
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<td>Methodist Church, Jaipur (through Miss H. C. Lawrence)</td>
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<td>Rev. E. C. Emmett, Nadiad (through Church, Pithoragarh through Miss E. Singh)</td>
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<td>Katutura Central Church (through Miss N. Y. Singh)</td>
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<td>Medoist Church, Dehradun Road (through Mrs. Robert Dohre)</td>
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<td>Medoist Central Church, Shahjahan (through Mrs. J. B. Thite)</td>
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<td>W. S. F. School, Delhi (through Miss F. E. Jonass)</td>
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<td>Lucknow Conference (through Dr. M. C. Singh)</td>
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<td>Bengal Conference (through Mr. H. K. Mandal)</td>
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PAYMENTS:

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<td>Shaloo (Bill for August)</td>
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Analysis of Credit Balance:

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January 31, 1949

<table>
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<tr>
<td>1. Whose breadcrumb great—shelter, his compassion—How doth love? 1 Jn. 2.14-15</td>
<td></td>
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<tr>
<td>2. His all men shall know, Jn. 13.38(36) (see also Jn. 15.12-13)</td>
<td></td>
</tr>
<tr>
<td>3. Love's demand</td>
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<tr>
<td>4. God's love revealed</td>
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</table>

Jesus Christ—Lord and Saviour

By Dr. Angilie Mathew, M. ED., Ph. D.

THE LOVE OF CHRIST

1. Spontaneous Love
   a. I love and follow, no one take it away from me, Jn. 10.27-28
   b. God loved the whole world that he gave his only begotten Son, Jn. 3.16

2. Love in action
   a. Greater love hath no man than to lay his life, Jn. 12.24-25

Notice

Rev. C. S. Grant, M. A., the Principal of the India Methodist Missionary Society, have been appointed to Canada and West Indies on a mission, through the above Board of Directors, in his place Rev. F. Patil, M. A., B. L., license, as the Principal. The salary of Mr. Grant is August 1948, Student entrance. Further information can be obtained by writing to the Viceroy, who shall be responsible for the Society, will be held from the 22nd of June. For further particulars apply to the Vice-Rlmm-

I. S. S. U. Summer School

(16th April—5th May)

At B. S. S. U. Summer School, Institute, University, Nigeria, S. India.

The charge for the course is Rs. 30.00. All students and teachers, by the authority of the Board of Directors, are required to attend. Attendance is required at least twelve hours per day. The course will consist of morning sessions, morning lectures, and evening sessions, evening lectures and discussions. Students are requested to pay the following fees: for the course, Rs. 30.00. Additional fees may be required for accommodation or transportation. The course will be conducted by the Board of Directors, and is open to all students.
THE INDIAN WITNESS
February 10, 1949

THE SCOTTISH UNION AND NATIONAL INSURANCE CO.
(The Liability of the Shareholders is Limited),
Hazaratganj, Lucknow.

ESTABLISHED 1874.
POUND EXCH. IN COURS
FIRE MOTOR AND ACCIDENT INSURANCE.
IMMEDIATE COVER-FORWARD CLAIMS
IMMEDIATE PAYMENT-PERSONAL ATTENTION.

Branch Manager:-
Ms. S. Dutt.

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Wanted
Christian Lady Doctor, experienced in pediatrics, for Small-Child Hospital in
Rural Area.-Salary according to qualifications.
Address Mr. D. A. Mission Hospital, Sitapur P.O.,
Almora District.

Notice
The W. S. L. S. Convention of the Hyderabad Annual Conference will be held in
Hyderabad on March 1-4. Delegates are requested to send their names
and addresses to the Secretary to arrange
arrangements for hospitality, etc.

Lawsonia Cottage, Sat Tal
Lawsonia Cottage at Sat Tal will provide
vacation facilities for Mission workers and
their families. The cottage is rented by the
Principal of Indian Memorial Girls' School.

Notice
The Principal, O. M., requests all Missions
nearby to provide pasture land for the school's
sheep. All contributions should be
sent to the Principal.

THE BUNDALAHIB BIBLE
School
This School offers a three years' course of training to young men who
have had a call to the Lord's work. Care is taken to
provide the students with training in both
academic and spiritual life. A three years' course in English and
Hindi is offered. For further details of the School, please
write to the Principal, Lawsonia Cottage, Sat Tal, U.P.

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write to the Principal, Lawsonia Cottage, Sat Tal, U.P.
The heart-breaking news of the passing away of Bishop Badley announced in the Indian Witness has shocked many. A great personality has been removed from the world. He was a very influential person that nobody can deny. His whole life had proved him as well for the grand task he accomplished in his lifetime. On other pages we are publishing several tributes which very clearly show what qualities he possessed and what a great man he was. Here we wish to give only a very brief life account of the great man.

Bishop Badley was born on May 24, 1876 at Gosford, U.P. India of a very devoted and energetic missionary family. Dr. J. W. Badley, the founder of the Lucknow Christian College, the parents of Bishop Badley served in India in the group of those first missionaries. His grandfather Rev. Arthur Badley was also a preacher in India and gave a Thum the Bishop came of a devoted and munificent ancestry. Bishop Badley had his early education in India and spent the early part of his life amongst the Indians very munificently. As a boy he played and flew kites, etc. with the Indian boys and spent a good deal of his time with Indian servants. This helped him to master the Hindustani language as well as Hindi. He had his College education in America and pursued his B.A. from the Ohio Wesleyan University in 1897 and M.A. from Columbia University, New York in 1898. Later in 1922 he got the degree of D.D. from the same University and LL.B. in 1924 from University of Pennsylvania.

He came out as a missionary to India in the year 1900 and joined the staff of the Lucknow Christian College, then the Hindustani College, professor of English, where he taught from 1900-1908. He was such a good teacher that he was very much in demand for his students and in many other places had a good reputation for his teaching in English on a much higher salary than a missionary's salary. But having had a desire for missionary service, he retired all those offers. He married Miss Mary Parson Stearn, Ph.B. on April 22, 1900, who was then a student in the Isabella Thoburn College. He had three children one of whom died young. They had a long married life together until they were separated in 1946 by the death of Mrs. Badley in America. This shock of separation was so very heavy upon him that he could never get over it and brought his end so quickly.

He served in all the various capacities which presented him so well for this task which he so ably accomplished. He served as General Secretary of the Epworth League for India, Burma and Ceylon from 1910 to 1917, Secretary, Board of Foreign Missions, New York from 1918 to 1919, Executive Secretary, Centennial Forward Movement of the Methodist Episcopal Church in Southern Asia, 1920 to 23. He had also served as District Superintendent of the Bareilly Shabazpur District in the North India Conference for sometimes. He was elected and consecrated Bishop in 1924 and was passed to Bombay Area. Having served there for twelve years he came to Delhi from where he retired in 1935. Although retired, his ambition still was to serve India and the Indian people. Until his last hours he kept writing and speaking with a desire to win souls for Christ. One of his articles was written in his last days and was published in this number of the Witness.

He was a great and known author. Among some of the books written by him are: "Making a Christian College," "New Etchings of Old India," "India Beloved of Heaven," "India's Horizon," "Vistas and Victories in India," "Warne of India," "The Solitary Throne," "The Making of a Bishop," and a number of other small pamphlets and books. One of his last books, "A Book of Sermon Illustrations for Indian Preachers," is now in the Press and will soon be ready for sale.

Did we see him dead? No, he is not dead, as some one has said: "When the sun sets below the horizon he is not set; he becomes dim for a little while after his departure and when a great man sets the sky of this world is luminous long after he is out of sight. Such a man cannot die out of this world. When he goes he leaves behind him much of himself."
Funeral Service of Late Bishop Badley

Funeral Service of Late Bishop Badley were performed in a very fitting manner on Wednesday, February 2, 1949. At first the service was held at Christ Church in Delhi which stood exactly as a pomp past the body was brought into the Church in a beautifully decorated casket all covered over with flowers, and placed in the front. Bishop J. W. Pickett assisted by the Rev. Dr. B. D. Bissapers and Rev. Zahir Ahmar conducted the service. The whole service was very solemn and impressive all through. The regular church organist present at the organ and the Choir of the local church provided beautiful and solemn music. Rev. R. W. Moore and Mrs. Hope Christopher in a beautiful duet sang "Sun of my soul!" Bishop Pickett paid a glowing tribute to the departed colleague in very impressive and eloquent speech, eulogising his qualities and attributes. He laid emphasis on twelve special qualities characteristic of the late Bishop. Bishop Pickett spoke in English and was ably interpreted by Rev. Zahir Ahmar. The service also found the gist of Bishop Pickett's speech. The church was full to the capacity for in addition to the local people, people from Meerut, Ghaziaud, Alligarh, and other neighbouring stations had also come to participate in the funeral service.

After the service in the Church the body was taken to the cemetery. The procession headed by the casket, was followed by the chief mourners, Rev. and Mrs. T. C. Badley and others. They were followed by a long procession of mourners and sympathisers. The official Board of the Christ Church acted as the Pallbearers. The funeral service at the cemetery again was conducted by Bishop Pickett, assisted by the Rev. Dr. B. D. Bissapers, Rev. Zahir Ahmar and Rev. Amar Das, who has never been deyed on the way from Alligarh could not arrive in time for the service at the church. In a very solemn way the casket was lowered into the grave and laid there in perfect rest till the resurrection day, in a grave just next to his sister's, Mrs. Need. His only daughter, Mrs. Mary Burgoyne was informed by cable about the serious condition of her father. The reply cable from her conveyed their love, good wishes and prayers did not reach before the Bishop's death, but arrived just in time before the funeral. Through another cable they have been informed of his passing away now. That was the dear Bishop been laid to eternal rest.

Brenton Thoburn Badley—Brilliant and Versatile

(BISHOP CLEMENT D. ROCKY)

These are the two words that most quickly come to mind when I recall his life. About 60 years ago he graduated from Ohio Wesleyan University with academic honours. Through the years almost everything to whom he has devoted himself has been accompanied by the same degree of efficiency and ability.

Shortly after graduation he responded to a call to come to India and arrived as one of the 12 Apostles of the close of the 19th Century. He has been one of the few survivors of that band of twelve young missionaries that came out dedicated to service in India. His service can be divided into three general periods.

First he was professor at the English Department of the Lucknow Christian College. During this period he began his series of writings, among his earlier books being one that told of the history of the Lucknow Christian College. He was a great person for publicity and promotional work and through the years has produced many books and pamphlets.

He was set aside to make the Church in India, as well as in America realize the value of the Missions Movement. He had served for several years as Secretary of the Young People's work and had been very influential in promoting the work among the young people of the Church and in organizing institutes for them. When he turned over that work to his close friend, J. K. later Bishop, Ushakim, they continued to help one another.

The success attained in this work among the young people of Methodism made Brenton Badley the logical choice for Secretary of the Centenary movement, and here he found ample scope for his ability in organizing and promoting a large movement of this kind. He had big visions and worked hard to make them a reality.

Here again the success he achieved and the leadership he displayed marked him as a person available for the administrative and inspirational leadership of the Church. In the Central Conference of 1920 he had been led to the majority vote of the Church in India for election to the office of Bishop, but the question of the advisability of having a missionary bishop was under discussion at the General Conference of that year so he did not receive election then, but was duly elected a General Superintendent in the General Conference of Springfield, Mass, in 1924.

For 29 years he served the Church faithfully and effectively in that type of work. Twelve years he served the Bombay District and eight the Dehra Dun District. He retired from active service in January 1946. As soon as he could after the close of the war he proceeded to the States with his beloved lifelong partner, who had enriched his life and inspired his daily living. Mrs. Badley had been having heart trouble and had been quiet, effectively keeping the home fires burning but being unable to go out into active service which she had done so beautifully when her health had been better. In the summer of 1946 she had his farewell and left him a lonely man with one consuming love left, that of returning to India to prepare as many as he could of the books he had in mind. He once said that he had about 100 books in his thinking. Unfortunately since his return to India in August 1949 his health has been such that he has had little strength and energy to devote to the task he had set himself. The Church is the poorer for his having left us without those books being written.

He was a brilliant and versatile person. His sermons were stirring and thought provoking to his hearers, especially for those who were young, or who loved a story well told. His ability in ministry helped to make his stories most effective for he could call the pen-vendor's sale call or imitate the whoopi of the washerman's (dholki) accompaniment to the swinging of the clothes. One of his last works will be a series of stories told by the old sirddar (servant), and finely recorded during last year as he tried to get down the memories of the past to make them a feast for the future. His tennis playing was also of a high calibre, but that was given up 25 or 30 years ago.

Brenton's chief effort was to serve the Christ he loved with all his heart. For that Christ he gave himself in complete devotion and service, and throughout the 72 years of his life that was his chief joy. That brought him to India. That love and devotion made his service effective in the College, in young people's institutes, in his Mission work, in the Centenary program and finally, over the span of his active service as Bishop, in his episcopal visits. That love was showered so generously on his family and on the wider circle of friends. To his daughter Mary Esther Burgoyne and his son Luther Badley we extend loving sympathy and our appreciation of the heritage he has left them, their families and the Church.

Our Revered Bishop

The late Bishop Badley is known all over India and Pakistan. His genial disposition, kindly wit and pleasant
Bishop Brenton Thoburn Badley

As a writer, also Bishop Badley was in his element. Following a furlough in the United States after his retirement, during which Mrs. Badley taught, the Bishop returned to India in the hope that he might continue a useful ministry through Newspaper Evangelism and other writing. He recently met the Press to discuss the problem of the Indian Churches and their present situation. He held the belief that a great need was the establishment of missions and the training of missionaries. Bishop Badley saw the Church as a living organism, and he was an enthusiastic supporter of the idea of missions. He was a friend of all, a man of great influence, and he had a great ability to inspire others with his enthusiasm.

W. MAChIN

Brenton Thoburn Badley

The brevity of this note of appreciation is dictated by considerations of space and time. For all that, I would like to point out that Bishop Badley was an exceptional man, and his work will be remembered by those who knew him. His life was characterized by dedication, and he was a man of great spiritual depth. He was a friend of all, and he was always ready to help others. His work in India was remarkable, and his influence will be felt for many years to come. We remember him with gratitude and respect.

John H. Holister

Brenton Thoburn Badley

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John H. Holister
He was radiant in his faith in God, brilliant in thought expression, loyal in his devotion to the highest principles of life and conduct. He was very deeply a friend and lover of India understanding the mind and heart of her people. In such varied realms as the techniques of life, religion and the deepest experiences of the spirit he was one of India. With all his idealism and his dauntless courage he was a workman of whom the Church and the Father needed never to be ashamed.

Many will mention the beautiful family life that his home always revealed. It was a veritable inspiration to thousands. I recall when at Bombeyfield he was elected Bishop. As we went to the door of their hotel hotel Bishop came rushing up and in his joy and enthusiasm he lifted his newly elected Dad clear off his feet. Aside from that Bishop Byn, pretty well kept his feet on the ground as a Bishop. But he did not allow his administrative duties to make him forget that he must impress his people with the highest idealism. His sermons in Hindustani, of which he was a master, were most winning, warm and useful and indeed thrilling! His humour was always keen, but never unkindly and his stock of stories was inexhaustible, Bishop Padley's skill as writer and administrator and teacher ranked high, but it is for his human qualities that he will be long remembered. He was a wonderful husband and father and a grand friend!

H. A. HANSON

The Passing of Bishop Badley

By Our Reporter at Delhi]

Bishop Brenton Thoburn Badley died at or around twelve o'clock the night of February 12 in the historic Hindu Bao Hospital at Delhi and was buried in the late afternoon of the 13th in Nicholson Cemetery at Delhi. His mortal remains are buried beside the grave of his sister Elizabeth, Mrs. Harton Heed, a few feet from the grave of Mrs. J. W. Robinson. Thus within twenty months the Methodist Church in India has lost its two retired Bishops, the older statesmen John W. Robinson and Brenton Thoburn Badley.

Bishop Badley was born at Gonda, U.P., India, May 29, 1876 so was within a few months of completing 73 years of age. He had died in 1944, four years earlier than was necessary under the law of the Church in order to devote his time to preaching and writing. The unexpected loss of his life companion in 1946 while on a visit to the U.S.A., followed by high blood pressure, of which he had no advance warning, interfered seriously with his program. But until 13 months ago he could consider preaching and even in the closing weeks of his life produced a book of sermon Illustrations and seven chapters of a projected eight chapter book of stories "for young people and those who are young in heart."

In due course these should be published and widely read. A funeral service was held in Christ Church, Delhi, the afternoon of the 2nd. In the absence of the Pastor Bishop J. Watson Pickett took charge of the service in the Church. He was assisted by Dr. Boyd B. Bishop and the Rev. Zahib Alman. The Rev. R. W. Moore and Mrs. Hope Christopher sang "Sun of my soul," a hymn which Bishop Badley had chosen to sing at the funeral of his son and his sister. The Rev. Amar Das on receiving word of the Bishop's serious illness had started from Allipore to Delhi and arrived in time to assist in the service at the Cemetery.

Despite this fact relatively few people in Delhi had known of the Bishop's illness the news of his death spread with much rapidity, and was so taken to heart, that the Church was quiedy full when the service began at 4:30 p.m.

Bishop Pickett in a brief address mentioned twelve characteristics of his late comrade in the episcopacy and commented on each. These were:

1. His constant cheerfulness. He never yielded at any time to the vice of pessimism but always gave natural expression to the virtues of hope and cheerfulness.

2. His persistent purpose to serve God with his whole being. Often a man's noblest purpose is but fully held. He now and then seeks to do and be his best. Not so with this man of God. He always held to his highest purpose.

3. His preaching power. He was pre-ordained to be a preacher. This was so much a part of Bishop Badley that we can't think of him at all preaching the Gospel of Christ.

4. His mastery of Urdu. He made full use of his knowledge of Urdu in helping his Church in India.

5. His excellence as a story-teller. Alike in Urdu and in English he knew how to tell a story. Whether as an illustration in a sermon or in instructions to an audience or for sheer entertainment in a social hour his telling of a story was always superb.

6. His versatility. He did a surprising number of things well. Some can preach but can't write, some can preach and write but are useless in social talk. Some who preach and write well and shine in social conversation and non-conversational and committee work. But Bishop Badley's versatility in such a way that not all the above named tests.

7. His catholicity of spirit. This was shown in his love for America and India and Great Britain. When there was strain between India and Great Britain he found ways of showing his love for both countries. Another revelation was his local love for the Methodist Church combined with grateful appreciation of other Churches. When his only daughter became a Missionary of the Church of India, Burma and Ceylon he did not grieve.

8. His kindliness for children and their love for him. It was a treat to listen to him talking to a group of children. They were captivated by his stories and felt honored by the attention he gave to them and their interests.

9. His perennia youthfulness. He never lost his youthful interests, all his life he loved kite-flying. The mountains which he loved as a boy held for him as a man now but a young man.

10. His power in prayer. He loved to pray. Prayer was to him both privilege and duty, never a task. And he taught many people to pray. Many people prayed more and more effectively because they knew him.

In conclusion Bishop Pickett said that death for such a man as Bishop Badley is not an end of life but a transfiguration into a new and richer life. It's the final blessing of God on this earth, promotion to a better world. As the infirmities of age pressed upon Bishop Badley they took him nearer to immortal youth. Just as in an old man, renewed in strength, able to serve at his best the purposes of the Eternal.

Bishop Badley in Glory

Never before had I thought so strongly to look at death with pride and satisfaction, as when I heard the news of Bishop Badley's passing into glory. My heart swelled with entire pride to think our Bishop has attained something high, something glorious, something that we lacked. He has reached the heights.

The news that he was ailing in the hospital, or was suffering on his bed, was always unsettling to me. For I never expected sickness, pain and suffering with the Bishop. To me he was the voice of God walking up and down, giving God's message, doing God's work. With easier heart I used to ask his criticism to Missalad and began at 4:30 p.m.
We think the Lord for all the years of his most valuable service. Such a man can never die out of this world. When he goes he leaves behind all his good, noble, tender self, which speaks louder after he is gone. We thank the Lord for our wonderful faith, that we can say Bishop Badley is not dead, but gone on high to do still greater works for his Lord and Master.

A. Scott Adair

**The Secret of Christ's Manifestation to Us**

BY BISHOP L. B. BADLEY

When Christ was asked how he could manifest Himself to us and to the world, he replied, that it would be an inner manifestation, granted to those who loved Him and were obedient to His word. (John 14:21.)

Two men could be on one seat in the same boat; one might see Him, and the other fail to do so. The secret would be, that one would obey Him, by keeping His word, and the other would not even be thinking of obedience.

The key word in our relationship to Christ is obedience. It is one thing to hear the word of the Master; it is another to obey Him. It is one thing to believe the word of the Lord, and it is another thing to obey it. It is possible to be with Christ, to get His messages, to reverence them, and yet fail to obey. We pass into a new realm when we follow up with obedience. We prove our love for the Lord, when we obey Him. Love is needed if we are to see Him, but it must be a love that will start the test of obedience. To say that we love Him without the same time proving our loving by our obedience, is trifling with words. Faith, says someone, is like receiving a message of a proposed voyage, but obedience is like taking the voyage. Obedience is sincere.

I knew a boy in Sunday School who used to take up the collection at times. One Sunday, I learned later from his confession, he was tempted to disobey God's command, and steal half a dollar, he said to himself. He, in a moment of weakness, that he handed the money to the collecting plate, and took the rest out of the plate for himself. Nobody saw him do it, but his conscience troubled him. His left school without returning what he had stolen. Fifteen years later, he came to me, and told me about this theft. He still had not repented, although he had been in the meantime become a Mission worker. But his conscience was aroused and increased until what he said, and, at this last Conference, he made restitution to the Church of the amount stolen. For fifteen years he remained a thief, a thief in the sight of God and of the world, but it did not exhaust himself to him. He had indeed many years of Scripture, had gone through many worship services, and had prepared himself steadily for the life of a worker in the Mission. But he was an unforgiven thief, until that District Conference. After that, the burdens in his heart were lifted away. He had taken away the barrier between himself and God; could reach His life with a blessing.

How knowingly and purposefully we try to deceive. One time a woman poorly dressed and evidently without any money, came to a well-known hospital and said to the doctor, "I am a very poor woman, but my friends have advised me to come to your Hospital and get an X-ray of my heart. I cannot even pay the cost of the picture, but I am told by my friends to get a picture taken for you. Please let me have it free for me." The doctor replied, that he would do so in view of her extreme poverty. When she came the next day to get the picture, she asked eagerly, "Does the X-ray show that I have a bad heart? What does the picture show? What do you think is my heart's condition?" The doctor looked at her and said, "The X-ray reveals that you have an exceedingly good heart." The woman said, "I am sorry to hear it, there are any hopes that I can get well?" The doctor replied, "The picture proves that there is no hope that you ever repent of your lying. With that he handed her the picture and showed that she had the gold pieces in the inner folds of her dress!" She was not a poor woman but was deceiving the doctor. So we may try to cover up our real condition, and can succeed in deceiving many people. There is no question of God's being able to manifest Himself to us in such condition. We must first of all, love God and be true to Him by obeying His word to us.

Once upon a time, a wealthy Christian layman in New England, went to a doctor for advice as to some nervous trouble which he was suffering. The doctor examined him carefully, and said, "I know you will make well, but rich man as you will, you will not carry out the instructions. The wealthy man was in earnest, and promised the doctor that he would strictly obey the directions. The doctor said then to go on a three weeks' walking trip, through the New England countryside, and to stop and rest at every spring he passed. He carefully did and reached the end of his journey in perfect health. Obedience of the doctor's prescription, brought him the health he needed.

This matter of obedience to God is fundamental in all our dealings with Him. As we continue to obey Him, He will lead us into the fullness of His life. He will be able to manifest Himself to us.

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**Parker Higher Secondary School, Moradabad**

**Condolence Resolution**

(Passed by the members of the Staff and students, Parker Higher Secondary School, U.P.)

Resolved that with deep sense of sorrow and loss this school—with its staff and students—places on record the irreparable loss inflicted on it in the demise of Bishop L. B. Badley, on Tuesday, the 1st of February, 1919.

The family is grieved, but equally grieved are those near and dear to relations to whom he had been a true friend, a guide and a source of inspiration. In them the community has lost a treasure, and the world, a true servant of the Master.

May God rest him in peace, and send him to the bereaved family that vision of His, which alone can lift up burdens and tears, and give comfort and rest which would cannot give.

S. D. Towson, Principal.
Christian Authority Through Christian Experience

Luke 24:32

The lessons of life in matters of the Christian authority in relation to the disciplined life have focused between an inner authority imposed by the individual himself in response to the controlling love of Christ, and an external authority imposed by the organized Church.

One of the very important characteristics of the early Christian Church was a sense of "oughtness". This was this sense of "oughtness" growing out of the Lord's commission which sent them into the highways and by-ways of the world with an authoritative message concerning the Revelation of God's will and love for all mankind. More than once their sense of authority was called in question by the powers that day but they found their response in the simple statement "We ought to obey God rather than Caesar." They had heard the Word of authority from the lips of Jesus, for He spoke not as the of man but as the Word, a Revelation an unveiling of the eternal God and his purposes for the earth. They experienced with Paul, the feeling "Woe is me if I preach not the Gospel" or with the apostle: "I must needs preach the Gospel." They were conscious that a stewardship had been given to them, and they could not let God down.

The early church was not confused in the least as to its sense of mission and the authority from which it derived. They found it necessary to convey to succeeding generations the knowledge by which each generation might gain that inner assurance for its own, from the same living Lord of Christian experience. This was done by their writings left to us in the form of the Scriptures. It was the clear intention of their authors, writing under the guidance of the Spirit that these records should point men to the Final Authority, Christ, the Living Lord of the Church. The authority of the church was not finally to be found in the letter for that would lead to legalism; rather, the final authority was to be found in the experience of the Lord of Life from whom the earliest disciples got their inspiration and sense of mission.

Whence did they, those simple fishermen, and others, get their inspiration and sense of authority? The experience of the Lord of Life and His works. On the matters of life and death, sin and salvation, there was for them no other authority than Jesus Christ the Lord. He had spoken a final Word, a Revelation an unveiling of the eternal God and His purposes for the earth. They experienced with Paul, the feeling "Woe is me if I preach not the Gospel" or with the apostle: "I must needs preach the Gospel." They were conscious that a stewardship had been given to them, and they could not let God down.

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THE PASTORS' CLINIC

(EDITED BY MARVIN H. HARPER)

The Pastor and Lay Activities

An important aspect of the recent General Conference was a study of the program of Lay Activities. A meeting was held on Sunday afternoon to consider Lay Activities, but, unfortunately, very few ministers attended. This may have been due to the fact that the day was very crowded, or it may have been due to the fact that many ministers do not appreciate the importance of Lay Activities in their church. Actually, no church can be a really vital one which does not have an active band of laymen cooperating with the pastor. And, similarly, there can be no really active band of laymen in any church where the pastor does not give every possible encouragement. Many years ago the slogan was familiar, "No pope, no church!" It was the belief that there could not really be a church if there was no pope at the head of it. Unconsciously, many pastors may think, "No minister, no church!" This is a self-evident truth. Should we not consider seriously adopting the slogan, "No active laymen, no church!"? As a matter of fact, whether we adopt this as a slogan or not, it represents the truth.

I am happy that the Editor of the Indian Witness has decided to devote a page a week to Lay Activities. This should be done long ago, for a page on Lay Activities is an important—possibly the most important—page in the "Pastors' Clinic" which has appeared in the Witness for nearly two years! The page dealing with Lay Activities does not carry the sub-title "For Laymen Only!" Every pastor who receives or reads the Witness should give this page, edited by Prof. George Saha, his careful attention each week. And not only this, we should cooperate as fully as possible with the Board of Lay Activities in carrying out their program.

And this leads us to the fact that Sunday, February 27, has been designated "Laymen's Sunday." Each pastor, if he has not already done so, should talk the program over with his circuit Lay Leader and plan a really effective Service for Laymen's Sunday. The sermons on that day is by no means the most important feature of the Service. Every effort should be made to utilize the participation of laymen in the Service. The sermon on that day might set forth one of the opportunities which are open to laymen for active service in and through the church. Let us make our approach positive rather than negative. Let us invite our laymen "to attempt great things for God" rather than criticize.

(Continued on page 11)
February 10, 1946

The Indian Witness

The Lay Activities Of The Church

The Fellowship of Christian Service

In the Methodist Churches

I have a sincere faith in God and in Jesus as my Saviour and Lord, and in the New Life

I have a sincere intention to keep my vows of membership
in the Church.

I do not feel that I should assume any oath or different
vows, but I simply desire to remember all my present
obligations and to interpret them into actual service to
Jesus as my Saviour.

I want to be part of a great Fellowship of Christian
Service with all the other men and women who endeavor
to make their lives declare.

"I will show my faith by my works."—James 2:18.

1. IN MY OWN DEVOTIONAL LIFE

Realizing my own weakness in the past, I am resolved—
To practice a systematic cultivation of my inner
spiritual life.

To work for a general knowledge of the Bible suffi-
cient to furnish the basis on which to shape my
decisions and actions.

To seek to know Christ so as to be completely con-
trolled by a Christian spirit, and to follow His leading
when it returns.

To return thanks for my food and maintain some sort
of family altar.

To spend the necessary time and effort to prepare
myself for my tasks in the Church.

To fear and beware of a proud and domineering spirit
as the most insidious sin that lies in wait for me.

2. BY MY PERSONAL EXAMPLE

It is my business "To give God a good reputation.

I am resolved—
To guard my personal habits in the light of their
effects upon myself and upon others who may observe
them.

To neither use nor condone the use of beverage
alcohol.

To practice clean speech flowing from clean thoughts.

To be friendly and co-operative with all people,
affirmative and constructive, and to avoid the critical
mind in myself.

To be consistent in standing for my convictions in all
circles alike—in the home, business, community,
political activity, social relations; especially in
my recreations and on my vacations to hold the same
standards and practices at other times.

3. IN MY HABIT OF PUBLIC WORSHIP

I am resolved—
To count Church attendance a duty as well as a
privilege, the simplest public testimony that I can
give.

To recognize the sanctity of every day's work as an
equal act of worship.

4. IN THE CONSECRATION OF MY TIME

I am resolved—
To give the Lord approximately one legal working
day each week, 8 hours of service, which may
generally consist of about 6 hours spent in public
meetings and 3 hours in prayer or other labour
for the Church.

To keep any task which I accept until the full term
is finished and not to resign or drop out except for
a reason I can offer to God Himself.

5. IN MY RESPONSIBILITY TO TAKE THE INITIATIVE

I am a member of my Church, not a patron. I am
a host, not a guest. I am a partner, not a customer.
I am a participant, not a spectator. The duty of
taking the initiative lies with me whenever I observe
any action that is needed and for which no provision
is made.

I am resolved—
To counsel constantly with others of my Church as to
means by which to deepen, strengthen and improve
my Church.

To permit no administrative meeting of the Church to
be more routine or secular, but to insist that spiritual
purposes control the managing of my Church.

When I move my residence to another community
to seek out without delay another Church for wor-
ship and for service, and to take my place therein
without hesitation or urging; this applies to vacatio-
s and to college years.

6. IN MY RESPONSIBILITY AS AN ADULT

I am resolved—
To repay my debt to those understanding adults who
-guided my own youthful years with similar help
given to the young people of my own church and
community.

To assume that whenever any young person takes an
advanced step, such as the Youth Crusader's vow,
there is on me and every adult Christian in the
vicinity an obligation to support that step with
understanding, patience, sympathy and humility.

7. IN MY STEWARDSHIP OF MONEY

I am resolved—
To avoid any questionable financial practices which
might cast a reflection upon my Church and my Lord.

To make my gifts to the Church large enough and
regular enough to reflect the supreme importance of
my religious faith.

To transact all my weekly business as a steward of
God.

8. IN MY COMMUNITY

I am resolved—
To accept every person into the brotherhood of my
Church in Jesus Christ, regardless of race, color
nationality class or financial standing.

To maintain such an attitude that all people will feel
welcome in my Church.

To use my Church always as an agency for human
service, especially in my own community.

To oppose the courses which treat the Church as an
end in itself.

In appreciation of all those whose allegiance to
Christ has expressed itself in service to me as teachers,
officers, ministers and leaders of many forms of helpful-
ness, and who also in their daily lives have inspired and
directed my own life.

And remembering what Jesus said about "Whosoever
heareth these sayings of mine and doeth them (Matthew
7:24)."

I hereby promise, by the help of God, to be worthy of
this.

FELLOWSHIP OF CHRISTIAN SERVICE

I will try to "show Thy faith by my works."

Signed........................................
Divorce among Christians

According to the Civil Law Christians, in case of adultery can obtain a divorce, but it is an expensive, difficult and unpleasant process and there are few who can avail themselves of this release. Moreover, divorce is thoroughly bad for the husband and wife and for their children. They have failed in their most sacred relationship, and this cannot help casting a shadow on their later life. The children of a broken home lose their sense of security and to compensate many of them develop aggressive attitudes that result in incorrigibility and crime. Divorce is thoroughly unsatisfactory from every point of view, and we must try to present it by arranging happy marriages.

A Separate Home for each Family

Jesus approvingly quoted the verse saying that in marriage a man leaves his parents and clings to his wife "till they are of one flesh"; that is, until they have adjusted themselves to each other and become a family.

Every Christian family should have a separate home, even if it is only one room. They must earn and spend their own money; the husband providing the income and the wife spending it wisely, cooking palatable and nourishing food, and caring for the health of her little family. They may, and probably will, have difficulties in adjustment at first but it is much easier than when the wife is under the boot of her husband's control. There may be financial problems too; but if they are taught to budget the income they will soon learn.

As soon as the salary comes, the stores for the next month should be purchased and all outstanding bills for milk and vegetables paid. Christians must also give to the Church and the poor, and save something. A good rule is to give a tenth and save a tenth by putting it in the Post Office Savings Bank. After these obligations are met they decide together about clothes and other expenditures.

This does not mean that the new family has no responsibility for close relatives who are destitute. They should do their fair share, but they should live separately and be responsible for their own affairs.

Health and Character

Christian marriage is for life, and therefore should be undertaken only after careful consideration. Good health, of course, very important. A qualified doctor can give a thorough physical examination with laboratory tests, such as the one given to applicants for life insurance. It will cost a little money, but it may uncover some hidden disease, such as infantile paralysis, diabetes or heart disease, that may result in illness and invalidism later.

In America, in many States, marriages cannot be performed unless both parties can present medical certificates showing that they are free from venereal infection. Since venereal disease is usually, though not always, by any means, the result of promiscuity, the certificate in itself is presumptive evidence that the owner is not addicted to illicit sex relations.

Marriage by itself does not change either the health or the moral character of the partners. We know of some cases of character that result in great unhappiness: excesses of every kind—extravagance, debt, irresponsibility, temper tantrums, dishonesty, untruthfulness, indecency and drunkenness, among others.

If the young people belong to families that are old friends the habits and character of both parties are well known to all concerned. If not—and this is bound to be the case as more young people go to distant cities to college and to work—it becomes the duty of other
In the great steel and metal works of Jamshedpur, tin is heated up to 1,700 degrees Fahrenheit in order to prepare it to bend without breaking when the measure is applied. In the Western India Match Company, just outside Bombay, the wood that is split into fine, paper-like sheets, is grooved deeply along certain lines. The grooves are made at the points where the wood has to be bent at right angles in order to make the edges of the matchboxes. If the wood was not thus grooved, it would snap when bent. So with our spiritual lives, pressure, the grooving, now prepares us for the experiences of testing that are to come later. Are we as sons and daughters of our Christian families and in our schools and churches being thus prepared for the testing-times to come? Do they understand what Browning meant in his lines that follow?

"He placed in a midst this scene of plastic circumstances, This present, then, prepare thyself in reason; Machinery but turns to give the soul its best.
Try then, but turn the faith sufficiently impressing.

There are many who concern themselves about superficial matters in regard to the young people of our day. Great advances are advocated and are made in plant and equipment, in style and appearance, in methods and finish,—all good things, but not of sufficient importance to be given first place. The supreme thing is spirit and character. Are our homes producing godly boys and girls? Are our schools turning out young men and women of truth and purity? Are our churches making possible the development of young people who can be counted for unselfish living and service? These things arise from within, being inwardly nourished. Such qualities are the product of the soul.

A negro in America who owned an old clock, brought the two hands to the clockmaker, stating that the hands were not keeping correct time, and he wished them to be made right. When the repair man said that the hands were all right, but the eye defect must be in the mechanism of the clock, the negro maintained that the trouble was with the hands which refused to show correct time! No persuasion would change him, and rather than bring the clock itself, to be "tinkered with," and make usable the presenting of a big bill, he took the hands back! There are those today who desire character in our young people but will not accept the necessity of conversion; who look for service, but fail to instil the spirit of sacrifice, who desire honesty, but do not see that it springs from truthfulness. What can we hope from a man whose creed may be stated in the phrases, "Get on, get honour, get honest!"

While we insist that there must be an inner basis of faith in the lives of our sons and daughters, we must also demand that it establish itself in something definite and worthwhile. This story is told of an old Church in England whose verity is an ancient time-piece. Every week it is duly wound up, and it keeps excellent time. The section is proud of it and tells of the many decades it has been running; but the only trouble with it is that it has neither face nor hands! Such "running" easily rests nowhere! We are concerned for the faith of our sons because we know that true faith will come the works that are needed. What faith will serve not only from panic, but from periods of depression such as are all too common today. In India we talk about "the depressed classes" in all lands are too numerous. We need a fresh, vital, faith that will renew and refresh. This without this, how shall our young people ever live happily or serve effectively?

(To Be Continued)
Mirrors

When you look into a Mirror what do you see? A reflection of yourself of course. Mirrors show us how we look. There is a special Mirror that I want to tell you about which shows us what we really are. This special Mirror is The Word of God. Hebrews 4: 12 says, "For the word of God is living, and active, and sharper than a two-edged sword, and piercing even to dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." James tells us in his book that, "Be ye doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word, and not a doer, he is like a man who observes his natural face in a mirror."

Mirrors show us how dirty or unkept we are, but the mirrors cannot make us clean and tidy. In the Bible the Law shows us what our faults are just like a mirror, but to become clean we must come to Jesus and have Him cleanse our hearts and our lives. He alone can do this.

If you should take a mirror outside into the sunshine you would find that mirror reflects the Light of the sun. Just so, you and I should reflect the Light of the Son of God, even Jesus Christ. Second Corinthians 4: 6 tells us this: "For it is God who said, 'Let light shine out of darkness,' who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ."

Some mirrors are round, some are square. The round ones remind us of our eternal salvation through Jesus Christ. Square ones might represent the "city four square" that John tells us about in Revelations.

What does your mirror tell you? What does the Special Mirror of God show you? May you and I be followers of God's Word as well as hearers!

E. G. H.

Your Little Map

The way you look and what you say
And little things you do
Make up a map for all to see,
A little map of you.

A smile will show you're happy;
So wear one everyday
To show to everyone you meet
That you are feeling gay.

A friendly word of greeting
Will welcome someone new;
And there are always little tasks
For willing hands to do.

So do be careful what you say
And also what you do;
For everything you do or say
Will make a map of you.

K. Gibson,
Wee Wisdom

February

February, the second month of the modern calendar, derives its name from the Latin verb, FEBRUARE, meaning "to purify." It was customary for the Romans to hold a festival on the fifteenth day of the month, at which time a goat was sacrificed. May this month be a time when you and I will look inside ourselves and clean house, sweep out all the cobwebs of selfishness, envy, and pride. Let us "walk in the light as He is in the Light, and Blood of Jesus Christ cleanses us from all sin."

Bible Puzzle

I am a dark and solemn bird;
I carried meat and bread.
A holy man sat by a brook;
By me that man was fed.

Tip For The Week

"Happiness is not something you find; it is something that must be created."
February 10, 1949

THE INDIAN WITNESS

The Plan of the Advance for Christ and His Church

(John T. Seawards, Executive Secretary, Methodist Mission, Belgaum B. Pres.)

Advance Programme. These must be accompanied or followed by pictures, descriptions and other necessary details, which may interest the American Conference to accept them as Specials.

You must have also noted that the period of preparation is from 1st February to June 30, 1949, as accepted by the North India Conference. No Conference should lose time to start the Period of Preparation as soon as possible. During this period every District Superintendent, Pastor, Head of Institution, District Evangelist, Laymen and other workers should inform all Methodists with whom they are working, down to the last village groups as to what the aims, objects and contents of the Advance Programme are. During this period every Methodist must be acquainted with the Programme. Every opportunity should be taken to teach the Programme. Churches have to be organised into groups and committees to study it. A wide publicity must be given to it.

The literature for Teaching and Preaching Period will be supplied to you in due course of time.

Another important feature of this programme is the Week of Dedication, which is the same as the Passion Week, that is 10th to 17th, April. A special programme must be prepared for this week and also for the Easter Sunday in which all self-donations offerings will be brought to the altar of God. These offerings will be used according to the directions of the Central Conference Committee for Advance, of which Bishop Yon K., Banyak is the Chairman, and the Rev. H. T. Seawards, Executive Secretary.

Shubham S. Tavernor,
Acting Asst. Secretary.

(Continued from page 10)

them for what they may not have done in the past! After all, it may not have been entirely their fault, but if they have not shown more interest, Part of the blame may be laid on pastors who have not enjoyed their full or shown interest in their program. I hope February 21 can be fittingly and effectively observed as “Laymen’s Day” in every congregation throughout the world.

Church. Remember the instruction given by Bishop Hockey, Chairman of the Board of Lay Activities, in the Witness, January 20, that half of the special collection should be sent to Mr. Isaac A. Chrank, Methodist High School, Ramneth, U.P., and the other half to the Conference Treasurer to be used in connection with the development of lay activities in the Annual Conference.

Bishop Hockey has given four valuable suggestions for making the Lay Activities organization more effective in the Indian Witness, January 20. These deserve our most careful attention. Professor Sahai, in the same issue of the Witness, has given us much food for thought. Turn back and read his article. He very wisely points out that God has given each one of us talents and we want us to use them for the furtherance of His Kingdom. There are many hidden talents among our laity, he observes, which remain buried underground and benefit neither the Church nor their possessors. These talents must be developed through use. Pastors have the rare privilege of discovering these hidden talents in their laity and in bringing them to light in the service of the Kingdom.

Conclusion, the German last issue, once said, “The training of a single youth is a greater accomplishment than the taking of a city; for when the fame of the great struggle shall have passed into myth or tradition, the influence of one well-trained brain and heart will be going on and on, contributing to the uplifting and redemption of this planet.” This is true. It is therefore for us pastors to give ourselves unlistening to our young people.

(Continued from page 11)

of dowries and expensive weddings, so we must decide what He would advise, in the light of the principles He gave to us.

A dowry is a kind of debt, since it must later be paid. It is supposed to be the daughter's share of her father's estate. Even though it can be given easily it is best for the youth to face their married life independent of outside aid. Later, when the children are in school it will be of much greater help.

The matter of expensive weddings is exercising all patriotic Indians. Some educated youth, to avoid a crushing debt, are resorting to a registered or civil marriage.

In ancient times, as in certain backward communities to-day, large numbers are called to the wedding as witnesses in case the legitimacy of the children and their right to inheritance are ever called into question. Poor people will not come unless they are well fed. Certain near relatives must take part in the ceremony to make it legal, and they must be given the presents as well as a feast.

With Christians the situation is quite different. Their marriages are registered by the minister in the Government archives and there are records in the Church that are accepted as valid in the Courts. The only really necessary expense of a Christian wedding is the small fee to be given to the minister. No engagement is necessary of the bride. The calling of the banns in the Church is sufficient announcement.

In America, very few people have expensive weddings. Usually they call the minister to their home, where a small group of the nearest relatives are witnesses, or the parson, with two friends as witnesses, call on the minister at his home, or his study in the Church, and are married.

Sometimes in small towns the couple simply walk to the altar during the evening service and are married without expense, before their friends and relatives.

May the members of the Christian Church, as patriotic Indians, take the lead in popularising simple inexpensive and religious weddings.
NEWS FROM THE FIELD

Visit of Jubilapare Team To Mathura

From the 20th to 23rd of January a Gospel Team made up of Stanley David, Marung U, Nehal Chand and Dr. Vadanan Thomas, was at Gandy High School, Mathura.

This team was sent out by Leonard Theological College to recruit boys from the High Schools for the ministry. On the Sunday previous to their visit to Mathura the boys were called together and the pastor, Rev. M. K. Punia Singh talked to them about the purpose of the team’s visit. Seven of the older boys who had previously taken a stand as candidates for the ministry were appointed as leaders for room-wise prayer groups. These prayer meetings were conducted each evening that the Spirit of God might be experienced, with the lives of the boys and that they would be ready to respond to His call.

From the time that the team arrived on the compound, they entered into the activities of the program. They played with the boys, taught them how to work and fed in their morning watch, school chapel and evening prayers. By the end of their stay there were 45 boys who had dedicated their lives to the ministry. Most of them for the first time.

The pastor met with these boys again on Sunday afternoon and plans were made to hold regular weekly meetings to help prepare them for their calling. Rev. Joseph Imm and Dr. Heman Singh of the hostel E.B.S. El Shaddai made sure that the Gospel Team’s visit successful and were also helping in the follow up work.

Adapting 1 Cor. 18 to the situation, we can say that the Gospel Team has planted the pastor and hostel staff are watering; and we are sowing that God may give the increase.

D. E. RUSH

Christian Youth Conference

The theme of the Christian Youth Conference held in Allahabad during the Christmas week was “The Call of the Hour”.

The spacious campers of the Agricultural Institute was the ideal place where such a Conference could be held: where many a delegate sought occasion to look around fill his soul with the beauty of nature. The women delegates, which were fewer in number, were happy and comfortable in the men’s hostels of the A. C. G. house started with Devotions led by Rev. Canon G. Sinha. There were a real source of blessing and inspiration and the best way one could start another new day.

Then we split up into four Bible study groups, the topics of which were based on the subjects of the four evening addresses. The topics of which were: (1) Youth of the Bible, (2) Youth of Worship, (3) Youth of the Church, (4) Youth of Evangelism.

This was followed by the morning address, the topics of which were then discussed in five different commissions in the evening:

(1) The Challenge of Freedom—Dr. Sreeji Singh
(2) The Challenge of Christian Vocation—Alas S. Chakko
(3) The Challenge of Christianity—Dr. M. S. Valyapadi
(4) The Challenge of Social Action—Dr. K. R. Kollath
(5) The Challenge of Youth Work—which was very popular.

On the last day Rev. I. S. Rama gave a consolidated and comprehensive report of the findings of all the commissions making sure that no one was deprived of any gain that the other might have had. These commissions and discussion groups were really helpful.

The evening address followed these commissions and then we disposed for dinner.

The after dinner programme of special music and items was a real hit. What less could been expected when people like Messrs. Dick Moore, Victor Sherri, Dick Varma and the Jumna group were on the job.

Thus ended the day and we all motored back to our various abodes for a night’s rest—suffice unto the night.

On Christmas day the programme was different. There was a special mid-night service on the 24th December and then on Christmas morning a special service was held in the All Saints Cathedral at 10 a.m. Conducted by Rev. P. B. Kennedy and at 3 p.m. there was a grand “At Home”. Many Christian visitors and other officials graced the occasion and we also had the privilege of meeting and hearing a few of them. There was also a special Christmas Cantata by the Motilal College. The message “Peace on earth good will to men” was clearer and sweeter. We were really glad to have this opportunity to listen to them.

On Monday the 27th four people shared with us the message that they had brought from Conferences at Oslo, Amsterdam and London in the living. Christmas College hall. After this meeting tea was served on the banks of the river which was most enjoyable though short lived as the different destinations were meant for a short while afterwards.

The closing service on the 28th by Mr. V. M. Rosby brought the Conference to an end.

All the 250 delegates from India, Burma, Ceylon, and Pakistan who attended the Conference dispersed with grateful hearts to Mesr. Sajid, Edly, Aron and others who had helped to make the Conference such a success. Not forgetting the Volunteers whose only motto seemed to be “we are here to help” and didn’t they push through thick and thin.

But above all we left with an unmistakable sense of responsibility “unto whom much is given from him much shall be required”. We all had gained much from the Conference compared to what we could give. All the speakers and leaders had given their very best. They did not dwell high up on the heavens only descended for an hour or so. They were those who worked with and for the Youth—they understood and sympathised with them in different ways caught in their strife and prepared for the “Call of the Hour”. “The end of the Conference is the beginning of its mission.”

M. WILKINSON

(Continued from page 19)

5. Abiding in love
   a. Abide in my love, Jn. 15:4-5
   b. The love of Christ, the Father makes his children, Jn. 15:26-27, 29, 30
   c. I love you as Father loves me, Jn. 15:9; 17:23-26

6. Degrees of love
   a. To whom little is given, love little, Lk. 1:47-48
   b. Jesus loved Martha and Mary, Jn. 11:5, Mary has chosen that good part, Lk. 10:42
   c. The three among the twelve
   d. We will make an abode with him, Jn. 14:21-23

7. Wrong kinds of love
   a. Loving the body, apart from the spirit, Matt. 23:35
   b. Self-love, 1 Th. 3:3-5
   c. Preventing the best that is in others, 1 Th. 3:3-5

THE INDIAN WITNESS
February 10, 1962
Man Power for Kingdom Work

Scripture: Matthew 4:18-22; Mark 1:19-20.

Memory Verse: Yr’did not choose me, but I chose you, and appointed you, that you should go and bear fruit.—John 15:16.

Man Power for Kingdom Work

Sunday School Lesson, February 20, 1949

By Rev. C. S. Tebuhm

Man Power for Kingdom Work

With Jesus. Perhaps for a limited period, some-what corresponding to what is called a novitiate, and (2) appointment as a disciple of Jesus in a place in the circle of the twelve, involving full time essential and service in life.

The call of the twelves marked a significant stage in the ministry of Jesus. Up to that time his plans appear to have been to gather a little group of people generally with his teaching and to person who meet about some good, teaching, helping from them I have brought his efforts on the teaching of the twelve who were to undertake to his work in the world. It is not surprising to find that he sent the whole night together to the disciples of the twelve in the early stage. Although the whole life of Jesus breathed the intensity of purpose, the critical moments of the twelves were marked by prayer and meditation.

A word about the list of the twelve disciples? There are four places in the New Testament where list of the twelves is given: (1) Matthew 10:2, (2) Mark 3:18-19, (3) Luke 6:14-16, and (4) Acts 1:12-14. Each list has its own particularity, but it is interesting to note that all give the same order of groups by four. For instance, although Peter, Andrew, James, and John are placed in a different order in Mark as compared with Luke, all four are placed in the first group of four. The same is true of Philip, Bartholomew, Thomas, and Matthew, and of James Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot. One wonders whether the groups are a recognition of the same or different grouping of the same twelve? We cannot infer from the lists (1) that the choice of the twelve is a recognition of the raising of Jesus, whereas the difference in the lists (2) that the choice was a recognition of the raising of Jesus. We cannot see from the lists (3) that the choice of the twelve was a recognition of the raising of Jesus, whereas the difference in the lists (4) that the choice was a recognition of the raising of Jesus.

The word Cananean has its own peculiarities, but it is interesting to note that all give the same order of groups by four. For instance, although Peter, Andrew, James, and John are placed in a different order in Mark as compared with Luke, all four are placed in the first group of four. The same is true of Philip, Bartholomew, Thomas, and Matthew, and of James Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot. One wonders whether the groups are a recognition of the same or different grouping of the same twelve? We cannot infer from the lists (1) that the choice of the twelve is a recognition of the raising of Jesus, whereas the difference in the lists (2) that the choice was a recognition of the raising of Jesus. We cannot see from the lists (3) that the choice of the twelve was a recognition of the raising of Jesus, whereas the difference in the lists (4) that the choice was a recognition of the raising of Jesus.

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Dates to Remember

Feb. 15—Hospital Sunday.
March 15—Laymen’s Sunday.
March 26—Women’s World Day of Prayer.
March 28—Inter-Committee meeting.
April 5—Central Conference Medical Council, Baramati (morning).
April 7—Central Conference Medical Council, Baramati (afternoon).
April 10—Central Conference Medical Council, Baramati (evening).
April 14—Dr. Swain’s Sunday.
April 17—Easter Sunday.
April 21—Passion Week.
April 25—Good Friday.
April 28—Easter Sunday.

Wanted

Immediately 2 B. A. trained lady teachers for higher Math. and Geography. Salary according to Government Scale.
Apply to Manager, Methodist Mission School, Meerut, Baramati.
The Indian Witness

Editor
Rev. Henry W. Wilson, 57, Contemplation Road, Lucknow.

Editorial Advisory Board
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2. Lay Activities—Prof. S. Saboo, Lucknow.
3. Women’s Activities—Miss K. E. Mason, Jodhpur, C. P.
6. Adult Study—Mrs. I. S. Thoburn, Jodhpur, C. P.

VOL. 7 Thu., Feb. 10, 1949 No. 8

The Indian Witness

The views of the Editor are not necessarily the views of the contributors.

PERSONALS

Mr. E. W. Powille, a member of the United Church of Northern India, Nagpur, has been appointed Director of Public Instruction, Central Province and Barak.

Mr. C. G. Lynden, Advocate, the United Church of Northern India, Nagpur, has been appointed Government Advocate and Public Prosecutor in the High Court.

Rev. Udysh Path, Pastor of the Church in Dhanbad, Dhanbad, has been appointed Government Advocate and Public Prosecutor in the Assam High Court.

Rev. Dr. D. B. Taylor was in Lucknow for a week’s conference in connection with his work in Lucknow.

Dr. W. J. J. Williams has been appointed a Full-time Audio-Visual Secretary of the National Christian Council of India with his headquarters in Lucknow. The council’s agenda, very soon to begin, will be moving to Lucknow, Central Provinces and Barak.

Mr. Stanley Hermit was the recipient of the degree of Bachelor of Educational Science at the Jodhpur College of India on December 27, 1948.

Rev. Harold Neilson, formerly of the Methodist Mission in the Jodhpur District of India, has been appointed to the staff of a Higher Secondary School in Lucknow.

Rev. Mr. J. E. L. Jardine, formerly of the Indian National Office as Assistant Branch Secretary of the Board of Missions and Church Extension, and Treasurer of the All-India Provisional Fund, is now working at Princeton Theological Seminary.

Mr. Harry H. Haworth, Civilian Head Officer of I. G. C. S., Belgium, has been transferred to Armed Forces Headquarters, Inter Service Wing, Delhi, as a Civilian Assistant Officer. He is expected to serve there for about six months before he will go back to the office.

Mr. and Mrs. M. E. M. Maffet, now of New York, and the Rev. Mr. M. E. Maffet, now of New York, have received the resignation of their secretary, Margaret Jane Priddy, to Mr. Harold Street, Mr. Street, who is expected to leave the country shortly to become a medical officer in a mission at the end of Miss Mollie C. Orton’s vacation in the Bombay Conferences, about to return to London.

Miss M. C. Orton is on a short leave in the United States Veteran Hospital, American Lake, Washington.

Miss D. S. Ward of Yorick, East India, visited Lucknow as guest of Rev. and Mrs. H. R. Williams. She has been spending her Winter Vacation in the city since her election to the Yorick Council.

Mr. H. R. Williams is on a short leave in the United States Veteran Hospital, American Lake, Washington.

Rev. and Mrs. H. H. Presler and their three children have arrived in Lucknow on January 27 on the “Queen Mary” in the United States. They will, therefore, cancel their plans for a trip to England.

Young Mr. C. R. Brown, Lucknow, has been elected a member of the National Indian Defence Committee.

Rev. G. B. Mitchell, Lucknow, has received the resignation of Miss E. S. Goodwin, Lucknow, as an Assistant in the Mission for the year.

In the United States, the Indian Institute of Technology, New York, is studying the problem of the Indian student in the United States, with a view to improving the educational opportunities of the Indian student in the United States.

Rev. J. L. Pearson, Lucknow, has been elected a member of the National Indian Defence Committee.

Mr. and Mrs. H. E. Haworth, Belgaum, Mr. and Mrs. C. S. Officer, and Mr. and Mrs. J. T. Williams,Metrics, have been elected members of the National Indian Defence Committee.

The Board of Foreign Missions of the Presbyterian Church in U.S.A. has recently purchased a six-storey apartment building at 1612 Broadway, New York City, for the use of the Indian Mission in the United States. This building has been named “Shad” in recognition of the family who made the purchase and in recognition of the efforts of Missionaries in New York.

The Board has received two reports in the newspapers for the Welfare of the Missionaries in the United States.

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Statement of Account of India Methodist Missionary Society
From July 1, 1948—December 31, 1948

Receipts:

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
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<tr>
<td>Credit Balance on July 1, 1948</td>
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<td>Madar Church, Amzer (through Miss E. Singh)</td>
<td>20</td>
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<td>The Staff, Isabella Thoburn College, Lucknow (through Miss L. W. Bautista)</td>
<td>66</td>
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<td>Methodist Central Church, Meerut (through Miss V. S. Michael)</td>
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<td>The All-India Treasurer, W. S. C. S., (Miss Helen Roy)</td>
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<tr>
<td>Mrs. T. R. Chimbar, Lucknow</td>
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<td>South India Conference (through Rev. E. Reddy)</td>
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<td>Christ Church (Methodist), Delhi (through Miss R. Phillips)</td>
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<td>Mr. Wilson, Palandhar</td>
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<td>W. S. C. S., Meerut (through Miss L. M. Doyle)</td>
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<td>Sunday School, Meerut (through Miss M. Singh)</td>
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<td>W. S. C. S., Puri (through Miss E. B. Bhor)</td>
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<td>Methodist Church (3.1 Conference), Kolkata</td>
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<td>Methodist Church, Brindaban (through Dr. M. A. Barchard)</td>
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<td>Methodist Church, Jaipur (through Miss M. C. Lawrence)</td>
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<td>Rev. K. C. Emmanuel, Nadiad</td>
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<td>Methodist Church, Pilibhit (through Miss R. Singh)</td>
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<td>Mathura Central Church (through Miss N. V. Singh)</td>
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<td>Methodist Church, Dehra Dun (through Mrs. R. B. Das)</td>
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<td>Methodist Central Church, Ghalibabad (through Mr. J. B. Titho)</td>
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<td>W. S. C. S., Belgaum (through Miss F. E. Johnson)</td>
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<td>Lucknow Conference (through Dr. M. C. Singh)</td>
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<td>Bengal Conference (through Dr. H. K. Mondal)</td>
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<td>Rev. J. B. Kristnaut, Baroda</td>
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<td>Total</td>
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Payments:

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<td>July</td>
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<td>Rev. &amp; Mrs. J. B. Kristnaut (Salary for July &amp; August)</td>
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<tr>
<td>September</td>
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<td>8 0</td>
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<td>Bhabus (Bill for September)</td>
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<td>Mr. Abraham's Medical Bill</td>
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<tr>
<td>Rev. &amp; Mrs. J. B. Kristnaut (Salary for September &amp; October)</td>
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<td>0</td>
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<tr>
<td>Bhabus (Bill for October)</td>
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<td>8 0</td>
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<tr>
<td>November</td>
<td>187</td>
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<tr>
<td>Bhabus (Bill for November)</td>
<td>100</td>
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</tr>
<tr>
<td>Rev. &amp; Mrs. J. B. Kristnaut (Salary for November &amp; December)</td>
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<td>0</td>
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<tr>
<td>December</td>
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<td>Bhabus (Bill for December)</td>
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<td>Bank Charges</td>
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<td>3 6</td>
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<td>Postage, Registration &amp; Insurance</td>
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<td>46 0</td>
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<td>Balance on 31st December, 1948</td>
<td>7445</td>
<td>18 6</td>
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<tr>
<td>Total</td>
<td>9212</td>
<td>11 0</td>
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Analysis of Credit Balance:

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<td>Building Fund</td>
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<tr>
<td>Africa Missionary Fund</td>
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<td>Bhabus Mission</td>
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<tr>
<td>Baby Fund</td>
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<tr>
<td>Total</td>
<td>7445</td>
<td>18 6</td>
</tr>
</tbody>
</table>

* Of this amount Rs. 2,983.50 in deposit with the Treasurer, Executive Board.

(1.) G. B. Newton, Honorary Treasurer, I. M. M., Lucknow, Christian College, Lucknow, I.

I have audited the account of India Methodist Missionary Society for the period 1st July—31st December, 1948, and found it correct. I hereby certify that the statement of account given above is correct and depicts the true picture of the Society's financial position.

(Sd.) S. M. Thacore, M.A., Department of Commerce, L. C. College, Lucknow.


Jesus Christ—Lord and Saviour
By Dr. Anjil Mathew, M. D., Ph. D.

(3.)

The Love of Christ

1. Spontaneous Love
   a. I lay it down, no one taketh it away from me, Jn. 10: 17-18
   b. God so loved the world that he gave his only begotten Son, Jn. 3: 16

2. Love in Action
   a. Greater love hath no man than to lay his life, Jn. 15:12-13

Notice
Rev. C. F. Grant, M. A., the Principal of the Union Theological Seminary, Indore, has proceeded to Canada and will arrive on 11th February on the last date of December. In the place of Rev. Grant, the Rev. Dr. G. T. G. Patil, who has been Vice-Principal, will act as Vice-Principal until the return of Rev. Grant. Students desiring to have admission in this Session and able to give an undertaking in Hindi should note that the next Session of the University will begin from the 22nd of June, 1949. For further particulars apply to the Vice-Principal, Rev. Dr. Patil, U. C. C. Mission, Indore, M. A.

I. S. U. Summer School (10th April—8th May)
At St. Andrew Teacher Training Institution, Conon, Benning, S. India.

Identity card and an entrance ticket of Rs. 200 will be issued to each student. Well furnished buildings, libraries, and hostel accommodations. Summer climate,Tennis, Swimming, Cottage, a la carte dining, and shops within the institution.

(Continued on page 12)
THE INDIAN WITNESS
February 20, 1949

THE SCOTTISH UNION AND NATIONAL INSURANCE CO.
(The Liability of the Shareholders is Limited)
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(Telephone No. 439. Telegram: "WITNESS LUCKNOW"
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Wanted
Christine Lechy Doron, experienced in midwifery, for Small-Child Hospital in Bundelkhand. Will send application to Mr. C. A. Ellison Hospital, New France, Allahabad District.

Notice
The W. D. C. E. Conference of the Hyderabad Annual Conference will be held in Hyderabad District on March 8, 1949. Delegates are requested to send their names by post to 'The Secretary, General Conference, Hyderabad'. All communications should be addressed to Dr. K. M. C. E. Conference, Hyderabad, and cable address, 'WITNESS LUCKNOW'.

Lawnia Cottage, Sat Tal
Lawnia's Cottage at Sat Tal will provide
vacation facilities for Mission teachers again
this year. Prior notice please. Please
make sure of dates; plans of Indian Mission
Cottage at Sat Tal will be directed. All communications should be addressed to Dr. K. M. C. E. Conference, Hyderabad, and cable address, 'WITNESS LUCKNOW'.

Notice
The Manipur Conference will be held from
March 12 (evening) to March 15. Subject of Conference: "The Indus Basin". Chief Speaker: Dr. N. W. Khanolkar (Munshie), Leader of the mission. Members of delegation include Misses A. A. Khanolkar (Almora). Members of delegation include Misses A. A. Khanolkar (Almora). Members of delegation include Misses A. A. Khanolkar (Almora). Members of delegation include Misses A. A. Khanolkar (Almora).

Notice
Infants and children arriving in Sat Tal should be sent to Dr. K. M. C. E. Conference, Hyderabad, and cable address, 'WITNESS LUCKNOW'.

THE INDIAN WITNESS
February 20, 1949

March

The Indian Witness
Official Organ of The Methodist Church in Southern Asia

Address all correspondence intended for publication and books for review
in this journal to THE INDIAN WITNESS, 17, CANTONMENT ROAD,
LUCKNOW.

Address to:
WITNESS LUCKNOW

Printed and Published for the Methodist Church by H. R. Wilson at the Lucknow Publishing House, Lucknow.

March

[No. 343, Vol. III]

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3. Brenton Thomson Bailey: Brilliant Teacher, Visionary Leader

4. Our Pastors' Sons-Notices

5. Bishop Brenton I. Hadley

6. Bishop Brenton Thomson Bailey

7. Brenton Thomson Bailey

8. The Passing of Bishop Badley

9. Bishop Badley in Glory

10. The Last Bishop, H. T. Badley

11. The Secret of Christ's Manifestation


13. Development-Christians Authority Through Christian Education

14. Pastor's Clinic: Pastor and Lay Activities

15. Lay Activities-Fellowship of Christian Service


17. Youth Speaking-Plan of our Missions

18. News and Glimpses

19. Advice for Christ and His Church

20. News From the Field

21. Sunday School Lessons (For February 21st, 1949)

22. Personal

23. Issues Methodist Missionary Society Account

24. Notices

25. Notices and Announcements

Printed and Published for the Methodist Church by H. R. Wilson at the Lucknow Publishing House, Lucknow.
A Tribute to the Late Bishop B. T. Badley

As I sat talking with Bishop Mondol at his house, he received the telegram which brought the sad news of Bishop Badley's passing away in India. My family and I grieved with those who are near and dear to the late Bishop Badley. I remember how he had the happy privilege of being associated with him in Lucknow, Cutch and in Hyderabad whenever he paid an official visit to this city. He was interested in the Muslim Work and took an important part in the Hindu Conventions, held for the Muslim Converts to Hinduism and Hyderabadi Ismaili. His mastery of the Urdu language enabled him to bring God's message with great force to Urdu-speaking congregations both Christians and non-Christians. He was a man of great vision. His sermons were full of good illustrations. He was deeply religious and full of wit and humour, which made him an excellent preacher indeed.

I remember the most enjoyable occasions we had together in Hyderabad at social gatherings and dinners with some Muslims and Government officials, how the Muslim friends enjoyed talking to him in Urdu and how he loved to meet them. The last time I met him in Hyderabad was when the Bishops' Meeting was held at Bishop S. K. Mondol's bungalow. After dinner party given in honour of the four bishops of our Church, a Muslim lady, who met the Bishop, remarked, "How wonderful! At social time, Bishop Badley is so humorous and right afterwards at prayer times, so solemn!"

I was hoping that Bishop Badley will live for many years after retirement in India, his adopted homeland. The Church needed his leadership and counsel in this new day in India. His very presence, in our midst, meant courage and inspiration for us. But now, I believe that he had truly found those things when he "Well Done" and spent eternity with him in higher service for the same Lord whom he loved and served on earth so faithfully and well.

A Chela's Word of Appreciation

"What am I going to be, I am now becoming."
"How do I know I have been saved?—because I have experienced it!"
"As many as touched Him were made whole!"

These are just three of the many very pointed sayings and quotations used by Breton Thoburn Badley in the course of the years through which he has greatly impressed young lives with the call to useful Christian service.
February 24, 1949

THE INDIAN WITNESS

115 (3)

bishop Brenton Thoburn Badley

With the passing of Bishop Brenton Thoburn Badley another saint of God has assisted on his way to the presence of the Lord not only those who loved him but also his countrymen. He was a true Christian, a man of great vision and determination, and a leader of men.

In India, where he was a prominent figure, he served the Church in various capacities, including as a missionary and as a Bishop. His work was characterized by his dedication and his concern for the well-being of the people.

The Church at Rome became one of national importance as it was the focal point of a Christian influence that would spread to all of the country's neighborhoods and beyond. Christ will be strengthened, India will be blessed.

In his planning for the future, he was able to make the Central Churches the central part of his vision. Paul had said, "The Church that was in Corinth was the very Church of Christ, split with factions, divided by sin, but when the Holy Ghost came, He saw in it the focal point of a Christian influence."

The development of the Christian home as a focus of the service rendered to the Church as a whole by the Central Church is also a possibility. The Church can be seen as a home where individuals in their homes and social contacts with others can make finer witness for Christ, a more effective demonstration of what Christianity means in practice.

Consecrated Christian mothers, consecrated Christian mothers, developing Christian children and youth, what a vision of the possibilities that beckon us forward! Immorality will disappear, divisions will be unknown if only a united Christian home will result. The Church will be strengthened, Christ will be uplifted, India will be blessed.

To be continued
NEWS FROM THE FIELD

Memorial Service for Bishop Badley

A Memorial Service was held in the Robinson Memorial Methodist Church on the 6th February, 1949 at 8 p.m. for the late Bishop Brenton T. Badley. The Rev. T. C. Weatherly, the District Superintendent, presided. The Methodist Church members of the city of Bombay were present. An hour’s programme was arranged by the pastors of the Local Churches, in consultation with the D.S.

After singing the hymn number 529 from the Methodist Hymnal, a scripture portion was read by Rev. J. B. Salveyatra. Rev. M. L. Bethel, the pastor of the Mahalaxmi Church offered prayer. The speakers of the solemn occasion were Bishop John A. Subhan, the resident Bishop, Rev. W. W. Bell, the Branch Treasurer and Rev. Abednago Barnabas of the Nanded District.

Bishop John A. Subhan in paying his high tribute to the late Bishop Brenton T. Badley said: “I have known the man of God and the servant of the Master, through the Ubdipot Convention. He along with another great saint of India, Sadhu Saver Singh was the speaker of the convention. I can never forget how our beloved Bishop (not to Bishop) led me to the foot of the Cross of the Living Saviour of the whole world. I can never forget those moments when made the Cross so real to me. His presentation of the Cross of Christ, the Saviour of mankind was appealing. The pierced side and the wounded hands had great influence on me since then. His great dispositions and heart searching conversations are still fresh to me. He was a fully consecrated man for this land and its people. Those who loved him and his own heart, never thought that his call to the higher services would be so soon. He laboured untiringly, and thus keeping always true to his High Master, his teaching and his works, I am sure his labours were not in vain.

In closing the Chairman stated that he knew late Bishop Badley as an Evangelist. After singing hymn “Abide with me”

Hold thou the Cross before my closing eyes;  
Shine through the gloom, and point me to the skies;  
Heaven’s morning breaks, and earth’s vain shadows flee;  
I triumph still, if Thou abide with me.” Amen.

Aneditation was pronounced by Bishop Subhan.

BENJAMIN A. FRANCIS

Indian Forces’ Scripture Readers’ Fellowship

Headquarters—Bangalore, South India

This is a “Fellowship of Christians” who are banded together in the constraining love of Christ for mutual help in their definite SERVICE to all the men engaged in the Defence Services of our country. All the members serve on a purely honorary basis, and are in this engaged in the Service of our Lord. These members who are devoting their whole time in this work do so being definitely called of God to it and being fully persuaded that He IS ABLE to meet their every need in His Service.

The object is: To help all Christians in the Indian Forces to walk worthy to win. Who has called them to His Kingdom and glory?—Thess. 5:12; to confess Christ—Mark 1:35-39; and to maintain a fruitful witness among their comrades John 15:12; and to take the Gospel to all in the Forces and to encourage them to search the Scriptures.

In the period October—December 1949 the I.F.S.R. Fellowship, Bangalore and Jalalhalli Teams, had undertaken about seventy Services for the men in different Units. Not seating the prayer-meetings and cottage-meetings. Average attendance—40; and for special meetings even up to 100.

The Lord granted us the joy of seeing several souls accepting the Saviour in these meetings. Thousands of Gospel Tracts in about a dozen languages were prayerfully distributed FREE. A good many late books and Bibles and portions.

For the period January—March 1949 there are already about eighty Services posted for different Units, new places and opportunities are being opened up, Math. 9:37-38; John 4:35-37, L.F.S.R., Branches now operate in Jalahalli, Poona, Delhi and ten H.M.I.S, Delhi, among all the branches of the Defence Services, Lord willing our Hon. Organizing Secretary would soon be visiting other Military centres for the opening of new branches.

Projects in hand are:

1. The Provision of a copy of the Bible in English, as well as in each relevant Indian language in all Unit’s Information Rooms for the Forces of the men.

2. The contacting with a Gospel Tract of every man in the Defence Services and presentation to those interested of a Gospel, New Testament or Bible in a language known to him.


4. The Provision of “FREE REST and READING ROOM FOR THE FORCES” in the existing Harrison Prayer Rooms and in suitable central places.

All are requested to pray for this work among the Defence Services of this land, and to put their relations and friends in the Forces to touch with this Fellowship. All old magazines and books (Scriptural and fundamental) in serviceable condition in English or any Indian language would help this work. Send them to the Hon. Organizing Secretary, Mr. J. P. Thomas, 46 Mangaladeva Mudaliar Road, Bangalore 5. “Live ammunition” in good Gospel Tracts always welcome in any quantity.

Any one who wishes to learn more about the I.F.S.R. and to assist in their work is urged to write to the Hon.

(Continued on page 4)
News Around the World

**Christian Education in Japan**

The Japan Council of Christian Education has been set up largely under the leadership of the Kyodan (the Church of Christ in Japan) but with some Lutheran and Anglican participation. The division of responsibility between the Council and the Sunday School Department of the Kyodan is still being worked out.

The concern of Japanese Christians to ensure the spontaneous autonomous development of their church life is reflected in a warning offered by a correspondent of the “International Review of Missions” against “too much organizational advance, without sufficient genuine integration into the life of the Kyodan and other Churches.”

**Youth Work in Finland**

To carry the work of Christian evangelization among tens of thousands of young people hitherto estranged from church life, a Youth Institute is to be built by the Church of Finland.

This Institute, which will open in the autumn of 1949, will be linked to a larger body, the Parish Institute, in view of the extent to which local congregations are now participating in youth work in Finland.

The numerous Christian youth organizations which formerly were engaged single-handed in this field now work in close co-operation with the official Church. Of historical importance in this connection was the centralization of youth work and the attainment of a united front in the Church of Finland. The formation of the Consultative Board of Youth Work of the Church of Finland was approved in December 1947 as a meeting of bishops. In this board embraces the whole youth work of the Evangelical-Lutheran confessions both in youth organizations and local congregations.

The Church of Finland held a special Youth Week during autumn 1948 and an illustrated booklet, “This is Life,” expounding the aims of this youth work, was distributed.

Despite this extension of youth work only 41 new theological students (24 men, 17 women) are reported to have been admitted during autumn 1948. Prof. Osmo Tills, president of the Theological Department of the University of Helsinki, reports on the difficulties of finding suitable rooms for students at Helsinki and the high cost of living.

**Towards Unity between Anglican and Free Churches**

An announcement issued at Christmas 1948 from Lambeth Palace said that representatives of the Church of England and the Free Churches, who have been discussing the question of unity, have reached provisional agreements over a wide range of beliefs.

The consideration of all points was proceeding in an atmosphere of “deepening intimacy, frankness and mutual understanding.” A brief interim report has been agreed upon for submission to the Archbishop of Canterbury and the Presidents of the national churches.

The talks have been held at High Leigh, Hertfordshire, under the chairmanship of the Bishop of Durham, Dr. A. E. Rawlinson, and Dr. Nathaniel Micklem, Principal of Mansfield College, Oxford. The coming of the report of the recent Lambeth Conference on the problem of unity was discussed and the Conference “re-affirmed its conviction that the method of approach to the problem of unity suggested by the Archbishop of Canterbury in his sermon at Cambridge in 1946 (as contrasted with schemes for amalgamation or conditional reunion) was the only one to pursue in this country.” (The Archbishop, in his Cambridge sermon suggested that the approach to unity between the Churches should not be along the line of organic union but by the recovery of a common ministry acceptable to all the Churches, even before organic unity is reached. This would involve the acceptance of apostolic succession by the Free Churches as a step towards unity even before that unity is finally secured.)

**United Evangelistic Campaign**

A United Evangelistic Advance campaign of American Protestant groups during 1949 and 1950 will be carried out under the auspices of the Federal Council of the Churches of Christ in America.

During a fifteen month period, beginning on World Communion Sunday in October, 1949, the Federal Council’s Department of Evangelism in cooperation with denominational agencies and local councils of Churches, will carry out an evangelism programme in at least a hundred major American cities. Its objectives are a spiritual quickening of the ministry and membership of the Churches, the reaching and winning of the vast unchurched multitude for Christ and His Church: careful instruction of new members into membership of the church.

**Enquiry into African Marriage Customs**

The International Missionary Council is taking part responsibility for an enquiry into African Marriage Customs which is to be carried out under the auspices of the I. M. C. and International African Institute, London.

Catholic missions in Africa, the British Colonial Office, the British and African missions are represented in the Committee of Management for the African marriage survey which has been set up.

Africau society in the past has depended on the stability of the tribe, and this has been intimately connected with the marriage customs in the vogue. Governments are seriously concerned about the disintegration of the tribal life following on contact with western civilization and industrialism. The missions are concerned by the conflict between African custom and tradition and Christian principles.

According to the conflict between African custom and tradition and Christian principles. In the past, the tendency has been for missions to insist immediately on the adoption by the African of Christian standards and practices in relation to marriage. But this has had a destractive effect on tribal life. The newer attitude is to consider everything as far as possible from the point of view of the African, to see what can wisely be retained from the ancient customs, and how the transition to Christian ways of life can be effected with the least disturbance and the smallest loss of valuable elements in the old ways of life. It is against this background of thought that the survey of African Marriage customs will be carried on.

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**An Amazing Miracle of War Days has Come to Light**

An amazing miracle of war days has come to light. In December 1944 China was in her eighth and last year of war and trouble. The Japanese had made a quick drive through the province of Honan and were in the hills above Chinkang, the western capital of China.

Rich merchants, the Government, and the School for missionaries’ children all quickly evacuated the city, or else those who knew it would be taken into just a few days more.

Many places in America are now preparing to teach preachers and missionaries to fly, and to care for their planes, as it is seen how important and necessary this method of travel is in certain places. If missionaries are to keep pace with the Standard Oil Co. and the Singer Sewing Machine Co. will have to learn to fly.
Bishop B. T. Badley Dies in Delhi

Bishop B. T. Badley, tireless head of the Delhi (India) Area of The Methodist Church, and for half a century one of America's leading authorities on Hinduism, Indian lore and history, died on February 1 in Delhi, according to a cablegram received by the Board of Missions and Church Extension (150 Fifth Ave., New York). He died in the Delhi Hospital after a short illness due to a stroke. He was 72 years of age.

Born in Canada, United Provinces, India, on May 28, 1876, he was the son of the Rev. Dr. and Mrs. Benton H. Bailey, Ohioans who were pioneer American missionaries in India. The elder Bailey had arrived in India only sixteen years after the founding of Methodist missions there.

The future bishop completed his early and high school studies in missionary and British government schools in Lucknow City where his parents were stationed. Until was his mother tongue as much as was English, and much of his ministry, both spoken and written, was in that tongue. Following high school he came to the United States, and continued his studies at Simpson College, Ohio Wesleyan University, and Columbia University. He held honorary degrees of Doctor of Divinity and Doctor of Laws.

In 1899 he was appointed a missionary of the foreign Board of Foreign Missions of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Bard Christian College near Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Downey Mission in India, constantly traveling and developing Christian work for young people. During this period he wrote a large number of devotional and inspirational books and pamphlets in Urdu and in English, many for the young people of the League. During the period of the Century of the Methodist Church in the United States, when a mission campaign was carried on throughout the United States, Dr. Bailey was one of the secretaries of the Movement. In 1920 he returned to India to lead the Indian Centenary Movement; he served as superintendent of the Rancil District, and as chairman of the Methodist High School in Surahlyapur.

Early in 1924 Dr. Bailey was elected editor of the "Indian Witness," official weekly of the Methodist Church in India, but in May of that year, in Springfield, Mass., the General Conference elected him a bishop. He was assigned to service and residence in Boston; and later in Delhi.

Bishop Bailey retired from active service in 1941 but continued to reside in India. The following year he was reunited with other missionaries to the United States on the SS. "Columbia." After a lecture tour of
Commission to Study Plans for Central Headquarters

The Commission to Study the Advisability of Establishing a Methodist Headquarters elected Bishop Clare Puttell of Birmingham, Ala., chairman when it met recently in Chicago.

Legislation enacted at the 1948 General Conference requires the 15-member committee "to study the advisability of establishing a Methodist center or central headquarters and similar jurisdictional facilities." The group is to report its findings and recommendations to the General Conference of 1952.

Prominent Methodist Retires

Dr. John W. Allen, prominent Methodist leader of Georgia Currie, Saco, Maine; and vice-chairman—Bishop J. Ralph Magee, Chicago; secretary—Miss Margaret Corrie, Saco, Maine; and treasurer—Dr. Thomas B. Lugg, Chicago.

Dr. O. L. Simpson appointed Assistant Director of Advance

The appointment of Rev. Oscar L. Simpson of Bristol, Virginia and Tennessee, as assistant director of Methodism's Advance for Christ and His Church was announced in Chicago by the executive director, Rev. E. Harold Mohr. In his new work, Dr. Simpson is supervising the promotional aspects of the Advance. He has been associate executive secretary of the Inter-board Council of the Holston Conference for three and a half years.

A native of Virginia, Dr. Simpson has served pastorates in North Carolina and Tennessee, and was for several years on the editorial staff of church school publications of the former Methodist Episcopal Church, South. During World War I he served with the Army in Y.M.C.A. secretarv and chaplain and was in Italy for two years in connection with the Centenary Movement under the Board of Foreign Missions. His pastorates in North Carolina were at Spindale and Bessemer, and in Tennessee, at the Emerald Avenue Church in Knoxville and the First Methodist Church, Franklin.

Distinguished Methodists on "Second Honeymoon"

Making travel arrangements for honeymoons is not a regular function of Methodism's Transportation Bureau in Chicago, but recently it had such an opportunity.

When the Bureau's executive secretary, the Rev. William M. Cassaday, Jr., looked up from his desk to respond to a cheery greeting, he found what he described as "the most charming couple I have seen in a long time."

"We're going to Carmel, California, on our second honeymoon," they said, "to see our children and grandchildren!"

His callers were none other than Methodism's oldest bishop, 86-year-old Herbert Welch, and his bride of more than a half century.

"But One Final Hope—Our Youth!"

"In this day when man's inhumanity to man threatens the world with another, and I believe final, holocaust, there is but one final hope—our youth," says Ronald Reagan, Hollywood film star. "Only in the Christian youth of our nation can we find the clear thinking, free of prejudice and bigotry, which can lead us from the jungle savagery of another war. Our young people may lack experience, but they also lack the memory of failure. They may be impetuous, but they are optimistic. They may not have learned all the teachings of history, but they know it is their world and their future that will be burned away by atomic fusion."

Y.W. Organizes in Siam

A unit of the Y.W.C.A has recently been organized in Bangkok, Siam. It has a membership of 550 women and a permanent secretary. Future plans include the addition of a wing to the "Y" hostel and for the building of an assembly hall.
Facing the Challenge and Opposing Power

Scripture: Matthew 2:2 to 3:6.

Moses: Verse: Obey not the voice of your servants who say: ‘There be lions in the road; but the Lord your God goeth before thee, he will be with thee, he will not fail thee, nor forsake thee.’

F. G. and K. B.: Then what was the whole purpose of Jesus' teaching in the synagogue before the people of his home town? What was the key point in the teaching and how did the teaching relate to the central theme in the parable of the prodigal son?

The second issue was whether it was righteous or unrighteous to be a tax collector and to live in the tax collector's house. The tax collector, as a man of wealth and prestige, was not considered to be a fit subject for Jesus' teaching. However, the Pharisees and the Sadducees were not convinced by Jesus' teaching and continued to oppose him.

In the third issue, Jesus demonstrated his power by healing the man with the palsy. This healed the man and made him conscious of himself being in the presence of Jesus. He spoke as if he himself had the power to forgive and demonstrated his power to forgive by forgiving the sin of the man. This power to forgive is the key to the meaning of the man's healing. He spoke as if he himself had the power to forgive and demonstrated his power to forgive by forgiving the sin of the man. This power to forgive is the key to the meaning of the man's healing.

The healing of the paralyzed man was, to keep the sabbath, forgetting that Jesus' own acts of healing had not been performed at the sabbath day, but pointed to the religious leaders of his day as opposed to God's word. The Pharisees were concerned about the issue of God's rule and the religious leaders of the nation had special political influence. The Herodians must have had special political influence. The question of God's rule and the religious leaders of the nation had special political influence.

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Dr. A. T. Sherar, Principal of the Agricultural Institute, Allahabad, has returned after his short tour in the United States of America.

Miss E. F. James, B.A., P.E.S., has been transferred to Allahabad as Deputy Registrar of the Departmental Examinations of U.P. She has already arrived there and taken over charge of her new work.

Rev. J. N. Shattuck of Mass has been invited to lecture at the Headquarters of the New Life Movement, which has been launched by the North India Synod of the United Church of Northern India. He has been the pastor of the Church in Jhansi for the last 15 years.

Miss Anna Blackstock of Peshawar in the North India Conference succeeded in acquiring a part of her winter vacation in Jammu, where she used the facilities of the Christian Hospital in Jhansi. She has already arrived and taken over charge of her new work.

Rev. O. S. Ribbey of Murshidabad was invited by the Department of Missions and the United Press to address the Conference on the occasion of the first death anniversary of Dr. John W. Ribbey on Sunday evening, January 30, in the Town Hall Campus. He spoke to a very large crowd of eager listeners and his views were greatly appreciated by all those who heard him.

The Late Bishop B. T. Badley

Just as the Witness was ready and summoned to go into the room for praying, a gramophone message reached the Bishop's residence in London. The message was to the effect: "The Bishop died suddenly." This is the saddest news that has been received. The signing of the message from Bishop Bidwell indicated that the Bishop's condition was grave. We had heard that recently he had been in hospital and had received a few treatments. We have been in receipt of a message to the effect that he is already close to death.

Bishop Hacker was in Calcutta, Delhi and some other places in the Bengal Conference when he died last week. He left India for Calcutta on the 25th of January and was back again to Lucknow on the 2nd of February. Mrs. Hacker had also gone to Delhi for a day or two to see the National Headquarters of the W.C.T.U. of which she is the National President.

Miss Ethel Morgan of the South India Bible Institute in Kolar, and Dr. Edgar Shapero, of the Allen T. Comm Memorial Hospital, Kolar, expect to sail from Bombay on the S.S. "St. Louis" from December 19th, 1949. No news has come of them for some time. They had not heard from them since the beginning of the year. Miss Morgan has been in Europe for some time with her parents at 2110 Hillside Road, Norristown, Pa.

The Lahore Diocese of the Church in India, Burma, Ceylon and Pakistan has been notified of the death of Bishop H. J. Hauck, who was buried in the cathedral in Lahore, on a public estate. The Lahore Diocese has been notified of the death of Bishop H. J. Hauck, who was buried in the cathedral in Lahore, on a public estate.

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votional and inspirational books and pamphlets in Urdu and in English, mostly for the young people of the League. During the period of the Centenary of the Methodist Church in the United States, when a missionary campaign was carried on throughout the United States, Dr. Badley was one of the secretaries of the movement. In 1920 he returned to India to head the Indian Centenary Movement; he served also as superintendent of the Bareilly District, and as principal of the Methodist High School in Shahjahanpur.

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Bishop Badley retired from active service in 1944 but continued to reside in India. The following year he was repatriated with other missionaries to the United States on the S.S. "Gripsholm." After a lecture tour of America, he returned to India and settled in Dehra Dun in the Himalayas. He continued, however, to write and lecture on Indian and Christian topics.

In 1905, Dr. Badley was married to Miss Mary Putnam Stearns, who died in May 1946. Two children survive: Luther C. Badley, of Omaha, Neb.; and Mrs. Mary E. Burgoyne, of Durham, N.H. Surviving also is a brother, Dr. Theodore C. Badley, missionary in Ghazabad, U.P., India.
Photographs from this file have not been included but are available upon request. For more information please contact research@gcah.org