

**BADLEY, BISHOP AND MRS.
BRENTON T. OBITUARIES,
PHOTOGRAPHS**

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Bishop Brenton Thoburn Badley

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 in him. He was a very influential personality that nobody can deny. His all round life had prepared him so well for the great tasks 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 personality he 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 Gonda, U. P., India of a very devoted and energetic first missionary family in India. Dr. and Mrs. B. H. Badley 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 had his early education in India and spent the early part of his life amongst the Indians very intimately. 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 he did. He had his college education in America and passed 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 the degree of D. D. from the same University and LL. D. in 1926 from Simpson College.

He came out as a missionary to India in the year 1900 and joined the staff of the Lucknow Christian College, then Reid Christian College as professor of English, where he taught from 1900-1909. 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 professorship of English on a much higher salary than a missionary's salary. But having had a definite call for missionary's career he refused all those offers. He married Miss Mary Putnam Stearns, 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 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 prepared 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 - Shahjahanpur District in the North India Conference for sometime. He was elected and consecrated Bishop in 1924 and was posted to Bombay Area. Having served there for twelve years he came to Delhi from where he retired in 1945. 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 just written in his last days is being 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", "Hindustan's Horizons", "Visions 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 say he is dead? No, he is not dead, as some one has said: "When the sun goes below the horizon he is not set; the heavens glow for a full hour 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

The last rites of Bishop Brenton Thoburn 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 started exactly at 4-30 p.m. the body was brought into the Church in a beautifully decorated casket all covered over with flowers, and was placed in the front. Bishop J. W. Pickett assisted by the Rev. Dr. R. D. Bisbee and Rev. Zahir Ahsan conducted the service. The service was very solemn and impressive all through. The regular church organist presided 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 a very impressive and eloquent speech, eulogizing 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 Ahsan, (on 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 Meerut, Ghaziabad, Aligarh 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 Palbearers. The funeral service at the cemetery again was conducted by Bishop Pickett, assisted Rev. Dr. R. D. Bisbee, Rev. Zahir Ahsan and Rev. Amar Das, who having been delayed on the way from Aligarh 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. Reed. His only daughter, Mrs. Mary Easter Burgoyne was informed by cable about the serious condition of her father. The reply cable 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 50 years ago he graduated from Ohio Wesleyan University with scholastic honours. Through the years almost everything to which 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 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 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 Mass 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. R., later Bishop, Chitamber, 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 received a substantial vote as the choice 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 20 years he served the Church faithfully and effectively in that type of work. Twelve years he served the Bombay Area and eight years the Delhi Area. He retired from active service in January 1945. 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 bade him 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 15 books in his thinking. Unfortunately since his return to India in August 1946 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 inspiring and strengthening to the faith he so devotedly and devoutly preached. His linguistic attainments were such that all over Northern India one was hushed into silence by the words, "You should hear Bren Badley speak Urdu." That was indeed a treat, especially for Indians who hated to hear their polite, well turned phrases mistreated by persons ignorant of their beauty of expression or unable to use them at the right moment. Bren knew and used them so effectively that Urdu purists were pleased to have him speak. And what a conversationalist 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 mimicry helped to make his stories most effective for he could call the pen vendor's sale call or imitate the whoosh of the washerman's (dhobi) accompaniment to the swinging of the clothes. One of his last legacies will be a series of stories told him by the old sirdar (servant), and finally 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 some 25 or 30 years ago.

Bren'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 Mass Movement work, in the Centenary program and finally, over the span of his active service as Bishop, in his episcopal work. 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, ready wit and pleasant

conversation 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. Towards the end of his ministry, when he resided in Delhi, the Delhi-walas 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 linguistic ability and fluency, he was to us a true friend and a faithful guide in his multiple spheres of life. As a teacher, minister and Bishop, he brought light to the ignorant, succourer to the down-and-out and strength 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 owe their position and power to the late Bishop; because it was due to his timely and generous help that they were able to rise in life. His greatest contribution was in the uplift of the doubtful Christians and feeble minded believers. His Christian message was clear, straight and unadulterated. The Church still remain firm and true to Our Saviour Jesus Christ, because God raised faithful and good shepherds like the late Bishop Badley in our midst. We are sad to lose him from our midst, but we rejoice for his bold witness to the only true God revealed in Jesus Christ, our Lord.

E. AHMAD SHAH.

Bishop Brenton T. Badley

It is almost 40 years since I first saw Bishop Badley. He was a speaker in Urdu at some special evangelistic services held in a tent at the Lal Bagh School, Lucknow. Naturally I did not understand him, but I well remember both Christian and non-Christian hearers telling me that he was the most effective speaker there. It fell to my lot in later days often to hear Bishop Badley speak and preach, though less often than I should have liked. He was a great Christian, and a great preacher, and the amount of good he has done none can estimate except his Master.

Moreover, Bishop Badley was a very brotherly man, a friend of all, especially of all Christians. When he was about to be consecrated bishop, a friend congratulated him. He uttered a word of acknowledgment, and then said, "But don't forget I'm still the same Badley". Bishop Badley had a great fund of consecrated common sense, and of humour. These gave salt to his words. They were certainly "always with grace seasoned with salt."

'In the Father's keeping leave him,
'Christ accept him; God receive him.'

W. MACHIN

Bishop Brenton Thoburn Badley

A strange feeling of loneliness pervades the compound of Ingraham Institute with the passing of Bishop Brenton Thoburn Badley. He had been living here almost one year, his illness having compelled him to give up his home in the city and to live here with his brother the Rev. T. C. Badley. A "bachcha stroke" as he called it, in the fall of 1917 in Dehra Dun, followed by weakness, took from him the sparkle, the zest and the activity that had so long marked his ministry. Yet his interest in the Church and in 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 to 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 20th his brother took him into Delhi for consultation with the Civil Surgeon who recommended that he stay a few days in the Hindu Rao Hospital for observation and rest. There, on the night of the 23rd he had a

partial stroke. Thereafter his condition deteriorated rapidly. Death came quietly on the night of the 1st February. Interment was in Delhi on the second, in a spot next to his sister Mrs. Reed.

Bishop Badley was born in Gonda, U. P. May 29, 1876. 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. Well was it said at the funeral service 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 inspire large numbers to holier living.

His ministry was varied: Professor of English in Lucknow Christian College, 1900—1909; 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—1923. In 1924 he was elected to the Episcopacy by the General Conference and assigned to the Bombay Area with residence at Bombay. In 1936 the Central Conference put 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 meeting or at an Annual Conference. His deep concern for the Church and his friendly, sympathetic, personal interest in individuals marked his administration of conferences.

As a writer, also, 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 in the hope that he might continue a useful ministry through Newspaper Evangelism and other writing. He recently sent to the Press a book of illustrations for sermons which he hoped would meet a longfelt need of preachers. New missionaries and national leaders of the Church will enjoy and find it useful, as have his long-time comrades, such books as *New Etchings of Old India*, *India Beloved of Heaven*, and *Visions and Victories in India*. Many who wished that 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 Ghaziabad a center for re-creation and inspiration for his many friends. These he had to give up. But those who were privileged to attend the "house-warming" soon after his arrival here in the city know how deep this hope was and how great was the disappointment that he could not carry them through.

In lines that he entitled "Climb" he wrote

..... "the Savior beside thee,
Holding thy hand of weakness,
Giving wings to thy weary feet,
Evermore saying,—'Come, follow Me.'
'Lord', my heart cries,—'I follow!'"

Those who knew Bishop Badley know that he had no deeper desire than to follow Christ, his Lord. Still following, our friend and comrade Brenton Thoburn Badley lives on and works on, and we thank God who permitted us to share his friendship.

JOHN N. HOLLISTER.

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 so varied and his accomplishments so many that it would take an ample biography to do them justice. Nevertheless the essence of it all was reasonably simple. 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, principally through the medium of the Church of Christ.

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 kite-flying and the deepest experiences of the spirit he was in and 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 Springfield he was elected Bishop. As we got to the door of their hotel Brennie came rushing up and in his joy and enthusiasm he lifted his newly exalted Dad clear off his feet. Aside from that Bishop Bren. 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 inspire his people with the highest idealism. His sermons in Hindustani, of which he was a master, were most interesting and useful and indeed thrilling! His humour was always keen, but never unkindly and his stock of stories was inexhaustible. Bishop Badley's skill as writer and administrator and teacher ranked high, but it is for his human qualities that he will be longest 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 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 Elizabeth, Mrs. Harlen 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 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 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 no 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 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. Waskom 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 be sung 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 Aligarh 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 vice of pessimism but always gave natural expression to the virtues of hope and good cheer.

2. His persistent purpose to serve God with his whole being. Often a man's noblest purpose is fitfully

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 not preaching the Gospel of Christ.

4. His mastery of Urdu. He made full use of his advantage in having talked this Indian language as a small child. To the advantage of a perfect accent he added by respectful study a mastery of idiom, a wide vocabulary and excellent style.

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 for instruction in an address or for sheer enjoyment 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 well and write well, but are deadly dull in social talk. Some who preach and write well and shine in social conversation and poor counsellors and committee-man. But Bishop Badley's versatility in speech was such that met all the above named tests.

9. 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 loyal 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.

10. His fondness for children and their love for him. It was a treat to listen to him talking to a child or a group of children. They were captivated by his stories and felt honoured by the attention he gave to them and their interests.

11. His perennial youthfulness. He never lost his youthful interests, all his life he loved kite-flying. The mountains which he loved as a boy held his passionate interest to the end of his days. Who can ever forget his talk about the great mountain peaks of the Himalayas.

12. His power in prayer. He loved to pray. Prayer was to him both a privilege and a 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 transition 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. He is not an old man now but a young man, renewed in strength, able to serve at his best the purposes of the Eternal.

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 aching 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 upsetting to me. For I never connected 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 eager heart I used to await his coming to Moradabad and bringing us God's word. As the Israelites attentively heard every word that fell out of Moses' mouth, so as not to miss a single word of God's command, so we craved to hear our dearly 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.

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 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 Silent Admirer,
MRS. VIRGINIA M. WILSON.

The Late Bishop B. T. Badley

The sudden and shocking demise 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 experience, inspiring messages and wide field of activities in Methodist Church.

It is indeed an irreparable loss. In Bishop Badley we have lost a charming personality, a convincing preacher and a dear Bishop Sahib, who was a sympathetic friend of Indian Christians. Our deep and genuine sympathies go with his brother Rev. T. C. 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 BRENTON T. BADLEY

When Christ was asked how he could 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 on one seat in a meeting; 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 stand the test of obedience. To say that we love Him, without at the same time proving our love by our obedience, is to trifle with words. Faith, says someone, is like receiving a map of a proposed voyage, but obedience is like taking the voyage. Obedience is active.

I knew a boy in Sunday School who used to take up the collection on plates. One Sunday, as I learned later from his confession, he was tempted to disobey God's commandment about stealing. He set God's law aside, and took six annas out of the plate for himself. Nobody saw him do it, but his conscience troubled him. He 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 in the meantime become a Mission worker. But his conscience was aroused and he confessed to what nobody knew, and, at that District Conference, he made restitution to the Church of the amount stolen. For fifteen years he remained a thief in the sight of God, for the sake of six annas! God could not speak to his soul, and would not manifest Himself to him. He had learned many verses

*This above article was written by Bishop Badley just before his last stroke and is most probably his last written word for his people. This was written by the Bishop at the request of Mr. B. R. Wilson of Meerut during his illness and weakness. While sending this article to Mr. Wilson the Bishop wrote, herewith the article for which you asked me. It is rather short but is all I could write considering my poor health. I hope it will serve your purpose." This shows how keen the Bishop was for saving souls for Christ even to his last moments. Editor.

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 hindrance in his life was removed. 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 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 do you 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 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 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 in earnest, 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 fullness 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 1st of February, 1949.

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 him in peace; and send on to the bereaved family that vision of His, which alone can lift up burdens and fears and give comfort and rest which world cannot give.

S. B. TEWARSON,
Principal.

DEVOTIONAL

J. L. Kinder

Christian Authority Through Christian Experience

Luke 24:32

The issues of life in matters of the Christian authority in relation to the disciplined life have fluctuated between an inner authority imposed by the individual himself in response to the constraining 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 this 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 in 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.

Whence did they, those simple fishermen, and others from the common walks of life, come by such an experience of certainty. This sense of authority did not stem primarily from a book, for the New Testament canon was yet to be written, and they knew they were moving out beyond much of the traditional understanding of the Old Testament. This inner compulsion, how had it come into their lives? No great sanctions of the church were yet compiled which could give them a sense of historical assurance. The answer is not new, it is the one which the church has given since its inception when it sought to get behind the secondary to the primary accounting for its origin. It was out of their personal experience of God in Christ that they came to his new certainty. They had heard the Words of authority from the lips of Jesus, for he spoke not as the Scribes and Pharisees: but with authority. His Words were re-inforced by His

Being 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 had taken place. This sense of "oughtness" which rested upon them made them faithful witnesses unto the ends of the earth. They experienced with Paul, the feeling "Woe is me if I preach not the Gospel" or with the hymn writer of a later day who said "A charge to keep I have, a God to glorify". They were conscious that a stewardship had been given to them, and they couldn't let God down.

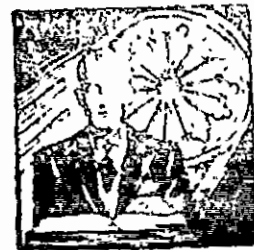
The early church was not confused in the least as to its sense of mission and the authority from which it derived. They found it necessary to convey to succeeding generations the knowledge by which each generation might gain that inner assurance for its own, from the same Living Lord of Christian experience. 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 that experience of the Lord of Life from whom the earnest disciples got their inspiration and sense of mission. Paul sensed the danger of legalism when he reminded his people that "the letter killeth but the spirit maketh alive." He found therein the danger which the church has often confronted when it chose between the authority of inner experience and that of external authority. The experience of the Church in its long course of history has taught us that both are needed, the one to supplement the other. We need to be able to say "It is written, thus sayeth the Lord" and again with those disciples on the road when Christ discoursed with them concerning the things in the Scriptures concerning Himself—"Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures."

THE PASTORS' CLINIC

(EDITED BY MARVIN H. HARPER)

The Pastor and Lay Activities

An important aspect of the recent Central Conference was concerned with 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 co-operating 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" 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 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 who receives or reads the *Witness* should give this page, edited by Prof. George Sahat, his careful attention each week. And not only this, we should co-operate 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 offering on that day is by no means the most important feature of the Service. Every effort should be made to enlist the participation of laymen in the Service. The sermon on that day might 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

(Continued on page 11)

The Lay Activities Of The Church

EDITED BY PROF. GEO. S. SAHAI, Lucknow Christian College, Lucknow.

"Be ye doers of the Word, and not hearers only." James 1:22.

The Fellowship of Christian Service

In the Methodist Churches

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

And

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

I do not feel that I should assume any new or different vows, but I stongly desire to remember all my present obligations and to interpret them into actual service in the world today.

In This

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 sufficient to furnish the basis on which to shape my decisions and actions.

To seek to know Christ so as to be completely controlled by a Christian spirit, and to follow His leading when it comes.

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 as 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 sancity 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 5 hours spent in public meetings and 3 hours in preparation 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 mere routine or secular, but to insist that spiritual purpose control the managing 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 college years.

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 budget.

7. 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, instantly there is on me and every adult Christian in the vicinity an obligation to support that step with understanding, patience, sympathy and hummility.

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 transact 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 service, especially in its 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 helpfulness, 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 Thee my faith by my works."

SIGNED.....

Women's Activities In The Church

EDITED BY MISS K. E. MUNSON, 323, CIVIL LINES, JUBBULPORE, C. P.

W.S.C.S. Lesson for March, 1949.

Subject, Christian Marriage.

Scripture: Matthew 9: 3: 12; Gen 1: 27,28; 2:24.

Memory verse: Mark 10:9

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 protected by her father, husband or son. She lived in a joint family ruled by the patriarch. She 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 brether who might be, and probably was, already married. Her 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 man must give the woman a written divorce notice so that she could marry another man and gain his protection.

In Jesus' time polygamy was not unusual among the rich and powerful. Herod who was a Jew had several wives and some of the rabbis, or religious teachers, 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 trap 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 women 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 of one flesh" (Gen 2:24).

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

Then 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' bald pronouncement, and the inference that women have the same rights as the men in this matter. Even the disciples were aghast 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 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 Seperate 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 hostile eyes 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 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 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 unusually, 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 11)



Methodist youth in India and throughout the world has lost in the passing of Bishop Brenton Thoburn Badley a counsellor, guide and friend.

He was well known for his versatile addresses on topics which interest youth, and we print below in his sacred memory an address given and later published in his booklet "FAITH".

"He being dead yet speaketh."

Faith of our Sons

The "faith of our fathers" is both known and secure, but the "faith of our sons" is uncertain. Possibly at no time before have 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. Emptying Sunday Schools, neglected sabbath services, forsaken family altars, unopened bibles and an abandonment of private prayer, together with the secularizing 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 "Faith of Our Sons?"

"What do you believe?" asked the Christian worker of an exasperating agnostic. "I believe *that*," replied the man, stamping on the ground. He could believe in dust, in the dead earth under his feet, but not in the One who created it,—and him! It is symptomatic of our materialistic times, and of the atmosphere in which the youth of our times are being brought up. We must and do make large allowances for them in judging them, particularly as many of us during our youth faced no such temptations as are a commonplace with them, yet the question of their future must arise.

A small girl had drawn the picture of a cat, dipping laboriously with her pen in the ink. When she showed it to her mother, she was asked, "It has no tail,—where is the tail?" She saw her mistake, but also had a ready answer: "That," said she with an air of assurance, "is still in the ink bottle!" How many of the many things that we hope our young people may accomplish, are still in the ink bottle? Presumably they are there,—will they ever come out as deeds?

When we are concerned as to the lives and deeds of the youth of our generation, we must be concerned with *what* they believe. "Tell me what you believe, and I will tell you what you are," is a statement with much force to it. "As a man thinketh in his heart, so is he," is Biblical truth founded on the deepest psychology and an inner knowledge of man's nature. "What you are to be, you are now becoming," and there is no fairy's wand that can be hoped for in the struggle of soul that surely comes upon all. "He who would be a great soul in the future, said Emerson, 'must be a great soul now.'" We are concerned for the youth of the Church because we see a lack in their lives now of some of the great essentials of the Christian faith and life. Can lives that have so meagre a knowledge of the Word of God, that spend so little time in prayer and fellowship with Christ, and that have experienced for themselves so little of the deep things of the spirit,—can these lives satisfy, or be sufficient for Christ in the great but difficult days ahead?

Department Editor, Rev. N. J. LeShana

In the great steel and metal works at Jamshedpur, tin is heated up to 1,700 degrees Fahrenheit in order to prepare it to bend without breaking when the pressure 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 match-boxes. If the wood was not thus grooved, it would snap when being bent. So with our spiritual lives,—pressure, the grooving, now prepares us for the experiences of testing that are to come later. Are 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 this dance of plastic circumstance,
This present, thou, forsooth, wouldst fain arrest;
Machinery just meant to give thy soul its bent.
Try thee, and turn thee forth sufficiently impressed."

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 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 on for unselfish living and service? These things grow 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 clock-maker, 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 defect must be in the machinery 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 possible the presenting of a big bill, he took the hands back! There are those to-day who desire character in our young people but will not admit 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 words,—"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 eventuate in something definite and worthwhile. The story is told of an old Church in England in whose vestry is an ancient time-piece. Every week it is duly wound up, and it keeps excellent time. The sexton is proud of it and tells of the many decades it has kept running; but the only trouble with it is that it has neither face nor hands! Such "running" surely gets nowhere! We are concerned for the *faith* of our sons because we know that from true faith will come the works that are needed. Vital faith will save not only from panic, but from periods of depression such as are all too common to-day. In India we talk about "the depressed classes." But there are depressed classes everywhere,—men and women depressed in spirit, moody, soured, critical and pessimistic, from whose lives issue no healing streams, no comfort-giving fountains. The "depressed classes" in all lands are too numerous. We need a fresh, vitalizing faith that will renew and refresh life. Without this, how shall our young people ever live happily or serve effectively?

(To be Continued)

OUR BOYS AND GIRLS

Edited by Mrs. A. W. HOWARD, Lucknow Christian College, Lucknow

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.



My Best For Him

"My highest good comes when I pray,
'God, help me do your Will today'."

—Wee Wisdom

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.....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. Seamands, Executive Secretary, Methodist Mission, Belgaum B. Pres.)

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 1st January, 1949, on pages 7 and 11 and all the workers under you, including laymen, must have received the Hindustani version of the same through the *Kaukab-i-Hind*. The former is approved but the General Conference as a general programme for the whole Methodism 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 Advance Programme had to be modified for India. As far as the Teaching and Preaching Endeavour is concerned it is the same for all countries. The financial programme, however, differs in respect of *Specials*. 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 25% 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. R. with the recommendation of their respective Field Committees. These three bodies are the participating agencies in the

(Continued from page 6)

them for what they may not have done in the past! After all, 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 27 can be fittingly and effectively observed as "Laymen's Sunday" in every congregation throughout the whole Church. Remember the instruction given by Bishop Rockey, Chairman of the Board of Lay Activities, in the *Witness* of January 20, that half of the special collection should be sent to Mr. Isaac A. Charan, Methodist High School, Ranikhet, 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 Rockey has given four valuable suggestions for making the Lay Activities organization more effective (*Indian Witness*, January 20). These deserve 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. He very wisely points out that God has given each one of us talents and He wants 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 laymen and in bringing them to light in the service of the Kingdom.

Melanchthon, the German Reformer, 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. How important it is therefore for us pastors to give ourselves unstintingly to our young people!

(Continued from page 8)

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

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 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 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-denial 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 K. Gondol is the Chairman and the Rev. J. T. Seamands of Belgaum Secretary.

SUBARN B. TEWARSON,
Acting Area Secretary.

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

A dowery is a kind of debt, since it must later be repaid to the future sons-in-law. 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 time, 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. 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 rich 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 or desirable. The calling of the banus in the Church is sufficient announcement.

In America, very few people have expensive weddings. Usually they call the minister to their homes, where a small group of the nearest relatives are witnesses, or the parties, 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 Jubblpore Team To Mathura

From the 20th to 23rd of January a Gospel Team made up of Stanley David, Maung U, Nehal Chand and Dr. Vadakan Thomas, was at Clancy 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. 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.

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 homework and led in their morning watch, school chapel and evening prayers.

By the end of team's visit there were 45 boys who had dedicated their lives for the ministry. Most of these 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. Mr. Joseph Singh and Mr. Risal Singh of the hostel staff did much to make the Gospel Team's visit successful and are also helping in the follow up work.

Adapting I Cor. 3:6 to the situation, we can say that the Gospel Team has planted, the pastor and hostel staff are watering and we are praying that God may give the increase.

D. E. RUGH

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 men delegates were accommodated in the Ewing Christian College hostels came over to the other side of the river by a regular bus. Nevertheless, it was not unusual to see many a lonely wanderer adorning the Jumna bridge who had evidently "missed the bus".

The women delegates, which 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 G. Sinker. 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 address is (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 again discussed in five different Commissions in the evening:—

- (1) The Challenge of Freedom—Dr. Surjit Singh.
- (2) The Challenge of Christian Vocation—Miss S. Chakko.
- (3) The Challenge of Communism—Dr. M. S. Vairapillai.
- (4) The Challenge of Social Action—Mr. R. R. Keithan.

There was one extra Commission "the future of Youth Work" which was very popular.

On the last day Dr. Ralla 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 commissions and discussion groups were really helpful.

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

The after dinner programme, of special music and items was a real hit. What less could be expected when people like Messrs. Dick Moore, Victor Sherring, Dick Bear, and the Assamese group were on the job!

Thus ended the day and we all strolled back to our various abodes for a night's repose—sufficient unto the day.

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 Dr. T. M. Kennedy and at 3.30 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 Muirabad 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 Amsterdam and candy in the living, Christian College hall. After this meeting tea was served on the bank 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.

All the 180 delegates from India, Burma, Ceylon, and Pakistan who attended the Conference dispersed with grateful heart to Messrs. Sadiq, Eddy, Aaron 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 a uniform 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 had not dwelt high up in 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 sought to inspire and prepare them for "The Call of the Hour". "The end of the Conference is the beginning of it." —MARY WILKINSON

(Continued from page 15)

- b. Its cost to God. Cp. not that we loved God, He loved us, 1 Jn. 4:8-19
- c. When ye love Christ, the Father makes his purposes clear, Jn. 16:25-28; 8:42
- d. I love you as Father loves me, Jn. 15: 9; 17:23-26
5. Abiding in love
 - a. Abide in my love, Jn. 15:8-11
 - b. The love of many shall wax cold (1) opposition, Mk. 13:13 (ii) suggestion, Mat. 24: 13.
 - c. Cp. He is able to keep that which I have committed, 2 Tim. 1:12-14
6. Degrees of love
 - a. To whom little is forgiven, loveth little, Lk. 7:44-47
 - b. Jesus loved Maratha and Mary, Jn. 11:5,36, Mary has chosen that good part, Lk. 10:38-42
 - 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, Mat. 5:27-30
 - b. Self-love, Mk. 8:34-37
 - c. Preventing the best that is in others, Mk. 8:31-33

Sunday School Lesson, February 20, 1949

By Rev. C. S. Thoburn

Man Power for Kingdom Work

Scripture: Matthew 4:18-22; Mark 3:13-19.

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 the first four disciples. Peter and his brother Andrew were fishing by the sea of Galilee and Jesus called them to fish men instead of fish. The play upon the idea of fishing suggests an element of wholesome humor and joyousness in the manner of Jesus which was mingled with the seriousness of his call and purpose. Next Jesus called James and John, who were mending their nets. Luke tells of a wonderful draught of fishes in connection with the call of Peter (Luke 5:1-11). Does his account refer to the same event as Matthew's or not? I am disposed to think of them as the same, Luke having recorded details of what is given in summary form in Matthew and Mark. We note that Peter (Simon) and Andrew were brothers whose home was Bethsaida (John 1:44), that they were in partnership in fishing with James and John, sons of Zebedee and Salome (Luke 5:10), and that they were living at Capernaum at this period. (Mark 1:29). Mention is made of Peter's mother-in-law (Mark 1:30) but of no other members of his family, also that as soon as she was healed, she "ministered unto them." We cannot infer too much from what the gospel is silent about, but it might appear that there had been deaths in the family both of Peter's father and wife (the English rendering of 1 Cor 9:5 is extremely doubtful), and that the mother-in-law was now the home-maker for the two brothers, who, not being very well off themselves, were in partnership with the Zebedee family. The Zebedees were sufficiently well off to have hired servants (Mark 1:20). Zebedee must have been a fine man and sympathetic to the purpose of Jesus, for he allowed all four of the young men to go, undertaking to continue the fishing business without their aid. Since Salome was later one of the ministering women" (Luke 8:3; Mark 15:40,41), we may safely assume that Zebedee was one of the consecrated people who contributed largely to the material support of Jesus and his disciples. It is not surprising, therefore, that at one stage Salome made the special request that her sons be given chief places in the coming kingdom (Matt. 20:20). (That the name of the mother of James and John was Salome is safely inferred from Mark 15:40 and related passages.)

This call from the fishing nets was not the first meeting of Jesus and the four young men. The preaching of John the Baptist had already stirred them deeply, and at least Andrew counted himself as a disciple of John (John 1:35,40). If the unnamed disciple in John 1:35 was John the Apostle, as is usually conceded, then he too was a disciple of John the Baptist. Their first introduction to Jesus was when their former teacher, John the Baptist, pointed to Jesus with the words, "Behold the Lamb of God!" (John 1:36). The introduction of Simon Peter to Jesus was effected by Andrew.

Furthermore, the call under consideration was not a call to apostleship in the sense of being in the circle of the twelve, because that came later (Mark 3:13-19). We must suppose, therefore, that there were three stages in the relationship of those disciples to Jesus: (1) simple belief, in which they accepted the religious leadership of Jesus but continued their regular

occupations, (2) full time religious work with Jesus, perhaps for a limited period, somewhat corresponding to what in other circumstance is known as a novitiate, and (3) appointment by Jesus to a place in the circle of the twelve, involving full time committal and service for life.

The call of the twelve marked a significant stage in the ministry of Jesus. Up to that time his plan appears to have been to acquaint the people generally with his teachings and his person—he went about doing good, preaching, teaching, healing. From then on he concentrated his efforts, more on the training of the twelve who were to have special authority in carrying on his work in the world. It is not surprising, therefore, to read in Luke that he spent the whole night previous to the choice of the twelve in prayer (Luke 6:12). Although the whole life of Jesus breathed the intimacy of prayer, the critical moments of his ministry were marked by prayer in a special manner.

A word about the list of twelve disciples. There are four places in the New Testament where list of the twelve is given: (1) Matthew 10:2-4, (2) Mark 3:13-19, (3) Luke 6:13-15, and (4) Acts 1:12-14. Each list has its own peculiarities, but it is interesting to note that all preserve 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 these groups are a recognition of the usual grouping of the twelve as they moved about Palestine with Jesus. Bartholomew is identified with Nathaniel of John 21:2 and 1:44. Thaddaeus is obviously the same as Judas the son of James (Acts 1:13). Simon the Zealot is also called Simon the Cananaean. The word Cananaean has nothing to do with Cananite, but is simply a representation of the Hebrew or Aramaic word for Zealot. Iscariot is usually understood to mean "man of Kerioth", a place in Judaea. If this is so, Judas was perhaps the only one of the twelve who came from Judaea. The others appear to have come from the North—Galilee chiefly. It would be interesting and profitable to make a study of each of the twelve to discover what difference the call of Jesus made in each case and how each made his contribution to the early Church, but this would take us beyond the scope of this lesson. We turn our attention instead to some general considerations.

Jesus called "unto himself whom he himself would" (Mark 3:13). Although there may have been various reasons why he called these twelve and not some other group of twelve—reasons which we might guess at in the case of two or three, but never really know—the decision of Jesus was his own. He was perfectly free in making his choice, just as God is perfectly free in calling prophets, whether of ancient Israel or in terms of the present day ministry. We can never say to God as we do to human employers, "Why didst thou not call me instead of so-and-so, because I am better qualified?" The Bible shows how God again and again passes by those whom the world would naturally look to for leaderships and for reasons known only to himself, chooses others. It is not for us, therefore to say that we shall be such and such in the work of the Kingdom. Rather, it is for us to put ourselves in the way of knowing God's will for us, whatever it may be. Preparation for the Christian ministry and other Christian work is very important as a means of putting ourselves in the way in which God can use us best, but the call and choice must finally be from Him, before whom our best is essentially unworthy.

"Ye did not choose me, but I chose you and appointed you" (John 15:16). This element of arbitrariness in God's choice actually yields a power beyond the natural, for one called of God knows that he represents God rather than himself.

The twelve were appointed (1) that they might be with him, (2) that he might send them forth to preach, and (3) that they might have authority. The first point indicates the source of power of every Christian minister and worker—being with Christ. Only thus can one know the mind of Christ. The life of prayer and meditation is not wasted time, least of all for anyone who has special responsibilities in Christian work. The second point suggests that the proclamation of the Gospel message must ever be central in the task of the ministry and of the Church. The third point although in the form of authority over the powers of evil, suggest an element in the relation of the apostles to Jesus which is of more general application. As being given authority, they were his personal representatives whom he underwrote, so to say, as they brought the good news to man. The Church of the future was to look to them in matters pertaining to Christ. It is instructive to note that whereas nowadays we remove disease by scientifically ascertained methods Jesus and the twelve cast out demons by authority. We usually find difficulty in accepting the existence of evil spirit because of the scientific age in which we live, although there is no sure proof that they do not exist. But we can be profited by reflecting on the place of authority in the things of God as contrasted to the place of method, especially since Hinduism emphasizes method.

Dates to Remember

- Feb. 13—Hospital Sunday;
- „ 27—Laymen's Sunday.
- March 4—Women's World Day of Prayer
- March 3-5—N. C. C. Audio-Visual Institute, Students' Hall, Calcutta.
- „ 7-9—Interim Committee meetings, Bareilly, U.P.
- „ 10-12—Central Conference Medical Council, Bareilly (mornings).
- „ 10-12—Glara Swain Hospital, Bareilly 75th Anniversary (evenings).
- „ 13-14—U.P.C.C. Medical Council.
- „ 13-16—Bareilly Convention.
- April 10-17—Passion Week.
- „ 15—Good Friday
- „ 17—Easter Sunday.

Wanted

Immediately a B. A. trained lady teacher for higher Math. and Geography. Salary according to Government Scale. Apply to Manager, Methodist Mission Girls' School, Meerut.



The Indian Witness

Editor
 REV. HENRY R. WILSON, 37, Cantonment
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7. Sunday School—Rev. C. S. Thoburn, Jubbulpore, C. P.
8. Christian Readings—Dr. Anjilvel V. Mathew, Kolhapur.

VOL. 79 Thurs., Feb. 10, 1944 No. 6

All communications intended for publication in the Indian Witness should be written on one side of the paper and addressed to The Editor Indian Witness, 37, Cantonment Road, Lucknow, and should reach him by Wednesday for the week following; only short, very urgent news items may reach him by Tuesday morning of the same week. Contributors are requested to bear in mind that in view of shortage of space articles should be as brief as possible. Rejected articles will not be returned unless adequate postage is enclosed by the contributors. The Editor reserves the right to make excisions in the articles. Every article meant for publication must have the signature of the writer. Letters for publication, bearing assumed names are not preferred. Views expressed by the contributors are not necessarily the views of the Editor.

PERSONALS

Mr. E. W. Franklin, a member of the United Church of Northern India, Nagpur, has been appointed Director of Public Instruction, Central Provinces and Berar.

Mr. C. Lyndon, Advocate, a member of the United Church of Northern India, Shillong, has been appointed Government Advocate and Public Prosecutor in the Assam High Court.

Rev. Uday Singh, Pastor of the Christ Church in Bareilly was in Lucknow this week for a day on business as a guest of Rev. and Mrs. H. R. Wilson.

The Rev. Dr. D. P. Ebright was in Lucknow for a day this week on business in connection with their moving to Lucknow. Dr. Ebright has been appointed a full time Audio-Visual Secretary of the National Christian Council with his Headquarters in Lucknow. They will, therefore, very soon be moving to 37, Cantonment Road at Lucknow.

Mr. Stanley Hermit was the recipient of the degree of Bachelor of Educational Science at the Jubilee Convocation of the University of Lucknow. Till recently he was the Headmaster of Cutting Memorial High School, Banaras, but now has automatically become the Principal of that institution as it has now been raised to the status of a Higher Secondary School.

Rev. Harold Neufeld, formerly a Methodist Missionary in the Inter-mission Business Office as Assistant Branch Treasurer of the Board of Missions and Church Extension, and Treasurer of the All-India Provident Fund, is now studying at Princeton Theological Seminary.

Mr. Harry E. Chowfin, Civilian Record Officer of I. G. S. C., Belgaum, Bombay

Presidency has been transferred to Armed Forces Academy, Inter Service Wing, Dehra Dun as a Civilian Gazetted Officer. His address in future will be A. F. A., Inter Service Wing, P. O. Clement Town, Dehra Dun.

Dr. and Mrs. E. M. Moffatt, now of New York announce the engagement of their youngest daughter, Margaret Jane (Peggy) to Mr. Harold Street. Mr. Street, who is completing his university work to become a medical artist, is a nephew of Miss Marie Corner, a Missionary of the Bombay Conference, about to return to Narrur. Miss Moffatt is a nurse in the United States Veteran Hospital, American Lake, Washington.

Miss E. R. Stallard of Garhwal District in the North India Conference visited Lucknow as guest of Rev. and Mrs. H. R. Wilson. She has been spending her Winter Vacations down in the plains ever since her conference time. She was for some time in Pandora Road in C. P. with Dr. Tower and was on her way back. After spending a day in Bareilly and a week in Bijnore in connection with certain special meetings there, she will proceed back for Pauri; her permanent Headquarters.

Rev. and Mrs. H. H. Pressler and their four children sailed from New York on January 27 on the "Queen Mary" en route to India. From England they will travel by the P. and O. boat, "Maloja" to Bombay, and expect to reach there by February 18. Dr. Pressler returns to Leonard Theological College after an absence of about seven years. In their first term he served as Pastor of the Union Church at Naini Tal and later as Professor at Leonard Theological College. During his absence from India he has been serving a Church in The State of Indiana.

Lucknow has been venue of several committee meetings of the Lucknow Conference this week. They started with a meeting in connection with their Advance Programme for the quadrennium and this lasted from Friday to Sunday. This was followed by their Field and Finance Committee Meetings on Monday and Tuesday. These Committee Meetings brought in a number of prominent laymen, ministers and ladies of the Lucknow Conference. Bishop and Mrs. Rockey were the chief hosts for a large number of the se guests.

Bishop C. D. Rockey preached an inspiring sermon in The Methodist Central Church at Lucknow on Sunday, the 6th in preparation for the "Advance for Christ and His Church" Programme. This was followed by The administering of the Holy Communion in which a large number of people participated in preparation for and in dedication to the service in the course of the advance programme. Similarly Rev. J. I. Kinder preached in the Lal Bagh English Church the same evening.

Dr. George Hughes arrived in Bombay (by air) from Ireland on November 23 to join the Irish Presbyterian Mission in Gujarat. He graduated M. B. B. Ch. B. A. O. at the Queen's University of Belfast in June 1947 and has held professional appointments in the Down Infirmary for a year and also in the Jubilee Hospital, Belfast. On November 14 he was ordained to the office of missionary elder by the Route Presbytery of the Church in Ireland. We welcome him to his work in the Christian ministry of health and healing in India.

Mr. Justice Vivian Bose of the Nagpur High Court has been appointed permanent Chief Justice of Nagpur in succession to Sir Frederick Grille who is to retire. His appointment as Chief Justice has not come as a surprise but has been received with great satisfaction all over. Few have been called to the high office with greater qualification than Mr. Bose. He has made a name for himself as being one of the most independent and forth-right judges of India and his memorable judgments in a number of cases involving the liberties of the citizens have become the Magna Charta of the land. There is no better person

than he to preside over the destinies of the High Court. We sincerely congratulate him on this high honour.

The Biblical Seminary in New York has been celebrating its 49th anniversary by lectures on the life of its founder W. W. White and other lectures. The theme of the meetings was "Biblical foundations of the Christian Ministry." Dr. Charles Eberhardt, an alumnus gave the series of lectures on Dr. White, based in his book just published by the Association Press entitled: "The Bible in the making of Ministers". Dr. John R. Mott gave two lectures. Dr. Edwin Lewis and others also took part in the four day program. The Biblical Seminary next year completes its first 50 years. It has an enrolment of 169 this year. Rev. G. B. Thomson of the Indus River Conference is one of the students and Dr. E. M. Moffatt is teaching once a week. Last Semester his subject was "The Practical and Personal Problems of The Modern Missionary and this Semester" Living Religions of the World.

The Board of Foreign Missions of the Presbyterian Church in U.S.A. has recently purchased a six story apartment building at 47 Claremont Avenue (New Columbia University and Union College), New York for the use of its furloughed Missionaries. It has been named "Kenne dy", in recognition of the family which made its purchase possible, and in replacement of Kennedy House, a rented building formerly used for Missionary in Gramercy Park. The Board has received favourable comment in the newspapers for its leniency in allowing former tenants until May 1950 to find new quarters. At present five of the twenty-four apartments have been made available. The Prentices of Bombay, the Goulds of Allahabad, and the Ferrers of Fatehgarh are among those now at that address.

Birth

Born to Mr. and Mrs. D. P. Hardy a son on February 2 at Accra, Gold Coast, Br. West Africa. This is the first grand son of Dr. and Mrs M. T. Titus of the North India Conference, as it will be remembered Mrs. Hardy is the only daughter of Dr. and Mrs. Titus, known as Carol Titus. Mr. Hardy was an I. C. S. Officer in the U. P. and acted as District Magistrate in Moradabad and other places. He left Indian Civil Service after the Indian independence and is now working as the Colonial Officer at Accra, Gold Coast, Br. West Africa, and may be addressed c/o the Secretariat there. Both the mother and child are doing well. We extend most hearty congratulations to both the parents and the grand parents.

Obituaries

Word has just been received of the murder of Mr. Y. S. Larkin, a Christian Teacher in the Ramsay Higher Secondary School at Almora. His dead body was found in a drain in the City early in the morning of the 6th and was taken out by the police and sent for post-mortem examination. The cause of his death in this way is still a mystery. We heartily and sincerely sympathise with the bereaved family.

News of the death of Mrs. Herbert Williams the daughter-in-law of Rev. and Mrs. T. Williams formerly Missionaries at Balhar in the Balachhat District of the Bengal Conference has come from Kenya. After resigning as an officer in the Indian Army, Mr. Herbert Williams brought the Green Lens Farm at Hitale, Kenya. His parents went to live there in November last year and his sister Eileen secured a teaching position in Kenya. Joan, for this was Mrs. Herbert Williams names, was seemingly all right on the morning of December 16, but suddenly had a stroke and passed away in a few hours. They have one son, Christopher. The sympathy of the many friends in India will be added to those of friends in England and America. The Williams were much loved Missionaries, serving beyond retirement age, more than fifty-five years in one station.

Statement of Account of India Methodist Missionary Society

From July 1, 1948—December 31, 1948

RECEIPTS:

	Rs.	a.	p.
Credit Balance on July 1, 1948	6,831	7	0
Madar Church, Ajmer (through Miss B. Singh)	20	0	0
The Staff, Isabella Thoburn College, Lucknow (through Miss L. A. Boles)	66	0	0
Methodist Central Church, Meerut (through Subedar V. S. Michael)	15	0	0
The All-India Treasurer, W. S. C. S., (Miss Helen Roy)	757	4	0
Mrs. J. R. Chitambar, Lucknow	120	0	0
South India Conference (through Rev. E. C. Reddy)	486	0	0
Christ Church (Methodist), Delhi (through Mr. Phillips)	150	0	0
Mr. Wilson Brown, Bulandshahr	3	0	0
W. S. C. S., Meerut (through Miss L. M. Doyle)	136	0	0
Sunday School, Meerut (through Miss M. Singh)	5	0	0
W. S. C. S., Pauri (through Miss E. B. Stallard)	50	0	0
Methodist Church (S. I. Conference), Kolar (through Rev. E. Gershom)	150	0	0
Methodist Church, Brindaban (through Dr. M. A. Burchard)	25	0	0
Methodist Church, Raichur (through Miss M. C. Lawrence)	90	0	0
Rev. K. C. Emmanuel, Nadiad	5	0	0
Methodist Church, Pithoragarh (through Miss R. Singh)	35	0	0
Mathura Central Church (through Miss N. V. Singh)	36	0	0
Methodist Church, Drigh Road (through Mrs. Robert Dass)	10	0	0
Methodist Central Church, Ghaziabad (through Mr. J. E. Titus)	12	0	0
W. S. C. S., Belgaum (through Miss F. E. Johnson)	97	0	0
Lucknow Conference (through Dr. M. C. Singh)	243	0	0
Bengal Conference (through Mr. H. K. Mondol)	160	0	0
Rev. I. B. Kristmukti, Baroda	10	0	0
Total	9,512	11	0

PAYMENTS:

	Rs.	a.	p.
July			
Bhabua (Bill for July)	194	4	0
August			
Rev. & Mrs. I. B. Kristmukti (Salary for July & August)	100	0	0
Bhabua (Bill for August)	176	8	0
September			
Bhabua (Bill for September)	178	3	0
Mr. Amarnath's Medical Bill	100	0	0
Rev. & Mrs. I. B. Kristmukti (Salary for September & October)	100	0	0
Bhabua (Bill for October)	186	8	0
October			
November			
Bhabua (Bill for November)	187	0	0
Rev. & Mrs. I. B. Kristmukti (Salary for November & December)	100	0	0
December			
Bhabua (Bill for December)	218	0	0
Bank Charges	20	3	0
Postage, Registration & Insurance	6	3	6
Balance on 31st December, 1948	7,945	13	6
Total	9,512	11	0

Analysis of Credit Balance:

	Rs.	a.	p.
Building Fund	3,093	5	0*
Africa Missionary Fund	2,260	8	0
Bhabua Mission	2,345	0	6
Baby Fold	247	0	0
Total	7,945	13	6

* Of this amount Rs. 2,393-5-0 in deposit with the Treasurer, Executive Board.

(Sd.) G. B. NEWTON,

Honorary Treasurer, I. M. M. S.,
Lucknow Christian College, Lucknow.

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.

January 31, 1949.

Jesus Christ—Lord and Saviour

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

(2)

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

- b. Whose hath worldly good—shutteth his compassion—How doth love? 1 Jn. 3:14-18
- c. By this all men shall know, Jn. 13:34-35 (see also Jn. 15:12-19)
3. Love's demand
 - a. He that forsaketh not all—not my disciple, Lk. 14:25-33
 - b. He that loveth son or daughter more than me—not worthy, Mat. 10:34-39
4. God's love revealed
 - a. Its extent—all comprehensive, Lk. 6:27-38 (Mat. 5:43-48)

(Continued on page 12)

Notice

Rev. C. E. Grant, M. A., the Principal of the Union Theological Seminary, Indore, has proceeded to Canada and West Indies on a short furlough on the 31st of December. In his place Rev. D. Patila, B. A., B. D., will act as Vice-Principal until the return of Mr. Grant in August 1949. Students desiring to have admission in this Seminary and have theological training in Hindi should note that the next session of the Seminary will begin from the 12th of June, 1949. For further particulars apply to the Vice-Principal,

Rev. D. Patila, U. C. C. Mission, Hat Pipra, C. I.

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ble that students be of at least 8th class
standard although some exceptions may be
made. Instruction is in Hindi and simple
Hindustani. We are glad to be able to
announce that the teaching staff will be
strengthened by Dr. T. Norton Sterrett.
The spring term opens March 1. For
further information apply to the Principal,
Bundelkhand Bible School, C. P. Mission,
Jhansi, U. P.**Notice**Dr. Frank Laubach of the World Adult
Literacy fame is to be in India during
March 1949, and will conduct meetings with
a conference of leaders at Allahabad be-
tween the 15th and 20th of March. Those
who are interested in the work of Adult
Literacy and wish to be present at the
conference, may kindly get into touch with
me.Yours sincerely,
A. Raha Ram.**Wanted**Christian Lady Doctor, experienced in
Midwifery, for Small Mission Hospital in
Rural Area—Salary according to qualifica-
tion M. C. A. Mission Hospital, Siwait P.O.,
Allahabad District.**Notice**The W. S. C. S. Convention of the
Hyderabad Annual Conference will be held
in Hyderabad-Deccan on March 4, 1949.
Delegates are requested to send their names
to Mrs. Rajabai Sundaram so that arrange-
ments for hospitality may be made.**Lawsonia Cottage, Sat Tal**Lawsonia Cottage at Sat Tal will provide
vacation facilities for Mission teachers again
this year. Miss Martha Sahae, Principal
of Hudson Memorial Girls' School will be
hostess. All communications should be ad-
dressed to her. Applications should be sent
as soon as possible. Rent is five percent of
salary for those receiving salary of Rs. 75
or more, free for those getting less. Board-
ing cost is about Rs. 30 per month.**Notice**The Mainpuri Convention will be held from
March 12 (evening) to March 15. Subject
of the Convention: NEW LIFE. Convention
Chairman: G. B. Ogden. Speakers: Dr. S. N.
Talib-ud-din (Saharanpur), the Rev. Moti
Lal (Jhansi). Leader of the music: Rev.
Jai Singh Thakore (Mirzapur). Members
of neighbouring Churches and Missions, both
urban and rural, are cordially invited and
urged to attend.Information regarding time of arrival and
number of people coming should be sent toRev. John E. Wallace,
American Mission,
Mainpuri, U. P.

The Indian Witness

VOL. LXXIX

Lucknow, India, Thursday, February 10, 1949

No. 6

Bishop Brenton Thoburn Badley

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 in him. He was a very influential personality that nobody can deny. His all round life had prepared him so well for the great tasks 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 personality he 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 Gonda, U. P., India of a very devoted and energetic first missionary family in India. Dr. and Mrs. P. H. Badley 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 had his early education in India and spent the early part of his life amongst the Indians very intimately. 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 he did. He had his college education in America and passed 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 the degree of D. D. from the same University and LL. D. in 1926 from Simpson College.

He came out as a missionary to India in the year 1900 and joined the staff of the Lucknow Christian College, then Reid Christian College as professor of English, where he taught from 1900-1909. 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 professorship of English on a much higher salary than a missionary's salary. But having had a definite call for missionary's career he refused all those offers. He married Miss Mary Pottam Stearns, Ph. B. on April 24, 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 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 prepared 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 - Shahjahanpur District in the North India Conference for sometime. He was elected and consecrated Bishop in 1924 and was posted to Bombay Area. Having served there for twelve years he came to Delhi from where he retired in 1945. 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 just written in his last days is being 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", "Hindustan's Horizons", "Visions 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 say he is dead? No, he is not dead, as some one has said: "When the sun goes below the horizon he is not set; the heavens glow for a full hour 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

The last rites of Bishop Brenton Thoburn 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 started exactly at 4-30 p.m. the body was brought into the Church in a beautifully decorated casket all covered over with flowers, and was placed in the front. Bishop J. W. Pickett assisted by the Rev. Dr. R. D. Bisbee and Rev. Zahir Ahsan conducted the service. The service was very solemn and impressive all through. The regular church organist presided 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 a very impressive and eloquent speech, eulogizing 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 Ahsan, (on 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 Meerut, Ghaziabad, Aligarh 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 Palbearers. The funeral service at the cemetery again was conducted by Bishop Pickett, assisted Rev. Dr. R. D. Bisbee, Rev. Zahir Ahsan and Rev. Amar Das, who having been delayed on the way from Aligarh 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. Reed. His only daughter, Mrs. Mary Easter Burgoyne was informed by cable about the serious condition of her father. The reply cable 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 50 years ago he graduated from Ohio Wesleyan University with scholastic honours. Through the years almost everything to which 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 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 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 Mass 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. R., later Bishop, Chitambar, 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 received a substantial vote as the choice 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 20 years he served the Church faithfully and effectively in that type of work. Twelve years he served the Bombay Area and eight years the Delhi Area. He retired from active service in January 1945. 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 bade him 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 15 books in his thinking. Unfortunately since his return to India in August 1946 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 inspiring and strengthening to the faith he so devotedly and devoutly preached. His linguistic attainments were such that all over Northern India one was hushed into silence by the words, "You should hear Bren Badley speak Urdu." That was indeed a treat, especially for Indians who hated to hear their polite, well turned phrases mistreated by persons ignorant of their beauty of expression or unable to use them at the right moment. Bren knew and used them so effectively that Urdu purists were pleased to have him speak. And what a conversationalist 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 mimicry helped to make his stories most effective for he could call the pen vendor's sale call or imitate the whoosh of the washerman's (dhobi) accompaniment to the swinging of the clothes. One of his last legacies will be a series of stories told him by the old sirdar (servant), and finally 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 some 25 or 30 years ago.

Bren'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 Mass Movement work, in the Centenary program and finally, over the span of his active service as Bishop, in his episcopal work. 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, ready wit and pleasant

conversation 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. Towards the end of his ministry, when he resided in Delhi, the Delhi-walas 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 linguistic ability and fluency, he was to us a true friend and a faithful guide in his multiple spheres of life. As a teacher, minister and Bishop, he brought light to the ignorant, succourer to the down-and-out and strength 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 owe their position and power to the late Bishop: because it was due to his timely and generous help that they were able to rise in life. His greatest contribution was in the uplift of the doubtful Christians and feeble minded believers. His Christian message was clear, straight and unadulterated. The Church still remain firm and true to Our Saviour Jesus Christ, because God raised faithful and good shepherds like the late Bishop Badley in our midst. We are sad to lose him from our midst, but we rejoice for his bold witness to the only true God revealed in Jesus Christ, our Lord.

E. AHMAD SHAH.

Bishop Brenton T. Badley

It is almost 40 years since I first saw Bishop Badley. He was a speaker in Urdu at some special evangelistic services held in a tent at the Lal Bagh School, Lucknow. Naturally I did not understand him, but I well remember both Christian and non-Christian hearers telling me that he was the most effective speaker there. It fell to my lot in later days often to hear Bishop Badley speak and preach, though less often than I should have liked. He was a great Christian, and a great preacher, and the amount of good he has done none can estimate except his Master.

Moreover, Bishop Badley was a very brotherly man, a friend of all, especially of all Christians. When he was about to be consecrated bishop, a friend congratulated him. He uttered a word of acknowledgment, and then said, "But don't forget I'm still the same Badley". Bishop Badley had a great fund of consecrated common sense, and of humour. These gave salt to his words. They were certainly "always with grace seasoned with salt."

'In the Father's keeping leave him,
'Christ accept him; God receive him.'

W. MACHIN

Bishop Brenton Thoburn Badley

A strange feeling of loneliness pervades the compound of Ingraham Institute with the passing of Bishop Brenton Thoburn Badley. He had been living here almost one year, his illness having compelled him to give up his home in the city and to live here with his brother the Rev. T. C. Badley. A "bachcha stroke" as he called it, in the fall of 1947 in Dehra Dun, followed by weakness, took from him the sparkle, the zest and the activity that had so long marked his ministry. Yet his interest in the Church and in 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 to 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 20th his brother took him into Delhi for consultation with the Civil Surgeon who recommended that he stay a few days in the Hindu Rao Hospital for observation and rest. There, on the night of the 23rd he had a

partial stroke. Thereafter his condition deteriorated rapidly. Death came quietly on the night of the 1st February. Interment was in Delhi on the second, in a spot next to his sister Mrs. Reed.

Bishop Badley was born in Gonda, U. P. May 29, 1876. 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. Well was it said at the funeral service 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 inspire large numbers to holier living.

His ministry was varied: Professor of English in Lucknow Christian College, 1900—1909; 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—1923. In 1924 he was elected to the Episcopacy by the General Conference and assigned to the Bombay Area with residence at Bombay. In 1936 the Central Conference put 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 meeting or at an Annual Conference. His deep concern for the Church and his friendly, sympathetic, personal interest in individuals marked his administration of conferences.

As a writer, also, 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 in the hope that he might continue a useful ministry through Newspaper Evangelism and other writing. He recently sent to the Press a book of illustrations for sermons which he hoped would meet a longfelt need of preachers. New missionaries and national leaders of the Church will enjoy and find it useful, as have his long-time comrades, such books as *New Etchings of Old India*, *India Beloved of Heaven*, and *Visions and Victories in India*. Many who wished that 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 Ghaziabad a center for re-creation and inspiration for his many friends. These he had to give up. But those who were privileged to attend the "house-warming" soon after his arrival here in the city know how deep this hope was and how great was the disappointment that he could not carry them through.

In lines that he entitled "Climb" he wrote

..... "the Savior beside thee,
Holding thy hand of weakness,
Giving wings to thy weary feet,
Evermore saying,—'Come, follow Me.'
'Lord', my heart cries,—'I follow'."

Those who knew Bishop Badley know that he had no deeper desire than to follow Christ, his Lord. Still following, our friend and comrade Brenton Thoburn Badley lives on and works on, and we thank God who permitted us to share his friendship.

JOHN N. HOLLISTER.

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 so varied and his accomplishments so many that it would take an ample biography to do them justice. Nevertheless the essence of it all was reasonably simple. 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, principally through the medium of the Church of Christ.

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 kite-flying and the deepest experiences of the spirit he was in and 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 Springfield he was elected Bishop. As we got to the door of their hotel Brennie came rushing up and in his joy and enthusiasm he lifted his newly exalted Dad clear off his feet. Aside from that Bishop Bren. 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 inspire his people with the highest idealism. His sermons in Hindustani, of which he was a master, were most interesting 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 longest 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 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 Elizabeth, Mrs. Harlen 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 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 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 no 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 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. Waskom 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 be sung 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 Aligarh 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 vice of pessimism but always gave natural expression to the virtues of hope and good cheer.

2. His persistent purpose to serve God with his whole being. Often a man's noblest purpose is fitfully

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 not preaching the Gospel of Christ.

4. His mastery of Urdu. He made full use of his advantage in having talked this Indian language as a small child. To the advantage of a perfect accent he added by respectful study a mastery of idiom, a wide vocabulary and excellent style.

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 for instruction in an address or for sheer enjoyment 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 well and write well, but are deadly dull in social talk. Some who preach and write well and shine in social conversation and poor counsellors and committee-men. But Bishop Badley's versatility in speech was such that met all the above named tests.

9. 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 Loyal 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.

10. His fondness for children and their love for him. It was a treat to listen to him talking to a child or a group of children. They were captivated by his stories and felt honoured by the attention he gave to them and their interests.

11. His perennial youthfulness. He never lost his youthful interests, all his life he loved kite-flying. The mountains which he loved as a boy held his passionate interest to the end of his days. Who can ever forget his talk about the great mountain peaks of the Himalayas.

12. His power in prayer. He loved to pray. Prayer was to him both a privilege and a 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 transition 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. He is not an old man now but a young man, renewed in strength, able to serve at his best the purposes of the Eternal.

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 aching 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 upsetting to me. For I never connected 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 eager heart I used to await his coming to Moradabad and bringing us God's word. As the Israelites attentively heard every word that fell out of Moses' mouth, so as not to miss a single word of God's command, so we craved to hear our dearly 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.

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 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 Silent Admirer,
MRS. VIRGINIA M. WILSON.

The Late Bishop B. T. Badley

The sudden and shocking demise 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 experience, inspiring messages and wide field of activities in Methodist Church.

It is indeed an irreparable loss. In Bishop Badley we have lost a charming personality, a convincing preacher and a dear Bishop Sahib, who was a sympathetic friend of Indian Christians. Our deep and genuine sympathies go with his brother Rev. T. C. 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 BRENTON T. BADLEY

When Christ was asked how he could 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 on one seat in a meeting; 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 stand the test of obedience. To say that we love Him, without at the same time proving our love by our obedience, is to trifle with words. Faith, says someone, is like receiving a map of a proposed voyage, but obedience is like taking the voyage. Obedience is active.

I knew a boy in Sunday School who used to take up the collection on plates. One Sunday, as I learned later from his confession, he was tempted to disobey God's commandment about stealing. He set God's law aside, and took six annas out of the plate for himself. Nobody saw him do it, but his conscience troubled him. He 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 in the meantime become a Mission worker. But his conscience was aroused and he confessed to what nobody knew, and, at that District Conference, he made restitution to the Church of the amount stolen. For fifteen years he remained a thief in the sight of God, for the sake of six annas! God could not speak to his soul, and would not manifest Himself to him. He had learned many verses

*This above article was written by Bishop Badley just before this last stroke and is most probably his last written word for his people. This was written by the Bishop at the request of Mr. B. K. Wilson of Meerut during his illness and weakness. While sending this article to Mr. Wilson the Bishop wrote, herewith the article for which you asked me. It is rather short but is all I could write considering my poor health. I hope it will serve your purpose. This shows how keen the Bishop was for saving souls for Christ even to his last moments. Editor.

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 hindrance in his life was removed. 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 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 do you 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 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 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 in earnest, 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 fullness 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 1st of February, 1949.

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 him in peace; and send on to the bereaved family that vision of His, which alone can lift up burdens and fears and give comfort and rest which world cannot give.

S. B. TEWARSON,
Principal.

DEVOTIONAL

J. L. Kinder

Christian Authority Through Christian Experience

Luke 24:32

The issues of life in matters of the Christian authority in relation to the disciplined life have fluctuated between an inner authority imposed by the individual himself in response to the constraining 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 this 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 in 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.

Whence did they, those simple fishermen, and others from the common walks of life, come by such an experience of certainty. This sense of authority did not stem primarily from a book, for the New Testament canon was yet to be written, and they knew they were moving out beyond much of the traditional understanding of the Old Testament. This inner compulsion, how had it come into their lives? No great sanctions of the church were yet compiled which could give them a sense of historical assurance. The answer is not new, it is the one which the church has given since its inception when it sought to get behind the secondary to the primary accounting for its origin. It was out of their personal experience of God in Christ that they came to his new certainty. They had heard the Words of authority from the lips of Jesus, for he spoke not as the Scribes and Pharisees: but with authority. His Words were re-inforced by His

Being 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 had taken place. This sense of "oughtness" which rested upon them made them faithful witnesses unto the ends of the earth. They experienced with Paul, the feeling "Woe is me if I preach not the Gospel" or with the hymn writer of a later day who said "A charge to keep I have, a God to glorify". They were conscious that a stewardship had been given to them, and they couldn't 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 that experience of the Lord of Life from whom the earnest disciples got their inspiration and sense of mission. Paul sensed the danger of legalism when he reminded his people that "the letter killeth but the spirit maketh alive." He found therein the danger which the church has often confronted when it chose between the authority of inner experience and that of external authority. The experience of the Church in its long course of history has taught us that both are needed, the one to supplement the other. We need to be able to say "It is written, thus sayeth the Lord" and again with those disciples on the road when Christ discoursed with them concerning the things in the Scriptures; concerning Himself—"Did not our hearts burn within us while he talked with us by the way and while he opened to us the Scriptures."

THE PASTORS' CLINIC

(EDITED BY MARVIN H. HARPER)

The Pastor and Lay Activities

An important aspect of the recent Central Conference was concerned with 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 co-operating 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" 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 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 who receives or reads the *Witness* should give this page, edited by Prof. George Sahai, his careful attention each week. And not only this, we should co-operate 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 offering on that day is by no means the most important feature of the Service. Every effort should be made to enlist the participation of laymen in the Service. The sermon on that day might 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

(Continued on page 11)

The Lay Activities Of The Church

EDITED BY PROF. GEO. S. SAHAI, Lucknow Christian College, Lucknow.

"Be ye doers of the Word, and not hearers only." James 1:22.

The Fellowship of Christian Service

In the Methodist Churches

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

And

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

I do not feel that I should assume any new or different vows, but I strongly desire to remember all my present obligations and to interpret them into actual service in the world today.

In This

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

I Am Resolved—

To practice a systematic cultivation of my inner spiritual life.

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

To seek to know Christ so as to be completely controlled by a Christian spirit, and to follow His leading when it comes.

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 as 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 5 hours spent in public meetings and 3 hours in preparation 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 mere routine or secular, but to insist that spiritual purpose control the managing 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 college years.

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 budget.

7. 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, 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 transact 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 service, especially in its 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 helpfulness, and who also in their daily lives have inspired and directed my own life.

And remembering what Jesus said about "Whoever 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 Thee my faith by my works."

SIGNED.....

Women's Activities In The Church

EDITED BY MISS K. E. MUNSON, 323, CIVIL LINES, JUBBULPORE, C. P.

W.S.C.S. Lesson for March, 1949.

Subject, Christian Marriage.

Scripture: Matthew 9: 3: 12; Gen 1: 27,28; 2:24.

Memory verse: Mark 10:9

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 protected by her father, husband or son. She lived in a joint family ruled by the patriarch. She 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. Her 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 man must give the woman a written divorce notice so that she could marry another man and gain his protection.

In Jesus' time polygamy was not unusual among the rich and powerful. Herod who was a Jew had several wives and some of the rabbis, or religious teachers, 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 trap 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 women 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 of one flesh" (Gen 2:24).

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

Then 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' bald pronouncement, and the inference that women have the same rights as the men in this matter. Even the disciples were aghast 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 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 hostile eyes 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 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 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 unusually, 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 11)



Methodist youth in India and throughout the world has lost in the passing of Bishop Brenton Thoburn Badley a counsellor, guide and friend.

He was well known for his versatile addresses on topics which interest youth, and we print below in his sacred memory an address given and later published in his booklet "FAITH".

"He being dead yet speaketh."

Faith of our Sons

The "faith of our fathers" is both known and secure, but the "faith of our sons" is uncertain. Possibly at no time before have 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. Emptying Sunday Schools, neglected sabbath services, forsaken family altars, unopened Bibles and an abandonment of private prayer, together with the secularizing 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 "Faith of Our Sons?"

"What do you believe?" asked the Christian worker of an exasperating agnostic. "I believe *that*," replied the man, stamping on the ground. He could believe in dust, in the dead earth under his feet, but not in the One who created it,—and him! It is symptomatic of our materialistic times, and of the atmosphere in which the youth of our times are being brought up. We must and do make large allowances for them in judging them, particularly as many of us during our youth faced no such temptations as are a commonplace with them, yet the question of their future must arise.

A small girl had drawn the picture of a cat, dipping laboriously with her pen in the ink. When she showed it to her mother, she was asked, "It has no tail,—where is the tail?" She saw her mistake, but also had a ready answer: "That," said she with an air of assurance, "is still in the ink bottle!" How many of the many things that we hope our young people may accomplish, are still in the ink bottle? Presumably they are there,—will they ever come out as deeds?

When we are concerned as to the lives and deeds of the youth of our generation, we must be concerned with *what* they believe. "Tell me what you believe, and I will tell you what you are," is a statement with much force to it. "As a man thinketh in his heart, so is he," is Biblical truth founded on the deepest psychology and an inner knowledge of man's nature. "What you are to be, you are now becoming," and there is no fairy's wand that can be hoped for in the struggle of soul that surely comes upon all. "He who would be a great soul in the future," said Emerson, "must be a great soul now." We are concerned for the youth of the Church because we see a lack in their lives now of some of the great essentials of the Christian faith and life. Can lives that have so meagre a knowledge of the Word of God, that spend so little time in prayer and fellowship with Christ, and that have experienced for themselves so little of the deep things of the spirit,—can these lives satisfy, or be sufficient for Christ in the great but difficult days ahead?

Department Editor, Rev. N. J. LeShana

In the great steel and metal works at Jamshedpur, tin is heated up to 1,700 degrees Fahrenheit in order to prepare it to bend without breaking when the pressure 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 match-boxes. If the wood was not thus grooved, it would snap when being bent. So with our spiritual lives,—pressure, the grooving, now prepares us for the experiences of testing that are to come later. Are 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 this dance of plastic circumstance,
This present, thou, forsooth, wouldst fain arrest;
Machinery just meant to give thy soul its bent.
Try thee, and turn thee forth sufficiently impressed."

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 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 on for unselfish living and service? These things grow 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 clock-maker, 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 defect must be in the machinery 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 possible the presenting of a big bill, he took the hands back! There are those to-day who desire character in our young people but will not admit 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 words,—"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 eventuate in something definite and worthwhile. The story is told of an old Church in England in whose vestry is an ancient time-piece. Every week it is duly wound up, and it keeps excellent time. The sexton is proud of it and tells of the many decades it has kept running; but the only trouble with it is that it has neither face nor hands! Such "running" surely gets nowhere! We are concerned for the *faith* of our sons because we know that from true faith will come the works that are needed. Vital faith will save not only from panic, but from periods of depression such as are all too common to-day. In India we talk about "the depressed classes." But there are depressed classes everywhere,—men and women depressed in spirit, moody, soured, critical and pessimistic, from whose lives issue no healing streams, no comfort-giving fountains. The "depressed classes" in all lands are too numerous. We need a fresh, vitalizing faith that will renew and refresh life. Without this, how shall our young people ever live happily or serve effectively?

(To be Continued)

OUR BOYS AND GIRLS

Edited by Mrs. A. W. HOWARD, Lucknow Christian College, Lucknow

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 sun-shine 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.



My Best For Him

"My highest good comes when I pray,
'God, help me do your Will today'."

—Wee Wisdom

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.....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. Seamands, Executive Secretary, Methodist Mission, Belgaum B. Pres.)

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 laymen, must have received the Hindustani version of the same through the *Kaukab-i-Hind*. The former is approved but the General Conference as a general programme for the whole Methodism 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 Advance Programme had to be modified for India. As far as the Teaching and Preaching Endeavour is concerned it is the same for all countries. The financial programme, however, differs in respect of *Specials*. 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 25% 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 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 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 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-denial 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 Smt K. Mondol is the Chairman and the Rev. J. T. Seamands of Belgaum Secretary.

SUBARN B. FEWARSON,
Acting Area Secretary.

(Continued from page 6)

them for what they may not have done in the past! After all, 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 27 can be fittingly and effectively observed as "Laymen's Sunday" in every congregation throughout the whole Church. Remember the instruction given by Bishop Rockey, Chairman of the Board of Lay Activities, in the *Witness* of January 20, that half of the special collection should be sent to Mr. Isaac A. Charan, Methodist High School, Ramkhet, 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 Rockey has given four valuable suggestions for making the Lay Activities organization more effective (*Indian Witness*, January 20). These deserve 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. He very wisely points out that God has given each one of us talents and He wants 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 laymen and in bringing them to light in the service of the Kingdom.

Melanchthon, the German Reformer, 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. How important it is therefore for us pastors to give ourselves unstintingly to our young people!

(Continued from page 8)

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

A dowery is a kind of debt, since it must later be repaid to the future sons-in-law. 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 time, 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. 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 rich 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 or desirable. 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 homes, where a small group of the nearest relatives are witnesses, or the parties, 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 Jubblpore Team To Mathura

From the 20th to 23rd of January a Gospel Team made up of Stanley David, Maung U, Nehal Chand and Dr. Vadakan Thomas, was at Clancy 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. 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.

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 handwork and led in their morning watch, school chapel and evening prayers.

By the end of team's visit there were 45 boys who had dedicated their lives for the ministry. Most of these 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. Mr. Joseph Singh and Mr. Risal Singh of the hostel staff did much to make the Gospel Team's visit successful and are also helping in the follow up work.

Adapting I Cor. 3:6 to the situation, we can say that the Gospel Team has planted, the pastor and hostel staff are watering and we are praying that God may give the increase.

D. E. RUGH

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

The women delegates, which 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 G. Sinker. 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 address is (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 again discussed in five different Commissions in the evening:—

- (1) The Challenge of Freedom—Dr. Surjit Singh.
- (2) The Challenge of Christian Vocation—Miss S. Chakko.
- (3) The Challenge of Communism—Dr. M. S. Vairapillai.
- (4) The Challenge of Social Action—Mr. R. R. Keithan.

There was one extra Commission "the future of Youth Work" which was very popular.

On the last day Dr. Ralla 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 commissions and discussion groups were really helpful.

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

The after dinner programme, of special music and items was a real hit. What less could be expected when people like Messrs. Dick Moore, Victor Sherring, Dick Bear, and the Assamese group were on the job!

Thus ended the day and we all strolled back to our various abodes for a night's repose—sufficient unto the day.

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 Dr. T. M. Kennedy and at 3.30 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 Muirabad 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 Amsterdam and candy in the Evening, Christian College hall. After this meeting tea was served on the bank 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.

All the 180 delegates from India, Burma, Ceylon, and Pakistan who attended the Conference dispersed with grateful heart to Messrs. Sadiq, Eidy, Aaron 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 uniform 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 had not dwelt high up in 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 sought to inspire and prepare them for "The Call of the Hour". "The end of the Conference is the beginning of it." —MARY WILKINSON

(Continued from page 15)

- b. Its cost to God. Cp. not that we loved God, He loved us, 1 Jn. 4:8-19
- c. When ye love Christ, the Father makes his purposes clear, Jn. 16:25-28; 8:42
- d. I love you as Father loves me, Jn. 15: 9; 17:23-26
5. Abiding in love
 - a. Abide in my love, Jn. 15:8-11
 - b. The love of many shall wax cold (1) opposition, Mk. 13:13 (11) suggestion, Mat. 24: 13.
 - c. Cp. He is able to keep that which I have committed, 2 Tim. 1:12-14
6. Degrees of love
 - a. To whom little is forgiven, loveth little, Lk. 7:44-47
 - b. Jesus loved Martha and Mary, Jn. 11:5,36, Mary has chosen that good part, Lk. 10:38-42
 - 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, Mat. 5:27-30
 - b. Self-love, Mk. 8:34-37
 - c. Preventing the best that is in others, Mk. 8:31-33

Sunday School Lesson, February 20, 1949

By Rev. C. S. Thoburn

Man Power for Kingdom Work

Scripture: Matthew 4:18-22; Mark 3:13-19.

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 the first four disciples. Peter and his brother Andrew were fishing by the sea of Galilee and Jesus called them to fish men instead of fish. The play upon the idea of fishing suggests an element of wholesome humor and joyousness in the manner of Jesus which was mingled with the seriousness of his call and purpose. Next Jesus called James and John, who were mending their nets. Luke tells of a wonderful draught of fishes in connection with the call of Peter (Luke 5:1-11). Does his account refer to the same event as Matthew's or not? I am disposed to think of them as the same. Luke having recorded details of what is given in summary form in Matthew and Mark. We note that Peter (Simon) and Andrew were brothers whose home was Bethsaida (John 1:44), that they were in partnership in fishing with James and John, sons of Zebedee and Salome (Luke 5:10), and that they were living at Capernaum at this period. (Mark 1:29). Mention is made of Peter's mother-in-law (Mark 1:30) but of no other members of his family, also that as soon as she was healed, she "ministered unto them." We cannot infer too much from what the gospel is silent about, but it might appear that there had been deaths in the family both of Peter's father and wife (the English rendering of 1 Cor 9:5 is extremely doubtful), and that the mother-in-law was now the home-maker for the two brothers, who, not being very well off themselves, were in partnership with the Zebedee family. The Zebedees were sufficiently well off to have hired servants (Mark 1:20). Zebedee must have been a fine man and sympathetic to the purpose of Jesus, for he allowed all four of the young men to go, undertaking to continue the fishing business without their aid. Since Salome was later one of the ministering women" (Luke 8:3; Mark 15:40,41), we may safely assume that Zebedee was one of the consecrated people who contributed largely to the material support of Jesus and his disciples. It is not surprising, therefore, that at one stage Salome made the special request that her sons be given chief places in the coming kingdom (Matt. 20:20). (That the name of the mother of James and John was Salome is safely inferred from Mark 15:40 and related passages.)

This call from the fishing nets was not the first meeting of Jesus and the four young men. The preaching of John the Baptist had already stirred them deeply, and at least Andrew counted himself as a disciple of John (John 1:35,40). If the unnamed disciple in John 1:35 was John the Apostle, as is usually conceded, then he too was a disciple of John the Baptist. Their first introduction to Jesus was when their former teacher, John the Baptist, pointed to Jesus with the words, "Behold the Lamb of God!" (John 1:36). The introduction of Simon Peter to Jesus was effected by Andrew.

Furthermore, the call under consideration was not a call to apostleship in the sense of being in the circle of the twelve, because that came later (Mark 3:13-19). We must suppose, therefore, that there were three stages in the relationship of these disciples to Jesus: (1) simple belief, in which they accepted the religious leadership of Jesus but continued their regular

occupations, (2) full time religious work with Jesus, perhaps for a limited period, somewhat corresponding to what in other circumstance is known as a novitiate, and (3) appointment by Jesus to a place in the circle of the twelve, involving full time committal and service for life.

The call of the twelve marked a significant stage in the ministry of Jesus. Up to that time his plan appears to have been to acquaint the people generally with his teachings and his person—he went about doing good, preaching, teaching, healing. From then on he concentrated his efforts, more on the training of the twelve who were to have special authority in carrying on his work in the world. It is not surprising, therefore, to read in Luke that he spent the whole night previous to the choice of the twelve in prayer (Luke 6:12). Although the whole life of Jesus breathed the intimacy of prayer, the critical moments of his ministry were marked by prayer in a special manner.

A word about the list of twelve disciples. There are four places in the New Testament where list of the twelve is given: (1) Matthew 10:2-4, (2) Mark 3:13-19, (3) Luke 6:13-15, and (4) Acts 1:12-14. Each list has its own peculiarities, but it is interesting to note that all preserve 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 these groups are a recognition of the usual grouping of the twelve as they moved about Palestine with Jesus. Bartholomew is identified with Nathaniel of John 21:2 and 1:44. Thaddaeus is obviously the same as Judas the son of James (Acts 1:13). Simon the Zealot is also called Simon the Cananaean. The word Cananaean has nothing to do with Cananite, but is simply a representation of the Hebrew or Aramaic word for Zealot. Iscariot is usually understood to mean "man of Kerioth", a place in Judaea. If this is so, Judas was perhaps the only one of the twelve who came from Judaea. The others appear to have come from the North—Galilee chiefly. It would be interesting and profitable to make a study of each of the twelve to discover what difference the call of Jesus made in each case and how each made his contribution to the early Church, but this would take us beyond the scope of this lesson. We turn our attention instead to some general considerations.

Jesus called "unto himself whom he himself would" (Mark 3:13). Although there may have been various reasons why he called these twelve and not some other group of twelve—reasons which we might guess at in the case of two or three, but never really know—the decision of Jesus was his own. He was perfectly free in making his choice, just as God is perfectly free in calling prophets, whether of ancient Israel or in terms of the present day ministry. We can never say to God as we do to human employers, "Why didst thou not call me instead of so-and-so, because I am better qualified?" The Bible shows how God again and again passes by those whom the world would naturally look to for leaderships and for reasons known only to himself, chooses others. It is not for us, therefore to say that we shall be such and such in the work of the Kingdom. Rather, it is for us to put ourselves in the way of knowing God's will for us, whatever it may be. Preparation for the Christian ministry and other Christian work is very important as a means of putting ourselves in the way in which God can use us best, but the call and choice must finally be from Him, before whom our best is essentially unworthy.

"Ye did not choose me, but I chose you and appointed you" (John 15:16). This element of arbitrariness in God's choice actually yields a power beyond the natural, for one called of God knows that he represents God rather than himself.

The twelve were appointed (1) that they might be with him, (2) that he might send them forth to preach, and (3) that they might have authority. The first point indicates the source of power of every Christian minister and worker—being with Christ. Only thus can one know the mind of Christ. The life of prayer and meditation is not wasted time, least of all for anyone who has special responsibilities in Christian work. The second point suggests that the proclamation of the Gospel message must ever be central in the task of the ministry and of the Church. The third point although in the form of authority over the powers of evil, suggest an element in the relation of the apostles to Jesus which is of more general application. As being given authority, they were his personal representatives whom he underwrote, so to say, as they brought the good news to man. The Church of the future was to look to them in matters pertaining to Christ. It is instructive to note that whereas nowadays we remove disease by scientifically ascertained methods Jesus and the twelve cast out demons by authority. We usually find difficulty in accepting the existence of evil spirit because of the scientific age in which we live, although there is no sure proof that they do not exist. But we can be profited by reflecting on the place of authority in the things of God as contrasted to the place of method, especially since Hinduism emphasizes method.

Dates to Remember

- Feb. 13—Hospital Sunday.
- „ 27—Laymen's Sunday.
- March 4—Women's World Day of Prayer
- March 3-5—N. C. C. Audio-Visual Institute, Students' Hall, Calcutta.
- „ 7-9—Interim Committee meetings, Bareilly, U.P.
- „ 10-12—Central Conference Medical Council, Bareilly (mornings).
- „ 10-12—Clara Swain Hospital, Bareilly 75th Anniversary (evenings).
- „ 13-14—U.P.C.C. Medical Council.
- „ 13-16—Bareilly Convention.
- April 10-17—Passion Week.
- „ 15—Good Friday
- „ 17—Easter Sunday.

Wanted

Immediately a B. A. trained lady teacher for higher Math. and Geography. Salary according to Government Scale. Apply to Manager, Methodist Mission Girls' School, Meerut.



The Indian Witness

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All communications intended for publication in the Indian Witness should be written on one side of the paper and addressed to The Editor, Indian Witness, 37, Cantonment Road, Lucknow, and should reach him by Wednesday for the week following; only short, very urgent news items may reach him by Tuesday morning of the same week. Contributors are requested to bear in mind that in view of shortage of space articles should be as brief as possible. Rejected articles will not be returned unless adequate postage is enclosed by the contributors. The Editor reserves the right to make excisions in the articles. Every article meant for publication must have the signature of the writer. Letters for publication, bearing assumed names are not preferred. Views expressed by the contributors are not necessarily the views of the Editor.

PERSONALS

Mr. E. W. Franklin, a member of the United Church of Northern India, Nagpur, has been appointed Director of Public Instruction, Central Provinces and Berar.

Mr. C. Lyndon, Advocate, a member of the United Church of Northern India, Shillong, has been appointed Government Advocate and Public Prosecutor in the Assam High Court.

Rev. Uday Singh, Pastor of the Christ Church in Bareilly was in Lucknow this week for a day on business as a guest of Rev. and Mrs. H. R. Wilson.

The Rev. Dr. D. F. Ebright was in Lucknow for a day this week on business in connection with their moving to Lucknow. Dr. Ebright has been appointed a full time Audio-Visual Secretary of the National Christian Council with his Headquarters in Lucknow. They will, therefore, very soon be moving to 37, Cantonment Road at Lucknow.

Mr. Stanley Hermit was the recipient of the degree of Bachelor of Educational Science at the Jubilee Convocation of the University of Lucknow. Till recently he was the Headmaster of Cutting Memorial High School, Banaras, but now has automatically become the Principal of that institution as it has now been raised to the status of a Higher Secondary School.

Rev. Harold Neufeld, formerly a Methodist Missionary in the Inter-mission Business Office as Assistant Branch Treasurer of the Board of Missions and Church Extension, and Treasurer of the All-India Provident Fund, is now studying at Princeton Theological Seminary.

Mr. Harry E. Chowfin, Civilian Record Officer of I. G. S. C., Belgaum, Bombay

Presidency has been transferred to Armed Forces Academy, Inter Service Wing, Dehra Dun as a Civilian Gazetted Officer. His address in future will be A. F. A., Inter Service Wing, P. O. Clement Town, Dehra Dun.

Dr. and Mrs. E. M. Moffatt, now of New York announce the engagement of their youngest daughter, Margaret Jane (Peggy) to Mr. Harold Street. Mr. Street, who is completing his university work to become a medical artist, is a nephew of Miss Marie Corner, a Missionary of the Bombay Conference, about to return to Nagpur. Miss Moffatt is a nurse in the United States Veteran Hospital, American Lake, Washington.

Miss E. B. Stallard of Garhwal District in the North India Conference visited Lucknow as guest of Rev. and Mrs. H. R. Wilson. She has been spending her Winter Vacations down in the plains ever since her conference time. She was for some time in Pandora Road in C. P. with Dr. Tower and was on her way back. After spending a day in Bareilly and a week in Bijnore in connection with certain special meetings there, she will proceed back for Pauri; her permanent Headquarters.

Rev. and Mrs. H. H. Pressler and their four children sailed from New York on January 27 on the "Queen Mary" en route to India. From England they will travel by the P. and O. boat, "Maloja" to Bombay, and expect to reach there by February 13. Dr. Pressler returns to Leonard Theological College after an absence of about seven years. In their first term he served as Pastor of the Union Church at Naini Tal and later as Professor at Leonard Theological College. During his absence from India he has been serving a Church in The State of Indiana.

Lucknow has been venue of several committee meetings of the Lucknow Conference this week. They started with a meeting in connection with their Advance Programme for the quadrennium and this lasted from Friday to Sunday. This was followed by their Field and Finance Committee Meetings on Monday and Tuesday. These Committee Meetings brought in a number of prominent laymen, ministers and ladies of the Lucknow Conference. Bishop and Mrs. Rockey were the chief hosts for a large number of these guests.

Bishop C. D. Rockey preached an inspiring sermon in The Methodist Central Church at Lucknow on Sunday, the 6th in preparation for the "Advance for Christ and His Church" Programme. This was followed by The administering of the Holy Communion in which a large number of people participated in preparation for and in dedication to the service in the cause of the advance programme. Similarly Rev. J. L. Kinder preached in the Lal Bagh English Church the same evening.

Dr. George Hughes arrived in Bombay (by air) from Ireland on November 23 to join the Irish Presbyterian Mission in Gujerat. He graduated M. B. B. Ch., B. A. O. at the Queen's University of Belfast in June 1947 and has held professional appointments in the Down Infirmary for a year and also in the Jubilee Hospital, Belfast. On November 14 he was ordained to the office of missionary elder by the Route Presbytery of the Church in Ireland. We welcome him to his work in the Christian ministry of health and healing in India.

Mr. Justice Vivian Bose of the Nagpur High Court has been appointed permanent Chief Justice of Nagpur in succession to Sir Frederick Grille who is to retire. His appointment as Chief Justice has not come as a surprise but has been received with great satisfaction all over. Few have been called to the high office with greater qualification than Mr. Bose. He has made a name for himself as being one of the most independent and forth-right judges of India and his memorable judgments in a number of cases involving the liberties of the citizens have become the Magna Charta of the land. There is no better person

than he to preside over the destinies of the High Court. We sincerely congratulate him on this high honour.

The Biblical Seminary in New York has been celebrating its 49th anniversary by lectures on the life of its founder W. W. White and other lectures. The theme of the meetings was "Biblical foundations of the Christian Ministry." Dr. Charles Eberhardt, an alumnus gave the series of lectures on Dr. White, based in his book just published by the Association Press entitled: "The Bible in the making of Ministers". Dr. John R. Mott gave two lectures. Dr. Edwin Lewis and others also took part in the four day program. The Biblical Seminary next year completes its first 50 years. It has an enrolment of 169 this year. Rev. G. B. Thomson of the Indus River Conference is one of the students and Dr. E. M. Moffatt is teaching once a week. Last Semester his subject was "The Practical and Personal Problems of The Modern Missionary and this Semester" Living Religions of the World.

The Board of Foreign Missions of the Presbyterian Church in U.S.A. has recently purchased a six story apartment building at 47 Claremount Avenue (New Columbia University and Union College), New York for the use of its furloughed Missionaries. It has been named "Kennedy", in recognition of the family which made its purchase possible, and in replacement of Kennedy House, a rented building formerly used for Missionary in Gramercy Park. The Board has received favourable comment in the newspapers for its leniency in allowing former tenants until May 1950 to find new quarters. At present five of the twenty-four apartments have been made available. The Prentices of Bombay, the Goulds of Allahabad, and the Fergers of Fatehgarh are among those now at that address.

Birth

Born to Mr. and Mrs. D. P. Hardy a son on February 2 at Accra, Gold Coast, Br. West Africa. This is the first grand son of Dr. and Mrs. M. T. Titus of the North India Conference, as it will be remembered Mrs. Hardy is the only daughter of Dr. and Mrs. Titus, known as Carol Titus. Mr. Hardy was an I. C. S. Officer in the U. P. and acted as District Magistrate in Moradahad and other places. He left Indian Civil Service after the Indian independence and is now working as the Colonial Officer at Accra, Gold Coast, Br. West Africa, and may be addressed c/o the Secretariat there. Both the mother and child are doing well. We extend most hearty congratulations to both the parents and the grand parents.

Obituaries

Word has just been received of the murder of Mr. Y. S. Larkin, a Christian Teacher in the Ramsay Higher Secondary School at Almora. His dead body was found in a drain in the City early in the morning of the 6th and was taken out by the police and sent for post-mortem examination. The cause of his death in this way is still a mystery. We heartily and sincerely sympathise with the bereaved family.

News of the death of Mrs. Herbert Williams the daughter-in-law of Rev. and Mrs. T. Williams formerly Missionaries at Raihar in the Balaghat District of the Bengal Conference has come from Kenya. After resigning as an officer in the Indian Army, Mr. Herbert Williams brought the Green Lens Farm at Hijiye, Kenya. His parents went to live there in November last year and his sister Eileen secured a teaching position in Kenya. Jean, for this was Mrs. Herbert Williams names, was seemingly all right on the morning of December 16, but suddenly had a stroke and passed away in a few hours. They have one son, Christopher. The sympathy of the many friends in India will be added to those of friends in England and America. The Williams were much loved Missionaries, serving beyond retirement age, more than fifty-five years in one station.

Statement of Account of India Methodist Missionary Society

From July 1, 1948—December 31, 1948

RECEIPTS:

	Rs.	a.	p.
Credit Balance on July 1, 1948	6,831	7	0
Madar Church, Ajmer (through Miss B. Singh)	20	0	0
The Staff, Isabella Thoburn College, Lucknow (through Miss L. A. Boles)	66	0	0
Methodist Central Church, Meerut (through Subedar V. S. Michael)	15	0	0
The All-India Treasurer, W. S. C. S., (Miss Helen Roy)	757	4	0
Mrs. J. R. Chitambar, Lucknow	120	0	0
South India Conference (through Rev. E. C. Reddy)	486	0	0
Christ Church (Methodist), Delhi (through Mr. Phillips)	150	0	0
Mr. Wilson Brown, Bulandshahr	3	0	0
W. S. C. S., Meerut (through Miss L. M. Doyle)	136	0	0
Sunday School, Meerut (through Miss M. Singh)	5	0	0
W. S. C. S., Pauri (through Miss E. B. Stallard)	50	0	0
Methodist Church (S. I. Conference), Kolar (through Rev. E. Gershom)	150	0	0
Methodist Church, Brindaban (through Dr. M. A. Burchard)	25	0	0
Methodist Church, Raichur (through Miss M. C. Lawrence)	90	0	0
Rev. K. C. Emmanuel, Nadiad	5	0	0
Methodist Church, Pithoragarh (through Miss R. Singh)	35	0	0
Mathura Central Church (through Miss N. V. Singh)	36	0	0
Methodist Church, Drigh Road (through Mrs. Robert Dass)	10	0	0
Methodist Central Church, Ghaziabad (through Mr. J. E. Titus)	12	0	0
W. S. C. S., Belgaum (through Miss F. E. Johnson)	97	0	0
Lucknow Conference (through Dr. M. C. Singh)	243	0	0
Bengal Conference (through Mr. H. K. Mondol)	160	0	0
Rev. I. B. Kristmukti, Baroda	10	0	0
Total	9,512	11	0

PAYMENTS:

	Rs.	a.	p.
July			
Bhabua (Bill for July)	194	4	0
August			
Rev. & Mrs. I. B. Kristmukti (Salary for July & August)	100	0	0
Bhabua (Bill for August)	176	8	0
September			
Bhabua (Bill for September)	178	3	0
Mr. Amarnath's Medical Bill	100	0	0
Rev. & Mrs. I. B. Kristmukti (Salary for September & October)	100	0	0
Bhabua (Bill for October)	186	8	0
October			
November			
Bhabua (Bill for November)	187	0	0
Rev. & Mrs. I. B. Kristmukti (Salary for November & December)	100	0	0
December			
Bhabua (Bill for December)	218	0	0
Bank Charges	20	3	0
Postage, Registration & Insurance	6	3	6
Balance on 31st December, 1948	7,945	13	6
Total	9,512	11	0

Analysis of Credit Balance:

	Rs.	a.	p.
Building Fund	3,093	5	0*
Africa Missionary Fund	2,260	8	0
Bhabua Mission	2,345	0	6
Baby Fold	247	0	0
Total	7,945	13	6

* Of this amount Rs. 2,393-5-0 in deposit with the Treasurer, Executive Board.

(Sd.) G. B. NEWTON,

Honorary Treasurer, I. M. M. S.,
Lucknow Christian College, Lucknow.

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.

January 31, 1949.

Jesus Christ—Lord and Saviour

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

(2)

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
3. Love's demand
 - a. He that forsaketh not all—not my disciple, Lk. 14:25-33
 - b. He that loveth son or daughter more than me—not worthy, Mat. 10:34-39
4. God's love revealed
 - a. Its extent—all comprehensive, Lk. 6:27-38 (Mat. 5:43-48)

(Continued on page 12)

Notice

Rev. C. F. Grant, M. A., the Principal of the Union Theological Seminary, Indore, has proceeded to Canada and West Indies on a short furlough on the 31st of December. In his place Rev. D. Patlia, B. A., B. D., will act as Vice-Principal until the return of Mr. Grant in August 1949. Students desiring to have admission in this Seminary and have theological training in Hindi should note that the next session of the Seminary will begin from the 12th of June, 1949. For further particulars apply to the Vice-Principal,

Rev. D. Patlia, U. C. C. Mission, Hat Pipria, C. I.

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Prospectus, Application Form, etc. may be had from

The Administrative Secretary,
India Sunday School Union, Coonoor, Nilgiris, S. India.

V. M. Koshy,
Administrative Secretary.

Regd. No. A 415.

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Notice

The rate of notices not to exceed seven lines is Rs. 4 for the first insertion and Rs. 3 for each subsequent insertion. Additional lines charged a eight annas per line. Payable strictly in advance

Table with 2 columns: Article Title and Page. Includes items like 'Editorial—Bishop Brenton Thoburn Badley a Life Sketch', 'Funeral Service of Late Bishop Badley', etc.

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Notice

The W. S. C. S. Convention of the Hyderabad Annual Conference will be held in Hyderabad-Deccan on March 4, 1949. Delegates are requested to send their names to Mrs. Rajabai Sundaram so that arrangements for hospitality may be made.

Lawsonia Cottage, Sat Tal

Lawsonia Cottage at Sat Tal will provide vacation facilities for Mission teachers again this year. Miss Martha Sahae, Principal of Hudson Memorial Girls' School will be hostess. All communications should be addressed to her. Applications should be sent as soon as possible. Rent is five percent of salary for those receiving salary of Rs. 75 or more, free for those getting less. Boarding cost is about Rs. 30 per month.

Notice

The Mainpuri Convention will be held from March 12 (evening) to March 15. Subject of the Convention: NEW LIFE. Convention Chairman: G. B. Ogden. Speakers: Dr. S.N. Talib-ud-din (Saharanpur), the Rev. Moti Lal (Jhansi). Leader of the music: Rev. Jai Singh Thakore (Mirzapur). Members of neighbouring Churches and Missions, both urban and rural, are cordially invited and urged to attend.

Information regarding time of arrival and number of people coming should be sent to

Rev. John E. Wallace, American Mission, Mampuri, U. P.

Notice

Dr. Frank Laubach of the World Adult Literacy fame is to be in India during March 1949, and will conduct meetings with a conference of leaders at Allahabad between the 15th and 20th of March. Those who are interested in the work of Adult Literacy and wish to be present at the conference, may kindly get into touch with me.

Yours sincerely, A. Ralla Ram.

love were wholly consecrated to God. He was a real friend in need. He delighted in having many Indian friends. In many homes he was welcomed as a family member. It was so in our home. Our children to whom he was 'Uncle Bren' were always glad when he was our guest. It really was a great pleasure to have him visit us.* He took a real interest in each of the children and encouraged them in their studies, in sports, in all their activities and plans, personal and otherwise. The following quotation from a letter just received from my older daughter Satyavaty very well expresses her feelings, as well as those of the rest of the family towards him. She writes, "My appreciation of Uncle Bren is very deep, and therefore, I suppose, much harder to put into adequate words. For our deepest feelings we have no words. As one of Dad's very dearest friends, he was a very dear friend—and much more to us. What a lot of happy and lovely memories of him we have. How closely associated he is in our thoughts with our Daddie! . . . Dad and he must have met again . . . what a wonderful meeting one like theirs would be! Dear Uncle Bren . . . he will always mean—more to us because he wrote such a lovely book about Dad . . . because his book makes Daddie live again . . . and reveals his wonderful personality. And in writing beautifully about Daddie, he has given so much of his own radiant self into that book. We shall always be thankful that he wrote it."

He was a man of Prayer. Mrs. Badley and he took great pains in fixing up a room in their home for prayer. This was their Power House. In time of perplexing trials and anxiety they found solutions to their problems and peace on their knees there. They delighted in taking their guests to join with them in their Family Worship. They encouraged them to go there for a quiet time with the Lord whenever they felt a desire for it. (I myself had several very blessed experiences in their beautiful little chapel) for which I thank God.

He had great plans for further service especially in evangelistic and literary work. He kept happy and busy at it as long as he was able. He loved to be active, and it was very hard on him when, due to his ill-health, he was obliged to go slow. But his work was ended and he has received his call to Higher Service. What a joy it must be to him to be free from all physical handicaps, free to be busy and active again, with the Lord and the Heavenly Host in the wonderful Service there! Man of God, Well Done! May his mantle fall on many to win India for Christ. God is seeking for wholly consecrated Christian men and women. Shall we like Bishop Badley, be on His Honour Roll?

—Satyavati S. Chitambar.

* How he held the children spell-bound with stories and anecdotes from his inexhaustible fund—of his own childhood in India—of his experiences hither and yon! And how much richness he passed on in the telling!

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 the passing away of our beloved Bishop B. T. Badley. My family and I grieve with those who are near and dear to the late Bishop. I remember, how I had the happy privilege of being associated with him in Lucknow, Calcutta and in Hyderabad whenever he paid an official visit to this city. He was interested in the Muslim Work and took important part in the Hindustani Conventions, held for the Muslim Converts in Mysore and Hyderabad States. 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 also 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 Nawabs and Government high 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 home. After a 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 time, so solemn!"

I was hoping that Bishop Badley will live for many years after retirement in India, his adopted home-land. 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 his work down here was over, so the Lord called him home, to hear his "Well Done" and to spend eternity with him in higher service for the same Lord whom he loved and served on earth so faithfully and well.

SAMUEL DATT,
Hyderabad, Deccan.

The Beloved Bishop Badley is not Dead

(An expression of gratitude by an unworthy and unknown Brahmin Convert)

I was born in a village-Brahmin home in Eastern Bengal (now Pakistan) and had my medical training at Dacca. After graduating, I went to my village and began to practise as a medical man, earning money, but getting no peace and joy in life. I turned to God for this and with the help and advice of my father-in-law (Rev. A. C. Chakraverti, who was then a Hindu Sadhu in a famous Hindu Mission) I got initiated into that religious sect and practised religion for several years. But I failed to find God and His peace and joy. There was no love in me. My father-in-law used always to say after becoming a Christian that in Jesus Christ, he had found those coveted and precious things of life. Gradually I began to notice that he had really found those things. So I came to him in Vindraban in 1931. God revealed Himself to me in Jesus Christ and I found that His promises were true. I got peace and joy in life and was baptised in the Church at Vindraban in 1933 with my whole family.

In this new life, I wanted to serve my Lord and Saviour as a medical man among the villagers as before. But there was no way open to me for the fulfilment of that desire. I left my plan to Jesus Christ and began to wait on Him in faith and hope until in 1940 God inspired the beloved and generous Bishop Badley to build the "Good-cheer Dispensary" in the loving memory of his son Brenton Hamline Badley. It was opened and consecrated in 1941. It cost him several thousands Rupees. It stands as a great memorial to the Bishop and Mrs. Badley at the crossing of two pilgrim roads of Vindraban and at the main entrance of the Christian Ashram at Vindraban with a red cross on it as a symbol of the eternal love of God for the sinful and suffering humanity.

God fulfilled my hearts and life's desire. Hundreds of suffering villagers are being helped medically. The Gospel of Jesus Christ is being preached through loving service and Living Word.

Bishop Badley did not stop there upto his last day on earth he helped me financially for the management of the dispensary. All along he bore the heavy burden of the education of my six children. We have no words to express our sorrow, love and gratitude. His fleshly frame is gone but we have enthroned him in our hearts. He is not dead but more alive in our lives than ever before.

(Dr.) C. H. GANGULY,
The Christian Ashram,
Vindraban.

A Chela's Word of Appreciation

"What I am 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 Brenton Thoburn Badley in the course of the years through which he has greatly impressed young lives with the call to useful Christian

(Continued on page 6)

as potent influences for the uplift of the local community. These Churches are both our despair and our joy. They show our failures and point to our successes. When the spirit of factionalism, of self-seeking ambition, of narrow exclusiveness, of jealous rivalries of individuals or of groups, break up a congregation or Christian community into rival groups, suspicious of one another, antagonistic to one another in small unimportant matters, constantly finding cause for attack or revenge, continually putting selfish personal or group interests above the large, more inclusive interests of the Church as a whole, then we have trouble. When the loyalty of individuals to their own personal leaders exceeds their loyalty to Christ and His Church you have a split Church, rent with dissensions, strife, a constant menace to itself and to the cause of Christ. Sometimes the pastor is dragged into the conflict whether he wishes to take sides or not. Sometimes the strife persists for years though pastors may come and go each striving to produce peace and harmony. Sometimes a group loses its prophetic fire and zeal, and becomes a nice social circle, with frequent gatherings for socials, teas, meals, sales, fairs, programs and what nots, but the worship services are cold, formal, poorly attended.

These matters may disturb and distress us but they should prove a challenge to arise and be working, praying and planning for the building up of the city Churches. Here in our Central Church group we have the main strength of our Church in India, its main hope for successful survival and growth. Here we have the educated sanctified leadership that is abreast with the currents of the day, the needs of the local community as well as of the nation. Here is where we can plan our group living, can live our Christian ideals, can stimulate one another to finer Christian living, and can provide leadership for the Church and its program of service and expansion. Our well-organized Central Churches can provide stimulation to youth, can encourage youth to dedicate itself for Christ, and go forth to serve Christ. From the homes of these Church members, from the hostels of our schools associated with such Churches, from the opportunities and training that youth receive in such Churches we can expect our future workers, our future leaders to come. These Churches with their members from the better paid, more educated group with wider and more friendly contacts with the non-Christian neighbours, will also be the largest source for the funds we need. Here is where local support, local control, local planning can begin, extend and develop till it becomes the focus of a strong Christian Church in India. The benevolent program of the Church will largely draw its inspiration and

its funds from the Churches that are centrally located and well organized.

City Churches when properly inspired and led will provide the plans and personnel for the larger evangelism that we need, the evangelism that will touch those living in cities and towns, the educated, the wealthy, the labourer, the poor and dependent, those in all walks of life, in all grades of society, in all types of work. Village evangelism will also be made possible when laymen, and youth in training in our colleges and high schools, look to the possibilities for Christian service in villages, finding in those villages hitherto undreamed of needs, and unexplored possibilities for Christian effort.

The program of Adult Literacy will make great strides forward when the central Churches purpose and propose to eliminate illiteracy from their own membership, and from the poorer communities of the city or town where they are, and plan wider and more inclusive adult literacy campaigns with their necessary follow-ups.

The development of the Christian home as a feature of the service rendered to the Church as a whole by the Central Church is also a possibility. Finer Christian living by individuals in their homes and social contacts with other spells finer witness for Christ, a more affective proclamation of what Christianity means in practice. Dedicated Christian fathers, consecrated Christian mothers, developing Christian children and youth, what a vision of the possibilities that beckon us forward! Immorality will disappear. Divorces will be unknown. Happy united Christian homes will result. The Church will be strengthened. Christ will be uplifted. India will be blessed.

In our planning for the future we must keep the Central Churches as the central part of our planning. Paul did that. The Church that was in Corinth was a very trying Church, split with factions, degraded by immorality, debilitated by law-suits, by worship that was more selfish than uplifting, by disputes over doubts, by rivalries for leadership, by selfish striving for personal display of spiritual power, yet it was the Church that was in Corinth that was Paul's great concern, because he saw in it the focal point of a Christian influence that would spread to all of the surrounding neighbourhood and wherever visitors and travellers to and from Corinth might go. The Church at Rome became one of national importance as did that at Antioch. The Christian Church in India has similar possibilities for the future the strengthening of our Central Churches and the development therein of spiritual power and zeal.

To be continued

Bishop Brenton Thoburn Badley A Wholly Consecrated Man of God

With the home-going of our beloved and revered Bishop Badley another saint of God has crossed over from our midst into the presence of the Lord and Master he loved and served—

I was a student in the Isabella Thoburn College Lal Bagh when Bishop Badley first came out to India as a young Missionary. He was appointed to the Lucknow Christian College as Professor. He was full of life and enthusiasm, and radiated them wherever he went. This radiance in his life never left him until only recently, when the nature of his illness robbed him of the peculiar brightness that characterized him.

He was a scholar and took great delight in literary work. He had a knack of putting out, short and effective sentence messages in verse in an attractive way, never sparing any pains or expense in getting them done. At the back of all his literary effort, was his keen desire to reach the souls of his readers with an inspiring message to lead them to the Lord for better and higher living. This gift of his was wholly consecrated to God. Whether as Professor, Epworth League General Secretary, District Superintendent or Bishop, this talent of his came to his aid and was effectively used by him. It was not only a help to him in the

various spheres of his service, but it also enriched and blessed many lives.

This love for literature and his desire for facts and figures, made him look into second-hand book shops, where he often found rare and valuable books. He greatly prized these and proudly took his friends around the room where he had interesting collections on display. He had quite a museum there. With what delight he would show each article relating to the history connected with it, how it came into his possession. His enthusiasm was catching, it created in others, a desire for more knowledge.

He was generous to the limit. His purse was wholly consecrated to God. (How much we need to learn from him along this line very especially.) Although he received the same salary as Bishops in the States, it made no difference in his living (this was possible of course, because Mrs. Badley herself was wholly consecrated to God). With the increase of income, their giving greatly increased, and was a blessing to many. It gave him a bigger chance for greater service through it, and he was constantly on the watch for opportunities where this service was needed and would be most effective.

He was sincere and loyal as a friend. His friendship and

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. G. C. Westimo, 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. Satyavrata. Rev. M. L. Bethel, the pastor of the Malayalam Church offered prayer. The speakers of the solemn occasion were Bishop John A. Subhan, the resident Bishop, Dr. 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 came to know this man of God and sincere servant of the Master, through the Sialkot Convention. He along with another great saint of India, Sadhu Sunder Singh was the speaker of that convention. I can never forget how our beloved Bishop (not Bishop then) lead me to the foot of the Cross of the Living Saviour of the whole world. I can never forget those moments which made the Cross so real to me. His presentation of the Crucified 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 fully consecrated man for this land of India and its people. These people he loved as his own.

I never thought that his call to the higher services would be so soon. He laboured untiringly, and thus keeping always true to his High calling. He was a great Saint in the service of the Master The Redeeming Saviour."

Dr. W. W. Bell the Branch Treasurer of the Division of the Board of Foreign Missions said, "I have known the late Bishop Brenton T. Badley for a long period of time. He was a good projector. He had a tremendous power in personal influence. His intense personal experiences and higher influences still live in our lives. He was a great spiritual leader. His home was a place of real refuge and strength.

He has written several books. These books show his intellectual capacity. The one I remember well is 'The Visions and Victories in India.' Through all his writings we see him as a man of keen spiritual insight. He taught us the beauty of trying to serve others. He travelled widely. He knew the facts because he was a keen observer. The type of spiritual messages he gave used to be influential and penetrating. He always had hunger for other people, a never quenching thirst for souls. He loved people and individuals. He had a great interest in knowing people. We can know a person but it is rather hard to know about a person, but with our late Bishop it was not hard. He served India and her people as a faithful Missionary and a true disciple of Christ".

Rev. Abednago Barnabas, the Nanded District Evangelist said, "I came to know the late Bishop Badley in the year 1916 in the Jubbulpore Conference. He was a man of prayer. He used to pray most of the time and used to tell others, pray and pray always and your work will be done. His all the sermons were heart searching. He was a deeply spiritual man, hence they were very penetrating and influencing. He was always humble, lofty in his thinking, very friendly to all, always happy, quite at home with every body and that is one of the things why he could make his ministry so successful and was able to make India his home. He served this land untiringly up to the last day of his physical life on this earth.

In Late Bishop Badley we had a man who loved truth always, a man who feared God always and a man who always laboured for the Master. 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 Thy 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.

Benediction 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 Him Who has called them to His Kingdom and glory—1 Thess. 2;12; to confess Christ—Math. 10:32-35; 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 1948 the I.F.S.R. Fellowship, Bangalore and Jalahalli Teams, had undertaken about seventy Services for the men in different Units not counting the prayer-meetings and cottage-meetings. Average attendance—40; and for special meetings even up to 300. The Lord granted us the joy of seeing several souls accepting the Saviour in those meetings. Thousands of Gospel Tracts in about a dozen languages were prayerfully distributed FREE. A good many lads bought 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. I.F.S.R.F. Branches now operate in Jalahalli, Poona, Delhi and on 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:

(i) 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 FREE USE of the men.

(ii) 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.

(iii) The Provision of Wall Texts for Christian Servicemen for use in billets, Canteens and Recreation Rooms.

(iv) The Provision of "FREE REST and READING ROOM for the FORCES" in the existing Harington 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 relatives and friends in the Forces in 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 Maigandadeva 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.F. and to assist in their work is asked 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 at a meeting of bishops. In this board which embraces the whole youth work of the Evangelical-Lutheran confession both Christian youth organizations and local congregations are represented.

The Church of Finland held a special Youth Week during autumn 1948 and an illustrated booklet, "This is Life", expounding the aims of this campaign was widely distributed.

Despite this extension of youth work only 41 new theological students (29 men, 13 women) are reported to have begun studies during autumn 1948. Prof. Osmo Tiliä, President of the Theological Department of the University of Helsinki, reports as contributory factors the poor stipends paid to pastors, the difficulty of finding rooms for students at Helsinki and the high cost of living.

E. P. S. GENEVA.

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 free church authorities.

The talk have been held at High Leigh, Hertfordshire, under the alternating chairmanship of the Bishop of Derby, Dr. A. E. Rawlinson, and Dr. Nathaniel Micklem, Principal of Mansfield College, Oxford. The bearing 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 immediate constitutional reunion) was the right one to pursue in this country". (The Archbishop, in his Cambridge sermon suggested that the approach to union 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 episcopacy by the Free Churches as a step towards unity even before that unity is finally secured).

E. P. S. Geneva.

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 co-operation 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.

E. P. S. Geneva.

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 joint auspices of the I. M. C. and International African Institute. Roman Catholic missions in Africa: the British Colonial Office, scientific institutes and the schools of Oriental and African studies are represented in the Committee of Management for the African marriage survey which has been set up.

African 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 civilisation and industrialism. The missions are concerned by the conflict between African custom and tradition and Christian principle. In the past, the tendency has been for missions to insist immediately on the normal Christian standards and practices in relation to marriage in practice this has been difficult to enforce, and sometimes has had a destructive 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.

E. P. S. Geneva.

An amazing miracle of war days has come to light in December 1944 China was in her eighth and darkest year of war and trouble. The Japanese had made a quick drive through the province of Honan and were in the hills above Chungking, the western capital of China. Rich merchants, the Government, and the School for missionaries' children all quickly evacuated the city, for every one knew it would be taken in 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



Methodist Prints
Bishop B. T.
Badley

✠ BISHOP BRENTON Thoburn Badley, retired 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 Gonda, United Provinces, India, on May 29, 1876, he was the son of the Rev. Dr. and Mrs. Brenton H. Badley, Ohioans who were pioneer American missionaries in India. The elder Badley 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. Urdu 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 former Board of Foreign Missions of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Reid Christian College, now Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Epworth League 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, 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

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head the Indian Centenary Movement; he served also as superintendent of the Bareilly District, and as principal of the Methodist High School in Shahjahanpur.

Early in 1924 Dr. Badley 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 Bombay, and later to Delhi.

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

*Commission to Study Plans
for Central Headquarters*

THE COMMISSION TO STUDY THE advisability of establishing a Methodist Headquarters elected Bishop Clare Purcell of Birmingham, Ala., chairman when it met recently in Chicago.

Legislation enacted at the 1948 General Conference requires the 15-member commission "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities." The group is to report its findings and recommendations to the General Conference of 1952. Other officers named are: vice-chairman—Bishop J. Ralph Magee, Chicago; secretary—Miss Margaret Currie, Saco, Maine; and treasurer—Dr. Thomas B. Lugg, Chicago.



Prominent Methodist Retires

RETIREMENT OF GEORGE I. McAllen, prominent Methodist leader of Richmond, Virginia, has been announced in Chicago by the Board of Hospitals and Homes of The Methodist Church. Because of failing health, Mr. McAllen has found it necessary to resign as superintendent of the Virginia Conference Orphanage in Richmond and as president of the National Association of Methodist Hospitals and Homes.

He is succeeded as president of the Association by the vice-president, Rev. O. J. Carder, D.D., Superintendent of Missouri Methodist Hospital, St. Joseph, Mo.



*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 for church school publications of the former Methodist Episcopal Church, South. During World War I he served with

the Army as Y.M.C.A. secretary 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 Brevard, 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 honeymooners 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. Cassetty, 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 fission."



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.

Sunday School Lesson, February 13, 1949

By Rev. C. S. Thoburn

Facing the Challenge and Opposition

Scripture: Mark 2: 1 to 3: 6.

Memory Verse: Do not be overcome by evil, but overcome evil with good. Romans 12: 21.

The lesson includes five cases of conflict between Jesus and the religious leaders of his day. In all these instances the opposition came from the Pharisees, except that at the last we need that the Pharisees thereafter took counsel with the Herodians to bring about his downfall. The Herodians seem to have been those who favored the rule of the Herod family. Although it is not clear that they were a political party, they must have had special political influence, so the Pharisees could strengthen their plan by seeking their favor.

The five cases of conflict are concerned with four moral or religious issues:—(1) The forgiveness of sins, (2) Association with worldly people, that is, publicans and sinners, (3) Fasting, and (4) Sabbath observance, which is at issue twice. Each of these issues brought forth an aspect of Jesus' teaching or character, and each corresponds to a similar issue in our own day.

1. The healing of the paralytic (Mark 2: 1-12) is one of the most dramatic events in the ministry of Jesus. The uncovering of the roof of the house by the friends of the paralytic and their letting him down from above into the presence of Jesus shows not only earnestness, determination and faith but ingenuity. The issue which arose was however, the question of forgiveness of sins. Doubtless the paralytic had expected to be healed immediately, but Jesus addressed himself to another need first, suggesting that that other need—the forgiveness of sins—was greater than the need for physical restoration. So he said, "Son, thy sins are forgiven." The Pharisees considered this to be blasphemy. According to them, Jesus should have said, "May God forgive thy sins," or "In the name of the Lord thy sins are forgiven." But Jesus had not mentioned God. He spoke as if he himself had the authority to forgive, thus assuming a divine prerogative. He was not a priest, authorized according to the law to grant forgiveness in the name of God upon the fulfilment of prescribed sacrifices. He was just himself and yet he spoke as if he had full divine authority. But Jesus assured the paralytic and the whole assembly that there was nothing lacking in the genuineness of his forgiveness. He did not argue the question, but simply demonstrated his power to heal the man physically, thereby establishing the presumption that he had power to forgive also not that this was the primary reason for healing the man, for Jesus, who was so typically moved with compassion, would probably have healed him anyway. But the question raised by the Pharisees precipitated the healing in this manner.

For us Christians, the incident establishes the truth that Jesus is equivalent to God in the matter of forgiving sins. Theologically speaking, it points to the Son as equal to the Father, a truth with which the whole Hindu system is constantly in conflict. Practically speaking, it means that Jesus is the One to whom we may go to get rid of the entire burden of sin of our hearts—there is no need

Christ. The other view is that there is a priesthood of all believers, so each person should go directly to God for forgiveness and not depend on any human agent. John 20: 23 support the former view and I Peter 2: 9 the latter. I find it most profitable to reflect upon the fact that the New Testament Church apparently saw no conflict between these truths, also that the word "priest" and "presbyter," which are associated with the two viewpoints, are in origin the same word.

The second issue was whether it was right and proper for a teacher of truth and righteousness, such as Jesus was, to keep company with such worldly people as publicans (agents of the Roman system of taxation) and sinners, who made not even a pretence of being religious. There is much in the Bible to support the idea that the people of God is a people apart, separated from the world, and it would appear that sometimes the best course for upholding the truth is to keep it pure by separation from the things of the world. The earlier history of God's revelation was marked by the calling apart of one people in a special covenantal bond. But this was preliminary to God's larger purpose of redeeming the world. The Pharisees were content to be a people apart without entering into God's larger purpose of bringing in the lost. Jesus, expressing the full purpose of God, not only kept himself apart from all the sin of the world, but sought to heal the sinful hearts of those who were lost in the world. He was conscious of himself being the divine Physician, God's special agent in the healing of bodies and souls.

The same issue often confronts us in practical matters. Should the new convert or the boy in school who has made a decision for Christ separate himself from association with his former worldly comrades or not? I think Paul gives the answer when he says, "Where unto we have attained, by that same rule let us walk" (Phil. 3:16). We shall need to be well established in our faith before we try to impart it to the world, lest haply we fall into the way of the world again. But maturity in the Christian life means or concern for thou who are lost.

The third issue concerned fasting. The Pharisees fasted on Mondays and Thursdays in token of Moses going up Mount Sinai and then coming down. This in addition to the prescribed fasts of the Laws. They evidently made quite a show of fasting as an act of religious piety. Jesus, however, did not call upon his disciples to follow their practice, and justified his position by speaking of himself and his company in terms of a wedding party. He was introducing a new teaching and a new way of life (new wine), which would have to express itself in new ways and be received with new attitudes (new wine-skins). We gather from this incident, not that Jesus disapproved of fasting (see Mark 9:29) but that he regarded himself as the fulfilment of the purpose of fasting. All religious observances are subordinate to being with the Bridegroom. Not all times are the same. When the companions of the Bridegroom remember his being taken away (Mark 2:20), fasting may be the most appropriate way of having fellowship with him. But at other times inner joy finds its appropriate external expression.

so placed himself above them. He did not do away with the sabbath, but pointed to its true meaning. The sabbath was God's day in the sense that men should do the most God-like things possible, such as healing a man who had come to worship. (Mark 3:2). Nowadays people who have very little interest in the things of God sometimes use Jesus' words (Mark 2:27) as an excuse for secularizing the Christian sabbath, forgetting that Jesus' own practice was always to be in the synagogue on the sabbath day and to do the things well pleasing to the Father. If the heart is in the right place, the observance of the sabbath will not be as great a problem as it sometimes is.

It remains to call attention to the anger of Jesus (Mark 3:5). This was not a loss of temper, as it usually is with us, but a controlled expression of his character when thwarted in its central purpose of healing and saving. Like the jealousy of God for his people in the Old Testament (see Ezek. 39:25, where the contest concerns redemption), the passion of Jesus was to save the lost. The holy anger of Jesus stands in great contrast to the Indian ideal of mental calm—and is indifference—to all moral distinctions.

For Sale

Sub-lessee rights for building purposes over 13,650 sq feet of land in Chand Bagh Area, Lucknow. Christians may send offers to A. N. Shukla, 2, Khandari Lane, Lucknow.

Notice

The Junior Sunday School Lessons of the India Sunday School Union are appearing regularly in "NUK AFSHAN" published by Masha'l Press, Kharar, East Punjab. Subscription to magazine Rs. 2 per year. The quarterlies may be secured also in Urdu from Masha'l Press.

Thank you
Gertrude S. Nyce

The World Day of Prayer Program will appear in Nur Afshan beginning February 4. Please order extra copies immediately from Masha'l Press, Kharar, Dist Ambala, East Punjab.

Gertrude S. Nyce

Women's of World Day of Prayer

This year the World's Day of Prayer for women falls on Friday, March 4, 1949. We hope women all over the country will join in celebrating this day.

Program for this day in English could be had on application from Miss N. E. Ventura, National Y. W. C. A., 37, Cantonment Road, Lucknow.

Programs in Hindi can be had from the Secretary, North India Tract and Book Society, 18, Clive Road, Allahabad. They have kindly undertaken to translate the program, print it and sell it for the N. C. C.

Programs in Urdu may be procured

PERSONALS

Dr. and Mrs. Sherwood Eddy will visit Allahabad from the 12th to 14th of March.

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

Miss E. V. 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. Bhatti of Jhansi has been invited to serve as the Secretary 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 Pauri Garhwal in the North India Conference is spending a part of her winter vacation, when the schools in the mountains are closed, with her sister, Miss Constance Blackstock at Lahore.

Miss Unice Anchees has been appointed General Secretary of the Bombay Y.W.C.A. and will take charge from Miss M. Greenwell on 1st March. Miss Anchees returned from London three months ago after 18 months service on the staff of the British Y.W.C.A.

The Lucie Harrison Girls School, 12, Warris Road, Lahore, has recently been raised to high school status. Miss Constance Blackstock is the Principal. The enrolment in the new classes is already close to the maximum allowable. Both Christian and Muslim girls are showing great eagerness for high school education.

The Lahore Diocese of the Church of India, Burma, Ceylon and Pakistan has been notified of the retirement within a few weeks of both of their bishops, the Rt. Revds. G. D. Barne, Diocesan Bishop and the Rt. Rev. J. S. Banerjee, Assistant Bishop. Arrangements have been authorized for electing new bishops, one for Lahore and one for Amritsar.

An air mail letter from Mr. J. K. Mathews of the Board in America to President Hanson, Lucknow Christian College indicates that Mr. C. M. Solomon who went on a Crusade scholarship to Northwestern University for his M. Sc. degree is booked to sail from New York some time in February for health reasons. Mr. Solomon prior to his going to America was on the staff of Chemistry Department of the College.

Communists Respect Freedom of Missions: The Foreign Missions Committee of the Church of Scotland has received news from Shanghai that the Scottish Missionaries in Moukden are all well. Further news was given to the Assembly Commission that invading Communist armies occupying Moukden had given an assurance that they would respect the freedom of missions and churches there.

Rev. C. S. Khivale of Moradabad was invited by the local officials and the leading congressmen to speak at the Public Meeting there on the occasion of the first death anniversary of Mahatma Gandhi 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.

Bishop Rockey was in Calcutta, Gomoh and some other places in the Bengal Conference during this past week. He left Lucknow for Calcutta on the 28th of January and returned again to Lucknow on the 2nd of February. Mrs. Rockey had also gone to Delhi for a day or so to see the National Headquarters of the W.C.T.U. of which she is the National President.

succession to Rev. H. R. Wilson of Lucknow Publishing House. All matters concerning the Conference Treasurer's work should therefore, be addressed to Mr. Tewarson from now on and not to Mr. Wilson.

Earl Hanson, the youngest son of Dr. and Mrs. Hanson of Lucknow Christian College was recently operated upon for appendicotomy in the Portland, Maine. He had to be taken to the hospital at about midnight from Brunswick and had to be operated upon immediately as the case was serious. It was found out that his appendix was quite ripe and would have burst if it was left until the morning. Word has been received that he stood the operation well and is making satisfactory progress. Heartfelt sympathies are extended to Dr. and Mrs. Hanson and prayers for early recovery of their dear son.

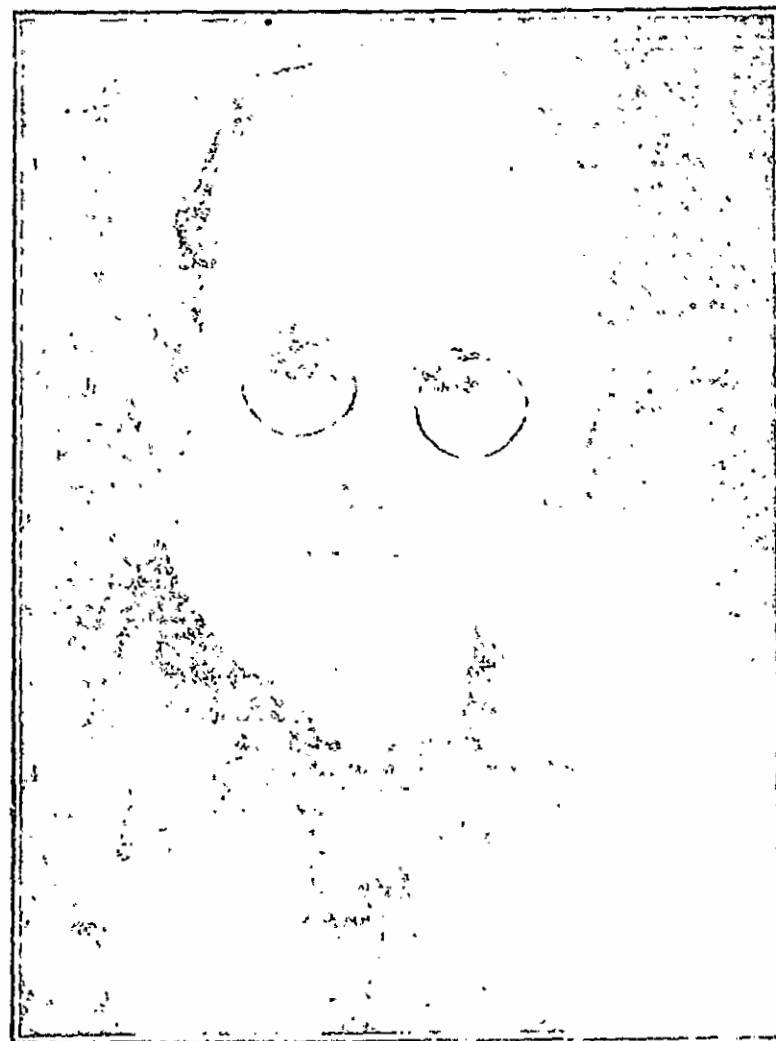
Miss Edith Morgan, of the South India Bible Institute in Kolar, and Dr. Esther Shoemaker, of the Ellen T. Cowen Memorial Hospital, Kolar, expect to sail from Bombay on the S.S. "Hoegh Merchant" of the Java-Pacific Line about February 1. They will be making stops in Colombo, Singapore, Manila, and any other ports for which there is cargo, landing in Los Angeles or San Francisco about April 1. Miss Morgan's parents, who are members of Mr. Windsor's Church in Minneapolis, expect to meet Miss Morgan and take her to Minneapolis by car. Dr. Shoemaker expects to visit Dora Saunby, also of Kolar for a couple of weeks and then proceed east to her parents at 2110 Coles Boulevard, Norristown, Pa.

Dr. Jon Vroom, of the United Presbyterian Mission in Western Pakistan, returned from furlough in the U. S. A. to Lahore by air on the 23rd of January and is resuming his work in the United Christian Hospital at Lahore. This institution which was established during the post-partition disturbances in 1947 is housed in two hostels of Forman Christian College which have not been required for their original use since the disturbances. It is hoped that resources in personnel and funds can be found to make this permanent institution of Christian service in Western Punjab.

Rev. John De Staley of Santa Cruz, Cal. U. S. A. visited Lucknow on his way to Cawnpore on the 1st and 2nd of February. He has just arrived in India having landed at Calcutta on January 14. He has come out on his own and not as a Board's missionary with a keen desire to win souls for Christ in India. It is expected that Bishop Rockey might use him temporarily for the English Church in Cawnpore. He had come out in 1947 also and was posted to Secundrahad in the Hyderabad State by Bishop Mondol, when he served only for a few months and had to return to his homeland due to the serious illness of his wife where she

The Late Bishop B. T. Badley

Just as the *Witness* was ready and completed to go into the press for printing a telegraphic message received says "Bishop Badley died midnight." This is the sadest news that could have been received. The earlier telegraphic message from Bishop Pickett said that his condition was grave. We had heard that recently he had another stroke on account of which he had to be taken to Hindu Rao Hospital in Delhi. The Bishop had been ailing for



some time and had high blood pressure, but nobody expected that his end will come so soon. It is very very sad to find that the revered bishop is no more with us. We most heartily and sincerely sympathise with his brother, Rev. T. C. Badley and the other family members and dear ones. We will expect to devote major part of the *Witness* next week to him and will like to get any tributes, etc. to reach us at once.

W. W. Reid
Board of Missions and Church Extension
of the Methodist Church
150 Fifth Avenue, New York 11, N.Y.

Bishop B. T. Badley Dies in Delhi

Bishop Brenton Thoburn Badley, retired 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 Gonda, United Provinces, India, on May 29, 1876, he was the son of the Rev. Dr. and Mrs. Brenton H. Badley, Ohioans who were pioneer American missionaries in India. The elder Badley 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. Urdu 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 former Board of Foreign Missions of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Reid Christian College, now Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Epworth League in India, constantly travelling and developing Christian work for young people. During this period he wrote a large number of de-

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.

Early in 1924 Dr. Badley 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 Bombay, and later to Delhi.

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 1903, Dr. Badley was married to Miss Mary Putnam Stearns, who died in May 1946. Two children survive: Luther S. Badley, of Omaha, Neb.; and Mrs. Mary E. Burgoyne, of Durham, N.H. Surviving also is a brother, Dr. Theodore C. Badley, missionary in Ghaziabad, U.P., India.

Photographs from this
file have not been
included but are
available upon request.
For more information
please contact
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