

**BADLEY, BENTON, H.**

Mrs Mary Scott Bailey  
Lucknow, India



Color Engraving, 75 Madison St.

Mrs Mary Scott Bradley  
(Rev. Dr. Brewster N. Bradley)

Born in ... 186 ...  
...  
...

360-1 ✓

In the death of Mrs. Mary J. Bradley, which occurred at Okmulgee, Okla., January 11, Methodism has lost another of its national leaders whose life has been rich in missionary purpose and achievement.

Mary Annie Scott was born near Canton, Ohio, January 27, 1853. Her education was received at the State Normal School of Lebanon, Ohio, and at Simpson College, Indianola, Iowa. On the eighth of August, 1872, at the age of nineteen, she was married to the Rev. Brenton Wainline Bradley, and the following winter these young people sailed for India, to enter the work of the Methodist Episcopal Church in that land. After spending five years at Gondia (North India), they were appointed in January, 1878, to Lucknow, where for fifteen consecutive years -- with the exception of one year's furlough -- they rendered significant service in the educational work of that city. Dr. Bradley was founder of Reid Christian College (now known as the Lucknow Christian College), the only Methodist college for men in all India. In 1892, shortly after the death of her husband, Mrs. Bradley returned to America, and since that time she has given freely of her concentrated gifts both as a speaker and as a writer on the subject of foreign missions. While in India she translated 'The Life of Queen Victoria' into Hindi and Urdu; and for seven years edited 'The Woman's Paper' printed in both these languages.

Mrs. Bradley is survived by three children -- Dr. Brenton Wainline Bradley, M.D., General Secretary of the North American Board of Christian Missions, residence Okmulgee; the Rev. Wainline W. Bradley, Lord of the University of Commercial Education in the Lucknow Christian College, who is now in America on furlough; and Mrs. Marlan Woods (formerly Mrs. Wainline Bradley) of Okmulgee, Okla., at whose home she passed away. At their meeting on January 21, the Managers of the Board of Foreign Missions passed resolutions of condolence to be expressed to the bereaved family.

*Biog*  
*Woman's Miss Friend*  
*March 1913*

Mrs. Mary S. Badley, formerly of India, passed to her reward in January. Since her return to America after the death of her husband, in 1892, Mrs. Badley had given freely of her time and talents to aid on the home side of the work for foreign missions.

#### The Death of Mrs. Mary Scott Badley

In the death of Mrs. Mary Scott Badley, which occurred at Okmulgee, Okla., January 11, 1913, Methodism has lost another educational and missionary leader.

Mary Annie Scott was born near Canton, O., January 27, 1853, and educated at the State Normal School, Lebanon, O., and Simpson College, Indianola, Ia. At the age of nineteen she was married to the Rev. Brenton Hamline Badley, with whom she spent twenty years at Gonda and Lucknow, in India. Dr. Badley was founder of Reid Christian College (now Lucknow Christian College), the only Methodist college for men in all India. In 1892, shortly after the death of her husband, Mrs. Badley returned to America and since that time she gave freely of herself both as a speaker and as a writer on the subject of foreign missions. While in India she translated The Life of Queen Victoria into Hindi and Urdu and for seven years edited The Woman's Paper, printed in both these languages.

Mrs. Badley is survived by three children—the Rev. Brenton Thoburn Badley, of Lucknow, general secretary of the Epworth League in India; the Rev. Theodore C. Badley, head of the commercial department of Lucknow Christian College, and Mrs. Harlan Reads, (formerly Miss Elizabeth Badley), of Okmulgee, Okla., at whose home she passed away. At their meeting on January 21 the managers of the Board of Foreign Missions passed resolutions of condolence, to be expressed to the bereaved family.

sent to him cover quite a range of interest. We shall quote here a few of these in English translation. One asks: "Is there any reasoning power in other earthly beings than ourselves? If not, why, then, do birds migrate every season, without compass or guide? If we say that everything is due to instinct, what, then, is instinct?"

Another writes a letter from which we quote in part: "I am interested more in religion than in anything else. Some among us say that religion is a brake for the progress of mankind; others, again, say that through religion alone can come salvation on earth. Normal development is but possible by conforming to certain laws. These may be religious or natural laws, but we pay little attention to either. Therefore we err and know not what we do. We have torn ourselves away from the one and we have no hold upon the other. We waver, so to say, between heaven and earth and have no solid ground under our feet. \* \* \* There is atheism and free love preached to us; others again demonstrate their greed for wealth, and thus they become indifferent to everything else. \* \* \* Can we expect anything better through the formation of new political parties, when the mental conception of life is not changed? \* \* \* War is an evil because people kill one another, but is it not just as great an evil when people organize in order to take as much as possible and to give as little as possible? Of course this is well understood, that the entrepreneur will not suffer any loss, but the purchasing society will bear the burden and all remains the same. \* \* \* But this injustice becomes a rope on the exploiter's neck. The growing discontent among the working classes is a dangerous menace."

*"In need, and shuneth up his compassion from  
of abide in him?"*

**ER-CENTENNIAL MOVEI**  
h Avenue, New York  
f the Korea Mission of the J  
imperatively necessary enlarge  
of \$..... to be paid before I

Address.....

Date .....

s, in order that the money may be credit  
and send all remittances to Homer Eals  
acknowledgment will be received.

On furlough from Foochow, China.

April 6

Badley, Mary Scott

see Woman's Missionary Friend, May 1913, p. 167

Badley, Brenton Hamline  
Present Address From

Wife or Husband  
Margaret Mary U. Scott, 8 Aug '72

Birth	Appointed	Withdrawn	Death	Completed
27 Apr '49	19 Dec '72		Sucknow 20 Nov '91	
Birth-place	Arrived	CUTS	W.W.M.	G.A.L.
Monmouth, Ind			X	House

Degrees  
U.B. Simpson '70 M.A. '73 D.D. '88  
B.D. Garrett '72

Conference Relations  
Des Moines '72; India '72;  
FIELDS OF LABOR

Sucknow, Dec '72 - Dec '73  
Gonda and Bahraich, Jan '74 -  
Sucknow, Jan '78 - '83  
Native Church  
Sucknow, '84 -  
Pain Cent. High School  
Sucknow Child. col. '89 -

BIOGRAPHICAL

Founded Reid Christian  
College at Sucknow  
Edited Kaubab-i-Hind  
for five years.  
Edited Roman Hindi  
New Testament.

Furloughs  
'83 - '84:

AUTHOR OF

Indian Missionary Directory.  
The Mela at Jalsipur.  
The Sunday School Manual.  
Translated  
Missionary among Cannibals  
Flaura  
Glaucia  
Seed Thought  
Bible Question Book  
Thompson's Hist. of England

OBITUARY

Gospel in all Lands, 01 page 273



Ernest Vernon 1873 Lucknow ? May 1911  
Brenton Hoburn. b 29 May 1876 Gonda, Missionary and Bishop  
Theodore Charles b. 1879 Lucknow, Missionary  
Mary Coleste Elizabeth 1885 Cali, (Mrs <sup>Hugh</sup> Read)  
Res Rutheford, 1888  
Delaware, Ohio

no no no wife teacher in  
 Badley, Margaret Mary Annie Scott  
 Present Address 36 West 139th New York City  
 Wife of Husband late missionary to India of Methodist Episcopal Church  
 Conference Relations In Homes and Work India, Con.  
 Birth Jan. 27<sup>th</sup> 1853  
 Appointed 1872  
 Withdrawn 1892  
 Death 1913  
 No. 13  
 From Marlboro, Ohio.  
 Degrees Simpson College, Indianola, Iowa  
 Furloughs 1883, 1884, '91  
 CUTS W W M G A L House

FIELDS OF LABOR

Gonda, India 5 years  
 Lucknow, India 19 years  
 U. S. America  
 ten years -

BIOGRAPHICAL

Born near Canton Ohio  
 educated in Lebanon  
 Ohio, at State Normal  
 School, and at Simpson  
 College, Indianola Iowa.  
 married at nineteen  
 years of age and went  
 to India as wife of  
 Mr. B. A. Badley, worked  
 in India nineteen  
 years. Returned to America  
 in 1892, and visited  
 lecture in churches of A-  
 merica on Foreign mis-  
 sion work.

AUTHOR OF

Translation of "The  
 Life of Queen Victoria"  
 into Hindi and  
 Urdu many newspapers  
 articles, edited Hindustani  
 papers in India, for  
 seven years in Hindi &  
 Urdu.  
 Minutes of India 1913 P. 68.

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**Mrs. Rev. B. H. Badley.**

Mrs. Badley, the wife of the Rev. Brenton H. Badley, D.D., late principal of the Christian College in Lucknow, India, was a guest at the recent session of the Woman's Foreign Missionary Society, which was held in Grace Church, Baltimore. For the past week Mrs. Badley has been visiting her daughter, Elizabeth, who is attending the Woman's College. In the interest of the missionary work she has given eleven addresses during her stay—three at Union Square Methodist Episcopal Church, two at Appold, two at Guilford, one at First Church and two afternoon addresses to the women of Guilford Avenue Church. "The Hindoo Women at Home" and "Child Widows and Zenana Work" were the topics discussed. At these meetings hymns were sung in three of the languages of India. Thirty-two new members were added to the auxiliary in Guilford Avenue Church since these meetings began.

By invitation from Dr. Wilson, instructor of Latin in Johns Hopkins University, Mrs. Badley addressed, at 3 p. m., the 15th of November, the young men of the Young Men's Christian Association of the university who are interested in missions, on the "Study of Missions."

These services have all been given without remuneration, as a labor of love in the interest of the work for which Dr. Badley died in Lucknow, and in which she had spent her best years. Brenton Thoburn Badley, M.A., son of Dr. and Mrs. Badley, is a professor of English history and philosophy in Reid Christian College, Lucknow, the only college of Methodism in India, founded by Dr. Badley and named after Dr. J. M. Reid, former missionary secretary, who gave \$17,000 for the building.

This college is Dr. B. H. Badley's monument, the results of nineteen years of constant labor and love. Mrs. Badley expects to return to India to engage in the writing of books for the coming Christian youth and to translate into the vernaculars of India some of the beautiful and helpful books of Western libraries for the benefit of the educated young people now filling mission colleges and high schools. She has the hope of taking her flight from earth to Heaven under India's skies and of finding her last resting place beside her husband in the beautiful English cemetery in historic Lucknow.

DEC 3 1903

in Southern Educational Society.  
Notwithstanding his great age, his  
mind is vigorous.

Misses Elsie and Bertha Wood,  
daughters of the Rev. Thomas B.  
Wood, D.D., our missionary in South  
America, have returned home. They  
are nieces of the Rev. J. R. Wood,  
pastor of Exeter Street Church.

Bishop Fowler, in his lecture on  
Abraham Lincoln, at Omaha, during  
the missionary meeting, occupied more  
than two hours and a half in its deliv-  
ery. Throughout this time the people  
were held fast by his matchless elo-  
quence.

In the death of the Rev. Jonathan  
S. Willis the Wilmington Conference  
loses one of its most prominent men. In  
the pulpit and on the platform he was  
a master; in political matters his influ-  
ence was felt; as a member of Congress  
he made a good impression.

Rev. L. H. Pearce, the new editor,  
spent Sunday, November 22, at Union-  
ville and reports a delightful visit, and  
says Brother F. A. Killmon, the pas-  
tor, is evidently a devoted, tireless, re-  
sourceful pastor and preacher, doing  
a very successful service among a peo-  
ple who greatly appreciate him.

We are glad to see that Brother  
Swallow, of the Pennsylvania Meth-  
odist, placed the article of our brother,  
Rev. F. G. Watson, lately published  
in our paper, on his editorial page,  
with some very kind words of appre-  
ciation. We feel complimented, and  
certainly the writer of the article must  
feel grateful.

Rev. Dr. Potts, the far-seeing editor  
of the Michigan Christian Advocate,  
says: "That the teaching of events in-  
dicates that in the near future the  
Methodist Episcopal Church will issue  
not two strictly official papers, one at  
New York and one at Chicago." We  
do not believe that this arrangement  
could be wise.

Bishop Mallalieu, in discussing at the  
missionary meeting, the relationship  
between the two great branches of  
Methodism, and his kind feelings for  
the Methodist Episcopal Church  
South said: "If any of them wanted  
to come to Boston and establish a  
branch of the Church South there, he  
would take them into his own home  
and board them for a month and find a  
place for them to preach."

Dr. Frank Snow, with a small party  
of Kansas University students, has  
been bug-catching in southwest Ari-  
zona. They brought back 15,000 speci-  
mens, of which some 100 are new to  
science. Of these 5,430 are beetles,  
4,500 are flies, 1,926 are butterflies and  
moths, and the rest on the list are bees  
and wasps.—The Epworth Herald  
Come to Maryland next year. We have  
insects we desire to get rid of.

through long service in South America and Mexico. He had an uncommonly fine use of the Spanish language, it being especially observed that he had gotten hold of the speech of the home and of the common people, and so could speak right to the heart. He was our best evangelist, in part for this reason, and in part because of his simplicity of heart and his faith. His devotion to his work was complete."

Dr. Smith wrote frequently for the GOSPEL IN ALL LANDS and the other home publications and for the paper published in Mexico city in the Spanish language, called the *Abogado Cristiano*. He was the author of a Spanish Grammar, and at the time of his death was writing a work on the Mexican flora. His widow resides at 233 North Bever Street, Wooster, O.

Rev. Brenton H. Badley, D.D.

BRENTON HAMLINE BADLEY was born at Monmouth, Ind., April 27, 1849, and died in Lucknow, India, November 20, 1891, after a missionary service in India of nineteen years. He was the son of Rev. Arthur Badley, of the Des Moines Conference of the Methodist Episcopal Church, and had the best educational advantages, graduating from Simpson College, Indianola, Ia., in 1870, and from Garrett Biblical Institute, Evanston, Ill., in 1872. His Alma Mater conferred the degree of doctor of divinity upon him in 1888.

He had early given himself to Christ and his service, and he was glad to work anywhere for him. Hearing of the need of and call for missionaries in India he sent in his name as a volunteer, and early in 1872 was appointed a missionary to India of the Missionary Society of the Methodist Episcopal Church.

He was married August 8, 1872, to Miss Mary A. Scott, of Columbus, O., who was in full sympathy with him in the work he wished to do. He was received into the Des Moines Conference in September, 1872, and the same month transferred to the North India Conference, sailing with his wife from New York October 23, and arriving in India December 19, 1872.

On the day before sailing he took part in a missionary meeting in the Bedford Street Methodist Episcopal Church in New York city, and the following extracts are made from his address:

"I have never liked to think of Christianity as some inferior theory sent into the world to be crushed or supplanted by a grander and higher system. It is an active, aggressive power, to be known and felt by the nations of earth through all the years of time. I had rather be with a dozen working

Christians, battling for God against Satan, than to have walked up and down the Field of the Cloth of Gold. God's workers wear purple every day.

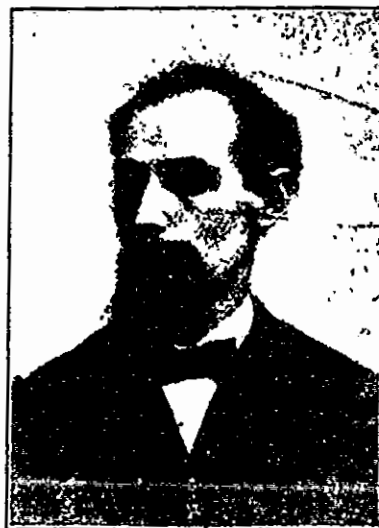
"I envy those who are older and who are fully engaged in this great struggle for supremacy in the moral universe; but I thank God that we who are young can come and place ourselves side by side with these aged veterans and say, 'It is our work.' Our work—one work—God's work.

"During the past six years I have been walking peacefully in the sunshine of God's comforting presence. In all that time I have been saying, 'Here am I, Lord, send me.' When God wanted me to give myself to the missionary work he only touched me and pointed to India. I have strong faith in God and in the grand results of his plans. We who go as missionaries on the morrow are but experiments. We may not be strong in brain, or in learning, but we are strong in the completeness of consecration."

On arriving in India Mr. Badley began at once the study of the Hindustani language and made such rapid progress that in six months he preached his first sermon in the vernacular in a Lucknow bazar.

The first year was spent in Lucknow, a portion of the time editing the *Lucknow Witness* in the absence of the regular editor. The four years that followed found him in charge at Gonda and Baraich, two stations, centers of considerable evangelistic work, and which he declared greatly needed the services of two missionaries. Here he made full proof of his ministry, and the Mission made steady progress.

In 1878 he was appointed pastor of the native church in Lucknow, and from that time until his death in 1891, with the exception of one year spent on furlough in America, his work was in that city.



His crowning work in Lucknow was the fostering and development of the Centennial High School into the Lucknow Christian College, now the Reid Christian College. He secured a valuable plot of ground as a gift from the local government, and on it an imposing building was erected at a cost of about \$20,000.

Dr. Badley, the president of the college, saw the cornerstone laid and the building partly erected. He knew he was dying of consumption, but hoped to live to see it completed. He watched its progress with deep interest, yet knowing that he could not live long, said, "The walls of the college are going up, but I am going up higher."

Dr. Badley was active with his pen. He was the author of the *Luluwa Missionary Directory*, *The Melat Talsipar*, *The Sunday School Manual*; translated *Missionary Among Cannibals*, *Flavia*, *Glancia*, *Seed Thought*, *Bible Question Book*, *Thompson's History of England*; edited a *Companion to the New Fifth Reader*,

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and a *Roman Hindi New Testament*; for five years was editor of the *Kaukab-i-Hind*, and wrote more than one hundred and fifty articles and letters for publication in the periodicals at home.

Dr. Badley looked on the bright side of life. He wrote from India about the missionary in India:

"The missionary feels that he is sent of God, counting himself both as herald and ambassador. This inspiring thought gives strength to the heart and swiftness to the feet. He finds the secret of success is in living close to God—so close that he may hear even the whisper of his heavenly guide. The missionary has also a sense of the divine approval—his song in the morning, his comfort through the day, his psalm at night. He is encouraged by the thought that the great Church at home is interested in his welfare and in his work and thinks of the many prayers that ascend in his behalf. He is encouraged in the fact that the people of India are interested in religion. They are a religious people; they make vows and keep them; they feel the weight of sin and strive to get free; they respond to the appeal of the missionary; they believe in worship. There are great spiritual possibilities in India. The missionary has compensation day by day. It is much to preach the Gospel in the streets of a heathen city, at a heathen festival, on the banks of the sacred Ganges; it is more to have the privilege of listening to a confession of faith in Christ coming from the lips that have often sung the praises of a heathen god or goddess, and to administer the sacrament of baptism to the new convert. It is blessed beyond all imagination to be able to build up in a heathen town a church, and see that church growing stronger and stronger year by year."

Dr. Badley wore himself out in his work. He suffered much from poor health during the last two years of his life. Friends in India and in the homeland urged him to return to the United States to recuperate, but he said he loved India too much to leave it and he toiled on until the last week of his life, and when but a few hours before his death he realized that the end was near, he had much to say, but was unable to speak. He died, deeply mourned, leaving a wife and five children, and his funeral was attended by a large number of friends, European and native.

On the following Sunday evening at a memorial service in the English Church in Lucknow, Dr. E. W. Parker, now Bishop Parker, presented Dr. Badley as an example to the students of the college and the young men. He said of Dr. Badley: 1. "He was a pure man, pure in heart, clean of lip and tongue, and holy in life. 2. He had true nobility, being above the petty enmities and jealousies, and self-seeking of society, noble in his purposes and his ambitions. 3. His special trait was his hard work, and in his work he gained friends always. 4. He had a steady, quiet, strong faith in God."

Bishop Thoburn wrote: "Dr. Badley for many years moved among his brethren, quietly, it is true, but with a power which was prideless, and a purity which marked him as an early candidate for service in the upper sanctuary. Blameless in life, pure in

speech, gentle in spirit, untiring in work, immovable in purpose, he wielded a blessed influence among his Hindustani brethren, and will long be remembered by them. He has well earned the rest which he now enjoys, and of such a man it can truly be said, 'His works do follow him.'"

Rev. C. L. Bare, a fellow-missionary, wrote: "Dr. Badley was preeminently a model missionary. He was devoted, industrious, ever desiring to serve, of great faith in God and his people, prophetic, foreseeing mighty agencies for good in the near future, all striking their roots down deep in the sure promises of the present. All this urged him to make the present get ready for the future. Years ago he saw that our system of education in India would not be complete without the Christian college. He lived to see what he had so often prayed for and toiled for, thousands of people turn from idolatry in a single year to serve the living God."

Rev. J. H. Messmore wrote: "During an acquaintance of nineteen years I found him constantly living in the possession of a marvelously bright, joyous, Christian experience, and if he had not been of such intense devotion to his work, this broad, bright light in which he lived, would have been more noticeable. And so it was to the end. He was literally fighting for his life through the eighteen months preceding its close; yet during all that period he was ceaselessly busy planning work as though he were to have another decade of life in India, with his eye on all that was going on, a man of affairs, an ambitious wide-awake man with due Christian confidence in Christian missions, and with sufficient denominationalism about him to make him more anxious for the success of the work for which he was responsible than for that with which he had no special connection."

"We never heard him repeat St. Paul's famous maxim, 'This one thing I do,' but from the hour when we first met him, nineteen years ago, under a tent in the mission compound at Allahabad, to the day we last saw him, thirteen months before his death, then a dying man but busy with his work, his whole life was a practical illustration of the maxim. Sometimes, indeed, we felt that this eager, constant pressing forward to great purposes almost crowded us, and at times we wished he would relax a moment from his intense earnestness. He looked back only to compile some exhibit of progress that was to be at once an encouragement for the past and a stimulant for the future. He seemed not to know the meaning of the word discouragement."

One of his sons, Rev. Brenton Thoburn Badley, graduated with high honors from New York University in 1893, and the same year was appointed missionary to India, and now in the college at Lucknow, where his father was president, is a worthy successor in loving Christian spirit, earnest, faithful work, and mental ability to the Dr. Badley who gave his life for India. His widow, in the home laud, in many an address is telling in eloquent words the story of India's need and pleading for workers and means to carry on the work in which she and her husband rejoiced while in India.

at perfect ease. And he would be all this in his uniquely hearty and joyous way.

Again Brother Gill belongs to that class of people—all too small who are willing to be kind though they know that it will cost heavily to be so. One acquainted with him and his work among the Indian people would say that he was sympathetic and generous to a fault. But Brother Gill's great Irish—better still his great Christian—nature could not do otherwise than be deeply to sympathize with the sufferings and intimacies of the people among whom he lived and labored. He would even take up the duties from the floors of his bungalow, and wrap the poor up in the sun to keep warm. It costs to be kind, but what a legacy to be inscribed in the memory of hosts of grateful people.

A few months before Brother Gill's death, when he was quite ill in the Sanitarium at Naini Tal and was about to die, his end was near, he called Brother West into the room, and after giving a very affecting testimony to the fidelity and affection of his wife, he said, "Now it looks as if my time had come. I want you to know and to tell the brethren that when I was a boy I consecrated myself to God and I have never taken back the offering. I am now happy in Him and I am ready to go." Although he tarried with us a little longer, this was the testimony that he maintained unto the end.

#### Mrs. Mary Scott Badley.

It is with a sense of great loss and bereavement that we record the death of Mrs. Mary Scott Badley. Personally we have lost a very dear friend and the Lucknow Christian College a sympathetic and intelligent advocate of its needs. Mrs. Badley had been connected with the institution directly and indirectly from its founding. She had seen the Collegiate School take on new strength under the wise management of her devoted husband, Dr. B. H. Badley, and finally grow into a well established and prosperous College. At the same time she became deeply interested in the subject of female education; and opened and supervised a number of schools for girls in Lucknow.

Mrs. Badley brought rare gifts to her work. She took a sympathetic and intelligent interest in all forms of mission work. Few excelled her in powers of description of Indian life, manners, customs, needs, etc. She was a very popular speaker, and it needed only a simple announcement that she was to speak at a certain place to draw large audiences. But there was one gift, all too rare in these modern times, that of making and holding a friend. I am thinking of a friendship formed now more than a third of a century ago that deepened with the flight of years. Oliver Wendell Holmes says, "that there is no friend like the old friend who has shared our morning days." More than thirty years ago we were heartily welcomed to Dr. and Mrs. Badley's home in Lucknow. The warmth of a friendship there awakened casts a hallowed afterglow upon our lengthening days.

" There are a thousand nameless ties,  
Which only such as feel them know;  
Of kindred thoughts, deep sympathies,  
And untold fancy spells, which throw  
O'er ardent minds and faithful hearts  
A chain whose charmed links so blend  
That the light eye let but imparts  
Its force in these fond words—my friend "

The maiden name of Mrs. Badley was Margaret Mary Anne Scott, her father being the Hon. J. H. L. Scott of Ohio, who was a member of the Ohio State Legislature and an educationalist of note in his state. Mrs. Badley was the fourth daughter in this family, and was born in Marlboro, Ohio, January 27th, 1832. She gave her heart to God in childhood and at the age of 13 made public profession of her faith and joined the Church, thus beginning a life of practical Christianity which prepared her for gladly accepting the opportunity of serving her Master in far off India. She was educated first in Ohio schools and afterwards in the institution now known as Simpson College, at Indianola, Iowa. It was here she met the man who was later to be her husband. After her marriage she taught for two or three



years and was then married to the Rev. Brenton Hamline Badley, August 8th, 1872. Mr. Badley had just been appointed a missionary of our Church to India, for which he and the young couple sailed in October of that year.

On arrival in India, Mr. and Mrs. Badley were appointed to Lucknow where they remained during the year 1873, and where Ernest Vernon, the eldest son, was born. The next year they were transferred to Gonda, where Mr. Badley was in charge of a large part of what is now the Gonda District. Four happy years were spent there, where Mrs. Badley opened up the zenana work, going through many experiences along with Mrs. William Peters in those early days of such effort. Here another son, Brenton Thoburn, was born.

In 1878 Mr. and Mrs. Badley were re-appointed to Lucknow, where Mr. Badley was put in charge of the city schools and the circuit work. Mrs. Badley joined heartily in all the missionary work of the station, giving her time especially to city schools, zenana work, to visiting among the Indian Christian families, and to literary labors. It was here that in 1879 a third son, Paul Charles, was born in the house now known as "Dilaram" in Lutyen Bazaar, which Mr. Badley had completed the year before.

In 1883, after ten years of faithful work, their furlough fell due, and *the happy family*, as they had come to be called in the North India Conference, sailed for America. The following year Mr. Badley returned, while Mrs. Badley remained behind in Calcutta and came at the end of 1885, bringing with her an infant daughter, Mary Colesie Elizabeth, known among us out here as Bessie. Meantime Mr. Badley had built the new house on "Residency Hill" and into this the family moved in 1886.

The six years that followed were all spent in Lucknow where, while her husband was giving his life to the founding of the Lucknow Christian College, she was devoting much time to her growing literary work. For a number of years she edited the "Ratna Niswan," or Women's Friend, which work she greatly enjoyed. Her most ambitious work was a Life of Queen Victoria in Urdu. This was well illustrated, and a copy of it was sent to Her Majesty, who brought from the Queen a letter acknowledging its receipt and expressing her appreciation.

In 1888 Rev. Rutherford was born. In November 1891, Mrs. Badley was left a widow. The last three years of her stay in India were largely devoted to tender heroic nursing of her husband in his long illness. She greatly desired to stay on in this land and do such work as might be possible, but it seemed best to make other plans and accordingly, early in 1892, she returned with her five children to the United States. There she set to work at once to live for the cause to which she had devoted the past nineteen years of her life. She continued her work for India by advocating its needs on the platform and in the Churches of the land. This she did chiefly under the auspices of the Women's Foreign Missionary Society, accepting in return a small allowance for herself. For the next twenty years this was to be her work.

Fruitful as had been her nineteen years of work for India as a missionary to this land, it is a question whether the last twenty years of life, spent in pleading the cause of India in her native land, were not even more valuable to the missionary enterprise. Her record of work in this respect, either for the length of the term of service or for the high quality of the work, has not been surpassed. She was one of the ablest advocates of India's needs, and there are many who date the beginning of their interest in our foreign work from the time they first heard of her. Her success in raising money was not only appreciated by the W. F. M. S., and wherever she went the collections for their work were doubled and trebled. In addition to this, she raised up for India a host of friends, who through her efforts and influence had India placed in a new light for them. During these years, while she was at her best, she was able to fill the various Churches of our denomination in any of the States where her work had been done. Since her departure in this work, but perhaps her best seasons were given to Pennsylvania, New York, New Jersey, Ohio, Michigan, Illinois, Indiana, Iowa, Nebraska, and Kansas. Her motto may be found in many Churches and homes in each of these States, where she went to do her work and brought a missionary enthusiasm to many who had been an old help.

Meantime my brother had made all the necessary arrangements at Delaware. The Rev. Stephen Mahon, Pastor of the Asbury Church, and Professor Walker of the University conducted the funeral service, and the interment was in the beautiful cemetery beyond the University grounds. The pall-bearers included Mr. George Hollister, son of our Bro. Hollister of India, Mr. Arthur Price, son of our Dr. F. B. Price, of Allahabad, and my brother. The funeral took place from the home of Mrs. Nelson, my brother's mother-in-law.

I quote a few lines from my brother Theodore's letter--the other two brothers were in California and unable to be with my mother during her illness. He says: "I am thankful that she did not have to suffer the mental and physical tortures of a long illness. Mother has lived a life full of devoted service and has made full use of her talents, and I think her greatest unhappiness would have arisen from disappointment in not being able to use them as she has up to the present. She was so sweet and so appreciative and there was such an atmosphere of calm and peaceful happiness. There was no fretting, no complaining, no anxiety and virtually no suffering. The weather was beautiful, and everything was quiet and restful."

And so the end was in keeping with all her life. Her peace came from the consciousness of a life spent wholly for others and lived devotedly for the Master's sake. Twenty years of her life were spent in preparation, the next twenty were lived for the people of North India in this land, and the last twenty were given to advocating India's needs in America. To no missionary lady has it been given to render a more signal service to India's cause in the home-land, lasting over such a stretch of years. Her sons rise up and call her blessed, and rejoice that she has been united again to the devoted husband who passed on twenty years before, having at forty-two laid down his life for India's salvation. If it might have been, nothing would have been more welcome than for her to spend her last years in India, and then to have been laid to rest near the quiet waters of the Goomti river here in Lucknow, beside her husband's grave, watched over by two of her sons. But all is well, for God is good.

Yours Sincerely,

BREXTON T. BADLEY.

Lucknow, 13th February, 1913

Jan. 22, 1913

The Central  
C.A.

### Mrs. Mary Scott Badley.

Death has impoverished the earth in taking hence Mrs. Mary Scott Badley, the accomplished and earnest wife of Brenton H. Badley. Beautiful character, strengthened by the blasts of sorrow and disciplined by consecrated service, she was one of the strong characters brought into the light by the modern missionary movement. While still a girl she was united in marriage to the young Brenton H. Badley, whom she had met while in college. Dr. Badley was the pioneer of our higher educational work in India. With his young wife he began Reid Christian College in Lucknow in 1878, and in ten years had it on firm foundations. Soon after he died. The burden of raising a family of five children fell upon the shoulders of the young widow. She lived to see every one of them well educated, at least three of them being college graduates; one, Dr. Brenton Thoburn Badley, being the



### The Late Mrs. Mary Scott Badley.

DEAR MR. EDITOR,

There have been so many who have written to me expressing sympathy on the occasion of my mother's death, that I should like to thank them through the medium of THE INDIAN WITNESS. I have forwarded the letters of these kind friends to my brother Theodore who is now in America, and who would like, I know, to join with me in thanking our friends in India for words which have been of great comfort.

A letter from my brother in the last mail has brought details of my mother's home going, and I feel that her many friends in India would be glad to know something of the last days. Her illness was not a long one, having begun just before she was to leave her brother's home near Windsor, Mo., to spend the Christmas time with my brother and his family in Delaware, Ohio. It soon became evident that it was of a serious nature, so that both my brother and sister went to her, the latter from her home in Okmulgee, Okla. It seemed for a while that she would not live till Christmas, but she rallied remarkably, and early in January had recovered sufficiently to be moved. The doctor advised that she be taken to my sister's home in Oklahoma where the winter would be milder. Accordingly they started with her on the 2nd of January, going via Kansas City and taking twenty-four hours for the journey. The trip was made very comfortably, and all was so well that my brother left and went back to his work in the College at Delaware. About a week later, after steady improvement, she suddenly grew worse and died of an apoplectic stroke. It had previously been arranged that Delaware, Ohio, should be the place of interment, so that my sister and her husband, Mr. Harlan Read, started with the body at once.

general secretary of the Epworth League for all India, and a frequent writer not only for the *Indian Witness*, but for American papers, conspicuously *Zion's Herald*. Another son is a professor in Reid Christian College in Lucknow; a daughter, Miss Bessie, a graduate of Ohio Wesleyan and Goucher College, has won distinction as secretary of the Young Women's Christian Association. A daughter, the wife of a rising attorney, the Hon. Harlan Read, lives in Okmulgee, Ok. Mrs. Badley made her home with a sister near Windsor, Mo., but was much away, called to speak on missions and education before the most critical audiences. She was of a very happy and optimistic temperament, a lover of the best literature, a writer of singular felicity and depth, one who went straight forward, and a Christian of the profoundest experiences. The world is poorer, but there is a reunion in the better country. Mrs. Badley was taken violently ill in Windsor a little time ago, but rallied and was taken to her daughter in Oklahoma. There she was stricken with paralysis, and on January 11 her spirit found release. She was buried in Delaware, Ohio, on the 13th. She did not suffer at the end. In the many moments of consciousness her words and countenance showed the depth of her faith and her anticipations of heaven.

22 January 1913

## The Crusade

We are quite certain that Protestants generally have a mistaken notion as to how that the Roman Catholic Church finances its wonderful expansion, its huge churches, its hospitals, foundling homes, homes for the aged, its monasteries, colleges, parochial schools and so on without end. We have marveled how the Roman Catholics can build their cathedrals and expensive churches, and without waiting to take a breath go right on immediately to build hospitals, orphanages, colleges, homes, retreats. There is a general belief that the money comes from some foreign treasury, some Midas society which is loaded with surplus gold. Doubtless on occasion here and there some money is gotten from the outside, but even here it is got not as we imagine, from some overflowing treasury in the Midas chamber of some society. In the building of the cathedral in Leavenworth, for example, some money was got from the outside; but it was from no central foreign treasury, but by the personal solicitation of its priest, now the bishop of Concordia, who traveled through South America, we believe, soliciting from the mines and plantations, a little here, a little there. This Midas treasury does not exist.

How then does the Catholic Church finance its vast network of institutions? Read the answer slowly: *The Catholic Church finances its institutions out of regular offerings: very small sums made by ALL the people.*

We know that men of means do pour out of their wealth in rather large sums. (Where did they learn to give? Ah when? Childhood and pennies tell the tale). But the large sums of the money—lords are not the mainstay of the Catholic Church. The mainstay of Catholicism is nickels and pennies—and all the people.

Within the fortnight we were talking with the officer in charge of one of the Church's greatest organizations. We observed how in founding the Society for the Propagation of the Faith the founder did not make the dues even \$1 a year. He made them dues 25 cents a year. He got to the people—to the pennies of the peasant. And note the results.

"Yes," said the father, "it is the power not of the nickels but of the pennies."

Even so. Having the steady stream of pennies to rely upon the Catholics do not think anything at all of going into debt for the securing of any kind of a plant, whether church, monastery, school, orphanage, or even cathedral. Debt does not daunt them. They understand the installment plan. We had occasion to visit the Benedictine monastery at Assumption, this state, a while ago when at the little hamlet to dedicate our church. The monastery is out in the country. I had one of the largest churches west of St. Louis, with great dim ceilings, expensive windows and frescoes. There is a large debt on the plant. But it occasions no uneasiness whatever. There is a farm of several hundred rolling acres belonging to the monastery; the farm and the nickel shower will pay off the mortgage; the pennies and nickels and dimes and dollars of the country people will wipe the debt out.

### II.

The other day we noticed in our Catholic exchange printed in Rome, an advertisement of first mortgage notes offered for sale. The paper, bear in mind is printed in Rome, Italy. Those notes were secured by real estate serial notes. One asking such a loan is the Loretto institution of Colorado; another is St. Joseph's Convent of Mercy, St. Louis; another the Sisters of Humility of Ottumwa, Ia.; another a school in Portland, Ore.; another the bishopric of Little Rock. Such notes have been sold for loans made for the Sisters of Mary, Kansas City, foundling homes, schools, etc., in St. Louis, Kansas City, Denver. There is a long string of them. And upon

Hindus and Mahomedans in the Government, are anxious to add to the efforts to reach them. Hindu Pandit, we are in one day. So that they are despised by the help them save them, now find them a valuable asset in the eyes of self-respect will be part of many for whom we can give them, make them peculiarly Christian evangelist. Yet from different parts of the world, which is the experience of the workers are hard to get such rich are carefully reserves ten years to make girls of promise in a central institution and a college, where after for their work. It is the course is usually met as an ordained and service. But as positions are open to them, while the much of the Christian ministry is in.

At first, naturally, the dignity pertaining to the work is not understood, and in the Mission is low. Young men are attracted open to them in time with a higher while the problem of the present time the one

more fruitful effort to come true Christians? s:—

America must make it that it is their fixed and the faith of Christ in the Peninsula, will the task is accom-

SEE AND BELIEVE.

Material must be used equipped mission stations, evangelists of a kind with work and these things appeal they do not appeal to him hesitate to give up his lot with a set of days living from hand to hand.

well-nigh sponsiveness are waking of the Gos

(5) As regard It is not our spirit in work in earnest, forces against Whom we Earth, and THEN INDI.

IV. What do we do to carry it beyond our name into one

The answer to the question? With regard to our Lord spoke to by the Holy Ghost delivered from the Christ a new creat

But the forgiveness come to us through subsequent new life a dwelling of the Holy often unknown in Not so much in that had to suffer for his difficulties to reach and third generation parently as members often met with.

They use the word seem to assent to and yet all the time not really imbibed and constant teaching there is evidence of a sad need of revival the people out of it for the salvation of

V. Is the work of instructing in doctrine and righteousness and of developing the efficiency of Church members keeping pace with the gathering of Converts?

I should be inclined to answer the first part of the question generally in the affirmative, and the Missionaries whom I have consulted about it, are of much the same opinion.

My own experience is that in the matter of instruction we are improving our methods. In the old days of the Aurangabad Mission, with which I have been connected of late years, because converts were many and workers and money were scarce, the experiment was made of employing a number of teachers taken from the people themselves but of rather better standing and intelligence. But time showed that even with periodic instruction such men were not efficient and that nothing could take the place of regular training. Thus at present for the highest training of all as ordinands, senior and junior catechists, we send these men to our divinity college at Poona; but for lesser grades as readers, we have a class at Aurangabad where, for four or five months, the stations as they can be spared, receive a instruction.

Developing the efficiency of Church members, the C. M. S. is to lead the people on to as far as they are able and train them for responsibility. Thus each Congregation, if not two or three, has its own pastoral duty it is to take care of the fabric of the church, the poor and sick, and help the pastor the pastoral committees in each area. District delegates are sent to the District which meets every quarter to review the work of the committees, raise funds for the stipends of the pastors, repairs of buildings, etc. The secretary is an Indian, as is also the vice-chairman, but the missionary appointed by the Home Committee goes on, he also will be an Indian. Church Councils in the different areas report to the Central Board, which controls the work of the Church in the Mission. This Board is composed of Indians and Europeans with the Bishop as chairman. It assesses the District Church the annual sums to be raised for the work, ordination and locations of its clergy, the buildings, etc., and as the people are ready to feel that the work is really theirs. As these governing bodies will become more and more efficient the individual church will be increasingly developed.

Mr. Wm. S. P. ...  
Index 1870-1875

**MEMOIRS.****Rev. Arthur Badley.**

Rev. Arthur Badley was born in Indiana, and died at his home, near Wick, Warren Co., Iowa, Nov. 30, 1887. Brother Badley was converted and united with the M. E. Church early in life. In his young manhood he gave himself to the ministry, and joined the Indiana Conference in October, 1842, in the time when it required many hardships and deprivations, of which Bro. Badley took a full share. After fifteen years of successful labor in his native state, he was transferred to the Iowa Conference in 1857, where he filled some of the important charges with great acceptability, until the organization of the Des Moines Conference, of which he was a charter member. His labors here among us were characterized by earnestness and devotion. His son in speaking of him says: To him duty was everything, his unspoken motto was, "First the Church." This was especially noticeable during 1860-64, when he had charge of the Council Bluffs District, living at Lewis. The district then embraced ten counties. Then there were no railroads, and the presiding elder was compelled to go over his district on horseback, frequently following the Indian trail for his best way.

In the cold winter he was frequently absent for a fortnight at a time, holding quarterly meetings, organizing new works, visiting circuits and stations. Here he made full proof of his ministry, and left the district in a flourishing condition. But finally the great trial of his life came, which was to give up the work of the itineracy, which he did at first, hoping to be able after a few years' rest, to enter again, but his many years of arduous toil had told upon his health, and he never entered the regular work again. He was ever ready to preach when asked to do so, and took great pleasure in the prayer meetings and class room. His heart was enriched with the word of God, and his mind was stored with the good old Methodist hymns, and his voice was always heard when he was present, when God's children joined in songs of praise. He was a successful worker, having won hundreds of souls to Christ. His sermons were plain and logical, and full of scripture, and also impressive. He was a model pastor, always caring for his flock, visiting from house to house, ever bringing in some good work. At home he was a kind husband and loving father; a consistent christian; the family altar witnessed many a consecration, brought many a blessing. All his children were converted, and all but two preceeded him to the glory land. With him the ruling passion was strong in death. He died as he lived, blessedly and grandly trusting in that grace which saves to the uttermost. When near the end, he desired once more to get on his knees and pray, which he did with great earnestness, zeal and deliberation. He prayed for his loved ones, his neighbors and the church, also for his son in far away India. His sun came down serenely without a cloud. Thus, one by one our loved ones are passing on before us. By and by, we too shall cross the narrow stream and join them in many mansions, where our elder brother waits, and where with the redeemed, we shall take up the glad song of salvation in strains that shall never cease.

J. HESTWOOD,  
M. R. HARNED, Sec'y.

Photographs from this  
file have not been  
included but are  
available upon request.  
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