

BAKER, (JOSEPH) BENSON

J. W. Reid
Board of Foreign Missions
Methodist Episcopal Church
150 Fifth Avenue, New York, N.Y.....

or release Friday, March 16, 1954

The Reverend Benson Baker, D.D., missionary of the Methodist Episcopal Church in India, will be the guest-speaker at the Community Church, Jackson Heights, on Sunday evening, March 18, P.M. 8. Christian, minister.

For more than twenty-five years Dr. Baker has been prominently identified with the "mass movement" work of the Methodist Episcopal Church in reaching the outcaste and lowcaste peoples of northwest India with Christian churches, schools and medical help. He has preached to and taught and baptized whole villages and communities, taking many thousands of men and women and children into the Christian church and out of Hinduism.

Dr. Baker went to Ajmer, India, in 1905, as head of the "Boys' Orphanage" maintained there by the Methodist Episcopal Church, and principal of the "Ajmer Training School" for religious workers, and as pastor of the English-speaking church. In 1910 he was transferred to Meerut where he has served as school principal, as pastor and as superintendent of the Meerut District. For the past year he has been a member of the Board of the Board of Christian Missions in New York.

Dr. Baker was born in Garden, Indiana, and holds a B.S. degree from the University of Chicago, Illinois, and a Ph.D. degree from the University of Chicago, Illinois.

1902

The Rev. Joseph Benson Baker, D.D., a veteran missionary of the Methodist Church in India, and for thirty years identified with the "mass movement" work of the Church in reaching the outcaste and low-caste village peoples of North India, died at his home in Kiowa, Kansas, on Thursday evening (May 18), according to the Board of Missions of the denomination. Funeral services will be held in Kiowa on Sunday afternoon.

Dr. Baker first went to India in 1905, after six years of ministry in the Methodist Church in Kansas, and was assigned to the pastorate of the English Church in Ajmer, and the direction of the Boys' Orphanage and Training School in that city, where some hundreds of small boys had been gathered following the famine of a few years earlier. Some of these boys were under Dr. Baker's care until later years when they became ministers and teachers and laymen in the Methodist Church of India. In 1913 Dr. Baker was assigned to the Boys School and the Training School in Meerut, and was also superintendent of the Meerut District. In this latter capacity he travelled out into the thousands of villages of the province, baptizing, teaching and recruiting thousands of youths and adults. He saw the Methodist Church grow from a few hundreds of people into many thousands of members, and saw the ministry, teaching and medical staffs gradually transferred into the hands of competent Indian leaders.

For some years Dr. Baker served in New York and in Chicago as a field representative of the Board of Missions, but in 1936 he returned again to India, and remained as pastor and superintendent in Roorkee, United Provinces, until 1942 when ill health forced his retirement.

Dr. Baker was born in Camden, Indiana, but soon was removed to Kansas. He attended Baker University, Baldwin, Kansas, and Drew Theological Seminary. Baker conferred the degree of Doctor of Divinity upon him in 1920.

He is survived by his widow, who was Miss Ida Vanatta; two daughters, Mrs. E. H. Lombard of New York City, and Mrs. Donald P. Ebright, a missionary in India, now on furlough in Chicago; and by several grandchildren.

17-6

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

May 20 1949

"Ben" Baker, of Kiowa, Kansas

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BIOGRAPHICAL DATA
For the Recording Secretary of the Board of Foreign Missions
150 Fifth Ave., New York

Name Mrs. Beuron Baker
Address Roorkee India

1. Work (since 1934): since Nov. 36 dist work in India

Place	Kind of Work	Date
Roorkee	dist.	Aug 30/38

2. Children (names only)

Elvira. both married
Beth.

3. Nearest relatives and friends to be notified in any emergencies.

Name (relation)	Address
Mrs. Beth Lombard	Hiram Ohio
W.W. Baker	460 N.E. 93 rd St. Miami Fla.
D. G. Martin (sister's husband)	303 N. Broadway Wichita Kansas

4. Further information as requested:

Sister - Miss Lillie Vanatta
Kiowa - Kansas

SEP 26 1938

BIOGRAPHICAL DATA
For the Recording Secretary of the Board of Foreign Missions
150 Fifth Ave., New York

Name Benson Baker
Address Ronkeel India

1. Work (since 1934): In office until no. '36
in Ronkeel since then
Place Ronkeel Kind of Work dist. soft Date Aug 30
38

2. Children (names only) Elmer both married
Beth

3. Nearest relatives and friends to be notified in any emergencies.

Name (relation)	Address
<u>Mrs Beth Lombard</u> ^{daughter}	<u>Hiram Ohio</u>
<u>Wm. Baker</u> ^{brother}	<u>460 N.E. 93 rd st</u>
	<u>- Miami Fla</u>
<u>D. Glen Martin</u> ^{wife's sister's husband}	<u>303 N. Broadway</u>
	<u>Wichita Kans.</u>

sister

4. Further information as requested:

(Use other side of the sheet if necessary)

Baker, (Joseph) Binson
 Present Address
 Wife or Husband
 Ida Vanatta, 24 June '03

Birth 2 May '73
 Birth-Place Melvern, Kan
 Appointed 5 Mar '04
 Arrived 11 Jan '05
 Withdrawn
 Death
 No.
 CUTS W W M G A L House
 Degrees
 A. B. Baker '99; D. D. '00
 B. D. Drew '03

Conference Relations
 So. Kansas, '99; Northwest India '05'

Furloughs
 8 Apr '10 - 21 Jan '12
 March 14, 1928

FIELDS OF LABOR	BIOGRAPHICAL	THOR OF
Ujmera Boys Orphanage and English Church, Ja. '05 And Training School, Ja. '05 Ajmer: Eng. Church, Boys' '11 Orphanage + Training Sch., Ja. '12 Meerut Ct. Boys School + Training School, 13 Meerut Dist. Sch. 14-9 '18 Meerut - Dist. Supt., Meerut Dist., Jan. 1923 - (also Dist. Train Sch. Jan 1922 - Meerut - Supt., Meerut Dist., Jan. 1926 -	signed declaration card, S. V. M. roll of 1400. - converted, 1895. - joined M. E. Church '95. sailed 7 Dec '04 (Asst. Sec. T. F. M. '20-'22) (Foreign Personnel + Home Base cultivation in Church) Delegate to Gen. Conf. May 1928 Leaves the field March 14, 1928 arriving in New York about April 21.	Service recognized as dating from March 1899 the time he joined So. K. M. Conf. see Ex. Com. Sept. 20, 1923 - alter. 7040 -

new card written
 Personal Interview 16 Dec '21
 Personal interview, 6 Dec 04

Arsdel ^{7th} ~~Sanatta~~ Baker, b. 12 Apr., 1907; died 4 Mar., 1906.

Elinor Baker, born 26 Aug., 1908. (98 W. Winter St.,
Delaware, Ohio (1926))

Elizabeth Baker, born 2 July, 1913

*

Brother:

Mr. W. Winfield Baker, - 1737 S.W. 11th Terrace, Miami, Fla.

~~9225 Beverly Court,~~

~~Detroit, Mich.~~

Brother-in-law

Mr. D. Glenn Martin

Box 43, Kiowa, Kansas

Father's name and address:

Rev. F. S. Baker,

Jewell City, Kansas

A leader of his group, the . . .

Chaudrie Nods His Head

WE WERE sitting with a group of Chamars (Untouchables) in a village, one of the thousands of villages in India, talking to them about Jesus Christ and what He could do for people, even for Chamars. We sang that lovely little song in Hindi which is a translation of John 3:16 *Ishwar ne Jagat ko aisa piyar kiya*, (for God so loved the world.) "What does it mean said the chaudrie?" And then the story, the wonderful story, of God's great love and of the Christ and what he did for the world; of love, God's love, the love of a kindly heavenly Father. The story fell on the ears of those who had never known much love, they had known hatred and persecution, hunger and cold, all that it means to be an untouchable with no hope of anything better either in this world or any other.

And then we said, "Don't you want to know more of him? Don't you want Him to come into your hearts and into your village? Don't you want to know something of His peace and joy?" Every eye then was fixed not on us but on the chaudrie. The chaudrie is the head of the group, he is "Elder," he and a group of his fellow Chaudries from different villages settle all disputes. Every group, no matter what its caste has one or more chaudries. So even these out-caste groups have their chaudries and it is they that give the lead in all questions concerning their community life. So we all sat watching the chaudrie and after a little he slowly gave his assent by slightly nodding his head. The victory was won, from then we had open access to that group.

After they became Christian he still held his influence over them. It was very natural for us to make him the leader, or rather to continue him as a leader of the group. Thus it is in these days that we are putting great emphasis on the training of chaudries. Most of our preachers have to look after many villages and it is impossible for them to get around as often as they should to all of the villages. So we say "well the chaudrie must be trained to carry on family prayers for the group, he must be taught to hold some sort of a worship service."

We have recently conducted a Chaudrie Training School in each of the circuits of this District. Twenty men are sitting on the floor and we sit there too. We are

Benson Baker
Roorkee, India

all one. A model worship service has been prepared in their own language, and printed in large quantities. We have copies with us and they are passed around. It all seems very simple. But wait a moment. *No one can read!* I am sure that you at home cannot understand when we talk of "Illiteracy." You just cannot know what it means for a whole group to be unable to read. How darkness just seems to settle down over them. Really it is awful.

Well, our first job then is to teach some one to read. We begin right at the bottom. I remember in one of these meetings turning to the chaudrie, and he was one of the finest men we had and saying to him, "Come on now, we will teach you to read." He shook his head and said with a smile, "Why I cannot learn to read, I am an untouchable, you had just as well try to teach that ox there to read." And he did not move. But we said come on now, sit here on the floor by us and we will show you.

Then we had our special teacher for adults sit beside him as we all sat there on the floor. The teacher opened a book, specially prepared for such teaching, of course in Hindi. There was a picture of a Rajah. Underneath was the word Rajah, and that is a word they all know in India. The teacher pointed to the word, and said to the chaudrie, "See these characters, they are pictures of the word Rajah. Now you say them. Say 'Ra', now say 'jah'." The chaudrie said the words but did not seem interested. Again and again the teacher pointed to the word and told the chaudrie to look closely. He was becoming bored, what was the use, he was nothing more than an animal, he could not learn to read, none of his people ever had read. Finally the teacher said, "Now look down this page and see if you can find that word again." The chaudrie still without interest, ran his finger down the page and suddenly something happened, with awe he said, "Why, here it is." It just seemed that a great light had broken into that mud house. His



INDIAN BOY

face lighted, I shall never forget it, as he said, "I can read, I can read," and he looked around on his fellows with his face aglow, a sort of awed look. He had become a human being, no longer an animal, but one of God's blessed creatures for whom Christ died.

Foreign Affairs

Ten broadcasting stations in France broadcast religious news regularly. Such broadcasts include the mass and other services, concerts and religious lectures, sometimes in German as well as in French.

Representatives of 30 Protestant youth groups of Argentina and Uruguay recently met in conference at Montevideo. The motto of their conference was "I can do all things in Christ who strengtheneth me." The program centered around subjects related to the deepening of the spiritual life and to the challenge which the work of young people's organizations offers. Young people's work is organized under two national federations in the two republics. Each publishes a religious monthly—"Cultura" in Argentina, and "La Idea" in Uruguay. There is a growing sense of solidarity among Protestant youth of the South American Republics. A Latin American Protestant Youth Conference is being planned for 1940, to be held in Lima, Peru, in February. This will be the first conference of its kind ever held on the continent.

Conscientious Objector's Fate

THE fate of the Christian conscientious objector in the event of war will probably depend on the action in the next few months of the church authorities responsible for their spiritual welfare," Harold E. Fey, executive secretary of the Fellowship of Reconciliation, stated in an interview today.

Advising that the following steps be taken at once, Fey recommends that all conscientious objectors register as such with their local churches; that a committee of pacifists in each denomination attempt by questionnaire to learn who the pacifists are.

"To insure the exercise of religious freedom on this issue," the peace leader stressed, "each denomination should appoint a distinguished committee in sympathy with the right of the conscientious objector which will associate itself with other such committees in presenting the case of the C. O. in Washington."

The department of international justice of the Federal Council of Churches has agreed, it is understood by Mr. Fey, to organize a delegation representing the denominations which will try to confer with the war department and others who will be concerned with the C. O. in Washington.

The denominations, Fey maintains, have the duty of providing Christian conscientious objectors with spiritual and legal advice, such as that contained in the Pacifist Handbook, the only piece of literature available which answers these questions. He also urges the denomination to plan for relief of pacifist families in the event of war and to prepare local churches for systematic visita-

tion of prisons in which conscientious objectors may be held in war time

"The time to do these things is now," Mr. Fey concluded, "When it becomes a pressing need it will already be too late. Overhead church agencies are not likely to move on this matter if individual and local churches do not have an active concern and express that concern."

Japan Government Dominates Religion

GOVERNMENTAL regulation of religion is being applied in Japan. "All forms of organized religion in Japan," says The Lutheran, "will soon be under the control of the government. Three times during the last forty years a law of this sort has been submitted and defeated by Article 12 of the national constitution, which guarantees freedom of faith to each individual. This fourth attempt avoids the former stumbling-block by limiting its action to the supervision of public ceremonies and the doctrinal aims of the various religious groups. Christian missions, like all religious cults, will operate under a permit from the minister of education. This will subject them to government inspection, with the operation of both doctrine and worship under secular control. With this official regulation, however, will go modified exemption from taxes, as well as other privileges that arise from government recognition. Notwithstanding these present apparent advantages, the Christians particularly, are likely to prefer the earlier condition of freedom from control. The proposed status has never made for lasting happiness or liberty."

Heroic Living

By Edgar DeWitt Jones

"YOUR column is concerned with 'successful living.' May I ask you to give us your definition of what constitutes success?" writes a reader.

This is a big order one way you look at it, and surprisingly simple viewed from a practical premise. It is a truism to say that most people think of success in material terms. Who-soever reaches a place of recognized usefulness and attains a competence is a success in the eyes of the community. Good as far as it goes, this conception of success stops too soon.

History shows that some who were hailed as huge successes by their contemporaries are numbered among the failures by virtue of the evil they did which lives after them, while others, judged pathetic failures by the generation in which they lived, are now, because of what they stood for, in the Hall of Living Fame.

With this paradox in mind I venture some standards of success which cut deeper than the popular idea of successful living.

To live nobly and to help others so to live, without an iota of self-esteem on your part—This is success!

To love sacrificially and be loved dearly by those who know you and understand—This is success!

To be willing to pay the price of an educated conscience and then follow it whithersoever it leads—This is success!

To shape one's life so that the place where he lives is lifted even a little Godward by his having lived there—This is success!

To love little children, and be patiently considerate of old age—This is success!

To respect personality, and show compassion for dumb animals; and to lessen pain and suffering whenever possible—This is success!

To earn a little and to spend a little less—This is success!

To give your best to the highest you know—This is success!

To put the Beatitudes into daily living—This is success!

To stake your life on the highest conception of God you can apprehend—This, too, is success!

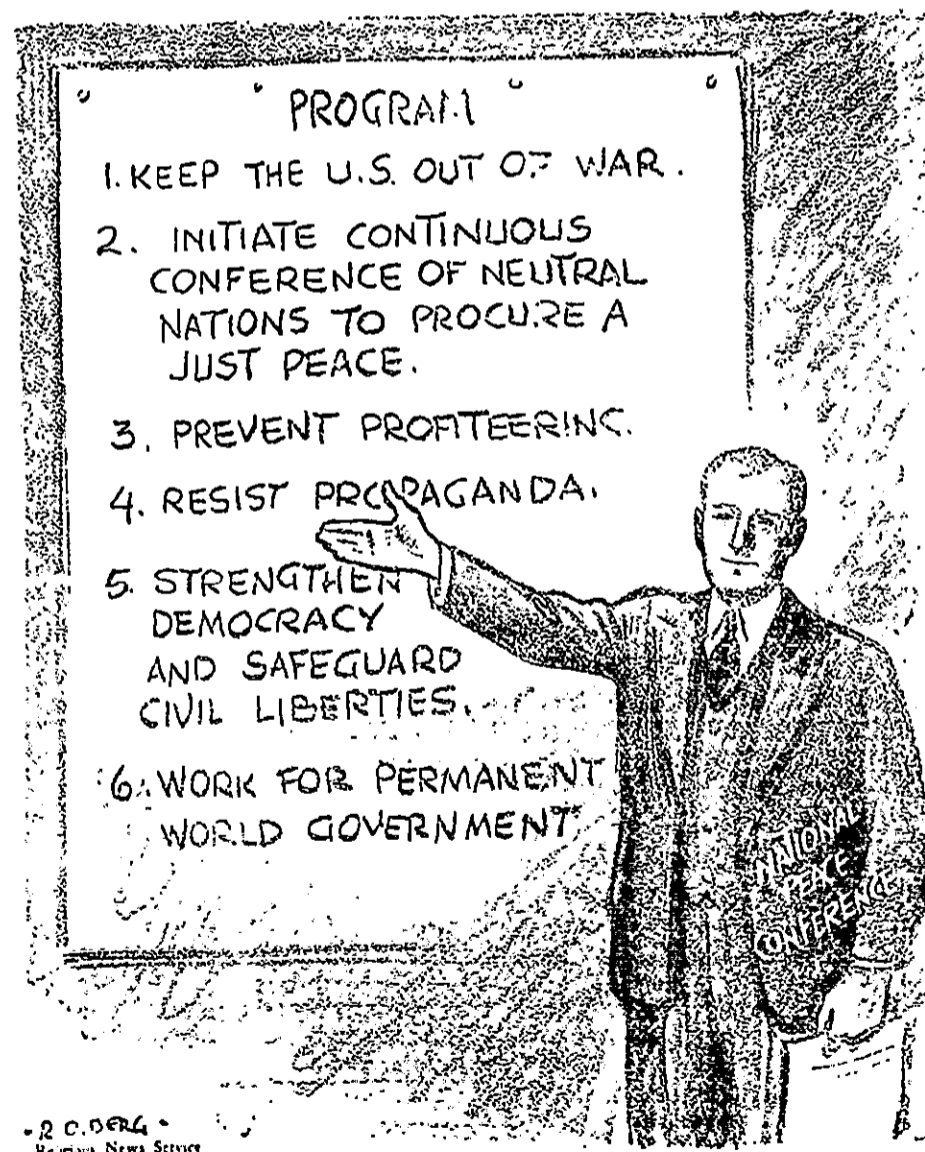
—Edgar DeWitt Jones, New York

Some schools link Flag Day observance with Children's Day. Their programs assuming a distinctive patriotic tone. In other schools, invitations are issued to the grandmothers and grandfathers, and they are given special honor, the children themselves escorting the old people to the House of God where seats are reserved for them. Often flowers are presented to these elderly guests. The day should bring the children into a closer relationship with their heavenly Father, having as its supreme motive inspiration toward service and personal consecration.

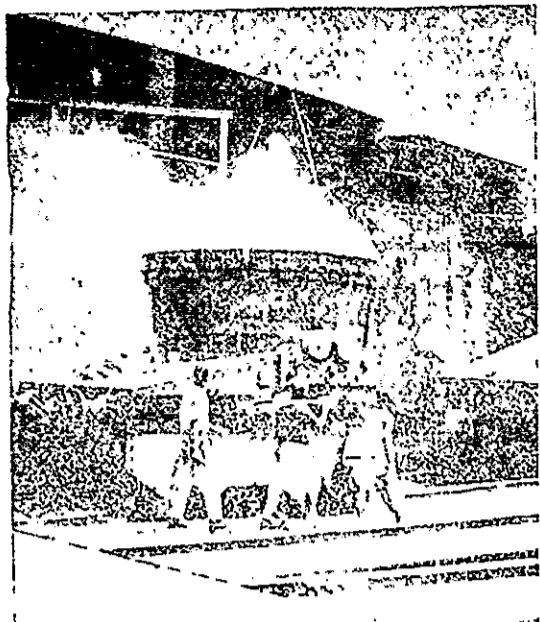


Dr. Jones

TODAY'S TASK



MICHIGAN CHRISTIAN ADVOCATE



Top to bottom: An Indian iron foundry, Indians loading coal at Asansol, Moslems at prayer on the Karachi docks. Left: India is reading!

INDIA: After Seven Years

for vote, but the voice of the people will be heard!

You see scouts everywhere, at the small schools in the villages, marching along city streets, all dressed in their scout uniforms. What a change it does make in the ordinary Indian boy! Up goes his head, back go his shoulders, there is a new brightness in his eye! Only the other day there was a great Scout jamboree in Delhi. Thousands of boys from all over India were there.

One sees girls in hockey matches; this would have been undreamed of a few years ago. There are a few co-educational schools among Christians. There are Epworth League Institutes in which boys and girls sing and play and learn together.

IN MANY parts of India there is compulsory education. There are village schools everywhere. The other day I was in a village and learned that a boy from the outskirts was attending the village school. You would not have found that seven years ago. Today's paper tells of a new movement for adult education that is being carried on by the leaders in a certain part of India. Of course, the Christians are making definite plans for adult education. Along with this, there are all sorts of reforms in the methods of education.

In the city where we live there is a co-operative society run by the government. The young man, who is in charge, tours in the villages and not only carries on the work of the bank but has a red uplift program. This is all being done by non-Christians. I think that it is fair to say that they learned from the Christians, but the point is, these things are spreading all over India and it is a new day here.

One of the most startling things I have seen so many women going about without the veil. My wife and I were recently attending a great Industrial Fair (nothing else that is new), and we were astonished beyond measure to see hardly any women at all with the veil. A whole story could be written about the new women of India.

Much has been said about the new movement made vivid by the words and acts of Dr. Ambedkar. We are seeing it in action. In this district there is a group of Chamar leaders that are much in earnest. They are now planning for a big *panchat* (council) to which all the leaders are to be called. They are bringing speakers from as far away as Lucknow, and are going to talk over their plans. They are bearing all the expense.

This is shown by the fact that in that

The missionary rubbed his eyes when he saw the changes in the "changeless" land

By Benson Baker

of the old swinging *punkah* we have electric fans, and with them one can endure even the heat of an Indian summer.

They call them "lorries" out here. Step out of the great railway station at Delhi, and across the street you will see parked a line of sixty lorries. They go out from Delhi in every direction, and seem always to be crowded. I can go from here to the district headquarters, twenty-eight miles away, for twelve cents, and if I want to go first class—that is, sit with the driver on the front seat—I must spend only eighteen cents. All this means that, for the first time, villagers are getting out of the village.

I was amazed to see the number of bicycles. In former days, if I saw a man coming along on two wheels, I knew that he was a mission worker. But now hundreds of people are riding them. I bought a dandy new bicycle in Delhi for \$15, and it was next to the best they had! You find them everywhere in the village, on paths across the fields—everywhere.

Great sugar mills have come. Great brick buildings they stand along the railways. Near one I saw almost a hundred ox-carts loaded with sugar cane waiting for their turn to be unloaded. In former times that cane was pressed near the cane in crude presses in the village and boiled down in big iron kettles.

CLOTH mills are making new and modern kinds of cloth. Lovely dishes are being made—in fact, there are all sorts of new factories.

The first real elections under the new constitution were held recently. And what excitement we have had! Candidates in motor cars have been driving furiously here and there, over the worst roads away out in villages, and on election day people rush about. The congress flag is in evidence everywhere. The agents of the various candidates are frankly offering good prices



Methodist Priests

HOW many of us have talked about "Sleeping India"? But not any more! India is wide-awake as any country in the world!

We returned to India for living after seven years. How many of us have rubbed our eyes and wondered if we were really in India or not!

Here are some of the things that are different:

Of course there has been no electricity in India for years, but nothing like there is now. We live on the banks of the great Ganges Canal that runs for five hundred miles across the plains of India. Every seven or eight miles there are canals. For nearly a hundred years the water over the falls had not been utilized except for irrigation. But now we have huge hydro-electric plants, and the whole country-side is lighted up. Villages in which there had never been anything more than a little native light (a string lying in a saucer of oil) are now using electricity. Everywhere there are bored wells out of which the water is pumped by electricity. In place

visit this week I went with Dr. Taylor, of the Presbyterian mission. And that is just what we are doing—we are working together. All over this part of India there is no such thing as competition. The job is too great. We are planning and working together.

Yesterday in our own mission compound, the representatives of three missions met and organized a club for the young men of the city. Each of the missions was in different parts of the district. We meet together to discuss plans and reports and then go out to our several spheres.

It is a new day in India! The people of this land are going some place. The other day I was riding in a lorry and a young man sitting just behind me leaned over and began to talk. Suddenly he said, "Just what does one have to do to become a Christian?" No matter where you go, you will find this spirit of inquiry. Old things are passing away and these people are to know. It is a blessed experience to be able to tell them that there is a way of life that we have learned from One who came to make the way plain.

JANUARY 20, 1938

How Wide Is the Church's World?

Oxford Conference Study Sources

The Perfectionist Ideal of the Church

THE first duty of the Church, and its greatest service to the world, is that it be in very deed the Church—confessing the true faith, committed to the fulfillment of the will of Christ, its only Lord, and united in Him in a fellowship of love and service.

"We do not call the world to be like ourselves, for we are already too like the world. Only as we ourselves repent, both as individuals and as corporate bodies, can the Church call men to repentance. The call to ourselves and to the world is to Christ."—From the Oxford Conference *Message*.

"The Church is a supra-national fellowship. She draws her members from all nations, and believes that they have more in common with one another than they have with non-Christian fellow citizens, inasmuch as Christ and the Christian heritage are of greater worth than is any national inheritance apart from Him.

"She inculcates loyalty to God above loyalty to the State, and places fidelity to the Christian fellowship above fidelity to the nation. Where she is true to her nature she cannot allow national interests to be set before those of humanity, nor permit any people to fancy that it can develop its national life without a just regard for every other people. She must educate her people to consider themselves as belonging first to God and to His Church, and secondarily to their nation.

"The Church is a supra-racial fellowship. She embraces in her Christian brotherhood men of every blood and color. While she cannot be blind to the fact that all races are not equally advanced, she teaches their equal worth to Him Who is the Father of them all.

"Nor can she compute the relative value to humanity of the diverse racial characteristics. If she be true to her Gospel, she is compelled to protest against injurious discriminations by those of one race against those of another.

"When a State in its laws, or a community in its customs, exalts the dominance of the inhabitants of one stock, and accords those of other races an inferior status, there clearly ought to be a conflict in education between Church and State or Church and Community.

"The Church is a supra-class fellowship. In her membership there should be no place or social distinctions. In fact, she has often been false to her principles, and has become associated with a class or classes in the community.

"But she is concerned with men, not as economic men, but as children of God. By her interest in them she is committed to and for such social justice as makes possible for all the inhabitants of every land physical and intellectual life worthy of us and daughters of the Most High, and to the removal of all barriers which hinder them from living together in spiritual comradeship.

"She cannot tolerate social distinctions

which breed insolence in some and servility in others. Nor can she commit herself to the interests of any one class."—From Oxford Conference *Report on the Church and Education*.

The Christian's World Values

HOWEVER, it is as members of the Church of Christ that Christians bear the heaviest guilt for the present situation [racial antagonism]. And here is their greatest obligation and opportunity:

"The first need is that the deepest inner attitude of every Christian toward persons of other races be completely transformed by the gracious gift of God into conformity with the mind of Christ. Persons of all races should become, to the Christian, sons and daughters of God, differing in color, in native endowment, in custom and outlook, but of one brotherhood in God's love and so, by God's grace, in the affection of the Christian.

"It is a standing rebuke to Christians that this attitude has in fact been more fully realized in some secular and non-Christian movements than within the churches. Such an inner transformation is to many Christians one of the richest gifts of God in which they greatly rejoice. It is a gift which every Christian should possess and which God waits to bestow on all who will receive it.

"In the second place, Christian congregations are infected in their attitudes and practices by the same prejudices, fears, distortions of truth and exclusions as those which create the race problem in the secular community.

"But it is a first responsibility of the Christian Church to demonstrate within its own fellowship the reality of community as God intends it.

"In its services of public worship, in its more informal fellowship and in its organization, there can be no place or any pretext whatever for exclusion or compulsory segregation because of race or color. In Christ there is neither Greek nor Jew, barbarian nor Scythian, bond nor free. The congregation or communion which allows its line of action to be determined by such racial discrimination denies the Gospel whose proclamation is its task and commission.

"Third, in the Christian home there can be no barriers or discriminations because of race, color, or social status. It is to be recognized that such a course may involve difficulties and raise apprehensions, lest such intimate social intercourse lead to unwise marriages which would impose unfair handicaps on later generations. Yet with all its difficulties it will be gladly undertaken by the Christian in confident loyalty to the free and gracious fellowship of Christ's brethren.

"Fourth, against racial pride, racial hatreds and persecutions and the exploitation of other races in all their forms, the Church is called by God to set its face

implacably, and to utter its word unequivocally both within and without its own borders. There is special need at this time that the Church throughout the world bring every resource at its command against the sin of anti-Semitism."—From Oxford Conference *Report on the Church and Community*.

The Idea of a National Church

AT THE beginning of the present century a new movement arose within the Church of Sweden. . . . Its watchword: 'The Swedish people—God's people,' expressed the essence of the idea of a national Church. . . . But though national the Church must be militant because it is informed by a militant idea, which is a challenge to the activity of the Church.

"What right has a national Church to call itself a Christian Church? It is not the character of its members but its distinctive message which makes a national Church a Christian community."

The physical presence of a Church in town and countryside testifies to the Gospel—to the "prevenient and universal Grace of God." The Church touches man "at all the great moments of human life. From the cradle to the grave the national Church overarches the struggles and vicissitudes of human life with the celestial rainbow of divine grace."

Thus membership in the Church does not depend upon possession of peculiar "piety." It signifies rather achievement of complete humanity, because "to live apart from God is abnormal, it is not quite human."

"The influence of the Church . . . will be extended primarily by its own living members who are at work within various spheres of social life. The national Church must realize the Lutheran idea of 'The Calling,' which regards all life and work as service offered to God in response to His Call.

"The legislator, the social worker, the artist, the author, the journalist, the employer, the workman—should all feel that they are called to serve God in their daily work. They cannot, it is true, reform the abuses connected with any process of work, but they can perform the work itself in a new spirit, and they can give it a new meaning; they may be able to inculcate Christian ideals in such a way that they will influence men's attitude to the work in question and their estimate of its value.

"Although the Church cannot draw up a social program from the Christian point of view, suitable for all periods in history, it may preach the Gospel in such a way that all who work for the community in any way will be able to maintain the Christian idea of love and the Christian demand for righteousness as a living reality; in so doing the Church will be the secret leaven within all social activity, and will also indicate the ultimate end toward which all man's energies should be directed."—From Oxford Conference paper by Mandred Bjorkquist.

Trails

As for most of the Middle West, organization filled it with churches, the greater number of which are now out of use, though not out of need. Amalgamation was not even thought of as a means of saving the religious life of a neighborhood. Only defeatism was talked, and it spread through the land as a destroying fire. At this hour there are many rural communities and innumerable villages in which denominational union or federation would secure pastoral supervision and build the religious life and activity of the neighborhood.

Nevertheless, religion has diffused. And folk in general have taken it unconsciously as they go into normal living. Without a local church service, and pastoral visitation or supervision, they have imbibed from many influences the Christian sense and balance of religious truth, but the loss of traditional forms, expression and standards has been grievous to many people and the cause of many misjudgments.

An Indian Minister's Story

IN THE home of a local elder of the Methodist Church living in Bashta, district Bijnor, three children had come and gone. The parents were greatly disappointed and they prayed that if the Lord would bless them with a boy the next time and be kept alive that they would dedicate him to the service of the Lord like that of Samuel of old. This prayer was heard and Robert John was born. The Rev. J. C. Butcher was the Presiding Elder of the Bijnor district. Elementary education was given in the Bijnor Mission School and after that Robert John went to the Parker High School in Moradabad. Lives of both these men of God had much to do in the development of this young life.

When Robert John was in Moradabad school, his father one day came to see him and told him of the dedication his parents had made before he was born. It was a good thing that he was told. Ever since he has carefully kept this fact in his heart. After finishing his education he received many offers of lucrative posts in the government. In those days one could easily get a post in the railroad department of ticket collectors carrying a salary of Rs 25-30. But Robert John knew what dedication his parents had made. He refused all these offers and accepted a post of teacher in the Mission on Rs 6/p.m. He found great joy in this sacrificial service and has never regretted it. His life has been a blessing all through.

In 1893, he was transferred to Bareilly and there taught the old and young village people who came for Bible training. On June 4th, 1894, he was married and the following year went to receive his theological training. Graduating in 1897, he was placed in charge of Iglas Circuit, in the Aligarh District with the Rev. J. C. Lawson as his District Superintendent. He worked so hard that the D. S. awarded him the "District Banner." A Bible examination was given and in this also Robert John stood first. While he was proving himself a success, a terrible famine was raging in the Hansi and Hissar sections of the Punjab. His Superintendent first sent him on "Famine Relief." While there Robert John proved himself very useful in saving three hundred and fifty boys and girls from the clutches of famine. It was a source of great joy to him in succeeding years to see these famine waifs either holding responsible positions in the Mission or in the Government and many of the girls became valuable partners in the life of many preachers. Such a joyful service must always remain a happy memory.

In 1897, he was given a Local Preacher's license, and was ordained deacon in 1897. In 1904 he took the admission on trial examination of the North-West India Conference and in 1906 was placed in the effective relation.

In 1920, he was appointed District Superintendent of the Bulandshahr district where he worked with great success until 1929. While in Bulandshahr he was particularly successful in holding "Jalsas" (special meetings in the villages). From 1929 until the present time

Robert John's story as told to Benson Baker

he has been serving as District Superintendent of the Muzaffarnagar District.

It can be said without exaggeration that he is one of our foremost leaders in village evangelistic work. He knows the village people and the village people at once appreciatively come to know him when they find in him a brother and a friend. He has been successful in writing rituals for village marriages and a form of consecration for our village leaders. We praise the Lord for Robert John. He has been a blessing to thousands and they will be ready to welcome him when

the time comes for him to "cross the bar."

He has a family of four girls and four boys. Two of his sons are at present receiving theological training in the Bareilly Seminary and who, we hope, will take his place in the ministry. One of his daughters was married to an electrical engineer who was of such a religious bent of mind that he gave up his job and has gone to our Leonard Theological College, Jubbulpore. After graduation, we hope he will supply one of the leading pulpits in our Conference.

Robert John never failed to remember the story of his being set aside in his mother's womb for the work of the Lord. He has been faithful to his trust and the Lord has wonderfully used him for His glory. We have every hope that in the days to come Robert John will continue to work for the Kingdom of the Lord in this beloved land of India. Roorkee, India.

Cripple American Freedom?

David de Sola Pool

CONGRESSMAN MARTIN DIES, as Chairman of the House Committee investigating un-American activities, calls for the dissolution of the German-American Bund and of the Communist Party in America.

On the other side stands the Bill of Rights with its guarantee that Congress shall make no law . . . abridging the freedom of speech, or of the press, or the right peaceably to assemble . . ."

Between these two extremes stand some practical limitations on absolute freedom of speech and of the press, such as libel laws or sedition laws.

The American citizen is not free to mount a soap box and incite to riot; but he is free to hold forth in public in ecstatic praise of a godless Communism and Stalin's government by purges. He is not allowed to stand on a street corner or before a microphone in a broadcasting station and whip up his fellow citizens to join in a lynching, but he is free to orate publicly in rhapsodic admiration of Hitler's government by broken treaties, violence and concentration camps.

He is not permitted to call for the assassination of a particular democrat, but he is within his rights in denouncing weaknesses in the workings of democracy. He may not summon his hearers to murder this Protestant Bishop, that Rabbi or the other Catholic priest, but he may denounce the Bill of Rights for saying that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."

Facing the Question

Does this situation need remedying? In the face of the new techniques of propaganda, should there be a tightening up of our libel laws and sedition laws?

Let us face this question in another way. Shall we undermine our rights as free citizens by establishing a secret police, modeled on the German Gestapo or the Russian OGPU ever on the watch to pounce on all who too forcefully criticize the constitution or the processes of democracy?

Shall we cripple our American freedom by extending the system of G-Men into a vast network of civilian espionage de-

signed to entrap the spokesmen of minority groups and unpopular causes? Shall we fetter our American democracy by empowering every policeman to put under arrest every crank denouncing religion, or to run in any hungry unemployed man who becomes publicly voluble in criticism of the economic setup of the United States?

Shall we show so little faith in the validity and inward strength of the American way that in hysterical terror we shall outlaw individuals and organizations which find a good word for Russian Communism or German Nazism or other political and social systems repugnant to the American idea?

In a word, shall we ourselves strangle our American civil liberties by legislation or policies ostensibly designed to safeguard them?

Supreme Court Decision

The United States Supreme Court in its recent decision condones no such fears or panicky gestures of repression. In a significant test case it has informed Los Angeles, Milwaukee, Worcester and Irvington, and through them the whole country, that handbills may be distributed without a permit.

It declares that, "Although a municipality may enact regulations in the interest of the public safety, health, welfare or convenience, these may not abridge the individual liberties secured by the Constitution to those who may wish to speak, write, print or circulate information or opinion. This court has characterized the freedom of speech and that of the press as fundamental personal rights and liberties."

"The phrase is not an empty one and was not lightly used. It reflects the belief of the framers of the Constitution that exercise of the rights lies at the foundation of free government by free men. It stresses, as do many opinions of this court, the importance of preventing the restriction of enjoyment of these liberties."

Dr. and Mrs. Benson Baker, of Madison, New Jersey, announce the engagement of their elder daughter, Elinor to Mr. Donald E. Ebricht. Dr. and Mrs. Benson Baker were missionaries in Northwest India for many years and Miss Elinor spent her early years in this land having attended school in Naini Tal. Mr. Ebricht is a son of Rev. Frank Ebricht of the Kansas Conference and is a nephew of Professor Homer K. Ebricht of Baker University. Dr. and Mrs. Baker were close friends of the Ebricht family during their student days in Baker and the friendship has continued through the years. Mr. Donald Ebricht is now a student in Drew University. The news of this engagement which unites these two families, will be of special interest to a wide circle of friends. Dr. Baker is at present filling a secretarial position with the Board of Foreign Missions in New York. He and Mrs. Baker have just returned from a month in Florida where he supplied the pulpit of our Church in Daytona Beach.

Tune in on the

International Short Wave

I RECENTLY had the experience of searching the radio dial for reports of a particular football game. My search seemed unsuccessful and I was about to turn off the instrument, when a member of my family switched to short wave transmission and found the contest being broadcast in its entirety as an international event.

Upon reflection it occurred to me that such an experience might be made useful as an illustration of the modern student's search for higher values.

There are certain conventional ways of going about things, and all of us are terribly prone to follow conventional procedures. For instance, there is the pattern of conventional education: the public grade school and high school, to be followed, if possible by a college course of four years at an accredited institution, with some attention to a selection of studies applicable to specific vocational ends. Physical sports, dramatic and musical activities, fraternity and sorority life all contribute to the molding of the young citizen along socially sanctioned lines.

And thus fortified, the graduate shortly steps forth into the life of the community, relatively secure in the conviction that since he has played the game according to rule, he will not fail in the attainment of great personal satisfactions, thoroughly deserved.

Disillusionment, however, is inevitable. The glorious ambitions of youth are but rarely achieved. Failure, defeat, loss of popularity, lack of opportunity, inadequate reward for labor expended, all forms of hard knocks and disappointments soon operate to cast doubt on the treasured principle that there is a standardized procedure for the achievement of success.

Nor are such experiences necessarily postponed until we graduate from college. Too frequently in fact, does the student find his college experience lacking in the greater values. The dream of intellectual achievement, which possessed him on the date of his matriculation, has failed to materialize. His performance seems mediocre as compared with his ideal, and even with the "end in sight" he finds himself on the point of repudiating the whole undertaking; for, without experience, he is unable to distinguish between that which is impossible and that which is merely hard.

How shall we survive such trying times? I know of no better

Luther S. West
of Northern State Teachers College

way than to tune in on the "international short wave" that puts us in touch with religious experience. I am well aware that neither meditative prayer nor public religious practice are particularly popular among present day college and university youth. In other words, such is not the "conventional procedure" in many groups. That does not, however, destroy its value. For, by its use come satisfactions which are indestructible. Financial security, social popularity, scholarly attainment, may be denied us, but there are satisfactions finer than these, and greater, too, because unlimited by time or place. Without "peace of mind" the greatest material successes may be torture; with such peace our most unexpected tragedies may be cheerfully survived.

What Alcohol Is and What It Does

D. C. Yoder

1. Alcohol is an irritant, depressant, narcotic drug.
2. It deprives the tissues of oxygen, hinders the functioning of every organ and endangers the

health by decreasing the efficiency of the body's defense mechanism.

3. Alcohol suppresses the higher controls which are the products of moral and social teachings, thus causing disharmony with the modern environment.

4. By its effect upon the central nervous system, alcohol slows the reaction time, causing the deaths of thousands of men, women and children on our highways.

5. It decreases physical efficiency, impairs the value of mental effort and disturbs the psychology of the individual.

6. Alcohol is a habit-forming drug. A constantly increasing quantity is required to produce a given effect.

7. Because of this habit-forming characteristic, three persons of every ten who drink become alcohol addicts; that is, they can discontinue the practice only at the expense of grave discomfort and disturbance.

8. Of those who do not become addicts, the majority suffer degenerative changes in the organs and in the vascular and nervous systems.

9. The traffic in alcohol is productive of waste, crime and social deficiency. The social burden is comparable to that of war.

10. The alcohol custom and traffic are rooted deeply in physiological, psychological, economic, social and political motives. The problem is allied to nearly every other problem, being at once cause and effect.

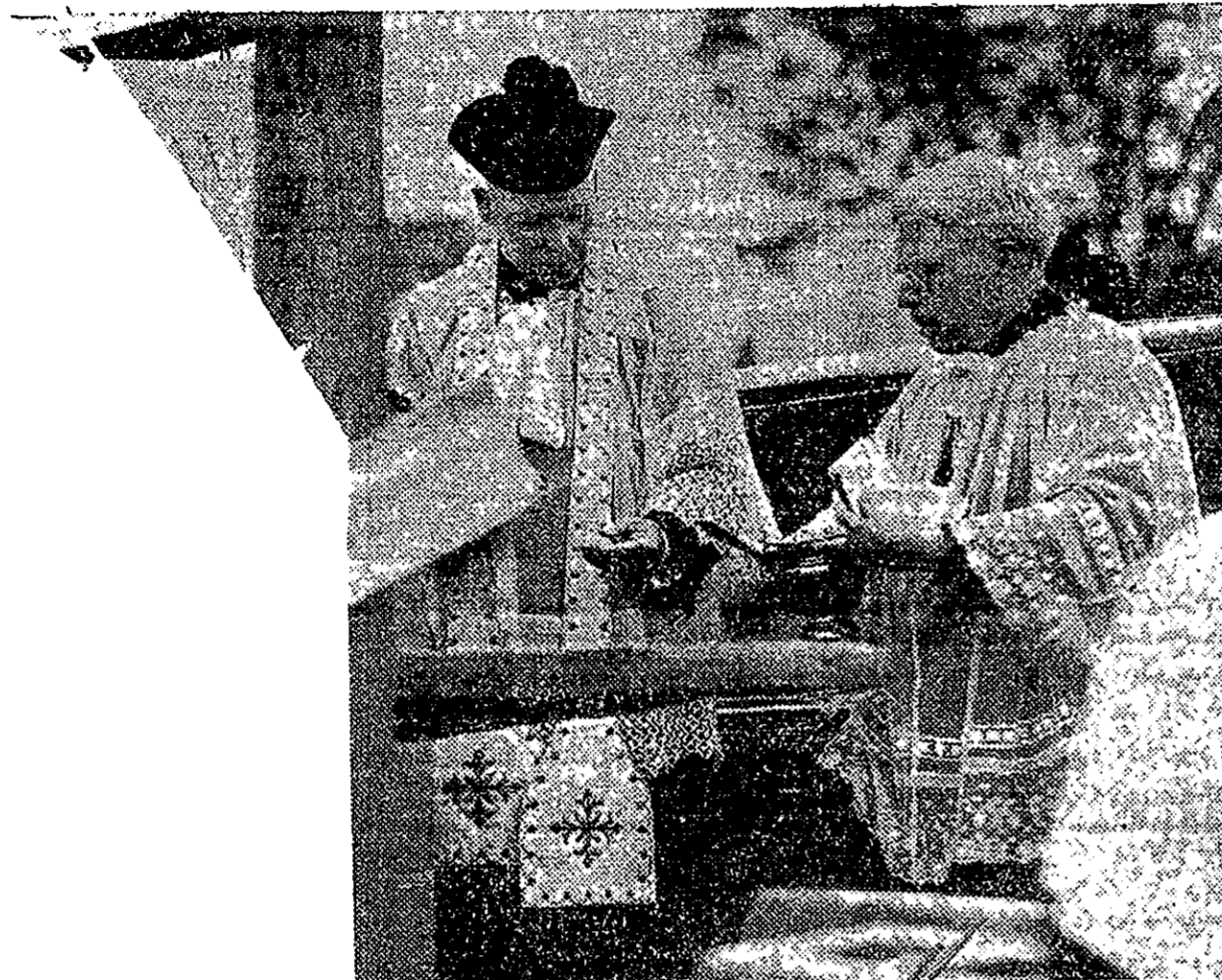
●
LET'S
NOT
DO
THIS?
●



-D.O. BERRERA
Religious News Service

work. We saw how for the preaching of a universal gospel he was prepared with a world outlook and a deep understanding of the best religious thought of his day. But one element in his preparation was not included, and it is the one without which every other is rendered useless, namely, a vital experience of the living Christ. What was true of Paul is true of every one who would serve Christ, and especially of those who would preach the gospel and leave their homelands as missionaries. A good education, training in a special field of knowledge, wide experience in dealing with people and meeting various problems, and a sympathetic attitude toward the opinions and ways of others, and perhaps many other things that could be mentioned,—all these are great assets in serving the Master, but surely none of them severally, nor all of them together, can possibly take the place of Christ dwelling in the heart as a personal Saviour. Paul had all the elements of his preparation in a human way before his experience on the Damascus road.

Laying Corner Stone of Recreation Center



ames' church assisted by Rev. Dr. John A. McGraw, pastor of St.

LAUDS GANDHI



Rev. Dr. Benson Baker

END OF CASTE SEEN IN FAST

Gandhi Victory Hailed by India Preacher

Mahatma Gandhi's fasting, ended only when Great Britain removed separate regulations made for the Untouchable class of the population, was not so much the victory of one man over a mighty empire as it was a victory for Gandhi over the high caste members of his own following.

This is the opinion of Dr. Benson Baker, preacher in India 28 years and now attached to the Methodist Episcopal board of foreign missions office in New York city. Dr. Baker spoke on India and Gandhi in several Syracuse churches yesterday, yesterday morning in West Genesee Street Methodist Episcopal church and at church school and last night in James Street Methodist Episcopal church.

The Untouchables, that great part of the Indian population without rights or hope of betterment, figured in a large part of the sermons here by Dr. Baker. When he was in India he had a district near Delhi which contained 50,000 of these persons

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DRIVER OF CAR IN INJURY CASE GIVES SELF UP

Bogensperger Admits He Drove Auto That Hit Former Cop

Joseph Bogensperger, 38, of Herald place, as he is booked charged with leaving the scene of an accident when he gave his name to police headquarters at night.

He admitted driving a car which struck William O'Connell, known as Will, a 40-year-old man, in O'Connell's car on Bear and Genesee streets Saturday afternoon.

three months for violation of a Volstead conviction. Arla told police yesterday that he went to Cortland Saturday afternoon to places in Cortland county to burn and return the automobile.

Trc



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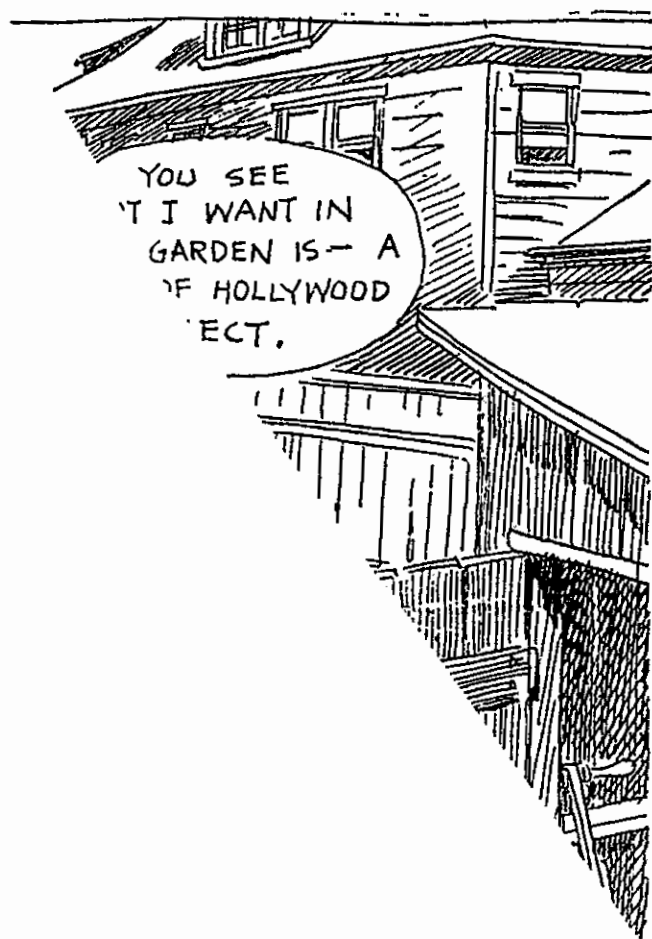
The Untouchables, that great part of the Indian population without rights or hope of betterment, figured in a large part of the sermons here by Dr. Baker. When he was in India he had a district near Delhi which contained 50,000 of these persons without caste.

"Christianity and Gandhi have given these people a chance after centuries in which all progress in India has been held back by the caste system," Dr. Baker said.

"Only a few days ago all of civilization was tensely listening to the heartbeats of the little man, Gandhi, while he stood ready to give his life for these Untouchables.

"Gandhi's victory over his own high caste Hindu followers may well be the beginning of the breakdown of caste in India. The educated young men of the country rapidly are giving up the old Hindu ways. Gandhi has talked so much of Jesus, they are becoming interested in Him. I have great hopes that India will awake and make rapid strides," Dr. Baker concluded.

THE AMBITION



HOLLYWOOD TIDINGS

By Mollie Merrick

HOLLYWOOD, Oct. 16.—Now that the rage for strong men and pantheresses has begun, producers are trying to find a lad named Nick Lutze, a professional wrestler and former Notre Dame football star in order to give him a camera test.

It all happened this way: Paramount has been searching for a second Johnny Weissmuller. Oh, yes, every studio will have its own little Tarzan, come spring. They sent scouts out to comb the universities, gymnasiums and professional athletic ranks for the finest specimen of handsome young manhood available. Candidates were sent in galore—and given camera tests. Local aspirants have swarmed the studio grounds. Each one wants to be the "king of the jungle." Norman Ross, the swimmer has taken tests. Then some friend of Nick Lutze's sent in his photograph and list of qualifications. And the idea clicked. So if Lucky Lutze or any of his friends happen to see this paragraph, get in touch with the studio in Hollywood pronto and you may be high-hatting the handsome Johnny any day now.

But if you just happen to know an athlete who... don't send the information to me... my mail is heavy enough these days... and the studio has a big staff to answer theirs.

you had six hours to live how would you spend it?

It's an intriguing idea and it is the subject of the newest Warner Baxter picture. Baxter, a diplomat in the story, is strangled by his political enemies and brought back to life thru the medium of a marvelous invention, a life-giving ray which restores the dead but for a limited period of time... six hours. Of course there's a love story which is, or might have been, the crux of the whole thing, and there's a good deal of international intrigue which might pivot the action also. Neither really does and the net result falls short of the possibilities presented by the idea.

A newcomer to pictures, Miriam Jordan, is so easy to look at that you quite forget that she has no emotion whatsoever. Warner Baxter puts as much into his part as the limitations of the dialog and situations permit. And an unknown, Irene Ware, who plays the part of a street-walker, really comes out of this picture with such honors as there are. With correct handling this theme might have been a modern Berkeley Square—it has the same intangible quality as the Balderston play and the same possibilities for tender patios as "Earthbound."

HARRY LACHMANN, an artist of repute with several canvases in the Luxembourg to his credit, will

direct a picture on the Fox lot in the near future. "Down Our Street," a sample of what he can do, is one of the most perfect bits of genre ever released. Made for the phenomenal \$36,000, it reveals in camera craft a standard we seldom see for all our vast expenditures.

Nancy Price plays the part of the heroine, although it is a vehicle which she has prepared to do short of the possibilities presented by the idea.

CLEARANCE

Monday-Tuesday-Wednesday Only

We're taking heavy losses on many of these items in order to move them quickly. Quantities are limited in many lines so come early to get best choice. Our loss means great savings for you.

Boys' Wear

Boys' Leather Helmets
Regular 98c and \$1.29 leather helmets, sheepskin and wool lined... 59c
69c, 79c All Wool Glo...
Knit closely of all wool yarns...
Part Wool Union Suits
Were \$1.95. Long sleeve, ankle length. Medium weight...
Cotton Union Suits
Heavy weight cotton union suits small boys. Larger sizes 49c...
Boys' Flannel Shirt
\$1.29 part wool flannel shirts reduced for clearance...
Wool Pullover Sweater

Warm Suede
A regular \$1.50 value. Strongly stitched and shouldered...
\$1.00 Flannel
Fancy pattern pajamas...
Cost style

CLEARAN

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We're taking heavy losses on many of these items in order to move them quickly. Quantities are limited in many lines so come early to get best choice. Our loss means great savings for you.

Boys' Wear

Boys' Leather Helmets

Regular 98c and \$1.29 leather helmets, sheepskin and wool lined..... **59c**
69c, 79c All Wool Gloves

Knit closely of all wool yarns.....

Part Wool Union Suits

Were \$1.95. Long sleeve, ankle length. Medium weight.....

Cotton Union Suits

Heavy weight cotton union suits small boys. Larger sizes 49c.....

Boys' Flannel Shirt

\$1.29 part wool flannel shirts reduced for clearance.....

Wool Pullover Sweater

Reduced from \$1.98. Better quality rib knit of all wool yarns.....

\$1.50 Knickers

Cassimere plus-4 knickers with knit bottoms. Gray and brown mixture

\$12.95 Wool Chinchilla

Heavy weight, smartly styled coat of finest grade chinchilla.....

Tweeduroy Suits

Warm, rugged tweeduroy knicker and lumberjack. Reduced from \$5.95

Heavy Cotton Sport Shirt

Reduced from 29c. Fine-knit cotton in fancy patterns and colors.....

Part Wool Sport Socks

Popular 3/4-length socks of part wool in fancy patterns.....

\$1.98 Wool Lumberjack

Heavy, all-wool plaid mackinaw lumberjacks with elastic waistband.....

\$1.00 Flannelette Pajamas

Warm Suede

A regular \$1.50 value. Strongly stitched and shouldered.....

\$1.00 Flannel

Fancy pattern pajamas. Cost \$1.50

A CHRISTIAN HOME

Godliness and cleanliness are its characteristics in India as they are in America

By BENSON BAKER

I WENT with a fine young Indian Christian preacher to call on some of the Christians of his town. We went into what had been the Sweeper Mohulla, that is, the quarters where the untouchables live. These sweepers or scavengers are just about the lowest of India's lowly and poor.

But this was now a *Christian Mohulla*. We stopped at the home of the leading family. It was a Christian home in every sense of the



Methodist Print

● IN INDIA: H. E. Dewey baptizes a baby

word. It was *clean*, so clean that at once one noticed it. The head of the house was the old grandmother. Among others present were the grandson and his wife. Because he was a Christian, this son had had a real ambition to be something in the world. He had made his way through common school and high school—not mission schools, but government schools. The old grandmother had helped him. But she thought that he had gone far enough—miles farther than anyone else in that group. She did not want him to leave home; he was her pet, and she had great plans for him. I coveted the boy for the ministry, but what could I do?

I was led to have prayers with the family. I poured out my soul that the old lady might be willing to give her grandson. . . . A few days later I received a letter from the pastor saying that the grandmother wanted to see me. It was a long trip out there, but you may be sure that I went as soon as I could. She said that she was willing that her beloved boy could go to the theological school. It was a time of real victory. Arrangements were soon made, and the young man and his wife were off.

A year later, when I was again in that town, I called in that home. The young man and his wife were there on a visit from the theological college at Jubbulpore. I could hardly believe my eyes as I stepped into the house and saw that couple. She had been a simple girl out of a village, hardly able to read. She had always kept her face covered when I was near, but now she greeted me with all the grace of a queen as she presented her baby for baptism! It really did not seem possible that such a change could take place.

The young man seemed to have grown inches in manhood. He said to me: "Sir, I

am now home for two months' vacation. I want you to assign some villages to me that I may have the joy of preaching in them." I loaned him my bicycle, and he went like a flame of fire through those villages, telling the story of the Christ.

Just the other day I was talking with Dr. Davis, the principal of Leonard Theological College, and he told me of the very remarkable work that this young man and his wife were doing at the college. Not alone are they progressing in their studies, but they seek every opportunity to be of real service to someone. They have organized the young children of the college composed into a Sunday school. They have taken a very active part in the campaign for adult education. We can hardly wait until they are back again in our district. What a fine, well-trained couple they will be! If only we had fifty such couples in training! . . . One hundred dollars a year for three years will train such a Christian worker! What an investment in human life and service!

A Chaudrie Reads

By Benson Baker

WE WERE sitting with a group of Chamars (Untouchables) in one of the thousands of villages in India, talking to them about Jesus Christ and what He could do for people, even for Chamars.

Then the story of love—God's love, the love of a kindly heavenly Father—fell on the ears of those who had never known much love. They had known hatred and persecution, hunger and cold, all that it means to be an Untouchable with no hope of anything better in this world or any other.

Then we said, "Don't you want to know more of Him, don't you want Him to come into your hearts and into your village, don't you want to know something of His peace and joy?" Every eye then was fixed, not on us, but on the Chaudrie.

The Chaudrie is the head of the group, he is the "Elder," who with a group of his fellow Chaudries from different villages, settle all disputes. Every group, no matter what its caste, has one or more Chaudries. So we all sat watching the Chaudrie and after a little he slowly gave his assent by nodding his head.

After they became Christian, the Chaudrie still held his influence over them. It was very natural for us to continue him as a leader of the group. Thus it is that we are putting great emphasis on the training of Chaudries.

We recently conducted a Chaudrie Training School in each of the circuits of the Roorkee District. Twenty men were sitting on the floor, and we sat there too. A model worship service had been prepared in their own language, and printed in quantities. We had copies with us and they were passed around. But wait a moment. No one could

read! I am sure that you at home cannot understand when we talk of illiteracy. You just cannot know what it means for a whole group to be unable to read. Darkness just seems to settle down over them.

Our first job then was to teach someone to read. I remember in one of these meetings turning to the Chaudrie, and he was one of the finest men we had, and saying to him, "Come on now, we will teach you to read."

He shook his head and said with a smile: "Why, I cannot learn to read, I am an Untouchable; you had just as well try to teach that ox there to read." He did not move.

But we insisted, "Come on now, sit here on the floor by us, and we will show you." We had our special teacher for adults sit beside him. The teacher opened a book, specially prepared for such teaching, of course in Hindi. There was a picture of a rajah. Underneath was the word, "rajah," one word all know in India. The teacher pointed to the word and said to the Chaudrie: "These characters are pictures of the word 'rajah'—say 'ra'; then say 'jah'."

The Chaudrie said the words, but did not seem interested. Again and again the teacher pointed to the word, told the Chaudrie to look closely. He was becoming bored. What was the use? He thought himself nothing more than an animal, he could not learn to read, none of his people ever had read.

Finally the teacher said, "Now look down this page, and see if you can find that word again." The Chaudrie still without interest, ran his finger down the page, and suddenly something happened. With awe he said, "Why here it is!"

His face lighted. He kept saying, "I can read, I can read," and he looked around on his fellows, his face aglow. He knew himself a human being, no longer an animal, but one of God's creatures for whom Christ died.

story of an Indian ceremonial
which a missionary participated

By FLOYD O. BURNETT

tain, almost fifty miles from Schurz. The men "trimmed" or knocked the pine cones from the trees and the women picked them up in their baskets and placed the cones in a large pile. One of the women then offered a supplication of thanks to the Great Spirit for the bountiful supply of food from the forest mountains. Soon a fire was started and the burrs were roasted in the hot coals, thus making it easier to remove the pine nuts from the cones. Everyone shared in this and soon a large potato sack was partially filled with pine nuts.

The trek down the mountainside began shortly before sundown, and the Christian missionary was trusted as the keeper of the pine nuts until the "medicine man" called for them a little past midnight during the circle ceremony in which both young and old participated.

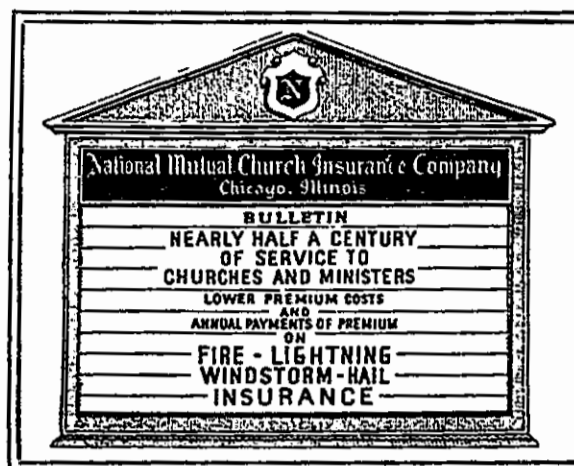
The next day the ceremonial jack rabbit hunt was held and eight men brought fifty rabbits to the ceremonial camp, where the rabbits were each used for a different purpose.

MAY 31

Remember the Date!

• Pastors, World Service and benevolence treasurers, lay men and women can help close a successful World Service year by bringing in all World Service moneys and remitting them to Dr. Orrin W. Auman, treasurer, the World Service Commission, 740 Rush Street, Chicago, Ill., to reach him by the above date.

There Is a Real Chance to Come Out Ahead!



blankets, but this is not so. Here at Schurz are people who are progressive and alert, who think in terms of better and more wholesome living. They are gracious in spirit, very courteous and thoughtful of the rights and privileges of others, kindly in their attitudes, and reverent in their religious life. These people attend the Christian church regularly, contribute to the support of the local church and missionary enterprises. The young people are faithful and regular in church duties, sing in the choir, and teach in the church school. The elderly folk walk miles in the hot Nevada sun to be at the church services.

The spirit of wholesome living, helpfulness to each other, and the secret of co-operation with the desire of sincere service to mankind prevails. It is because of this objective that we are most grateful to our Heavenly Father.

(Editor's Note: *The Indian work at Schurz is a project of the Board of Home Missions and Church Extension. Mr. Burnett is the pastor in charge.*)

Necessary to Happiness

By Melvin C. Dorsett

In a rural gathering in eastern Oklahoma a spry little woman was very much in evidence. In conversation, it was suggested that she apparently enjoyed living.

She responded with this unusual statement: "Of course I enjoy life, and why shouldn't I? I have that which is necessary to happiness. This is my community and I like it!"

"My banker asked me the other day if my farms were making me any money. I told him that they were paying only enough to meet the taxes and to keep me in bread and butter, but that I was raising a crop on those farms which I couldn't measure in dollars.

"You see, my two tenants have fifteen fine children, and I am helping them to become good American citizens."

Then with a twinkle, she added, "I am eighty-three, but I am still doing things. I was in Mexico last summer. You know, if I weren't an Oklahoma Indian, I would want to be a Mexican Indian."

The interviewer had not known until then that he was visiting with an American of one of the true first families.

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C. A. Metzgar, Snyderstown, Pa.	7
T. Max Hall, Williamsport, Pa.	7
O. H. Connelly, Berlin, Md.	7
J. E. Layton, Holly Oak, Del.	7
R. S. Hodgson, North East, Md.	7
G. Edward Shaffer, Greenwood, Pa.	7
H. L. Schuckers, West Middlesex, Pa.	7
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Perry F. Haines, Corry, Pa.	7
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Mrs. Mary Douds, West Homestead, Pa.	6
O. E. Elkins, Lumberport, W. Va.	6
W. A. DeBar, Hamlin, W. Va.	6
F. R. Barnes, Piedmont, W. Va.	6
Lowell M. Atkinson, Aberdeen, Md.	6
A. C. Day, Baltimore, Md.	6
Chester Burl Smith, Bunker Hill, W. Va.	6
T. M. Dickey, Lanham, Md.	6
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W. E. Holley, Woodland, Pa.	6
O. T. Baynard, Fairlee, Del.	6
F. S. Gariss, Lower Berkshire Valley, N. J.	6
Carl Michelson, Teabo, N. J.	6
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D. H. Spencer, Ellenville, N. Y.	6
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IX. Memoirs

Dr. Benson Baker.

I really consider it to be my great privilege to sit and write a few lines in loving memory of Dr. Benson Baker, who was a great friend of my family and loved us all as a real father. I must confess that I do not have words enough to give you an exact idea of what he meant to us; but I shall try to sum up before you his long and beautiful career as briefly as I can in the following few lines as desired.

(1) He was a man of God and a lover of mankind. He had no distinction between man and man.

(2) He was maker of young men. He helped a good number of young men to join the ministry of the church and brought them into the membership of the Annual Conference.

(3) He was patient, amiable and peaceful to all.

(4) He was not rigid and proud of his infirmities. Whenever he made a mistake, he confessed it.

(5) He was a good shepherd and always tried to seek and save a lost sheep

(6) He was a great builder. He had the Ingraham Institute built in Ghaziabad, which is called by the public as Bakerabad; and thus secured an eternal fame. The Meerut Central Church also bears witness to this fact

(7) Truly his heart was in this land. No one has ever loved the people of India more than he did. He loved them individually and personally

Now I wish to quote here the words of the members of the two Finance Committees of the Delhi Conference. (The old North-West India Conference) Dr. Benson Baker, who retired from active service on the field a short year and a half ago, gave over 30 years of devoted service to India. He was intimately associated with the Mass-Movement work in this Conference, and took a leading part in developing the work, being for many years District Superintendent of the Meerut district, where this movement reached its highest stage of development. His genial disposition, his love for the simple village, and his deep devotion to his master, are characteristics which endeared him to his colleagues, both Indian and American, and which gave effectiveness to his service. The loving sympathy of those colleagues is extended to Mrs Baker and their daughters and loved ones. May God help and guide the whole family in their great bereavement and sorrow!

J. W. ALEXANDER.

How is this...
News from the Confer^{ence}

St. Johns River

—Mount Dora: First Church, Perry B. James, pastor, celebrated its semi-centennial January 20-27. Dr. Lucius C. Clark, president emeritus, American University, Washington, D. C., spoke on Sunday morning, January 20, on "The Place of Prayer in the Life of the Church." A reception was given in the afternoon. Miss Laura Nevills, of Winter Park, former president of the Epworth League, and Dr. W. S. Beard, of Rollins College, were speakers at the Epworth League hour. Dr. Beard preached at the evening service on "The Open Door of the Church." On Monday evening, January 21, Dr. D. H. Rutter, pastor of Grace Methodist Episcopal Church, St. Augustine, Fla., gave an address on "The Lure of Florida Methodism." The pastor gave an address on Wednesday evening on "The Aldersgate Experience of John Wesley." Dr. N. E. Davis, secretary of the Board of Hospitals and Homes, gave a stereopticon lecture on Thursday evening on "The Romance of Methodism." Bishop W. F. Anderson, who is residing in Winter Park, spoke Sunday morning, January 27, on "The Continuing Life." Dr. C. P. Hargraves, of the Board of Education, spoke in the worship service of the church school.

Founders' Day service was held Sunday afternoon, January 27. Prof. R. J. Longstreet, supervising principal of the Daytona Beach schools, addressed the group on "The Forward Looking Social Program of the Methodist Episcopal Church." Greetings were brought by George J. White, president Chamber of Commerce; William J. Johnson, president Kiwanis Club; S. C. Peacock, church-school superintendent and president Tourist Club; and A. J. Waltz, president board of trustees. Visiting ministers brought greetings from the local churches. A display of historical sketches and photographs were arranged by Mrs. A. J. Waltz showing the growth of the church and outstanding personalities, including former pastors.

The music for the semi-centennial events was arranged by Mrs. Esther Wyatt, director of music. "Mount Dora Pioneers," a drama of three acts, portraying the growth and development of the church and city, written by Miss Ella May Davis and Perry B. James, was presented February 1 in the community auditorium. Sunday, February 3, was observed as a day of memories, in which greetings from former pastors were read and historical data given. Twenty-three new members have been received into the church, and the goal for the year is fifty, one for each year in the life of the church.

SPECIAL LETTER

Bishop Frederick T. Keeney is making his headquarters at 171 17th Street, N. E., Miami, until May 1. On January 22 he completed a seventeen-day itinerary across the state of Florida, with a team of eight persons furnishing a program covering afternoon and evening meetings, and table talks at dinner in the interest of World Service. Nearly every church in the St. Johns River Conference was reached. At the present time the churches in the Conference are five per cent advance of World Service offerings compared with the same date one year ago, and follows a twelve per cent gain of the preceding year. The Conference is pledged twelve per cent advance by Conference May 1.

is an unusual experience for a bishop turned away from one of the churches he desires to attend public worship,

but this happened on Sunday evening, January 22, to Bishop Keeney when he sought to attend services in First Avenue, St. Petersburg. The crowd was so great that many had to be turned away, the bishop among the number. The occasion was a missionary meeting at which Dr. Benson Baker was the speaker. One woman, who evidently had not curbed sufficiently her emotional impulses, in forceful language in eager earnestness to enter the church, struck the usher in the face who restrained her from entering the auditorium, where neither seats nor standing room were available. She further added emphasis to her remonstrance by giving him orders to go to a place exactly at the antipodes of a religious sanctuary. At other entrances even roped barriers were broken by the people in their eagerness to get inside the auditorium.

Bishop Robert E. Jones presided at the South Florida Conference at Daytona Beach, which adjourned on January 27. Advances were made in every item in which the pastors reported in response to Disciplinary questions.

A similar report is expected from the Florida Conference, which met in Jacksonville on January 31, with Bishop Jones presiding. A financial campaign has been inaugurated in eight of the churches in the Miami District which are indebted to the Home Missions and Church Extension. Bishop Keeney, Dr. F. W. Mueller, and Jesse L. Murrell, district superintendent, will share in an eight-day itinerary, meeting the Quarterly Conferences on successive evenings for purpose of organization, and plans which will endeavor to decrease materially the indebtedness before the end of the quadrennium. Not one church property in the area has been lost during the financial depression.

Ohio

—Armstrong: The Rev. and M. L. DuVal, pastor and wife, and of a daughter, Patricia, Hospital, Saturday, Jan.

—New gave t A. E. at Chri gram by gramed qu

—West Unio Mrs. Julia Str. subscriber to fifty years with married the p. member of her

—Athens, First C H. Fowler, has 1 day evening serv informal worship on the need an gelism. The d. will be followe participation by members enlist. the Word." A rolled 1,200 pr tion.

—Marion, Eps G. Markley, v Evarett C. A campaign w' a large num. eral religion ship. Five the servic week. T' Rev. R. Church, Christ"

—St. F crowd uary 2, and his greeti bers durr l--

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affiliated with the Good Will Industries will have charge of the evening services on one Sunday night of each month. The men's Bible class and Brotherhood, the first Sunday evening; the children on the second Sunday evening; young people on the third Sunday evening; the women on the fourth Sunday evening, and the Good Will staff when there is a fifth Sunday.

Hyde Park Community Church: For twenty-one successive Sundays up to January 27 the pastor, Dr. James Thomas, has received new members into the church. His goal is a record of one or more new members every Sunday until Easter and Pentecost.

Walnut Hills-Avondale Church: Dr. Edward A. Henry, director of libraries, University of Cincinnati, will give an address upon the "Story of Bible Manuscripts" at a meeting of the Men's Work Committee on Thursday evening, February 14. Dinner will be served at 6:30. Ladies will be special guests.

The Rev. Dr. John M. Versteeg, pastor of Walnut Hills-Avondale Church, Cincinnati, Ohio, is the guest speaker at Wise Center, Cincinnati, on Saturday, February 9, at 10:30 A. M. He occupies the pulpit at the request of Rabbi James G. Heller.

North-East Ohio

—Martin's Ferry: The pastor and wife, the Rev. and Mrs. Joseph W. Cleland, are bereaved in the death of their daughter, Devella Cleland, who died Monday, January 21. She would have been twenty-two years old in March. The funeral services were held in Port Clinton Methodist Episcopal Church, in charge of the Rev. S. A. Stephan, assisted by Rev. H. H. Longberry. Interment was made in Riverview Cemetery, at Port Clinton.

—Painesville, Foster C. Anderson, pastor: Property improvements, including an assembly room and additional classrooms on the basement floor under the main church-school assembly room, will be completed early in

The cost of these improvements is \$1,800, which is provided by a bequest of \$3,000 late.

The White Gift is about \$100, a substantial amount for the preceding year. A ship service is held every week on Tuesday evening at 7:30. The winter season was the best yet. The young people of the church are very active in their work.

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Calendar of Methodist Events

February 10—Race Relations Sunday.
February 11-18—Annual meeting International Council of Religious Education, Chicago, Ill.
February 13, 14—Annual Convention of the National Methodist Hospitals, Homes, and Deaconess Association, Stevens Hotel, Chicago, Ill.
February 26-28—Council of Cities, Cincinnati, Ohio.
April 30 Annual meeting, Book Committee, New York City.
May 15-19—Spring meeting of the Board of Bishops, Chicago, Ill.

EPWORTH FOREST EPWORTH LEAGUE INSTITUTE

Lake Webster, Indiana
July 14-21, First Section, Richmond and Wabash Districts
July 21-28, Second Section, Ft. Wayne and Warsaw Districts
July 28-August 4, Third Section, Muncie and Kokomo Districts

EPWORTH FOREST ASSEMBLY

July 7-14, Assembly Program
July 7-14, School of Missions
July 7-14, School of Religious Education

quiet on Saturday evening was Dr. E. H. Mohr, of Wooster. The Medina Epworth League rendered a special program for the Saturday evening session following the study period. The dean of the institute was Luella Gault. The director of recreation was the Rev. H. B. Longberry. The song leader was Fred Kelsner, and the district president was the Rev. J. L. Quade.

Indiana

—Gentryville: E. L. Waller, pastor, has closed a three weeks' meeting at Pleasant Hill with three conversions, four additions to the church, and the church greatly revived. A prayer meeting was also started.

—Waldron: Leo S. Lovell, the pastor, has been removed to the Methodist Hospital at Indianapolis, for what appears to be a long-continued stay. During his absence the district superintendent is providing pulpit supply for the morning services, and the pulpit supply committee of the congregation provides preachers for the evening services.

—Hatfield: Paul S. Lewis, pastor. The revival services at Pleasant Chapel resulted in five conversions and reclamations. A meeting at Yanketown secured thirteen conversions and reclamations. At the beginning of the Conference year Hatfield owed \$100 on the parsonage. Through the efforts of the pastor the entire amount was raised, and now the church is free of debt.

—St. Paul: The members and friends of the church surprised the pastor, Homer Manuel and wife, on New Year's night by coming to the church with well-filled baskets and presenting a social program of great merit. Before the congregation left they presented to Mrs. Manuel a signed bank check with instructions to purchase whatever she may desire, and to Brother Manuel an expensive fountain pen.

—Memorial, Pinecton: Amos L. I. pastor, began an evangelistic service on January 6, assisted by A. E. Morris as leader; the pastor doing the preaching.

February 7, 1914

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Baker, Miss Elizabeth

Miss Beth Baker, younger daughter of Dr. and Mrs. Benson Baker, has received the honour of election to the "Mortar Board" a society of Senior women at Ohio Wesleyan University. The Constitution of the Society states:—"Membership in the Mortar Board is based on excellence in three qualifications—service, scholarship and leadership." The scholarship standing must be at least three points above the University requirements. Miss Baker received her preliminary training in Schools at Naini Tal and since her father has been serving with the Board of Foreign Mission in New York has continued her school work in America. She will be a Senior at Ohio Wesleyan next year. We congratulate her and her family on the honour she has won.

Indian Witness July 6, 1933

Dr. Benson Baker writes that he and Mrs. Baker and their daughters are spending the summer in Kansas, motoring from Delaware, Ohio after their elder daughter's graduation last month. In the autumn they will move to Boston, Massachusetts where they will remain through the winter and their daughter will take post-graduate study in Simmons College for women. A Delaware Ohio paper tells of an unusual project in the Latin class conducted by Dr. and Mrs. Baker's younger daughter, Beth. She has portrayed her idea of what a Roman newspaper might have been like in the years 100 B.C. to 44 B.C., preparing daily the manuscript of a paper called the "Roman Mirror," containing reports in Latin of the movements of General Julius Caesar.

*Dr. Benson Baker
July 11, 1933*

Miss Elinor Baker, elder daughter of Dr. and Mrs. Benson Baker, has followed the example of a number of children of missionaries in India in winning one of the Dunstan prizes (the second) for short-story writing at Ohio Wesleyan University.

A Calcutta Area Conference in Darjeeling.

By WALTER BROOKS FOLEY.

Since this is June a few lines from James
Russell Lowell are most appropriate at th

more or less severe intestinal troubles
from which many of our Methodist group
have not been exempt. Miss Baldwin, of
Thongwa, and Mrs Spear, of Pegu, (for-
merly Miss Power of Baroda) have been
the most completely incapacitated.

Indirect word from the Baldwin family,
who left Rangoon on furlough the last of
February, tells us that after an interest-
ing journey through Eastern Asiatic
seaports they arrived about the first of
May at Los Angeles where they bought
a second hand car and pushed on eastward
with Mr. Baldwin's home in Maine as an
ultimate destination. Mrs. Baldwin's par-
ents live at St. Charles, Ill., where her
father is the Methodist pastor.

The Rev. and Mrs. B. M. Jones have
favoured us from time to time with in-
teresting correspondence during their fur-
lough in America. Mr. Jones has been

INDIA PLANS CORONATION

Display of Magnificence for
King George in Poverty-
Stricken Country

MISSIONARY VISITS HERE

Few times in history—probably never in modern times—has there been such a display of magnificence, as will be seen at Delhi, India, early next winter, when King George is crowned there as emperor of India, according to Rev. J. Benson Baker, a Methodist missionary now in Los Angeles.

Mr. Baker is in America on a furlough from Amere, Northern India, a city of 70,000 inhabitants. He has passed six years in India, returning to rest up from a nervous breakdown. He has been "resting" by speaking from one to five times a day for the last eight months in the laymen's missionary campaign, and in that capacity is in Los Angeles with a number of others. The party goes to the Northwest this evening.

The princes and potentates of all India will gather at Delhi in December to witness the crowning of King George as emperor of India, and with their herds of elephants, magnificently decked with gold trappings and precious stones, accompanied by great retinues, will make a scene of gorgeous splendor.

For, notwithstanding the ignorance and squalor of the teeming millions of its population, in many ways, India is a gorgeous country.

King Edward only sent a representative to India when he ascended the British throne, but King George will go there in person, and the potentates of that part of the Orient are making preparations accordingly.

Oppressed by Poverty

But, notwithstanding this great display, India as a country is oppressed by poverty so dire that it cannot be comprehended in this country, Mr. Baker says.

"Fifty millions of its people, half as many as the population of the entire United States, go to bed hungry every night," said Mr. Baker. "Many of them do not know what it is to have enough to eat in all their lives."

"India has educated doctors, lawyers and other professional men, but the great bulk of its population is illiterate. Whole provinces and districts will not contain a single person who can read or write."

"It is their Hinduism, their religion, that is responsible for their condition, for naturally India is a country of wonderful resources."

"I once saw a great religious festival at which were gathered a million and a half of people, according to estimates of British officers. So dense were the crowds that we Americans were stationed on the battlements of the British fort and were not allowed to go into the crowd. In one hour we saw no less than 20 persons crushed and heedlessly trampled to death in the moving mass."

"We saw one woman go down beneath the crowd, but she was not immediately trampled, and a British officer ordered a big Hindu policeman to rescue her and carry her into the shelter of the walls of the fort. But she was of a lower caste than the Hindu policeman, and his religion taught him that if he even so much as touched her hand he would be defiled. The moment the officer's back was turned, the Hindu snatched his distinguishing turban from his head and hid away in the crowd. Then

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Heathenism and Christianity

"That represents the difference between the cruel selfishness of heathenism and the helpfulness of Christianity."

Contrary to the usual idea in America, Mr. Baker says the Orient is the center of things when it comes to world activities.

"Singapore," he said, "is the crossroads of the commerce of many nations. Thirty nationalities can be counted in its great harbor at a time, and I have a far better idea of what is going on in world politics when I am in my Ajmere home than I have here in America."

"The British government is a wonderful institution, and it is accomplishing great things in India. Bombay is a city of a million people, with electric lights and such modern improvements. It has a magnificent railroad station, from which a hundred palatial trains go and come every day. It seems strange to ride on these trains with their sleeping cars and diners, as they rush through villages where the people are 2000 years behind the times, plowing with crooked sticks, and drawing water from wells with leather buckets to irrigate their wheat fields."

"In Ajmere we do not have electric lights, but we have fine roads, built by the government, and automobiles and such things. There are no street cars, for the well-to-do people have their own equipages, and the poor could not use them."



LIGHTS AND

OH, LITTLE BOY

Because of you, oh, little boy,
The days are ever bright and fair!
Because of you, life has a joy
Which eases every ill and care,
The hours are more glad and true,
Because, oh, little boy, of you!

Because of you I gladly go
Light-hearted to my task each day,
And springtime breezes seem to blow
More softly down the shadowed way,
Because of your wee curly head,
My steps are guided where I'm led.

Oh, little boy, your face I see
Before me in the daily strife!
Your tiny hand is leading me
Adown the blossomed vales of life,
I hesitate, some things to do,
Because, oh, little boy, of you.

Because of you, I ponder long
If 'tis a step that I should take;
Because of you I spurn the wrong,
And do it gladly for your sake,
Life's disappointments are but few,
Because, oh, little boy, of you!

E. A. BIKININSTOOL

That these alleged dynamiters have
been playing with fire is indicated
from the Burns which has branded
them.

One swallow doesn't make a summer,
nor does this chilly sort o' May
weather, either, Mr. Wollaber.

Where is old "Cap Collier," "Nick
Carte," or "Old Sleuth" now? Burns
has the bunch skinned a mile.

Does your wife take kindly to ear-
ring for the garden, or has she joined
the insurgents?

A doctor at Ithaca, N. Y., wishes
to have the statue of a perfect man
placed in every school. Several thou-
sand schools would thus be deprived
of their specimen.

DAY AND NIGHT

When it is day and traffic roars around me
In the street
I need no guidance to elude the snares
about my feet;
When it is day I go my way among the
haunts of men,
Nor care who holds the stars in space, no
fear assails me then.

—(Chicago) Record-Herald.

But when it's night I walk about with care-
ful, cautious tread,
Expecting hold up men to press a six-gun
to my head,
And I am not surprised to be addressed

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FOUNDRY CHURCH
METHODIST
WASHINGTON · D · C ·
FREDERICK BROWN HARRIS, D. D., Minister.

Sunday, October 25, 1942

The Lord is in His Holy Temple: Let All the Earth Keep Silence Before Him

Morning Worship--Nine Thirty and Eleven o'clock

The Organ Prelude—"Allegretto" Mendelssohn
The Congregation will rise when the Ministers enter

The Call to Worship—

The Minister: O Lord, open Thou our lips.
The People: And our mouth shall show forth Thy praise.
The Minister: Praise ye the Lord:
The People: The Lord's Name be praised.

Processional Hymn 475—"O Zion Haste, Thy Mission High Fulfilling."
The Congregation will be seated during the singing of the last stanza

The Call to Prayer—

O come, let us worship and bow down;
Let us kneel before the Lord, our Maker.
For He is the Lord, our God:
And we are the people of His pasture, and the sheep of His hand.

Prayer Hymn—"Jesus, Stand Among Us" (Congregation seated and bowed).

The Prayer.

The Lord's Prayer.

The Anthem—"Praise the Lord, O Jerusalem" Maunder
Soloists: Lillian Freeman (9:30); Thelma Grant (11)

The Responsive Reading—Forty-third Sunday, First Lesson (p. 610).

The Gloria Patri.

The Apostles' Creed.

Presentation of Dr. Benson Baker.

The Offertory—Tenor Solo—"Rend Your Hearts" Rogers

The Presentation of Offerings—(Congregation standing and singing:
"Praise God From Whom All Blessings Flow" and
"Our Fathers' God, to Thee, Author of Liberty")
The Congregation will remain standing for the hymn.

Hymn 501 "We've a Story to Tell to the Nations"

Silent Prayer.

The Sermon—"THE WORLD IS MY BUSINESS".....Dr. Harris

Choir Recessional—"Adoramus Te" Dubois
(Congregation seated and bowed)

The Benediction.

Dresden Amen.

The Organ Postlude—"Fantasia" Willard

The Ministry of Music

JUSTIN LAWRIE Tenor and Choir Director
GLENN CAROW Organist

Evening Worship--Seven Forty-five o'clock

The Organ Prelude—"Ave Verum" Mozart

Hymn 507—"In Christ There Is No East Or West."

Prayer Hymn 593—"Jesus, Stand Among Us" (Stanzas 1 and 2).

Prayer—Concluded with the Lord's Prayer.

The Anthem—"Lut Thine Eyes" (ELIJAH) Mendelssohn
All Girls Choir

The Responsive Reading—Forty-third Sunday, Second Lesson (p. 611).

The Gloria Patri.

The Offertory—Soprano Solo—"Come Unto Me" (MESSIAH) Handel
Nellie Boyd

The Presentation of Offerings—(Congregation standing and singing:
"Praise God From Whom All Blessings Flow" and
"Our Fathers' God, to Thee, Author of Liberty.")
The Congregation will remain standing for the hymn.

Hymn 483—"From All the Dark Places"

Address—"THE WORLD FOR A PARISH"..... Dr. Benson Baker

Hymn 460—"Lord, Speak to Me That I May Speak."

The Benediction.

Choral Response.

The Organ Postlude—"Choral In A" Bach

FLOWERS on the altar are in loving memory of
MRS. ESTHER F. HARPER,
and are given by her daughter, Mrs. Ruth H. Maxson

Today

The Church at Study—

9:45 A. M.—A graded program of Christian education for all ages. The Children's Division offers varied activities extending to 12:15 p.m. Classes for young people and adults provide Christian fellowship and vital discussion of our faith and life. You are urged to enroll. Visitors are always welcome.

The Hi-League—For High School Age Young People.

6:00 P. M.—Fellowship period, Letts Building

7:00 P. M.—Devotional service. Dr. Phillips will speak on Methodism. This treatment will provide a background for a series of programs on World Faiths.

The Foundry Forge—For College Age Young People and Young Adults.

6:00 P. M.—Fellowship hour in social hall.

7:00 P. M.—Devotional service. Mrs. Joy Elmer Morgan, president of Baltimore Conference Woman's Society of Christian Service, will be the guest speaker. Her topic, "For the Facing of This Hour."

Read

HOME AGAIN

Thirty-eight years ago, the Reverend and Mrs. Benson Baker, two young missionaries, left their homeland, America, and turned their faces toward the old mystic land of India on the other side of the world. They went with the blessings of many friends but especially with the benedictions of Foundry Church upon their heads, and with promises that that Church in the nation's Capital would stand back of them and of their work in the years ahead. For more than a generation they wrought valiantly in that far away land, built themselves into its life, linked their lives with untold thousands of those who became their Indian brothers and sisters. For more than a generation they toiled with apostolic zeal and brought to pass exploits.

During all these years Foundry kept its interest in them and loved them for their work and worth's sake. Pastors came and went from Foundry. The personnel of its membership changed constantly. But the Bakers of India became the one unchanging symbol of its missionary reach and devotion.

Whenever furlough brought these missionaries back to their own land, Foundry eagerly looked forward to their return and welcomed them as they came to report in person, as they had reported always in frequent letters.

Their glorious period of service in India came to an end last year, and now they are back to spend the twilight years in the land of their birth. But still they belong to Foundry. Always, as is indicated on the Bulletin, we want them to be our living link with our work in far lands.

The last years, during these troubled times, were so strenuous and taxing that even health was placed upon the altar of consecration. Now, after months in America the Beautiful we welcome Dr. Baker back to Foundry today. He and his wife belong to us for ever. And we are happy that as in times past he is to spend a Sunday at the church of which he has been for so long one of the pastors. We will hear him lovingly and gladly.—P.B.H.

During the Week

- Monday, October 26—
8:00 P. M.—Foundry young people's orchestra rehearsal. Letts Building. Musicians are invited to join.
- Tuesday, October 27—
7:30 P. M.—Choir rehearsal.
8:30 P. M.—Tuesday Open House. Halloween party in social hall of church. Costume optional. Mask required.
- Wednesday, October 28—
8:00 P. M.—Wesley Class party, Letts Building.
8:30 P. M.—Ice skating for Foundry young people, Chevy Chase Ice Palace, 4461 Connecticut Avenue.
- Thursday, October 29—
7:00 P. M.—Anvil Chorus rehearsal, Mr. Lawrie directing. Social Hall. Singers invited to join.
7:45 P. M.—Mid-week Fellowship and Prayer Service. Followed by informal friendly hour in the Letts Building.
- Friday, October 30—
7:30 P. M.—Meeting of Boy Scout Troop 47, Scout room, Letts Building.
- Saturday, October 31—
6:30 P. M.—Supper and party for Service Men. Letts Building.
8:30 P. M.—Bowling for Foundry young people. Lucky Strike Alleys, 14th Street at Riggs Place (between R and S).

Coming Events

November 2-6—Washington Methodist School for Christian Workers and the Youth Instructional Conference, to be held in our church. Courses provided for all types of local church leaders. Dr. Phillips desires all interested to consult him as to courses.

Received Into Our Membership

Miss Dorothy Jean Peters.....1706 New Hampshire Ave.
From Methodist Church, Montezuma, Iowa

Ministers

REV. FREDERICK BROWN HARRIS, D.D., Litt.D. - - 2800 36th St.
REV. JAMES H. PHILLIPS, B.D., Ph.D. - - - - 1401 Sheridan St.
REV. BENSON BAKER, D.D. - Foundry's link with its Far Fields, Kiowa, Kan.

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